

THE COMPLETE  
HARLEY 2253 MANUSCRIPT  
Volume 1



## INTRODUCTION

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Manuscripts from medieval England are rarely presented to readers of today in the manner given here: each item edited beside a modern English translation.<sup>1</sup> No medieval book, however, warrants this exceptional treatment so much as does the famous Harley Lyrics manuscript.

London, British Library MS Harley 2253 is one of the most important literary books to survive from the English medieval era. In rarity, quality, and abundance, its secular love lyrics comprise an unrivaled collection. Intermingled with them are additional treasures for the student of Middle English: contemporary political songs as well as delicate lyrics designed to inspire religious devotion. And digging beyond these English gems, one readily discovers more prizes — less well-known ones — in French and Latin: four fabliaux (the largest set from medieval England), three lives of Anglo-Saxon saints, and a wealth of satires, comedies, debates, interludes, collected sayings, conduct literature, Bible stories, dream interpretations, and pilgrim guides. Rich in texts in three languages, the book's overall range is quite astounding. The Ludlow scribe, compiler and copyist of folios 49–140, shows himself to have been a man of unusual curiosity, acquisitiveness, and discerning connoisseurship.

### THE HARLEY MANUSCRIPT: FOLIOS 1–48

Volume 1 of this three-volume edition prints what were originally two booklets, matched to each other in size and format and holding a rich assortment of religious narratives in Anglo-French verse and prose. These booklets are uniformly copied by an older scribe (not the Ludlow scribe) in a formal textura script. The texts themselves are complete, but Scribe A left open spaces at the heads of sections for the insertion of rubricated initials. The Ludlow scribe (Scribe B) clearly had these books in his possession, for he supplied in red ink titles for each work and four initials on folio 1r. Although not made by the main scribe of

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<sup>1</sup> There are few precedents for this manner of presentation, but the approach seems to be gathering momentum. See, for example, recent editions of the Anglo-Saxon *Beowulf* manuscript (Fulk); the Latin *Cambridge Songs* manuscript, termed “the grandfather of the *Harley Lyrics*” (Ziolkowski 1998, p. xxx); and the Middle English *Pearl* manuscript, translated on CD-ROM (Andrew and Waldron). The English texts of the Kildare manuscript have been edited with translations (Lucas), and similar treatment has been given to the English saints' lives of Cambridge, St. John's College MSS N. 16 and N. 17 (Waters). Meanwhile, editions of entire codices, glossed but not translated, have started to appear in the METS Middle English Texts Series: MS Ashmole 61 (Shuffelton) and the Audelay manuscript (Fein 2009). Digital whole-manuscript transcriptions with facsimile images are also gradually emerging: the Auchinleck manuscript online (Burnley and Wiggins) and the Vernon manuscript on DVD-ROM (Scase and Kennedy).

interest, this portion of Harley 2253 represents what the Ludlow man had access to in his library. It contains lively works with imaginative appeal: moral sayings and exempla from the ancient desert fathers, absorbing accounts of Christ's trial and passion, and a well-crafted set of apostolic saints' legends.

#### THE HARLEY MANUSCRIPT: FOLIOS 49–140

The Ludlow scribe's robust achievement (printed in Volumes 2 and 3) appears on the codex's folios 49–140, leaves that are accessible in their original form by means of a high-quality facsimile (Ker). Excluded from that facsimile are the first forty-eight leaves because a different scribe — Scribe A — was responsible for their content. Working several decades earlier, this older scribe copied texts of religion exclusively in Anglo-Norman. At some point his products came into the possession of the Ludlow scribe (chronologically, Scribe B), whom we know owned and read these works because in around 1331 he wrote the titles in red found at the head of Scribe A's texts.<sup>2</sup> Thus what folios 49–140 represent is a long addendum produced by the Ludlow scribe from about 1331 to 1341 and then affixed by him to a preexisting older book, extending it to nearly three times its original length.

It is difficult to know how to classify a book so singular as the Harley manuscript. Is it a miscellany or an anthology? In reference to the Ludlow scribe's portion, one must categorize the book as something of a hybrid, that is, a miscellany that idiosyncratically and frequently veers toward the nature and purposes of an anthology.<sup>3</sup> That is to say, there is much evidence of meaningful layouts, linkages, and juxtapositions that work not only to join texts alike in language and genre, but also to create junctures that bridge the divides. This feature of the Harley manuscript has fascinated many modern readers, yet it also tends to make the book maddeningly hard to comprehend as a whole entity.

In this METS edition, the making available of the whole contents of MS Harley 2253 — edited texts set next to faithful translations of them — is designed to overcome what has been the major obstacle to study of the whole book, that is, simply put, the difficulty students and scholars encounter in *reading all of it*. The Ludlow scribe worked fluently in three languages. Sometimes, the mixing occurs within individual poems: different poets blended two or three languages in macaronic fashion, as in *Mary, Maiden Mild* and *Against the King's Taxes*. But at a most basic level it is the scribe's own work that is macaronic when he sets texts of different languages side by side in significant ways. Multilingual fluency is thus a constant, and with it one may detect a well-developed, ever-alert deployment of diverse linguistic registers, displayed by juxtaposition and textual selection. This fundamental

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<sup>2</sup> Revard 2007, p. 98 n. 5. See also O'Rourke 2005, p. 55.

<sup>3</sup> The terms *miscellany* and *anthology* are often in flux as scholars work to categorize medieval manuscripts of mixed content (see, for example, the attempts at definition in Nichols and Wenzel). Codicological intentions frequently cannot be known, so organizing principles come to be detected internally and, hence, may seem overly ruled by subjective interpretation. The Harley manuscript is, as Scattergood observes, "organized to a degree" (2000a, p. 167). Wanley first described it as a trilingual miscellany: a book "upon several Subjects; partly in old French, partly in Latin, and partly in old English; partly in Verse, & partly in Prose" (2:585). More recently, Connolly has characterized it as "a complex compilation of secular and devotional material in verse and prose which has no discernible principle of organization" (p. 132). On categorizing the arrangement of contents in Harley, see especially Revard 1982, 2007; Stemmler 2000; Fein 2000b, 2007; and O'Rourke 2005.

feature suggests how the Ludlow scribe must have enjoyed interlingual wit unleashed for social play, piety, and pedagogy. Given how modern conventions of editing tend to downplay medieval contexts, this critically important aspect of the Harley reading experience has been largely unavailable to a modern audience.

My goal in making this edition is to give students the capacity to read and experience the whole book alongside viewing it in the facsimile, and also to enable scholars to better study and appraise the Ludlow scribe and the compilation he so creatively made. With texts printed continuously and translations at hand, the trilingualism of the Harley manuscript is here rendered transparent.<sup>4</sup> Readers may explore the scribe's accomplishment in its entirety rather than merely in its parts, as has typically characterized Harley studies. By printing everything in order, this edition exhibits the linguistic crossover points while simultaneously lessening temporal and verbal impediments: the flavor of the medieval texts can be experienced in original words *and* with modern English equivalencies. Students may thereby bridge linguistic boundaries with the fluency practiced by the scribe.<sup>5</sup>

Compartmented within linguistic spheres of study reinforced by traditional disciplines, many scholars of medieval texts work mainly inside single-language frameworks. In the case of MS Harley 2253, such a method is far less than ideal and will yield myopic results. Broadly speaking, it is Middle English scholars who have dealt with the English texts, especially the famous lyrics and political songs, while they have relegated to Anglo-Normanists the task of handling the French ones — the matter that comprises, in fact, the bulk of the collection. Consequently, the book's French has long lain in a state of neglect — often barely edited or not edited at all — because relatively few literary scholars in English *or* French departments work in the vast textual terrain of post-Norman-Conquest, French-speaking England. Lately, hopeful signs have emerged that, by means of valuable new tools and collaborative projects, this barren state is to be steadily remedied.<sup>6</sup> This METS edition contributes to the broader, sweeping impetus to bring the French of England — as well as much more early Middle English — to greater clarity and understanding.

Likewise has the book's "Latin of England" been largely ignored.<sup>7</sup> The versatile Ludlow scribe worked professionally in this *third* language, too, as legal scrivener and most probably

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<sup>4</sup> One can, of course, see this diversity in the facsimile, but reading handwritten texts in three languages and medieval script is not easy for most, and the existence of the facsimile has not spurred scholarship of Harley 2253 much beyond examination of isolated textual clusters or themes. For notable exceptions, see Turville-Petre 1996 and Revard 2000b. That a comprehensive approach is ripe for adoption is indicated by two recent dissertations that embrace Harley's English and Anglo-Norman contents as a unified field (Maulsby, Nelson 2010), and another that does the same for the Ludlow scribe's three manuscripts (Rock).

<sup>5</sup> For translations, I am indebted to my collaborators David Raybin for Anglo-Norman and Jan Ziolkowski for Latin. For the final form each translation takes, I am responsible for errors.

<sup>6</sup> Some of these new tools and projects include the valuable comprehensive catalogue *Anglo-Norman Literature* (R. Dean and Boulton); the online *Anglo-Norman Dictionary*; the online *Production and Use of English Manuscripts 1060 to 1220* Project (Da Rold et al.); a ground-breaking collection of essays (Wogan-Browne et al.); and the French of England Translation Series (FRETS) of ACRMS Publications. All of these occurrences augment the already steady output of editorial scholarship from the Anglo-Norman Text Society (ANTS).

<sup>7</sup> MS Harley 2253 is never mentioned, for example, in the authoritative study of Anglo-Latin literature by Rigg 1992.

as chaplain. In the book's Latin one finds selections as intriguingly provocative as the vernacular ones. All of this Latin material appears, of course, in this edition in proper sequence with the French and English matter. Many bits of it — such as the prose lives of Ethelbert, Etfred, and Wistan, each a foundational story of the region's Anglo-Saxon heritage — are here edited and printed for the first time.

The innovation of this full-manuscript edition-with-translation is, therefore, critical to its goal. The format is designed to treat Middle English, Anglo-Norman, and Latin evenly and to translate each in a manner that invites inspection of the originals.<sup>8</sup> In the past, individual Harley texts have been accessible only in scattered places and scattered ways. Many are in modern anthologies that typically reinforce divides of language or genre. Only a handful of editors have striven to include groups of Harley texts in one place, and anthologies of medieval verse typically print a number of English lyrics without the French ones.<sup>9</sup> Thomas Wright anthologized and translated the Harley political verse — English, French, and Latin — arranging them not together but rather in a broad selection of political songs from England (Wright 1839). Likewise, the Harley Anglo-Norman fabliaux appear in the definitive *Nouveau recueil complet des fabliaux*, but they must be sought there in separate volumes because they are treated within categories of Old French fabliaux.<sup>10</sup> Here, at last, is the Harley manuscript *in toto*.

#### BOOKLETS

The presentation of Harley's contents according to booklet structure introduces another significant breakthrough. Internal booklets were first delineated by N. R. Ker,<sup>11</sup> and they were given some attention in the 2000 collection *Studies in the Harley Manuscript*.<sup>12</sup> Reading the Harley manuscript according to its physical makeup — that is, by the individual quires or groups of quires that constitute independent blocks of texts — sheds light on what the

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<sup>8</sup> As I initially planned the format (in discussions with METS General Editor Russell A. Peck), it was thought that Middle English texts would be glossed rather than translated, in accord with METS style. However, texts written in dialects of early Middle English bear a greater than normal need for the close analysis that modern translation brings, and they demand full utilization of the online *Middle English Dictionary*. Moreover, as my translation work proceeded, I was surprised to see how rarely the *Harley Lyrics* have been translated; how existing translations tend to be versified rather than close; how the very challenging vernacular satires (arts. 25a, 31, 40, 81, 88) have never been translated; and how some English items (i.e., arts. 32, 68, 85, 89) have seldom been printed, much less subjected to critical editing and translation.

<sup>9</sup> The major anthologies of select English contents are Bøddeker, Brown 1932, Brown 1952, and Brook. The only anthology to mix English and French lyrics is Wright 1842. Editions of select Anglo-Norman are also found in Jeffrey and Levy, and in the unpublished dissertations of Dove and Kennedy.

<sup>10</sup> Noomen and van den Boogaard; see also Montaiglon and Raynaud; and Short and Percy. Revard has printed the fabliaux and some comic French items with verse translations (2004, 2005a, 2005b, 2005c).

<sup>11</sup> Ker, p. xvi. In listing the “independent blocks” of MS Harley 2253, Ker omitted the division that marks booklet 1 as separate from booklet 2.

<sup>12</sup> Fein 2000c (with a chart on pp. 371–76), Nolan, and Thompson 2000. See also O'Rourke 2005, Revard 2007, and Fein 2007. O'Rourke 2000 examines the booklets of London, British Library, Royal 12.C.12, another codex belonging to the Ludlow scribe.

first two scribes strove to accomplish within their portions of the book. We cannot assert that the Ludlow scribe's textual productions ever circulated in multiple booklets. Individual articles *did* get copied, however, into booklets in the manuscript's early making, even if only at the scribe's desk. Although now in a modern binding, the codex as we have it seems to date from the scribe's own time — an assumption based on the fact that the first two booklets (inscribed by Scribe A) were also the property of the Ludlow scribe. So the grouping of seven booklets to make the Harley manuscript — its full 140 leaves — seems to have happened when the scribe was alive.<sup>13</sup>

The booklet makeup yields tangible clues as to the two main scribes' local purposes. In particular, it begins to reveal rationales that underlie the Ludlow scribe's anthologizing impulses, showing how he arranged texts with an eye to clustering topics, themes, and/or antithetical arguments inside units smaller than the whole book. The following paragraphs provide an overview of the contents of each booklet in the manuscript.<sup>14</sup>

**Booklet 1 (quires 1–2, fols. 1–22).** This booklet holds the lengthy text of the *Vitas patrum* in Anglo-Norman verse with the story of Thais (drawn from the same work) appended at the end. The hand is that of the earlier Scribe A. The Ludlow scribe has written in red the title *Vitas patrum* on fol. 1. This booklet and the next one constitute the volume that the Ludlow scribe had in hand when he commenced his own copying endeavor.

**Booklet 2 (quires 3–4, fols. 23–48).** Scribe A's work continues in this booklet with more Anglo-Norman religious texts in both verse and prose. First there is a long verse paraphrase of the Gospels: Herman de Valenciennes's *La Passioun Nostre Seignour*. Coming next is the anonymous prose *Gospel of Nicodemus*, a work of biblical apocrypha enjoying broad dissemination in many languages throughout medieval Europe. Appended to *The Gospel of Nicodemus* are two of its traditional accretions, *The Letter of Pilate to Tiberius* and *The Letter of Pilate to Emperor Claudius*. Then Scribe A adds four prose saints' lives — those of John the Evangelist, John the Baptist, Bartholomew, and Peter — a textual cluster that has analogues in Old French manuscripts.<sup>15</sup> A history of the Passion and its aftermath (including saints from that historical era) is the spiritual knowledge conveyed by this booklet to a reader. Here again, the Ludlow scribe inserts titles in red. It is intriguing to think that he may have been acquainted with the elder Scribe A, for as the first scribe left lines blank for titles, it was the Ludlow scribe who filled them in when he acquired the book. The Ludlow's scribe's titles indicate, at the very least, that he knew the contents of the book in his possession.

<sup>13</sup> Alternatively, it may have happened soon after his death, when his library was still intact and an executor, relative, or associate sought to preserve it. Revard assumes that it was the Ludlow scribe who acted to join the fifteen quires (2007, pp. 98–99). Ker notes only that, because of the booklet makeup, "the quires need not be in their original order" (p. xvi). See also Fein 2013.

<sup>14</sup> In the presentation of texts in this edition, the divisions of booklet, quire, and folio are designated, and each item is keyed to its article number in the facsimile (Ker, pp. ix–xvi). Here I have occasionally refined Ker's numbering, that is, I have given separate numbers to arts. 1a, 3a, and 3b in Volume 1, and to art. 24a\* in Volume 2 (see Appendix).

<sup>15</sup> This collection of lives has been edited by D. Russell 1989. Revard relates them to Ludlow-area churches having the same patron saints: "St John Evangelist is patron of the Palmers' Gild in Ludlow parish Church of St Lawrence; St John Baptist is patron saint of the Ludlow Hospital of St John Baptist; the parish Church of St Bartholomew is three miles south of Ludlow in Richard's Castle; and the Church of St Peter is at Leominster Priory, ten miles south of Ludlow" (2007, p. 100). Saint Peter also figures centrally in the Leominster-based life of Saint Etfred found in booklet 6 (see art. 98).

**Booklet 3 (quire 5, fols. 49–52).** This booklet marks the start of the Ludlow scribe's portion of MS Harley 2253. Choosing a purposeful beginning and a radical shift in topic from booklets 1 and 2, the scribe starts off with an alphabet poem, the *ABC of Women*, followed by the *Debate between Winter and Summer*. Both of these entertainments are in Anglo-Norman verse. The booklet consists of just one quire of four leaves, and it originally ended with a column and a half of blank space (fol. 52v), on which a later person (hence, chronologically, Scribe C) added paint recipes. Such recipes pertain to the technical interests of a manuscript illuminator, and they may offer a clue as to the further ownership or use of MS Harley 2253 after its completion by the Ludlow scribe — perhaps, that is, after his death. The first evident user of the book (after the scribe or his patron) was someone who wished to retain instructions on how to make paint colors and apply silverfoil to parchment. This same person may have added the decorative initial *W* appearing on the last folio of MS Harley 2253 (fol. 140v). The break in topic from Scribe A's religious texts to the Ludlow scribe's courtly entertainments likely indicates that this booklet was initially separate from booklets 1–2 and was at first conceived to be so.

**Booklet 4 (quire 6, fols. 53–62).** Like booklet 3, this one consists of a single quire, yet, having ten leaves, it is more than twice the length. Distinctly moral in nature, it is filled with exempla of tragic men — wicked traitors and fallen heroes alike — who pass on to death and implicitly to the afterlives they deserve. The booklet starts off with the local, sanctified example of Saint Ethelbert, Anglo-Saxon patron martyr of Hereford Cathedral, delivered in Latin prose.<sup>16</sup> But the tone is most fully established by the presence of the English *Harrowing of Hell* and *Debate between Body and Soul* — humanity's cosmic fate beside that of the individual. Next there appear political poems on Richard of Cornwall (“Richard the trichard”), Simon de Montfort, William Wallace, and Simon Fraser, and tucked in between is a triad of moral proverbs in English, French, and Latin — the stark message universalized in every language. *The Three Foes of Man* closes this booklet with stern warning to watch one's own behavior and consider the eventual fate. Interlopers in this moralistic booklet introduce an edge of comedy or courtliness: *A Goliard's Feast*, *On the Follies of Fashion*, and *Lesson for True Lovers*. Read a certain way, these texts expose human foibles, but they veer more toward the light-heartedness of booklet 3.

**Booklet 5 (quires 7–11, fols. 63–105).** Numbering forty-three leaves, booklet 5 is the longest and most complex of the sections of MS Harley 2253. Its first half constitutes an extraordinary anthology of lyrics mostly in English, the finest such collection to survive from medieval Britain. In this sequence, secular love lyrics come first with religious poems following later, although such categories are not strictly maintained. In the secular section appears a comic monk's tale (a pseudo-saint's life), *The Life of Saint Marina*. Roughly dividing the secular from the religious sections are the rollicking French interlude *Gilote and Johane* and a pair of pilgrimage texts in French prose. This cluster seems to enact a meandering transition from sexual desires to Holy Land travels. It also marks an exit from quire 7 into quires 8–9, which hold delicate lyrics (still largely in English) that, for the most

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<sup>16</sup> Revard suggests that *The Life of Saint Ethelbert* is the earliest of the texts appearing on fols. 49–140 (2007, p. 101), which might suggest that the Ludlow scribe initially designed booklet 4 to follow immediately on booklets 1 and 2. Like them (and unlike booklet 3), it is ruled in columns. The scribe evidently regarded the three Latin lives as texts of special reverence. He copied the others (Etfred and Wistan) as the *concluding* items of their respective booklets.

part, honor Christ and Mary, with two historical poems paired and mixed in: *The Death of Edward I* and *The Flemish Insurrection*.

Anchoring the second half of booklet 5 are two long works: the English verse romance *King Horn* and the Ludlow scribe's never-before-edited Anglo-Norman prose translation of stories from Genesis, Exodus, and Numbers. These somewhat freely adapted stories stress the exploits of Joseph, Moses, and the priestly Levite tribe. *King Horn*, coming with a preface (a prayer-poem in French and English), occupies almost ten full folios on its own. The succeeding Bible stories occupy thirteen. In sheer length, then, these two texts constitute the core of the Ludlow scribe's continuous labor as represented on folios 49–140. Quires 10–11 were appended to the lyric anthology in order to provide room for *Horn* and the stories. On the last verso of booklet 5 — that is, its back cover if it once stood alone — the scribe has written in Latin a list of the books of the Bible. This list signals, perhaps, a pedagogical function residing behind this compilation of superb specimens in verse and dynamic models of virtuous male behavior.

**Booklet 6 (quires 12–14, fols. 106–133).** This booklet contains the largest collection of Anglo-Norman fabliaux to be found in England. In all, there are four here, each one told very cleverly, with two of them not recorded elsewhere. They seem grouped with many poems that argue the inherent flaws and merits of women (obviously a perennially favorite topic). Designed for social repartee, this theme is also evident in several booklet 5 items, although in booklet 6 it is more pronounced and more typically expressed in French. Displays of wit continue in the comic *Jongleur of Ely and the King of England*, which also participates in the booklet's deep interest in conveying wise advice and inculcating proper male conduct, especially as passed from father to son (Urbain to his son, Saint Louis to Philip), or from a named sage (Saint Bernard, Thomas of Erceldoune, Hending, and so on). Anglo-Norman prevails in this booklet, but there are still some interesting English items, such as the *Book of Dreaming*, the remarkable *Man in the Moon*, and the *contrefaicta* on Jesus' love versus woman's love. The booklet also contains the second Latin saint's life, *The Legend of Saint Etfred*, which commemorates another Anglo-Saxon saint with local resonance. Geographic lore with a crusading edge surfaces in texts on Saracen lands, international heraldic arms, and the relics housed in the cathedral of the Spanish city of Oviedo. In overall makeup, booklet 6 is an intriguing miscellany that suggests an audience of young men, perhaps pupils, as well as scripts for mixed-gender social settings at which comic entertainments could be read aloud, and perhaps enacted, for enjoyment and discussion.

**Booklet 7 (quire 15, fols. 134–140).** Consisting of one quire of seven leaves, booklet 7 is written entirely in French and Latin and mainly in prose. It is a handbook of practical religion that provides the reader with lists of occasions for prayers, masses, and psalms to be said in times of adversity, along with more lists of the reasons to fast on Friday, the propitious attributes of herbs, and Anselm's questions to be asked of the dying. A few longer texts stand out as somewhat detached from this purpose, and they give the booklet a more miscellaneous though still devout feel: the Latin moralization *All the World's a Chess Board*, which the scribe may have drawn from a copy of John of Wales's *Communeloquium*; the macaronic French/Latin political diatribe *Against the King's Taxes*; an intense, affective meditation focused on the hours of the Passion; and a commemoration of the life of Saint Wistan, Anglo-Saxon patron saint of the Ludlow scribe's neighboring Wistanstow. To judge by the script, this last text was added several years after the other texts were copied, in around 1347. As an end to the Harley manuscript, booklet 7 displays the piety of daily worship tied to the worldly concerns of a clergy opposed to oppressive taxation by the state. It is another



booklet that might once have stood alone, although it should be noted that the last text of booklet 6, *Prayer for Protection*, offers a bridge to the practices and beliefs detailed here.

#### PROFILE OF THE LUDLOW SCRIBE

Much has been written about the Ludlow scribe, especially since Carter Revard's landmark research that dates his hand as it appears in three manuscripts and forty-one legal writs. Revard's report of these discoveries appeared just when the study of scribes exploded on the investigative scene of Middle English as an important technique by which to bring historical precision to the cultural mapping of manuscripts, their contents, and their readers. Such work has recently revolutionized the study of Chaucer, Langland, Gower, Trevisa, and Hoccleve, revealing previously unknown networks of metropolitan scribes — in particular, a pivotal group of men centered in the London Guildhall — who assiduously copied and promoted these authors.<sup>17</sup> Work on the Ludlow scribe runs parallel to this movement while illustrating a strand of the scribal networks operating outside of London. In this realm of Middle English literary-historical studies, the Ludlow scribe is someone of special interest, akin to the intriguing Rate (main scribe of MS Ashmole 61) and Robert Thornton of Yorkshire (compiler of two manuscripts in the fifteenth century). Many such scribes are like the Ludlow scribe in being entirely anonymous yet recognizable in their handiwork and proclivities. As the maker of a key manuscript, the Ludlow scribe is a leading figure among a growing company of copyists now recognized for the value of what they preserved. Increasingly, scholars are focusing on these figures so as to understand the historical purposes for which texts were made, and to learn how texts circulated, were used, and were selected to be copied. For a scribe as provocative and idiosyncratic in his choices as was the Ludlow scribe of MS Harley 2253, we also just want to know more about who he was, who he might have worked for, how he was educated, how he was trained as a scribe, and in what circles he moved in society.

Documents reveal that the scribe who copied folios 49–140 of the Harley manuscript flourished as a professional legal scribe in the vicinity of Ludlow from 1314 to 1349. The forty-one writs and charters in his hand recovered by Revard are dated from December 18, 1314, to April 13, 1349. If he was in his twenties when he inscribed the first of these documents, then he was born in the last decade of the thirteenth century. He may have died during the Black Death, which swept through England from 1348 to 1350, so his dates can roughly be set from about 1290 to about 1350.

The earliest writs hail from Ludlow, the scribe's apparent home base. There are sixteen documents from Ludlow itself, including one probably written for Sir Lawrence Ludlow of Stokesay Castle, which is located west of Ludlow in the direction of Wistanstow. In that village is the church built on the site of Saint Wistan's martyrdom as chronicled in the last text of MS Harley 2253. The most outlying document is from Edgton, a village west of Wistanstow. Another is from Stanton Lacy, which is to the north of Ludlow. All others are set south of Ludlow: in the town's neighboring outskirts, four from Ludford and one each from Sheet and Steventon; and from further south: fifteen from Overton, two from Ashford Carbonel, and one from Richard's Castle. With the exception of Edgton, all the writs and

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<sup>17</sup> See Horobin; Mooney and Stubbs; and the important new online resource *Late Medieval English Scribes* (Mooney et al.).

charters are located within a three-mile radius of Ludlow. And Edgton is but two miles from Wistanstow, which is merely three miles from Stokesay Castle.

The other two Latin saints' lives affiliate the Harley manuscript with major centers directly on the road south from Ludlow. *The Life of Saint Ethelbert* commemorates the patron saint of Hereford and its cathedral.<sup>18</sup> *The Legend of Saint Elfrid* recounts the colorful story of a lion tamed by the saint's offer of bread, a dreamlike encounter that predicts an Anglo-Saxon king's conversion and the founding of a monastery in Leominster. The three saints' lives share a common thread of interest in regional saints from Anglo-Saxon times, that is, foundational stories for religious centers in the vicinity of the scribe's activity. In the case of *The Martyrdom of Saint Wistan*, it is conceivable that the scribe himself redacted the story and preached it to a congregation in Wistanstow to mark a feast day, or that it came from such a local source written for such a parochial purpose.

A considerable amount of further evidence about the Ludlow scribe's reading, collection habits, and tastes exists in two additional manuscripts, where his hand frequently appears in such a way as to suggest that he once owned them as well. These books are MS Harley 273 and MS Royal 12.C.12. Both are housed with the Harley manuscript in London at the British Library, and, to judge from the scribe's script, both predate it. Revard supplies good overviews of these books and dates the scribe's handwriting in each one.<sup>19</sup> Yet, except for attention paid to the Ludlow scribe's copies of some major works — such as the *Short Metrical Chronicle* (an abridgement of the Middle English *Brut*) and *Fouke le Fitz Waryn* (an outlaw tale in Anglo-Norman prose) — the intricate range of contents found in these two books and the various, sometimes stray insertions made by the scribe have not yet been systematically described.<sup>20</sup>

In characterizing who the Ludlow scribe was and exploring his probable occupations and training, one may borrow from an informed speculation as to the compiler-scribe of a comparable, older West Midland book, Oxford, Bodleian Library MS Digby 86. Here, it has been said, the scribe was likely “a cleric, perhaps the local parish-priest, more probably a private chaplain in a manorial household. . . . He had a dual function, to provide both spiritual guidance and also what one might call book-based entertainment.”<sup>21</sup> This profile for the Digby scribe seems a good fit for the Ludlow scribe, too.<sup>22</sup> We may readily surmise

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<sup>18</sup> The Ludlow scribe's seeming connections to Hereford and to Hereford Cathedral, a sophisticated center of learning with international ties, have long piqued scholarly curiosity. See especially Ker, pp. xxi–xxiii; Salter, pp. 32–33; Revard 2000b, pp. 23–30; Corrie 2003, pp. 78–79; Birkholz; and Fein 2013. McSparran notes that the scribe's orthography and dialect localize him to the vicinity of Leominster, which lies twelve miles north of Hereford and nine miles south of Ludlow, all lying on the same route (pp. 393–94, citing Samuels).

<sup>19</sup> Revard 2000b, pp. 65–73.

<sup>20</sup> The content of the writs and charters is presented in Revard 2000b, 30–64, 91–107. On MS Royal 12.C.12, see especially Ker, pp. xx–xxi; Hathaway et al., pp. xxxvii–liii; O'Farrell-Tate, pp. 46–50; and O'Rourke 2000. On all three books, see Walpole, pp. 29–40; and O'Rourke 2005, pp. 52–53.

<sup>21</sup> Frankis, p. 183. On the affiliations between the Harley and Digby manuscripts, see Corrie 2000; and Boffey, pp. 8–10.

<sup>22</sup> Scholars have, furthermore, detected a degree of cosmopolitan sophistication in the Ludlow scribe, whose selections “drew on material written abroad as well as works written more locally” (Corrie 2003, p. 79) and probably derived from “contact with high ecclesiastics, noble benefactors,

that his training was in Latin, religion, and law, subjects that all point to a clerical education. A distinct taste for secular performance pieces suggests his additional role as a master of entertainments, no doubt as a speaking reader, possibly even as a performer or director of others in performance. Marginal speech markers in *Harrowing of Hell* and *Gilote and Johane* preserve these articles' original theatricality, and many more of the Ludlow scribe's preserved debates, dialogues, and expressive monologues seem designed for dramatic show. Oral delivery is often announced from the start, and such openings surely indicate real occasions and are not just literate convention.<sup>23</sup> The scribe seems to have held some particular political leanings, which were probably common to his region: patriotic toward nation and king; sympathetic, however, to the barons' cause as formerly led by Simon de Montfort; and strongly opposed to petty, corrupt officialdom and unreasonable taxation. These attitudes show an empathy for the common populace, but they were also shared by many clergy, and a good degree of identification with the clerical authors expressing these views probably accounts for the scribe's inclusion of these outlooks.<sup>24</sup>

Of course, it may be that the scribe's social attitudes were also shaped to please a patron; various scholars have sought to identify who the scribe's patron might have been.<sup>25</sup> Because we cannot know the name of the patron any more than we can know the name of the scribe, it seems wisest to glean what we can of attitudes and social outlooks as they are suggested by the articles of MS Harley 2253 taken in aggregate and in combination. The meanings built by juxtaposition and selection would seem best explained as deriving from the intelligence of the scribe — someone with literary leanings and a freedom to pursue his own whims, choices, chance finds, and networks of texts. If an externally directed pattern is perceptible here, it runs toward edification and instruction. It would seem likely that the Ludlow scribe had some responsibility in the inculcation of manners and learning for a male heir or heirs in a well-bred, perhaps aristocratic setting. In this environment, he, his charges, and his patrons were accustomed to interact with one another in Anglo-Norman. Toward household members, his duties must also have included spiritual guidance, as from a professional chaplain.

The inclusion of the adventure stories of *King Horn* in the Harley manuscript and of *Fouke le Fitz Waryn* in MS Royal 12.C.12 seems well explained as directed toward an audience of boys whose morals were to be shaped by a clerical tutor or schoolmaster.<sup>26</sup> The Old Testament stories devote space to the God-ordained exploits of Joseph and Moses. The political and geographical works offer more instruction on history and knowledge of the world and local environs. And the debates on women's nature, the lyrics on secular love, and even the outrageously profane fabliaux provide provocative matter to be absorbed by inquisitive young men about the mysterious nature of the opposite gender. Most overtly, the literature

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as well as with travelling scholars and minstrels" (Salter, p. 32). For other profiling insights, see especially O'Rourke 2000 (p. 222), 2005; and Revard 2007, pp. 99–102.

<sup>23</sup> Fein 2007, pp. 81, 88–91.

<sup>24</sup> See, for example, the explanatory notes to arts. 31, 109, and 114. On the collective political outlook of the Harley contents, see Scattergood 2000a; and also O'Rourke 2005, pp. 50–52.

<sup>25</sup> For recent proposals as to the unknown patron, patrons, or milieu, see Revard 2000b, esp. pp. 74–90; O'Rourke 2000; Hines, pp. 71–104; and Birkholz.

<sup>26</sup> For *Fouke le Fitz Waryn*, the chronicled history of a local family and namesake heir was surely a factor that compelled interest in the narrative, too. See Revard 2000b, pp. 87–90, 108–09; and Hanna.

of conduct and good manners clustered in booklet 6 seems designed for the schoolroom, whether directed at a single scion of a household or a group of pupils from aspirant Anglo-Norman homes.

Most interesting, perhaps, in considering the roles of the Ludlow scribe, is to observe how he sometimes assumed the task of author as well as a redactor and compiler. The Bible stories and *Fouke le Fitz Waryn* are now accepted as his own literate productions created by translating and adapting inherited material. For the former, extracts from the Vulgate Bible (and sometimes Peter Comestor) were converted from Latin to Anglo-Norman prose, with the scribe adding occasional lessons: a mnemonic couplet on the ten plagues, a multilingual explanation of the word *manna*, and a typological reading of the Synagogue as the “Church for Christians” (“eglise a chretiens”). For *Fouke*, an Anglo-Norman verse romance was remade as prose in the same language. Certain turns of phrase show the scribe to have been anglophone by birth, francophone by social standing and daily habit — as were, no doubt, his associates, his patrons, and their children.<sup>27</sup> To these French works now ascribed to him, works in other languages contend as more possibilities. One is *The Martyrdom of Saint Wistan*, a Latin redaction from a longer Latin prose life.<sup>28</sup> In English, too, he may have devised *A Bok of Sweevenyng* by cobbling it from the Latin dreambook *Somniale Danielis* in his possession in MS Royal 12.C.12.

The lines that distinguish scribe from compiler and even from the higher offices of an author are sometimes blurred, therefore, as we reach for an accurate profile of this interesting man from medieval Ludlow. Regarding poetry of this period, Derek Pearsall has commented that “the scribe as much as the poet is the ‘author’ of what we have in extant copies.”<sup>29</sup> Nowhere is this more true than in the command performance of the Ludlow scribe. He collected ephemeral songs, entertainments, and diatribes that survive nowhere else because they floated on broadsheets never intended for appearance among the records of a book. For some of the most vernacular items of local politics and social satire, the Ludlow scribe became, perhaps unconsciously, an innovator in preservation by new media when he inscribed *into booklets* comic complaints delivered in colorful alliterative idiom to ventriloquize the outlooks of monoglot, unlettered English people. Such scripts designed for performance and class-based mockery acquire a new, more politicized valence when — marked exclusively as *utterance* — they come eventually to dwell inside the boards of a bound document, thereby officially “recording” a marginal point of view.<sup>30</sup>

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<sup>27</sup> Wilshire, and see explanatory notes to art. 71. The author of *Urbain the Courteous* (art. 79) advocates that French be taught to English children. In it, a father instructs his son: “I want, first of all, / For you to be wise and full of kindness, / Gracious and courteous, / And that you know how to speak French, / For highly is this language praised / By noblemen” (lines 15–20).

<sup>28</sup> This vita seems the most likely of the three to be the Ludlow scribe’s own redaction, although the other two Latin lives — both adapted from longer vitae — may also have sprung from his efforts. See the explanatory notes to arts. 18, 98, and 114.

<sup>29</sup> Pearsall, p. 120.

<sup>30</sup> I have argued elsewhere that the scribe preserved these particular vernacular satires because he saw significant ways to pair and juxtapose them with other works (Fein 2007, pp. 91–94). When the English vernacular enters this textual/oral world as biting satire, there are subtle enactments of social class and register in play. So, too, when Latin enters, there are uplifted tones of clerical learning and moral teaching.

The Ludlow scribe's remarkable manuscript captures for us myriad snapshots of lived moments in the literate culture of the French-speaking English from the western Marches, giving us multiple perspectives on how that society sought entertainment and pursued mental enrichment a half-century before Chaucer. When we closely examine vernacular performance texts extant in other copies, like the *Harrowing of Hell* and *King Horn*, we readily discover how the scribe's distinct touch has perceptibly inflected his versions. At the same time, in the Ludlow scribe's selections and insertions, one may potentially trace his preferences and influences: Peter Comester, John of Wales, Albertus Magnus, Anselm of Canterbury, Hilary of Poitiers, Chrétien de Troyes, for example. The Hereford Franciscan poet and preacher William Herebert might have been one of his acquaintances.<sup>31</sup> In addition, the imaginatively rich, stylistically versatile narratives copied by Scribe A enhance our sense of the Anglo-French literary influences swirling within the scribe's easy reach. The Ludlow scribe's milieu, sources, range of training, professional activities, and goals as a copyist pose a challenging, fascinating domain for scholarly investigation. With this edition and translation, that domain is now fully open for reading and exploration.

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<sup>31</sup> The Ludlow scribe includes one or two poems by the Franciscan Nicholas Bozon, whose writings appear in the Herebert manuscript (London, British Library, Addit. MS 46919). See explanatory notes to arts. 9 (often attributed to Bozon), 24a (also in the Herebert manuscript), and 78 (a Bozon text in the Herebert manuscript). The links are discussed by Jeffrey 2000, pp. 263, 269–70; and Revard 2007, pp. 104–05 n. 17.

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#### NOTE ON THE PRESENTATION OF TEXTS

The texts of MS Harley 2253 are printed in the modern alphabet and follow the conventions of the Middle English Texts Series. I list here several details of presentation that require special notice.

*Transcriptions.* Final *h* or final *k* with a medial horizontal line (often a looped flourish) is rendered as *he* or *ke*.

Final yogh is rendered as *s* in English texts, *z* in French texts.

The Ludlow scribe's form of *homme* ("man") consistently lacks a minim; previous editors have transcribed the word as either *houme* or *honme*. The form used in this edition is *honme*.

The distinction between the Ludlow scribe's *t* and *c* is frequently slight or nonexistent. Consequently, transcription of those letters may be governed by the language in question. For example, in French texts, *-cio(u)n* is the standard spelling of the suffix; in Latin texts, it is *-tion*.

In Latin texts, the letter *i* remains and does not become *j*.

Other editors' variations of the practices cited here are not recorded in the textual notes.

*Abbreviations.* The Ludlow scribe's ampersand is rendered *ant* in English texts, *e* in French texts, *et* in Latin texts, in accordance with his evident usage when the forms are spelled out. Scribe C's ampersand found in the English paint recipes (arts. 10–17) is also rendered *ant* (although he spells out both *ant* and *et*). The frequent transcription of ampersand in English texts as *and* by previous editors is not noted in the textual notes.

Scribe A's abbreviation *Jh'u* is rendered *Jhesu*. The Ludlow's scribe's abbreviation *ihc* is rendered *Jesu*, as supported by Ker (p. xix) and by the scribe's normal usage. There is only one occurrence of the spelling *ihesu* in the Ludlow scribe's work: *ABC of Women* (art. 8), line 63 (the first appearance of the word). Transcription as *Ihesu* or *Jhesu* by previous editors is not noted in the textual notes.

In French texts copied by the Ludlow scribe, *ns* with an expansion mark is rendered *nous*, as found at *ABC of Women* (art. 8), line 228; *vs* with an expansion mark is rendered *vous*, as found at *Debate between Winter and Summer* (art. 9), line 126. Expansions as *vus* and *nus* by previous editors are not recorded in the textual notes. In Scribe A's texts, these abbreviations are expanded to *nus* and *vus*, in accordance with the scribe's practice.

The abbreviation for *par* in French, English, and Latin texts (*p* with a medial line through the descender) is normally rendered *par*, but in some lexical contexts the form indicates *per* (i.e., *pernez*, *perdu*, *apertenant*, *sperre*, etc.).

Likewise, the abbreviation *mlt* is rendered *molt* in French texts (the Ludlow scribe's attested spelling), *mult* in Latin texts. However, in some lexical contexts, the French abbreviation indicates *mult* (for example, *mlteplia* on fol. 95v near *multiplierent* spelled out).

In French texts, *q* with a macron is expanded to *que*, not *qe*. Expansion to *qe* by other editors (i.e., Kennedy) is not listed in the textual notes.

In French texts, the abbreviation *seign* with a flourish on the *n* is rendered *seignur*. The Ludlow scribe's spelling of this word fluctuates. For example, in *Debate between Winter and Summer* (art. 9), one finds the word abbreviated and spelled out as *seignur*, *seignor*, *seigneur*, and *seignour*.

*Paragraphs and initials.* Paraphs and large initials, typically in red ink, adorn the opening word of most texts and may also appear internally. All paraphs are recorded. Red initials are not indicated; wherever their placement may be meaningful, they are discussed in the explanatory notes. Boldface initials corresponding to scribal initials appear in two texts: first, in *ABC of Women* (art. 8) to highlight the ABC formula, and, second, in *The Life of Saint Ethelbert* (art. 18) to record how the scribe presents its divisions by initial letter and not by paraph.

*Refrains and burdens.* The Ludlow scribe's abbreviated indicators for lyric refrains and carol burdens are expanded and printed in full, in the manner in which they were intended to be recited or sung after each stanza. Refrains and burdens appear in italic font. The lines of the opening burden of carols (arts. 36 and 46) are not numbered.

*Article numbers.* The numbering of items in MS Harley 2253 is keyed to the Ker facsimile (pp. ix-xvi). It follows the enumeration first created by Wanley and then refined by Ker. Article 42 is vacant and therefore omitted (see Ker, p. ix). A Latin couplet (art. 24a\*) is presented here as a separate article for the first time.

*Foliation.* Material from the manuscript is cited in the left margin by folio number, recto or verso ("r" or "v"), and column ("a," "b," or "c"). A vertical line appears in prose texts wherever a folio or column break occurs. Folio breaks rarely occur within lines of verse; where they do, the break is indicated by a vertical line.

*Titles.* The Middle English, Anglo-Norman, and Latin titles of original works found in MS Harley 2253 derive from first lines, incipits, or scholarly consensus. The titles of the translated texts reflect their standard modern English titles. Where no modern nomenclature exists, titles have been created by the editor.

*Variant readings.* Variant readings recorded by previous editors are compiled in the textual notes. Editions that modernize texts or regularize spellings are omitted. These notes are keyed to the editions listed for each work in the explanatory notes. Differences in word breaks and in the use of apostrophes in French words are not recorded. Words or letters clearly marked for deletion by the scribe are also not recorded. For a broader listing of the numerous editions of the famous *Harley Lyrics* (that is, the thirty-two poems selected by Brook), see Fein 2005.



BOOKLET 1

QUIRES 1–2

**Vitas patrum**

[quire 1]

[art. 1]

- 1ra] En l'onur de Damnedé le Omnipotent  
 E de Marie sa dulce mere ensement  
 E de tuz seinz e seintes communement,  
 Dirrai vus d'un sermun ke ci trois en present.
- 5 Ço est de *Vitas Patrum*, come je l'entent,  
 Ki translaté fud pur prou de la gent  
 Ki par le rumance l'entendent vivement  
 Tuz icels ki ore entendre nel sevent autrement  
 La vie de seinz homes e lur contenement
- 10 Ki jadis vesquirent mult religiosement.  
 Ore i entendez, par mun consail, bonement,  
 Tuit cil qui Deu servir unt talent.  
 Ne quier pur dire de vus or ne argent,  
 Ne los ne pris de nul, ço sachiez finement,
- 15 Kar Dex me soldrat mun labur plenerement  
 Quant devant lui vendrai al Grant Jugement.  
 E vus qui l'escultez ententivement  
 As cors e as almes averez amendement  
 Si vus vus volez contenir sifaitement
- 20 Cum cist sermun vus dit e cum vus aprent.
- Un prodome fud qui a religiun se prist.  
 Vint a DANS ANTOINE sun abbé, si l'enquist:  
 "Cument puis pleisir a mun Seignur Jhesu Crist?"  
 A çoe, li repont danz Antoine, si dist:
- 25 "Gard ben les choses que jeo te comand:  
 En quel lu que tu vas, gard ke aiez Deu tei devant.  
 En tutes choses que tu vas fesant,  
 Deis traire de la divine Escripture a garant.  
 En quel liu que tu serras primes asis,
- 30 De lever d'ilokes ne seét trop hatis —  
 Ceo est entendre, ke estable seiez tutdis.  
 Garde ces treis choses, si vendras en parais."

[5.1.1]



## MS HARLEY 2253: TRANSLATIONS

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### BOOKLET 1

### QUIRES 1-2

#### The Lives of the Fathers

[quire 1]

[art. 1]

- 1ra] In honor of Lord God the Almighty  
 And also Mary his sweet mother  
 And all the male and female saints together,  
 I'll speak from a treatise found here at hand.
- 5 It's called *Lives of the Fathers*, as I understand,  
 Which was translated for the people's profit  
 So as to give lively instruction in French  
 To those otherwise incapable of learning about  
 The lives and conduct of holy men
- 10 Who lived reverently in former times.  
 Now listen here well, by my counsel,  
 All who intend to serve God.  
 In speaking, I don't seek gold or silver from you,  
 Nor anyone's praise or esteem, know this indeed,
- 15 For God shall reward me fully for my labor  
 When I come before him at the Last Judgment.  
 And you who listen to it attentively  
 Will be improved in body and soul  
 If you're willing to conduct yourself precisely
- 20 As this sermon expounds and teaches you.
- There was a worthy man who'd entered religion.  
 He came to MASTER ANTHONY his abbot, asking him:  
 "How may I please my Lord Jesus Christ?"  
 To this, Master Anthony responded, saying:
- 25 "Observe well the things I command you:  
 Wherever you go, keep God before you.  
 Whatever you're engaged in doing,  
 Draw on the authority of sacred Scripture.  
 Wherever you're first positioned,
- 30 Be not impatient to advance from there —  
 That's to say, always stay constant.  
 Abide by these three things, and you'll come to paradise."

[5.1.1]

- Denaprés vint avant un altre moine. [5.1.2]  
 “Ke frai joe?” demandat a L’ABBÉ ANTOINE.  
 35 A celui respunt, sifaitement disant:  
 “En tes ovres ne seiez unkes glorifiant.  
 De la chose trespasé ne deis repentir —  
 Çoe est entendre, senz nul mot de mentir,  
 Kar il n’est pas raisun ke nul home se repente,  
 40 Ne pur ces richeisses s’aplaigne e demente  
 Ke il ad lessé pur Deu e pur sun servise,  
 Kar il li soldrat ben al Jur de Juise.  
 E jo vus lo ben, solunc ma science,  
 En ta lange e en tun ventre: aiez abstinence.”
- 45 SAINT GREGORIE dist, qui fut apostoile de Rume: [5.1.3]  
 “Treis choses demanderat Deus de chescun home  
 Ki cristien est e ad baptesme receu.  
 Se il nes ad od sei, il est enginé e deceu.  
 Çoe est: qu’il eit dreite fei en tote sa vie,  
 1rb] E qu’il guait sa lange de parler folie,  
 51 E chasteté de cors.” Çoe dist seinz Gregorie:  
 “Kar senz ço, ne vendrat nuls en la Deu glorie.”
- JOHANS, un boens abbez, nus dist en sun latin [5.1.8]  
 Ke chescun cristien deit, primes al matin,  
 55 Aurner sei dé vertuz ke Deu comande  
 Einz qu’il unke manje viande.  
 Çoe est a saver, ke il seit paisible e porte fei  
 A trestuz icels qui sunt de la sue lei,  
 E qu’il seit a ces maufetors merciable,  
 60 Envers le povre genz charitable,  
 E qu’il eit en Deu s’esperance  
 De aveir de ces pecchiez merci senz dutance,  
 E k’il eit verz tuz ses proceins dilectiun,  
 Pacience, humilité, e compunctiun,  
 65 Chasteté de cors, e pour de Jhesu Crist.  
 Cestes sunt les vertuz ke le prodom nus dist,  
 Encore nus dit il un el: tut semble il fort,  
 Ke nul ne s’en curuce tut li face l’en tort,  
 E nul ne face mal a li ki mal li fet.  
 70 Mes, tut tens le bien encontre le mal rendre deit.  
 E ke l’em ne prenge garde des envius,  
 Ne nul ne se face de quer trop orguilus.  
 E ke l’en s’aturne sifaitement chescun jur  
 Cum s’il fust a cel jur de mort tut aseur.
- 75 THEODORUS dist, bons abbes fut jadis: [5.1.7]  
 “Çoe est la ren ke sur tutes altres choses pris,

- Afterwards another monk came forward. [5.1.2]  
 “How should I act?” he asked ABBOT ANTHONY.  
 35 He answered him, saying this:  
 “Never be boastful about your works.  
 You mustn’t regret the things you’ve given up —  
 That’s to be understood, without any lying,  
 For it’s not right for anyone to regret,  
 40 Nor to grieve or lament over the riches  
 He’s given up for God’s sake and his service,  
 For he’ll reward him well on the Day of Doom.  
 And I advise you well, by my understanding,  
 As to your tongue and belly: practice abstinence.”
- 45 SAINT GREGORY, Pope of Rome, said: [5.1.3]  
 “Three things will God require of each one  
 Who is Christian and has received baptism.  
 If he doesn’t have these, he’s tricked and deceived.  
 These are: that he hold true faith throughout his life,  
 1rb] That he guard his tongue from speaking foolishly,  
 51 And bodily chastity.” Thus said Saint Gregory:  
 “For without these, no one will come to God’s glory.”
- JOHN, a good abbot, told us in Latin [5.1.8]  
 That every Christian must, first thing each morning,  
 55 Gird himself with the virtues God commands  
 Before eating any food.  
 That’s to say, he must be peaceful and trust  
 All those of his faith,  
 And be merciful to evildoers,  
 60 Charitable toward the poor,  
 And set his hope in God  
 Having mercy for his sins without fail,  
 And he must bear love for his neighbors,  
 Patience, humility, and contrition,  
 65 Bodily chastity, and fear of Jesus Christ.  
 The good man explains these virtues to us,  
 And he tells us something else: however difficult it seems,  
 One shouldn’t grow angry over an offense,  
 And shouldn’t offend another who offends him;  
 70 Instead, he must always return good for evil.  
 One should beware of envious people,  
 And not become too proud in his heart.  
 And one should prepare himself every day  
 As though he were absolutely certain to die that day.
- 75 THEODORE, a good abbot of former times, said: [5.1.7]  
 “This is what I value above all other things,

E la plus profitable chose ke sache:  
 Ke l'en gard de folie k'ad nun sacage,  
 E que ce demette de mundane possession,  
 80 E fui presse de gent e lur congregacium."

JOSEPH LI ABBEZ jadis de Tebes fut né. [5.1.9]  
 Parlat a ces moines, sis ad si sermoné:  
 "Treis ordres sunt, ço sachiez, ke Deus aime mult  
 E que honorables sunt devant sun seint Vult.  
 85 Le primer est ke, quant hom est enformeté  
 En sa char est mult sovernerement tempté,  
 E il d'itceo rend graces a sun Creatur,  
 E volenters le soffre tut pur Deu amur.  
 E li secund ordre est, sicum jo l'entent,  
 90 Quant alcun fait ces ovres si purement  
 Ke il nel fait pur nul pris ne pur nul guerdun  
 Ne pur losengerie, si pur Deu nun.  
 Le tiers est, ço sachiez de fi e de verité,  
 Quant alcuns lesse tute sa propre volenté,  
 95 Si se met pur Deu amur en religium,  
 Pur estre en obedience e en subjectiun."

Jadis demandat d'un abbé un soen frere: [5.1.11]  
 "Apernez mai alcun bone chose, bel pere,  
 lva] Ke jo puisse ço de vus en fin tenir,  
 100 E par quai puisse tut le miulz a Deu pleisir."  
 Dunc, respundi li abbez tut issi, si li dist:  
 "Li miulz ne seet nul bien fors sul Jhesu Crist.  
 Mes nequedent, ço que nus di dirrai vus ja.  
 Uns de noz peres a un abbé demanda  
 105 Tut cel memes ke vus demandez de mei:  
 'Pur la quele ovre tut le mielz a Deu pleisir fei?'  
 Çoe li respunt: 'Ceo sachiez, bel frere,  
 Les ovres ne sunt mie tutes de une maniere,  
 Kar l'Escripture nus ad de Abraham cunté,  
 110 Ki fud prodome e meintint hospitalité,  
 E Deu fud ové lui certes, pur ço l'out cheir,  
 Kar il le servi bonement de cel meistier.  
 E Helyas, que fud seinz home e bon prophete,  
 Demena sa vie en grant quiete,  
 115 E Deu fist ové lui, sicum vus bien savez,  
 Kar enz parais fut tut vif transportez.  
 De David, nus mustre l'Escripture  
 Ke il esteit humbles e fut de grant mesure,  
 E Deu fud od lui, de ço ne dotum mie.  
 120 Çoe li mustrat a sa mort e en sa vie.  
 Icés treis homes overerent deversement,

And the most profitable thing I know:  
 That a man avoid the folly called *socage*,  
 Divest himself of worldly property,  
 80 And flee the crush of people and their assembly.”

In former times ABBOT JOSEPH was born in Thebes. [5.1.9]  
 He spoke to his monks, exhorting them in this way:  
 “God dearly loves, know this, three actions  
 That are honorable before his Holy Face.  
 85 The first is that, when a man is enclosed  
 And his flesh tempted to the highest degree,  
 He offers thanks to his Creator for this,  
 And willingly suffers all for the love of God.  
 And the second action is, as I understand it,  
 90 When someone performs his deeds so purely  
 That he does it not for any fame or reward  
 Or flattery, but only for God.  
 The third is, know certainly and truly,  
 When someone fully relinquishes his own will,  
 95 Placing himself in religion for God’s love,  
 To live in obedience and submissiveness.”

A brother once asked his abbot: [5.1.11]  
 “Teach me something good, dear father,  
 Iva] Which I may retain for all time,  
 100 And by which I may best please God.”  
 Thereupon, the abbot answered him, saying:  
 “It’s best to know no good other than Jesus Christ.  
 However, I’ll now tell you what’s been told us.  
 One of our fathers asked an abbot  
 105 The very same thing that you ask me:  
 ‘By what work is God most pleased?’  
 He answered him thus: ‘Know, dear brother,  
 Works aren’t all just of one kind,  
 For Scripture has told us about Abraham,  
 110 A worthy man and dispenser of hospitality,  
 And God was truly with him, and held him dear,  
 For he served him well in this position.  
 And Elijah, a holy man and good prophet,  
 Lived his life in great tranquility,  
 115 And God acted with him, as you well know,  
 For he was transported while alive to paradise.  
 Of David, Scripture shows us  
 He was humble and lived temperately,  
 And God was with him, we don’t doubt this at all.  
 120 He showed this upon his death and in his life.  
 These three men worked in different ways,



- E Deu fud od els trestut vivement.  
 Pur çoe, bel frere, voil ke bien le sachez:  
 En quel ovre que, sulunc Deu, vus deliterez,  
 125 En icele, vus sauverez, ne dotés mie.  
 Mes vostre quor gardez ke ne se delite en folie.”
- Treis overaignes al cors prophitables sunt, [5.1.12]  
 Sicum LI ABBEZ PASTOR par lettres nus espunt:  
 “Qui sun quer voldrat espurger e defendre,  
 130 Ke mal penser ne delit fol n’i lest remeindre;  
 E recunuistre de sei veut e entendre  
 K’il est de pudre e revertirad en cendre;  
 E qu’il deit aver en sei descretiun.  
 Il se content cum home de religiun.”
- 135 Derechef, dist cist abbez, cil nel ceile mie: [5.1.14]  
 “Treis choses covent a sotive vie:  
 Ke l’en aime poverté, e sun cors destreigne,  
 E de laborer de ces mains pas ne se feigne.  
 Par cestes choses purrat chacier de lui  
 140 Peresce de cors, temptatiun, e ennui.”  
 Encore nus demustre, par signifiance,  
 Treis veies qui profitables sunt, sanz dutanze,  
 Si les ad demustré par mult bele raisun,  
 E fait de treis persones tele compareisun:  
 145 “Noé se demist de mundene possessiun,  
 Cil signifie gent de religiun.  
 Kar Job demustre, çoe sachiez veirement,  
 1vb] Cels qui del lur labur vivent honestement.  
 Daniel li prophete signefie  
 150 Les descrez e qui tiennent chaste vie.  
 Ke sulunc alcun d’icés treis ce velt cuntenir  
 Après sa mort purrat el regne Deu venir.”
- Ice, redist li abbez: “Par tuit, sanz essoine, [5.1.15]  
 Dous choses deit hair chascun moine.”  
 155 Lores i ad demander li començat un frere:  
 “Queles sunt ces dous choses? Dites nus, bel pere.”  
 Dunc li respundi li abbez: “Ore les vus dirrai.  
 Cestes deus choses bien vus apprendrai.  
 Çoe est veineglorie e charnel dilectiun,  
 160 Ke mut deit hair home de religiun.  
 De veineglorie vus dirrai un petit,  
 Kar cele vice deivent tuz aver en despit,  
 E vus si l’eiez bien en memorie  
 Çoe ke vus dirrai ci de veineglorie:  
 165 Memorie aiez pur cest vice eschiver,

- And God was certainly with them all.’  
 Therefore, dear brother, I want you to know well:  
 In whatever work delights you, as God wills,  
 125 By this, you’ll save yourself, have no doubt.  
 But watch that your heart never delight in folly.”
- Three works are profitable to the body, [5.1.12]  
 As ABBOT PASTOR explained to us in writing:  
 “Willingness to cleanse and protect one’s heart,  
 130 Letting no evil thought or foolish desire stay there;  
 Desire to recognize and know of oneself  
 That he’s made of dust and shall return to ashes;  
 And knowledge that one must possess discernment.  
 This one behaves like a monk.”
- 135 Moreover, this abbot said, concealing nothing at all: [5.1.14]  
 “Three things are needful to the solitary life:  
 That a man love poverty, mortify his body,  
 And not be lazy about working with his hands.  
 By means of these things he’ll be able to expel  
 140 Bodily sloth, temptation, and weariness.”  
 He also shows us, through signifying models,  
 Three paths that are profitable, without doubt,  
 And he’s shown them by very good reasoning,  
 Drawing the following comparison to three persons:  
 145 “Noah divested himself of worldly possessions,  
 And he signifies monks.  
 Job represents, know this truly,  
 1vb] Those who live honestly by their labor.  
 The prophet Daniel signifies  
 150 The wise and those who hold to a chaste life.  
 He who seeks to imitate any of these three  
 Is able to enter God’s kingdom after death.”
- In addition, the abbot said this: “Above all, indeed, [5.1.15]  
 Each monk must hate two things.”  
 155 Then a brother began to question him:  
 “What are these two things? Tell us, dear father.”  
 Then the abbot answered him: “Now I’ll tell you.  
 I’ll gladly teach you these two things.  
 They’re vainglory and carnal delight,  
 160 Which a monk must entirely despise.  
 I’ll tell you a bit about vainglory,  
 For everyone ought to despise this vice,  
 And you must therefore remember well  
 What I tell you here about vainglory:  
 165 Remember to stay away from this vice,

E nient pur çoe que vus le devez de ren amer.  
 Veineglorie est, ço sachez seurement,  
 Quant alcuns fait bon ovre devant la gent,  
 Mes pas nel fet pur Deu ne pur seinteté.  
 170 Einz, le fet pur los e pur vanité.  
 De cels si dist Nostre Sire Jhesu Crist  
 En le evangelie que saint Matheu escrit:  
 'Qui almuns funt pur los, cil sunt deceu,  
 Kar lur guerdun est malement purveu  
 175 Quant pur los del secle unt lur almuns fait.'  
 Dunkes, est çoe raisun ke çoe pur luier sait  
 En cest mund unt ceus lur guerdun requilli,  
 Kar de la joie celeste unt del tuit failli.  
 Pur çoe, si deit mult chascun prodome garder  
 180 Pur sun benfait los ne pris ne deit coveiter."

LI ABBES PAMBO en sa celle malades jut  
 Quant il de cest secle aler s'en dut.  
 Dunc vint entur li mult grant compaignie  
 Des freres e des moines ki furent de s'abie.  
 185 Dunc dist li abbez, oiant tuz, tel sermun  
 Ke ben afert a home de religiun:  
 "Ore sachez, mi frere, tut verraïement,  
 Puis que comensai a meindre sutivement,  
 Unkes puis ne manjai de nul pain  
 190 Si jo nel gagnase de ma main,  
 Ne unkes paroles ne dis, çoe sachez de fi,  
 Dunt joe puis me repentisse puis ke vis ici.  
 E ore m'est avis, çoe sachez tres ben,  
 Cum si jo unkes pur Deu n'eusse feit ren."

[5.1.16]

195 Uns seinz abbez fut jadis par nun CANANIN  
 Ki comandat a ses moines, quant fist sa fin:  
 2ra] "De habiter od les heretes gardez vus ent,  
 E d'empleider e de juger la povre gent,  
 E ne vus ne entermetez de amer avoir,  
 200 Mes tut ensemble pur amur Deu doneir."

[5.1.18]

Uns abbez fut ancienement qui aveit nun CASSIAN.  
 Il nus dit e cunte d'un altre ABBÉ, JOHAN,  
 Ki fist mult bel semblant quant en transe jut  
 E dust partir de cest siecle, sicum Deu plut.  
 205 Dunc vindrent ses moines e entur li esturent  
 Cum cels ke de sa mort dolenz furent,  
 Ke diseient: "Bel pere, vers nus entendez.  
 Parole nus dites dunt nus seium amendez."  
 A çoe, jetat un suspir si lor ad cunté:

[5.1.10]

For you mustn't love it at all in any way.  
 Vainglory is, know this certainly,  
 When someone does good deeds in others' sight,  
 Doing them neither for God nor for holiness.  
 170 Instead, he does them for praise and for vanity.  
 Of such people Our Lord Jesus Christ said this  
 In the gospel that Saint Matthew wrote:  
 'Those who perform charity for praise, they're ensnared,  
 For their reward's a harsh judgment  
 175 When they've done their charity for worldly praise.'  
 It's proper, therefore, that it be by payment  
 In this world that they collect their reward,  
 For they've utterly lost heavenly joy.  
 Therefore, every worthy man should take care  
 180 Not to covet praise or renown for his good deeds."

ABBOT PAMBO lay ill in his cell [5.1.16]  
 When he was about to depart from this world.  
 Around him then gathered a large company  
 Of brothers and monks from his abbey.  
 185 Then said the abbot, in everyone's hearing, this speech  
 Well befitting a man of religion:  
 "Now know, my brothers, in all truth,  
 Ever since I began to live in seclusion,  
 I've not eaten any bread  
 190 That wasn't cultivated by my hand,  
 Nor have I spoken any words, know certainly,  
 For which I must repent since I've lived here.  
 And now it seems to me, know this well,  
 As if I've never done anything for God."

195 There was once a holy abbot by the name of CHAME [5.1.18]  
 Who ordered his monks, as he prepared his end:  
 2ra] "Guard yourselves from living with heretics,  
 And from prosecuting and judging the poor,  
 And don't apply yourselves to loving wealth,  
 200 But only to donating all goods for love of God."

There was in ancient times an abbot named CASSIAN. [5.1.10]  
 He speaks and tells us of another abbot, JOHN,  
 Who displayed a lovely appearance as he lay in a trance  
 And was about to leave this world, as pleased God.  
 205 Then his monks came and stood around him  
 As men saddened by his death,  
 And they said: "Dear father, attend to us.  
 Speak words to us by which we may improve."  
 At that, he let forth a sigh and told them:

- 210 “Unkes rien ne fis de ma propre volenté,  
Ne jo n’enseignai unques, poi ne grant,  
Si jo mesmes ne l’eusse fait avant.”
- Un frere, çoe dit le livre, voleit saveir [5.1.19; 7.21.2]  
Cument entreit la pour Deu en sun queir.
- 215 Dunc respundi sun abbé si l’endocrinat,  
E treis mulz bones paroles li enseignat:  
“Si vus aiez od vus parfite humilité  
E la pour Deu ke maint en Trinité,  
E vus vus delitez en vostre povreté,
- 220 E vus vus gardez ben de altre juger,  
Issi entrat la pour Deu en vostre quer.”
- Uns moines parlat, con trois, a sun frere, [5.1.20; 7.21.3]  
Si l’endocrinat bel en iceste manere:  
“Gardez que vus aiez en vus humilité  
225 E la pour Deu, qui maint en Trinité;  
E plurez pur voz pecchiez sovernerement;  
E priez a Deu pardun ententivement;  
E, si aiez mesaise, sovent demande.  
Çoe sunt quatre choses que l’alme demande.”
- 230 Un prodome sermunout a ses espiritels fiz, [5.1.21]  
Si lur dist cestes mesmes paroles e ces diz:  
“La rien ke vus plus haiez e tenez a ennui,  
Gardez vus ent nel facez a autrui;  
Si vus a lui ke de vus mesdit portez ire,
- 235 Gardez dunc de mesparler e de mesdire;  
E si vus haiez celui ke a tort vus chalenge,  
Ne chalengez nul si de bien non, çoe vus comande.  
E si nul de vus tel home hair volt  
Ki, par drait u par tort, vostre chose vus tolt,
- 240 Vus vus gardez, dunc, si vus me volez creire,  
Ke nul de vus ne voille itele chose faire.  
Ki se voldrat contenir sicum jo ai dit  
Il se purrat salveir, si cum jo quid.”
- Çoe est la vie de frere e de bon moine, [5.1.22]  
245 Sicum un prodome dit e testimoine:  
2rb] “Ke chascun endreit de sai garde obedience;  
E ke nul d’els vers sun frere ne tence;  
E k’il ne grundille, mes tuz tenz pense bien,  
E k’il ne s’entremette de juger cristien,
- 250 Kar le saint Escripiture nus comande e dit:  
‘Vus que Deu amez aiez le mal en despit.’ [Psalm 96:10]  
Od home torcenus n’aiez compaignie,

- 210 “Never did I do anything of my own will,  
Nor did I ever teach anything, small or great,  
If I myself hadn’t previously done it.”
- A brother, the book says, wanted to know [5.1.19; 7.21.2]  
How the fear of God might come into his heart.
- 215 Thereupon his abbot responded and instructed him,  
And he taught him three excellent sayings:  
“If you have in yourself perfect humility  
And the fear of God living in the Trinity,  
And you take pleasure in your poverty,  
220 And you take good care not to judge others,  
Then the fear of God will enter your heart.”
- A monk spoke, as I find, to his brother, [5.1.20; 7.21.3]  
And instructed him well in this manner:  
“Take care that you have within you humility  
225 And the fear of God living in the Trinity;  
And weep for your sins to the highest degree;  
And pray to God diligently for pardon;  
And, if you’re troubled, ask often.  
These are the four things that the soul requires.”
- 230 A worthy man preached to his spiritual sons, [5.1.21]  
And he told them these very words and sayings:  
“The thing that you hate and find most annoying,  
Take heed that you don’t do it to others;  
If you bear anger toward one who slanders you,  
235 Then avoid speaking ill and slandering;  
And if you hate one who accuses you wrongly,  
Accuse no one of anything other than good, this I advise you.  
And if any of you wants to hate someone  
Who, rightly or wrongly, takes something from you,  
240 Then, if you’ll believe me, make sure  
That none of you wants to do such a thing.  
He who’s willing to behave as I’ve said  
Is able to be saved, by my thinking.”
- This is the life of a brother and a good monk, [5.1.22]  
245 As a worthy man says and testifies:  
2rb] “Let each one practice obedience with regard to himself;  
And let no one quarrel with his brother;  
And let him not grumble, but always think well;  
And let him not concern himself with judging a Christian,  
250 For Holy Scripture commands and tells us:  
‘You who love God should hold evil in contempt.’ [Psalm 96:10]  
Do not hold company with a wicked man,

E des oilz gardez qu'il ne veient folie;  
 E sei mesmes garde de folie en terre,  
 255 E altri fait ne s'entermette pur enquere.  
 Ne rien ne ceile a ces proceins,  
 Mes tuit done quanque li vient as mains.  
 Orguil nen eit en sun quer ne folie,  
 Ben se garde de veineglorie e d'envie.  
 260 Sun ventre ne deit trop de viand charchier,  
 Purquai il ne puisse al muster halt e bas chanter.  
 Mes tutes choses face od descretiun.  
 Cest est la vie de moine e de religium."

Uns seinz abbez parlat jadis a sun covent, [5.1.23]  
 265 Sis endoctrinat tut issifaitement:  
 "Preez ententivement vostre Creatur  
 Ke il mette en vostre quer humilité e plur.  
 E quant vus verrez home mortellement pecchier,  
 Nel devez mie pur çoe a Deu juger,  
 270 Kar Deus est merciabile e plain de pité,  
 Ke tut ad detté le peccheur de sun pecchié.  
 Les voz pecchiez aiez devant voz oilz tuz jurz,  
 Dunc vus gardez de juger les peccheurs.  
 Subjet seez en vostre charité.  
 275 Od femme n'aiez unkes amisté,  
 Kar par femme ad maint home esté trahi;  
 Pur çoe, vus gardez ke ne seiez huni.  
 Od enfant n'aez unkes nul acoitement,  
 Kar suvent surt blasme a home pur nient.  
 280 Les herites fuiez, ces ke vus verrez.  
 E en vertu de vus ren ne vus fiez,  
 Kar si nus avum en nus nule bonté,  
 Nus l'avum de Deu, e nient de nostre herité.  
 E si vus volez le Deble del tut ventre,  
 285 Dunc aiez abstinence en lange e en ventre.  
 De vin vus estenez e si ne l'amez mie,  
 Kar vin atrait meint prodome a folie.  
 Si nuls, par aventure, hom vus dist vilainie,  
 Ne tenciez unkes od li pur ren k'il vus die.  
 290 E s'il ben dist, dites li que bien averat;  
 E si il mal dit, dites li que mal troverat.  
 E, dunc, si ne tenez od li pur nule ren,  
 Le quel qu'il die a vus, le mal u le ben.  
 E si vus volez tuit issi faire e dire,  
 2va] Dunc avrez vostre corage en peis e sanz ire."

296 Çoe dist as freres LI ABBEZ EVAGRIUS: [5.2.8]  
 "Gardez, ne seiez trop cuvetus

And take care that your eyes not see foolishness;  
 And one should refrain from foolishness on earth,  
 255 And not concern himself with the deeds of others.  
 He should hide nothing from those close to him,  
 But give away all of whatever comes in his hands.  
 He should have in his heart neither pride nor foolishness,  
 Guard himself well against vainglory and envy.  
 260 He shouldn't want to overfill his belly with meat,  
 Lest he be unable to sing high and low in the monastery.  
 Instead he should do everything with discretion.  
 This is the life of a monk and of religion."

A holy abbot spoke one day to his community, [5.1.23]  
 265 Instructing all of them as follows:  
 "Pray earnestly to your Creator  
 That he place humility and tears in your heart.  
 And when you see someone sin mortally,  
 You shouldn't judge him for it in the manner of God,  
 270 For God is merciful and full of compassion,  
 And has entirely redeemed the sinner from his sin.  
 Always keep your sins before your eyes,  
 So that you may refrain from judging sinners.  
 Be submissive in your charity.  
 275 Never hold friendship with a woman,  
 For by women have many men been betrayed;  
 Therefore, take heed that you're not defiled.  
 Never have any closeness with a child,  
 For men are often blamed without cause.  
 280 Flee any heretics that you see.  
 And don't trust at all in your own strength,  
 For should we have any goodness in us,  
 We have it from God, not at all from our birthright.  
 And if you want to vanquish the Devil entirely,  
 285 Then abstain in tongue and in belly.  
 Abstain from wine and don't desire it,  
 For wine draws many a worthy man to folly.  
 If, by chance, anyone should speak foully to you,  
 Never quarrel with him over anything that he says.  
 290 If he speaks well, tell him that he'll have comfort;  
 If he speaks ill, tell him that he'll find pain.  
 And, therefore, don't quarrel with him for any reason,  
 Whatever he says to you, evil or good.  
 And if you're willing to act and speak in this manner,  
 29a] Then you'll keep your heart in peace and without anger."

296 ABBOT EVAGRIUS said this to his brothers: [5.2.8]  
 "Take care, don't be too covetous



De assembler richeises e terren avoir,  
 Car perilluse chose est, çoe sachiez pur veir.  
 300 Coveitise d'aver est mult male chose,  
 Kar ki trop est coveitus ja ne se repose,  
 Mes tut tenz est en tribuil, par jur e par nuit;  
 Tute despent sa vie senz joie e senz deduit,  
 Kar tutes hores est murne e de quer pensif,  
 305 Anguisuz e destreignant, dolent e chaitif."

ABRAHAM vint a L'ABBÉ SISOI, sun pere, [5.2.13]  
 Si li dist e conseilla en iceste manere:  
 "Bel pere, vus estes ore de grant age;  
 Esloignum nus del mund si frum ke sage."  
 310 Sysoi respundi, e dist: "Tu dis raisun.  
 Alums dunkes si nus femes une maisun,  
 Si remanum sotivement cum heremite  
 En icel liu u nule femme ne habite,  
 Kar mieuz vaut de overir sun sein encontre le serpent  
 315 Ke acuntre femme ke pur s'amur s'esprent."  
 Dunc respunt Abraham, e itel demande li fet:  
 "U purrum trover liu ke tut sanz femme seit  
 Si çoe ne seit en desert, par aventure?"  
 "Alum dunc la," dist Sysoi, "par grant aleure,  
 320 Si remanum iloc perdurablement,  
 Hors de multitudine e de presse de gent."

LI ABBEZ PASTOR dist icele parole, [5.2.12]  
 Cum cil qui apris fust en mult bon escole:  
 "Orguil est, pur veir, de tuz mals commencement.  
 325 Pur çoe cele vice eschiwez communement.  
 Kar si sai mesmes prise en sun corage,  
 Il fait a sa alme certes grant damage.  
 E qui se humilie, cil ert enhalcez;  
 E ki s'eshauce, icil ert abaissiez."  
 330 Derechef, sermonat cist mesme Pastor,  
 Kar vers tuz cristiens aveit verrai amur:  
 "Mult vus est bon, çoe sachez tuz, a fuir  
 Les corporeles choses ke vus puent nusir,  
 Kar ki sunt juste bataille corporelement  
 335 E veient folie apert e en present,  
 Icil sunt cum cel home, nel vus voil celer,  
 Ke sur un mult parfunt puis s'en vient ester  
 Ke sun enemî le puisse ens trebucher  
 Quel hore qu'il voldrat pur lui neier.  
 340 E ki loinz estet de corporele bataille,  
 Icil est semblance a celui, senz faille,  
 Ki s'en vait mult loinz del puis ester

To gather riches and worldly goods,  
 For it's a dangerous thing, know this truly.  
 300 Coveting wealth is a very wicked thing,  
 For he who's too covetous never rests,  
 But is always in tribulation, night and day;  
 He spends his life entirely without joy or delight,  
 For he's always sad and downcast of heart,  
 305 Anguished and anxious, sorrowful and wretched."

ABRAHAM came to ABBOT SISOIS, his father, [5.2.13]  
 And he said to him and counseled him in this way:  
 "Dear father, you're now of great age;  
 Let's act wisely by removing ourselves from the world."  
 310 Sisois replied, saying: "You speak sensibly.  
 Let's go then and make ourselves a house,  
 And remain in seclusion as hermits  
 In a place where no woman lives,  
 For it's better to expose one's breast to a serpent  
 315 Than to a woman who's inflamed by love."  
 Then Abraham responded, putting this question to him:  
 "Where can we find a place entirely without women  
 Unless it be, by chance, in the desert?"  
 "Let's go there then," said Sisois, "with haste,  
 320 And remain there in perpetuity,  
 Away from the multitude and the crush of people."

ABBOT PASTOR spoke this saying, [5.2.12]  
 Like one who'd been educated at a very good school:  
 "Pride is, in truth, the root of all evil.  
 325 Therefore you ought to shun this vice altogether.  
 For if one prizes himself in his heart,  
 He certainly does great harm to his soul.  
 And he who humbles himself, he'll be raised up;  
 And he who lifts himself, he'll be lowered."  
 330 In addition, this same Pastor preached,  
 Because he had true love toward all Christians:  
 "It's very good for you, as you all know, to flee  
 The bodily things that can harm you,  
 For those who are physically close to battle  
 335 And see folly clearly and at hand,  
 They're like the one, I'll not hide it from you,  
 Who comes to stand beside a very deep well  
 Into which his enemy might throw him  
 Whenever he would want to drown him.  
 340 And he who stands far from the physical battle,  
 That one is, without doubt, similar to the one  
 Who goes away to stand far from the well

2vb] Ki sun enemi nel puisse ens trebocher.  
 E se il trait vers le puiz, par aventure,  
 345 Deu li porrat aider en poi de ure.”

UNE ABBASSE MARONE dist sifaitement: [5.2.14]  
 “Plusurs fuient noise e presse de gent  
 Si se mettent a ascient en religiun,  
 Mes dunc ne gardent ordre ne subjectiun,  
 350 Mes se deperdent par lur negligence,  
 Kar ne tenent ordre ne obedience.  
 E, pur çoe, vus dirrai ceo ke joe atent:  
 Mieux vaut meindre od bone volenté entre gent  
 Que en religiun mettre sulement sun cors  
 355 E sun quer e sun corage laisser dehors.”

Un prodome nus cunte de treis bachilerz [5.2.16]  
 Ki s’entrainerent tant cum furent seculers.  
 Si firent entr’els tel covenance  
 Ke en religiun irreient sanz demorance.  
 360 Chascun de eus en devers liu deveroit ester,  
 E chascun d’eus deut servir de devers mester.  
 Li premer choisi k’il se voleit entremettre  
 D’apeiser les descordanz, sicum dit la Lettre:  
 “Benuré soient, de Deu Omnipotent,  
 365 Ki pees aiment e pees mettent entre gent.”  
 Li secund deut les malades revisiter,  
 E li tiers voleit en sotif liu habiter.  
 Lores, s’en alerent en religiun ces treis  
 Si furent cum il l’orent purparlé enceis.  
 370 Li premiers s’entremist les tensuns apaiser  
 E les descordans par fin amur amaiser,  
 E servi de cest mester dunt vus ai cunté  
 Desque il vit k’il ne poeit acorder a volenté.  
 Dunc s’ennuiat mult cil frere de sum mester  
 375 E alat a sun compaignun, si lessat tut ester,  
 A celui ki la malade gent dut servir,  
 Si li contat qu’il ne poeit suffrir.  
 Il li respundi, si dist, tut ascient,  
 Qu’il ne poeit suffrir sun mester plus lungement.  
 380 Dunc s’accompaignerent si alerent tut dreit  
 A lur tiers compaignun ki sutivement maneit,  
 Si li demanderent quei lur fut a faire,  
 Kar de lur mester se voleint retraire.  
 Il ne respundi pas, ainz se tut un petit.  
 385 Puis emplî un hanap d’ewe, si lur ad dit:  
 “Ore esgardez en cest hanap.” E il si firent  
 E l’ewe ke en le hanap fut mult troblé virent.

[Matthew 5:9]

2vb] So that his enemy can't throw him in.  
 And if, by chance, he draws near the well,  
 345 God will quickly be able to help him."

ABBESS MARONE spoke in this way: [5.2.14]  
 "Many flee the noise and press of people  
 And place themselves deliberately in religion,  
 But then they keep neither rule nor obedience,  
 350 But ruin themselves through their negligence,  
 For they maintain neither rule nor obedience.  
 And, therefore, I'll tell you what I understand:  
 It's better to live with good will among people  
 Than to place in religion just one's body  
 355 And leave one's heart and thought outside."

A worthy man tells us of three young men [5.2.16]  
 Who dearly loved each other when they were secular.  
 And they made among themselves a pact  
 That they'd go into religion without delay.  
 360 Each of them would live in a different place,  
 And each would attend to a different office.  
 The first decided to concern himself  
 With reconciling the discordant, as the Letter says:  
 "Blessed are they, by Almighty God,  
 365 Who love peace and bring peace among people."  
 The second chose to comfort the sick,  
 And the third wished to dwell in a secluded place.  
 Consequently, the three went into religion  
 And did as they'd previously agreed.  
 370 The first undertook to resolve disputes  
 And bring the discordant to accord through pure love,  
 And he served in this office of which I've told you  
 Until he saw that he couldn't reconcile people as he wished.  
 Then this brother grew weary of his office  
 375 And, leaving everything aside, went to his companion,  
 The one who was supposed to serve sick people,  
 And told him that he couldn't carry on.  
 He answered him, saying, most certainly,  
 That he too couldn't endure his office any more.  
 380 Then they joined together and went directly  
 To their third companion who lived in seclusion,  
 And they asked him what they ought to do,  
 For they wished to withdraw from their offices.  
 He didn't answer, but was silent a little while.  
 385 Then he filled a goblet with water, saying to them:  
 "Now look in this goblet." And they did so  
 And saw that the water in the goblet was quite cloudy.

[Matthew 5:9]

- Puis l'asist si la lessat ester un poi d'ure  
 Si ke l'ewe ke denz fud devint tute pure.  
 390 Dunc prist le hanap, e dist: "Or esgardez, mes freres."  
 Il vindrent avant e esgarderent regeres,  
 Si se mirerent, tant fut ele clere,  
 3ra] Cum ce fut mireor u precieuse pere.  
 Quant si orent fait, si lur dist lur compaignun  
 395 E si lur demustrat une tele raisun:  
 "Si, trublé est qui meint in multitude de gent,  
 K'il ne poet veer ses pecchiez clerement;  
 E quant il vient al la sutive vie,  
 Dunc veit il clerement sa folie."
- 400 Çoe soleint il dire de cel saint abbé [5.3.1]  
 Ke ARCEMIUS par nun esteit apelé  
 Ke, la u il seeit od ses mains ovrant,  
 Tuz jurz out pendu un drap en sun devant  
 Pur les lermes de sun vis oster e asueer,  
 405 Ki epesement li soleient des oilz degoter.
- Un frere demandat ja a L'ABBÉ HAMIUN: [5.3.2]  
 "Bel pere, kar me dites alcun bon sermun."  
 Dunc dist li abbez: "Frere, tuit issi pensez  
 Cum funt les feluns ke sunt enchartrez,  
 410 Kar icels soleient a hume demander,  
 'U est le jugeur, e quant deit repaier?'  
 En itel entente, demeinent doel e plur  
 Desi, que il seient venuz devant le jugeur.  
 Issi, deit le moine tutdis pour aver  
 415 E pur ces pecchiez assiduelement plorer.  
 E dire deit a sei mesmes: 'Allas, chaitif!  
 Cument apparrai devant Deu a cel grant estrif  
 Al Jur de Juise, al pleit dolerus  
 U serrunt descovert les pecchiez as plusurz?  
 420 La m'estoverat de mes ovres raisun rendre;  
 Malement irra si ne me puisse defendre!'  
 E si vus volez tuz jurz si penser,  
 Dunc purrez, senz doute, vostre alme salver."
- Cest sermun dist EVAGRIUS, ke je devant vus nomai, [5.3.3]  
 425 Ki mut est bon e a clerc e a lai,  
 Si dist a cels qu'il aveit en Deu a garder,  
 Kar sez subjez deit l'um tuz jurz amonester:  
 "Freres, quant vus en vostre celle par vus seez,  
 Quilliez a vus vostre sen si vus purveez.  
 430 Pensez de vostre mort! Pensez de vostre cors!  
 Pensez qu'il ert tere quant l'alme si va hors!

Then he set it down and let it sit for awhile  
 Until the water inside became entirely clear.  
 390 Then he took the goblet, saying: "Now look, my brothers."  
 They came forward and looked again,  
 And they saw themselves reflected in it, so clear was it,  
 3ra] As if it were a mirror or precious stone.  
 When they'd done this, their companion spoke to them  
 395 And lay before them the following thought:  
 "Likewise, clouded is he who dwells among the multitude,  
 For he can't see his sins clearly;  
 And when he comes to the solitary life,  
 Then does he see his folly clearly."

400 This was commonly said of the holy abbot [5.3.1]  
 Called by the name ARSENIUS  
 That, wherever he sat working with his hands,  
 There always hung a piece of cloth in his lap  
 To remove and wipe away the tears from his face,  
 405 Which were wont to fall thickly from his eyes.

A brother once asked ABBOT AMMON: [5.3.2]  
 "Dear father, tell me some good speech."  
 Then said the abbot: "Brother, think just like  
 Felons who are imprisoned,  
 410 For they're accustomed to ask a man,  
 'Where's the judge, and when's he likely to return?'  
 In that frame of mind, they exhibit grief and sorrow  
 Until they've come before the judge.  
 In like manner, the monk should always be afraid  
 415 And weep diligently for his sins.  
 He ought to say to himself: 'Alas, wretch!  
 How will I appear before God at that great debate  
 On the Day of Doom, at the woeful trial  
 Where sins will be revealed to many?  
 420 There it'll be needful for me to account for my actions;  
 It'll go badly if I can't defend myself!'  
 If you're always willing to think this way,  
 Then you'll be able, without doubt, to save your soul."

EVAGRIUS, whom I mentioned to you earlier, gave this sermon, [5.3.3]  
 425 Which is very good for both clerk and layperson,  
 And he said it to those he guided in God's name,  
 For a man should always exhort his subjects:  
 "Brothers, when you're sitting by yourself in your cell,  
 Gather your thoughts and ready yourself.  
 430 Think about your death! Think about your body!  
 Think that it'll become earth when the soul exits it!

Pensez des pestilensez! Gardez a dolurs  
K'aveinent en tere suvent pur les peccheurs!  
Hisdur aiez dé folies e des vanitez  
435 Ke regnent entre gent plus qui asez!  
Seez vus curius de voiz mesmes e mult entemprés.  
En vostre bon purpos tuz jurz vus tenez.  
En memorie aiez les peines de laval,  
Ke tuz jurz senz nul confort sufferunt li mal!  
440 Pensez que tuz icels ke en enfern sunt enclos  
Meindrent en dolur senz fin e senz repos!  
3rb] Or entendez le Jugement en grant pour:  
Peine ount or a asez, e après unt majur!  
E derechef, bealz freres, mult vus purpensez,  
445 En vostre quor forment le purfichiez,  
Coment Deu vendrat al Drein Jugement,  
E coment lui apparont tute gent.  
Pensez de la confusiun e de la hisdur  
Ki soeffrent les peccheurz a icel jur,  
450 Quant iert descoverte tute la felunie  
Devant Deu e devant tute sa compaignie  
Des angles, e de tuz genz communement,  
E des archangles ki iloec serrunt en present.  
Pensez des paines que dunc comencerunt  
455 As chaitifs dampnez quant del Jugement irrunt:  
Feu, e vermine, e anfernal tenebrur,  
Crois de dens, freit, e nient suffrable pour.  
Tuz icels malz aiez en memorie!  
Derechef penzez de cels que sunt en glorie  
460 Devant Deu e devant trestuz ces angles,  
Devant les prophetes, devant les archangles,  
E devant tute la sainte compaignie  
Ke Deu servirent a gré en ceste vie —  
Cels qui sunt en peines e cels ki sunt en glorie!  
465 Pur la peine des peccheurs mult devez plorer,  
E ke la ne viengez mult vus devez garder.  
Pur la joie as justes devez eeslescer;  
En vostre quor devez sovent Deu preer  
Ki vus puissez hastiment a celz venir,  
470 E parmaindre en le joie que ne seet finir!  
Ore gardez, belz freres, si me volez crere,  
Ke vos cestes choses aiez en memorie.  
Ne unkes ne ubliez icest afaire,  
Lequel vus seiez en la celle u en l'aire,  
475 E si vus volez sovent de cestes choses penser,  
Malveis pensers purrez par çoe eschaucier."

Think about the plagues! Take heed of the pains  
That often occur on earth because of sinners!  
Maintain horror of the foolishness and vanities  
435 That reign abundantly among people!  
May you be watchful of yourselves and very moderate.  
Always hold firm in your good intention.  
Hold in memory the pains of down below,  
Which the wicked shall suffer forever without relief!  
440 Think how all those confined in hell  
Dwell in sorrow without end and without rest!  
3rb] Now consider the Judgment in great fear:  
They have enough pain now, shall have more afterwards!  
And again, dear brothers, reflect very hard,  
445 Establish it firmly in your heart,  
How God will come at the Last Judgment,  
And how everyone shall come before him.  
Think of the tribulation and the horror  
That sinners will suffer on that day,  
450 When all evil deeds will be revealed  
Before God and before all his company  
Of angels, and all the people together,  
And the archangels who will be present there.  
Think of the pains that will then begin  
455 For the wretched damned when they leave Judgment:  
Fire, vermin, and infernal darkness,  
Gnashing of teeth, cold, and intolerable fear.  
Hold all these evils in mind!  
Think as well of those who are in glory  
460 Before God and before all his angels,  
Before the prophets, before the archangels,  
And before all the holy company  
Who willingly served God in this life —  
Those who are in pain and those who are in glory!  
465 You should weep sorely for the suffering of sinners,  
And take great care that you don't come there.  
You should rejoice in the joy of the righteous;  
In your heart you ought to pray to God often  
That you may come quickly to them,  
470 And dwell in the joy that knows no end!  
Now take care, dear brothers, if you believe me,  
That you remember these things.  
Never forget this state of affairs,  
Whether you're in cell or in yard,  
475 And if you think of these things often,  
You'll thereby be able to drive evil thoughts away."



- Jadis esteit uns abbez par nun HELIE [5.3.4]  
 Ki demenat mut religiuse vie.  
 Il dist: "Treis choses sunt qui jo creim tuz tens:  
 480 La premiere est quant de mort me purpens;  
 E l'autre, quant me sevent en quele guise  
 Joe vendrai devant Deu al Juise;  
 E la tierce est quant orrai mes pecchez lire  
 Ke le Deable ad fait en sa chartre escrire.  
 485 Dunc sai jo ben ke n'averei talent de rire;  
 Ainz, averai al quor dolur e mult grant ire."
- ATHANASIE vint, cum dist l'estorie, [5.3.14]  
 A L'ABBÉ PAMBO, ke mist en hermitorie,  
 S'il preat qu'il dust d'iloec departir  
 490 E ke en la cité d'Alisandre dust venir.  
 3va] Il li granta bonement e sun consal crait;  
 En la veie se mist e d'ilokes se vait.  
 Avint qu'il trovat une femme legiere,  
 Ke tendrement plorat e fist laide chiere.  
 495 Si gueimentat mut k'ele ne poeit trover  
 Ses bacheliers k'od li volsisent pecchier.  
 A icel ure li abbé Pambo se purpensat.  
 Ne se poeit estenir mes a plurir comenscat.  
 Dunc dist un des freres: "Bel pere, purquei  
 500 Plorez vus si tendrement? Dites le mei?"  
 Il respondi: "Dous choses plurer me funt.  
 Joe vus voil dire queles choses se sunt:  
 L'une est de la femme que serra perie,  
 Si el ne se garde, pur la lecherie;  
 505 L'autre, pur d'ïcoe: ke ne puis si ben endurer  
 De plaisir a Deu par le men plurer  
 Cum ceste femme a pleiser se peine  
 As homes, k'od sé trait e en enfer meine."
- Icest sermun dist ja SEINTELETICE: [5.3.16]  
 510 "Ki primes a grant paine aprist estre novice,  
 Kar chascun quant vient primes en religium,  
 Soffre les assaus del Deble e temptatium.  
 E s'il poet veintre par benfez e surmunter,  
 Grant joie averat, e l'ordre li ert leger.  
 515 E çoe vus demustre par tel compareisun:  
 Sicum il alumereint feu de turbe u de charbun  
 Mult se travaillent ainz kel feu seit alumé,  
 E lur oil lerment par amerté de la fumé,  
 E, quant le feu art cler si s'eschaufent dejuste,  
 520 Ne lur est avis ke le travail n'en lur coste,  
 Issi devum, par plur, par travail, acustumer

- Once there was an abbot by the name of ELIAS [5.3.4]  
 Who led a very spiritual life.  
 He said: "There are three things that I constantly fear:  
 480 The first is when I reflect on death;  
 And the second, when I remember the manner in which  
 I'll come before God on Doomsday;  
 And the third is when I'll hear read aloud my sins  
 That the Devil's had written into his account.  
 485 I know well that I'll have no desire to laugh then;  
 Instead, I'll have sorrow and deep anguish of heart."
- ATHANASIUS, as the story relates, came [5.3.14]  
 To ABBOT PAMBO, who lived in a hermitage,  
 And he begged that he might leave there  
 490 And come to the city of Alexandria.  
 3va] He granted it gladly and commended his plan;  
 He set out on his way and went from there.  
 It happened that he came upon a wanton woman,  
 Who wept anxiously and looked unhappy.  
 495 She lamented sorrowfully that she couldn't find  
 Young men who wished to sin with her.  
 Upon this point Abbot Pambo took time to reflect.  
 He couldn't restrain himself but began to weep.  
 Then one of the brothers said: "Dear father, why  
 500 Do you weep so tenderly? Tell me."  
 He answered: "Two things make me weep.  
 I wish to tell you what these things are:  
 One is for the woman who'll be lost,  
 If she doesn't take care, due to lechery;  
 505 The other, for this: because I can't continue  
 To please God through my weeping  
 As much as this woman strives to please  
 Men, whom she draws with her and leads to hell."
- SYNCLETICA once presented this sermon: [5.3.16]  
 510 "At first with great effort does one learn to be a novice,  
 For when each person first comes to religion,  
 He endures the Devil's assaults and temptations.  
 If he can defeat and overcome him through good deeds,  
 He'll have great joy, and the rule will be easy for him.  
 515 And I'll demonstrate this for you by a comparison:  
 Just as those who'd light a fire of peat or coal  
 Work very hard before the fire is lit,  
 And their eyes weep from the acrid smoke,  
 And, when the fire is bright and they warm themselves at it,  
 520 It seems to them the work was not troublesome,  
 So too should we, with weeping, with work, habituate ourselves



So that we may light divine fire inside ourselves.  
By ‘divine fire’ we should understand the Holy Spirit,  
From which it’s proper that we catch fire and burn.”

[5.3.20]

25 A worthy man told us of a secular man  
Who once wished to enter religion,  
But his mother wanted to stop him and hold him back  
So that he not give himself to religion.  
The young man didn't want to back out.  
50 Regardless of her wishes, he held to his purpose.  
He said to his mother: "I want to save my soul;  
For this reason, it's right for me to enter religion."  
When the woman saw his steadfast desire,  
She acted wisely and let him go.  
55 Then he went and gave himself to religion  
And consumed his entire life in sloth.  
Eventually it happened that his mother died  
And went to the place God had ordained for her.  
3vb] And just a little while after her death,  
50 As her son lay in anguish before her bed,  
There came to him in his suffering a vision  
In which he was among those judged to damnation,  
And he saw his mother seated among them, joyless.  
He was frightened and supposed he was dead,  
545 And that he was to stay with them in this torment  
By God's will and judgment.  
Then his mother spoke to him thus:  
"Have you, son, come to the damned as I have?  
What does this mean? You once used to say,  
550 'I wish to save my soul and despise the world.'  
You've upheld this purpose very poorly  
If you've now come to us in this torment."  
The son was so terrified he couldn't respond.  
At first he thought he was utterly lost,  
555 But after he'd seen everything from this perspective,  
By the grace of God his spirit returned.  
Subsequently, when he'd come to safety  
And was cured of this illness seizing him,  
He thought that the vision had come to him from God  
560 So that he could amend and come to salvation.  
Then he repented and undertook his penance  
For all that he'd done in his period of negligence,  
And, night and day, he didn't cease weeping  
And praying in his heart on account of his sins.  
565 He maintained a sorrowful life,  
And tormented his body so grievously  
That his companions often said to him:

- “Aiez merci de tai, si tu nus creiez;  
 U, si çoe num, homicide serrez de tei mesmes,  
 570 Sicum autres asez devant tei veimes.”  
 Il lur dit: “Jo voil mes pecchez espenir  
 Ke jo puse aseurement devant Deu venir,  
 Ke ne truisse nul devant sa clere Face  
 Ke de mes felenies reprover me sace,  
 575 Kar mult oi grant hunte quant ma mere me trovat  
 E quant ele de mes felenies me reprovat.  
 N’est pas marvaille si joe d’assez euisse greignur,  
 Si nul me reprovast devant Nostre Seignur  
 U serrunt ses apostres e ses archangles,  
 580 E ses evangelistes e tuz ces angles,  
 Prophetes, martyrs, virges, confessurs,  
 E tuz les dreiturers homes e tuz les pecheurs!  
 Quant nus estoet tuz al Jugement assembler,  
 U nus devum par la cruelté de Deu trembler.”
- 585 Ceste parole soleit uns abbé cunter, [5.3.21]  
 E nus la devum tuz volenters escuter:  
 4ra] “Al Jur de Juise, quant Deu repeirerat  
 E tut le mund, pur veir, jugerat,  
 Dunc averat ilokes, certes, asez dolur,  
 590 Kar tuz les archangles tremblerunt de pour!  
 Dunc, se il peust estre ke alme pout murir  
 E fors de cors de home peust eissir,  
 Dunc murreit alme e tut le mund murreit  
 Par dreite pour ren vif ne remeindreit.  
 595 Kar a cel hure, serrat li ciels overt,  
 E Deu se demustrat iloc en apert  
 Od grant dedeignance e od grant ire.  
 Od tuz ses angles vendrat Nostre Sire.  
 N’est marvaille s’il voldreient dunc morir  
 600 Quant il le verrent si irremment venir.  
 Pur çoe, de ben faire nus devum pener  
 Tant cum nus avum en ceste secle ester,  
 Cum icels de ki Deus voldrat respuns demander  
 E de nostre overe e pus de nostre parler.”
- 605 Un frere demandat a sun abbé: “Dunt çoe vint [5.3.22]  
 Ke mun quor ai si dur que Deu ne creint?”  
 Li abbez dist: “Chascun ke soeffre chastiment  
 La pour Deu entrat en lui, sicum joe l’entent.”  
 Le frere le demandat que chastiment seit.  
 610 Li abbez parlat, e tel respuns li ad fait:  
 “Chascun que ben se repent disant cest mot,  
 ‘Ha, sevenge tei ki devant Deu venir t’estoet.’

- “Listen to us, and be merciful to yourself;  
 If not, you’ll kill yourself,  
 570 Just as we’ve seen many others do before you.”  
 He said to them: “I want to expiate my sins  
 So that I may safely come before God,  
 And before his bright Face he won’t find anyone  
 Who might reproach me for my sins,  
 575 For I was deeply ashamed when my mother found me  
 And reproached me for my sins.  
 It’s no wonder I must endure extreme chastisement,  
 Lest anyone else reproach me before Our Lord  
 In the place where his apostles and archangels will be,  
 580 And his evangelists and all his angels,  
 Prophets, martyrs, virgins, confessors,  
 And all the righteous men and all the sinners!  
 When we’re all assembled at the Judgment,  
 Then must we tremble before the cruelty of God.”
- 585 An abbot was accustomed to speak these words, [5.3.21]  
 And we should all listen to them gladly:  
 4ra] “On the Day of Doom, when God will return  
 And will judge, truly, the whole world.  
 Then much sorrow, certainly, will be felt there,  
 590 For all the archangels will tremble with fear!  
 Then, were it possible for the soul to die  
 And issue from one’s body,  
 Then the soul will die, and the whole world will die  
 Rightfully because nothing alive can remain.  
 595 For at that hour, the sky will be open,  
 And God will clearly show himself there  
 With great wrath and great anger.  
 Our Lord will come with all his angels.  
 It’s no wonder that they’d wish then to die  
 600 When they see him arrive so angrily.  
 For this, we ought to strive to do well  
 As long as we exist in this world,  
 As befits those whom God will require to answer  
 For our works and then for our words.”
- 605 A brother asked his abbot: “How is it [5.3.22]  
 That I have a heart so hard it doesn’t fear God?”  
 The abbot said: “Into all who submit to chastisement  
 Enters the fear of God, as I understand it.”  
 The brother asked him what chastisement is.  
 610 The abbot spoke, giving him this answer:  
 “All who repent properly should say these words,  
 ‘Ah, remember that you must come before God.’

E ceste chose deis dire tut ensement,  
 ‘Purquai fu remis entre terrene gent?’  
 615 Chascun home qui sifaitement se content,  
 La pour de Deu entre en sun quor e ment.”

Uns abbez a un sun frere issi parlat [5.3.25]  
 Une feiz quant le frere sermun demandat:  
 “Quant des Eglypciens se voleit venger,  
 620 E les fiz Israel voleit deliverer,  
 Dunc lur donat Deus une mortele plaie,  
 Ki n’i out home en la tere ke ne s’esmaie,  
 N’en la tere n’at maisun, çoe sachez de fi,  
 U n’i eust enz noise u doel, u plur u cri.  
 625 Issi devum, bel frere, plurer tutdis  
 Ke Deu ne se venge de nus al Grant Juis,  
 Ainz nus asseieet a la sue destre  
 En cel liu ke nus clamuns parais celestre.”

Uns frere jadis issi a sun abbé parlat, [5.3.27]  
 630 En ceste manere li areisunat:  
 “Joe vei de noz peres qu’il poent plurer,  
 E quant lermes voillent, il les pount aver.  
 E jo, pur nule ren, ne puis unkes plurer;  
 Pur çoe, sui angoissus en mun quer.”  
 635 A çoe, respunt li abbez mult sagement,  
 4rb] Si li dist: “Pur ceo ne vus n’esmaiez de nient,  
 Kar li fiz Israel en desert entrerent  
 E quarante anz plenerement i demorerent,  
 E puis en Tere de Promissiun,  
 640 Kar Deu lur out doné cele regium.  
 E cest est la significatiun:  
 Les lermes sunt la Tere de Promissiun;  
 As queles lermes si vus puissez atucher,  
 Bataille del Deble ne vus estoet mes duter.  
 645 E si veut Deus ki li home seit curius  
 E d’entrer en cele tere seit anguissus.”

L’ABBEZ CASSIAN nus mustret un grant sen [5.5.3]  
 Ki lui soleit dire LI ABBEZ MOYSEN:  
 “Bon est,” çoe dist cist Moyses, “ses pensez celer,  
 650 Mes a viuz homes les devez mustrer,  
 E nient sulement a ces qui par age veuz sunt,  
 Mes a ceus qui en sei senz e descreciun unt.  
 Kar plusurs gardent sulement al grant age,  
 E nient al sen. Si ne funt mie ke sage  
 655 Ki a ces vielz homes mustre sun penser  
 Ke pas ne sevent, cum mester fud, la gent consiller.

And this thing you should likewise say,  
 ‘Why was I placed among earthly people?’  
 615 Into each one who conducts himself this way,  
 The fear of God enters and dwells in his heart.”

An abbot spoke to his brother in this manner [5.3.25]  
 When one day the brother asked for advice:  
 “When God wanted to wreak vengeance on the Egyptians,  
 620 And wanted to free the sons of Israel,  
 Then he gave them a mortal wound,  
 So that no man on earth wasn’t dismayed,  
 Nor was there a house on earth, know this for certain,  
 Where there wasn’t turmoil or grief, weeping or crying.  
 625 Consequently, dear brother, we ought to weep always  
 So God won’t wreak vengeance on us at Doomsday,  
 But instead seats us at his right hand  
 In that place we call heavenly paradise.”

A brother once spoke to his abbot in this way, [5.3.27]  
 630 Addressing him in this manner:  
 “I see that our fathers are able to weep,  
 And when they want tears, they’re able to have them.  
 And I, no matter what, am always unable to weep;  
 For this, I’m troubled in my heart.”  
 635 To this, the abbot answered very wisely,  
 4rb] Saying to him: “Don’t be dismayed at all by this,  
 For the sons of Israel went into the desert  
 And dwelt there for forty whole years,  
 And then in the Promised Land,  
 640 For God had given them that land.  
 And this is the meaning:  
 The tears are the Promised Land;  
 If you can attain such tears,  
 You needn’t fear the Devil’s assault anymore.  
 645 And so God wills that one be diligent  
 And exert himself painfully to enter that land.”

ABBOT CASSIAN showed us a great wisdom [5.5.3]  
 That ABBOT MOSES used to tell him:  
 “It’s good,” Moses said, “to conceal one’s thoughts,  
 650 But you ought to reveal them to old men,  
 And not just those old in years,  
 But those who have sense and discernment.  
 For many pay attention just to great age,  
 And not to wisdom. And they’re not wise at all  
 655 Who reveal their thoughts to those old men  
 Who don’t know how to counsel people, as is their duty.



- Enz, mettent les peccheurs en desesperance  
 Pur çoe k'il n'unt en sei bone descrecium."  
 Sicum fist jadis un nun descret prestre  
 660 A ki un frere dist sun purpenz e sun estre.  
 E fist a cel frere sa celle guerpier,  
 Sicum si après porrez oir."
- Jadis esteit un frere mult religius, [5.5.4]  
 E de çoe ordre garder fud tut tens curius  
 665 Si ke li Deble li fist temptatium  
 K'il eust en talent pur faire fornicatium.  
 Dunc, vint a un frere k'esteit de grant tens  
 Si li mustrat sun afaire e sun purpens.  
 E cil se tint tant religius e tant digne,  
 670 Pur çoe ke unc ne fud assaez d'Esperit Maligne,  
 E pur çoe tint il en grant dedeignance  
 Ke cel frere le mustrat cele grevance.  
 Sil ledengout e clamout chaitif maluré  
 Quant il esteit en tel purpens demuré.  
 675 E dist, quant il out consentu tel delit,  
 Ne fud pas digne de monial abit.  
 Quant le frere oi çoe, si se desperout.  
 Sa celle guerpier e al secle repeirout.  
 A çoe, sicum voleit le Trestuz Pusant,  
 680 Le encontra LI ABEZ APOLLO tut en alant.  
 Sil vit trublé de quer, pensif e murne.  
 Dunc dist li abbez: "Bel fiz, vers mei te turne,  
 E me di purquai tu faz si trist semblant."  
 E li freres ne li respondi ne tant ne quant,  
 4va] Kar tant fud en sun corage de dolur lié  
 686 Qu'il out, pur poi, li parler ublié.  
 Nepurquant, l'engaceat li abbez tant, e enquist  
 Ke tut sun afaire li contat e dist.  
 E dist: "Par penser de luxurie tempté fui,  
 690 E sovernerement me fierent enui.  
 E jeol dis a un frere de nostre maisun,  
 Ki me dist ke jo n'averai ja de Deu pardun.  
 E pur ces diz sui mis en si grant despeir  
 Ki ma celle guerpier e al siecle repeir."  
 695 Quant li abbez l'oït, dist cum mire fidel.  
 L'amonestat mult, si li dona bon consail,  
 E dit: "Bel frere, de çoe ne desesperez nient.  
 Ne t'esmerveil pas si temptatium vus vient,  
 Kar joe sui vieuz e moine ai esté tuz tens,  
 700 E sui sovent tempté par fol purpens.  
 Pur çoe gart k'en tel dechiement pas ne defaille,  
 Kar desuz le ciel n'est cristien qui tant vaille

Instead, they put sinners in despair  
 Because they themselves lack good discernment.  
 Once there behaved in this way a foolish priest  
 660 To whom a brother had told his will and condition.  
 He caused this brother to abandon his cell,  
 As you'll now hear."

At one time there was a deeply pious brother, [5.5.4]  
 And he was always so diligent to observe his rule  
 665 That the Devil tempted him  
 To have a desire to commit fornication.  
 At this, he went to a very aged brother  
 And revealed to him his situation and purpose.  
 And that one held himself to be very devout and worthy,  
 670 Because he'd never been tested by the Evil Spirit,  
 And therefore he was very disdainful  
 When this brother revealed his burden to him.  
 He reproached him and called him a wicked wretch  
 Because he persisted in such a purpose.  
 675 And he said that, because he'd harbored such desire,  
 He was unworthy of the monastic habit.  
 When the brother heard this, he despaired.  
 He abandoned his cell and returned to the world.  
 At this, as was the will of the Almighty,  
 680 He came upon ABBOT APOLLO in his path.  
 He saw him troubled of heart, downcast and sad.  
 Then the abbot said: "Dear son, turn toward me,  
 And tell me why you have such a sad face."  
 And the brother didn't answer him at all,  
 4va] For so much sorrow was bound up in his heart  
 686 That he'd almost forgotten how to speak.  
 Nonetheless, the abbot persisted, inquiring so much  
 That he spoke and related to him his entire situation.  
 He said: "I was tempted by lustful thoughts,  
 690 And they frequently caused me vexation.  
 And I told this to a brother in our house,  
 Who said I'd never receive pardon from God.  
 And I fell into such deep despair at his words  
 That I abandoned my cell and am returning to the world."  
 695 When the abbot heard him, he spoke like a true healer.  
 He exhorted him strongly and gave him good counsel,  
 Saying: "Dear brother, don't despair at all over this.  
 It's no wonder that temptation comes to you,  
 For I'm old and I've always been a monk,  
 700 And I'm often tempted by wanton thoughts.  
 Take care not to falter before such weakness,  
 For there's no Christian so worthy under heaven

Ki senz temptaciuns nul hore ne puisse vivre  
 Si par la merci Deu nun ke de ço le delivre.  
 705 Mes ore, bel fiz, donez mai ço ke jo vus requier:  
 Va t'en ariere a ta celle sanz demorer."  
 E li frere s'en alat chaut pas a sa maisun,  
 E li abbez Appollo le siwi a talun  
 Si vint dreit a la celle u cil veillard maneit  
 710 Ki aveit al frere la desesperance fait.  
 E estut defors e dit a Deu sa priere,  
 Tut en plurant, e dist en iceste manere:  
 "Bel Sire Deus, cum vus estes rei de bone part,  
 Les temptatiuns le frere turnez al veillard  
 715 Ke il eit temptatiuns en sa veillesce  
 Les quels ne senti unkes puis sa joefnesce,  
 K'il seit, desoreenavant, vers els de suffrance  
 Ki de temptatiuns soffrunt la gravance."  
 E cum li abbez Apollo out faite sa ureisun,  
 720 Si vint un deble ester juste sa maisun,  
 Li quels tendi sun arc e lance a sun dart.  
 E grevuse plaie donat al veillard,  
 E li vilein se guenchisiet de tutes parz,  
 Cum cil fust ivre u percé de darz.  
 725 Tant l'anguissat k'il nel pout plus souffrir.  
 La celle guerpas e començat a fuir,  
 E par cele mesmes veie voleit aler  
 Par unt al siecle alat li bachiler.  
 E li abbez Appollo sout bien cel afaire.  
 730 Alat encuntre li, si li encontrat an aire.  
 E il cum l'encontrat, li dist: "U iras tu?  
 E cest grant effrai, me di, dunt est venu?"  
 Dunc quidat cel veillard ke cel saint moine  
 4vb] Seust quei l'en caçat, si se tut pur la vergoine.  
 735 Dunc dit li abbez: "En ta celle va tuit en pais,  
 Si reconuis ta feblesse desoremais.  
 E reconuis ke Deable devant cest heure  
 Te ubliat e tint en despit, par aventure,  
 Pur ço qu'il sout ke si es feble e si poi vauz  
 740 Ke ne deuisse de lui souffrir assauz.  
 Ceo mustras, bel frere, de tant  
 Quant un jur ne poez souffrir sun evaïssement.  
 Cest aventure te vint pur le bachiler  
 Ke fud tempte de cest mesmes Adverser,  
 745 Kar, quant il vint a tei pur avoir confort,  
 En desesperance le meis a mult grant tort.  
 Ne te soveint pas de cest saint comandement  
 Ke dist, 'Aidez cels qui l'em maine a turment'?  
 E que nus ne devum entre nus despire

That he's ever able to live without temptations  
Unless he's freed from them by God's mercy.  
705 But now, dear son, grant me what I ask:  
Return to your cell without delay."  
And the brother immediately went to his house,  
And Abbot Apollo followed on his heels  
And went straight to the cell of the old man  
710 Who'd caused the brother to despair.  
He stood outside and said his prayer to God,  
Weeping all the while, and spoke in this manner:  
"Dear Lord God, as you're a just king,  
Turn the brother's temptations on the old man  
715 So that he may have temptations in old age  
That he's never felt since his youth,  
So that, from now on, he'll be patient toward those  
Who suffer the burden of temptations."  
And as Abbot Apollo finished his prayer,  
720 A devil arrived to stand near the house,  
Holding his bow and lance and spear.  
He gave the old man a grievous wound,  
And the wretch spun in all directions,  
As if he were drunk or pierced with spears.  
725 It hurt him so much he could no longer endure it.  
He abandoned his cell and began to flee,  
And he sought to go by the same road  
That the young bachelor had taken into the world.  
Abbot Apollo knew well what was happening.  
730 He went to meet him, and met him in a clearing.  
And when he'd met him, he said: "Where are you going?  
And this great fright, tell me, where does it come from?"  
Then this old man supposed that this holy monk  
4vb] Knew what drove him away, and he kept quiet for shame.  
735 Then the abbot said: "Go back to your cell in peace,  
And from now on understand your weakness.  
And understand that until this hour the Devil  
Forgot you and held you in contempt, perhaps,  
Because he knew that you're so weak and worthless  
740 That you wouldn't be able to endure his assaults.  
You showed this, dear brother, all the more  
When you couldn't endure his testing even one day.  
This misfortune came to you because of the young man  
Who was tempted by this same Adversary,  
745 For, when he came to you seeking comfort,  
You quite wrongfully placed him in despair.  
Don't you remember the holy commandment  
That says, 'Help those who are led into torment'?  
And that among ourselves we shouldn't neglect

- 750 De rechater cels qui l'en meine oscire?  
 E ne te sovent que Deu mesmes ad comandé  
 Ke le quassé rosel ne sait depescé, [Isaiah 42:3]  
 E ke nul le fumant luminon esteigne,  
 Mes primes le seche e puis remaigne?
- 755 Çoe nus comande, par signifiance,  
 Ke nul ne mette peccheur en desesperance,  
 Kar nul cristien n'est en tere ki tant vaut  
 Ki se puise tenir quant Deble l'assaut,  
 Ne nul ne poet encontre lui remeindre,
- 760 Ne le boillant feu de sa nature estaindre,  
 Si Deus ne nus defent par la sue grace.  
 E çoe, li devum prier k'il si le face,  
 E qu'il ensemment, par la sue dulçur,  
 Te voile deliverer de cest mal errur.
- 765 Kar il fait dulur quel ore que li pleist,  
 E regeiers la salu de lui e vient e nest.  
 E quant li plest, il fiert le peccheur de sa main;  
 Denaprès serrat de cele mesmes sain.  
 Il eschauce la gent sis enhumilie,
- 770 E les mortifie e les vivifie,  
 E il fet mettre almes en enfernel peine,  
 E, quant li plaist, arere les meine."  
 Sifaïement finat li abbez sa raisum,  
 E cil veillard fud delivré de temptatium.
- 775 Lors l'amonestat li abbez qu'il deust requere  
 Ke Deu li donast descreciun en tere,  
 E k'il li deust demustrer par sun saint plaisir  
 Quant mester fut de parler e quant de teisir.
- LI ARCEVESKE EPIPHANIE mandat par message [5.4.15]  
 780 A L'ABBÉ HYLARIN, ke fud de grant age,  
 Sil preat k'entreveer deussent, s'il peussent,  
 Ainz ke de cest secle aler s'en deussent.
- 5ra] Puis avint qu'il enssemblerent en un liu  
 E manjerent ensemble ilokes, ço qui.
- 785 A cel manger fist un apporter devant eals  
 Un mes ke fud apparaillé de salvage oisals.  
 Lores parlat Hyllarin, e dist a li:  
 "Puis cel ore que cel abite reçui,  
 Ne manjoï de nule ren qui la mort suffrist."
- 790 Li erseveske Epiphanie respundi, e dist:  
 "Ne joe, puis ke oi cest abit, ne voil souffrir  
 Nul des malfetors, einz k'il se dresçat, dormir;  
 Ne joe ne dormi si jeo eusse a nul mesfait  
 Devant içoe ke joe me dreschace e feisse drait."

- 750 To redeem those drawn toward death?  
 And don't you remember that God himself commanded  
 That the broken reed shouldn't be smashed to pieces, [Isaiah 42:3]  
 And that none should extinguish the smoking wick,  
 But first should dry it and then leave it in place?
- 755 He instructs us, by this figure,  
 That no one should place a sinner in despair,  
 For there's no Christian on earth who's so worthy  
 That he can hold out when the Devil assails him,  
 Nor is there anyone who can stand against him,
- 760 Or extinguish the blazing fire of his nature,  
 Unless God by his grace defends us.  
 Therefore, let us pray him that he do so,  
 And also that, by his sweet goodness,  
 He may seek to free you from this wicked error.
- 765 For he brings pain whenever he wishes,  
 And healing also comes and derives from him.  
 When it pleases him, he strikes the sinner with his hand;  
 Afterwards this same hand will heal him.  
 He exalts people and humbles them,
- 770 And he mortifies them and revives them,  
 And he puts souls in infernal torment,  
 And, when it pleases him, he brings them back."  
 Thus the abbot concluded his good speech,  
 And the old man was freed from temptation.
- 775 Then the abbot advised him to pray  
 That God grant him discernment on earth,  
 And that he show him by his holy pleasure  
 When it was right to speak and when to be silent.
- ARCHBISHOP EPIPHANIUS sent a message to [5.4.15]  
 780 ABBOT HILARION, who was very old,  
 And asked that they might see one another, if possible,  
 Before they must pass from this world.
- 5ra] Then it happened that they met in a room  
 And ate there together, as I believe.
- 785 At this meal there was brought before them  
 A dish prepared with wild birds.  
 Then Hilarion spoke, saying to him:  
 "In the time since I first received this habit,  
 I've not eaten anything that suffered death."
- 790 Archbishop Epiphanius answered, saying:  
 "Nor have I, since I've had this habit, allowed  
 Any wrongdoer to sleep before he made amends;  
 Nor have I slept if I've wronged anyone  
 Before I've made amends and done what was right."

795 Dunc dist li abbez: “Bel pere, joe sai bien  
Ke vostre conversatiun est greindre del mien.”

Issi voil a vus trestuz un dit cunter [5.4.28]  
Cist mesmes abbes seut a un abbé mustrer:  
“Si tu voilz alcun de sun mesfait chastier,  
800 Tei meismes deis tu garder de corocier.  
Car si tu chastiez alcun pur amender,  
E tu, en çoe, te comences a corocier,  
Tu n’i gaignes ren en tel chastiment;  
Einz, i pirez, çoe m’est avis, mult durement.  
805 Kar en içoe qui l’altre prent amendement,  
En içoe, receis tu mult emperrement.”

SAINT SINCLETICE parlat a ces sorors, [5.4.41]  
Si sermonat de chasteté e des altres murs:  
“Nus qui eimes a religiun renduz  
810 E anceles Deu eimes devenuz,  
Chasteté devum garder a tut nostre poer,  
Kar senz içoe ne nus purrat nul bien valer.  
E neis le seculer deivent chasteté garder,  
Kar ki ne l’ad pur nient se quide salver.  
815 Mes la chastetee de plusurs ne pris joe guers,  
Kar se entremettent de autres fols afairs;  
E tut meinent li seculers chaste vie,  
Il se entremettent de meinte autre folie,  
Kar n’est pas chaste, çoe sachez de fi,  
820 Ki ne garde ses oilz, sa buche altresì.”  
Derechef, si lur aprist de malveis penser,  
Coment il se duissent de lur quer oster:  
“Sicum li bon mires, que seit de cel mester,  
Seut le fort venim des cors as humes jeter  
825 Par egres medicines e par fortes poisons,  
Autresi, devez vus pensers e temptatiuns,  
Par bons ureisuns, par sovent juner,  
Devez hors de vostre curage chascun debuter.”

Derechef, si lur dist un altre sermun [5.4.42]  
830 Ke mult affert a gent de religiun:  
“Ne pernès pas garde des homes seculers  
5rb] Ke se delitent en delicius mangers.  
Unkes en vostre curage nel pensez  
Qu’il seient pur lur mangers honurez,  
835 Kar il aturnent a devers mangers devers soevres  
E guers ne se painent enz bons ovres.  
Mes il vendrent devant Deu al Juise,  
Icés bons mangers ne lur averunt ja mester.

795      Then the abbot said to him: "Dear father, I know well  
             That your way of life is better than mine."

            Now I wish to tell you all a tale [5.4.28]  
             That this same abbot used to tell an abbot:  
             "If you want to chastise someone for his sin,  
 800      You ought to keep yourself from getting angry.  
             For if you chastise someone in order to reform him,  
             And, by this, you begin to get angry,  
             You gain nothing from such a chastisement;  
             Rather, you become much worse, it seems to me.  
 805      For as the other begins to reform,  
             You receive, by this, serious harm."

            SAINT SYNCLETICA spoke to her sisters, [5.4.41]  
             And preached about chastity and other virtues:  
             "We who are dedicated to the religious life  
 810      And have become God's handmaidens,  
             We ought to preserve chastity with all our power,  
             For without that no good will avail us.  
             And even laypeople ought to preserve chastity,  
             For one without it seeks salvation in vain.  
 815      But I don't highly esteem the chastity of many,  
             For they involve themselves in other foolishness;  
             And even when laypeople do lead a chaste life,  
             They involve themselves in many other follies,  
             For that person isn't chaste, know this for sure,  
 820      Who doesn't close his eyes, and his mouth too."  
             In the same way, she warned them about wicked thoughts,  
             How they ought to remove them from their hearts:  
             "Just as the good doctor, who knows that craft,  
             Knows how to drive strong poison from men's bodies  
 825      By means of bitter medicines and strong potions,  
             Likewise, thoughts and temptations,  
             By good prayers, by frequent fasting,  
             Should each of you drive from your heart."

            In the same way, she told them another sermon [5.4.42]  
 830      That pertains particularly to people of religion:  
             "Don't pay heed to worldly men  
 5rb]      Who delight in delicious foods.  
             Never think in your heart  
             That they must be respected for their food,  
 835      For they prepare different flavors for different foods  
             And yet hardly exert themselves in good works.  
             But they'll come before God on Doomsday,  
             And these good foods will not avail them.



- Mes vos, qui estes nonains, de çoe vus gardez.  
 840 Ne querez mie delices ne deintez.  
 Mes els od lur delices devez trespasser,  
 Pur sovent juner e vilement manger,  
 Kar nis de pain ne vus devez sauler,  
 Ne devez unkes de vin avoir desirer."
- 845 LI ABBEZ IPERTIUS a ses freres espiritelz [5.4.43]  
 Sermonat, si lur feseit compareisun tels:  
 "Sicum li cruel liuns est espunable  
 As asnes sauvages qui nen strent estable,  
 Si sunt la gent de religiun assaié  
 850 E pur pensers de corporel delit effraié."  
 Derechef, dist cist abbez que joine  
 Deit estre acuntre pecchié frein a moine:  
 E qui june despit, il est semblable  
 Al deffrené chival k'estat en l'estable,  
 855 Kar quant il est defreneé, saut a la jument  
 Si ne met a nul altre rente s'entente.  
 Derechef, dist: "Cors ki est sechi par june,  
 E les junes des moines e les peines  
 Encuntre charnel delit estupent les veines."  
 860 Regeiers dit: "Chastes moine est en tere honurez.  
 De Nostre Seignur serrat el ciel coronez.  
 E moine qui en curuz sa lange ne tent  
 Ne se retendrat pas quant temptatiun li vient."  
 Derechef, si lur dist e si lur amoneste:  
 865 "Gard ben ke la tue buche seit honeste,  
 Ke la malveise parole ne formette.  
 Mes garde k'il seit cum la vinie nette,  
 Kar bon vinie nule espine ne porte.  
 Fai si que male parole de te ne destorte."  
 870 Regeiers dist ki li grundilanz serpenz jadis  
 Fors jetat Adam e Eve de parais:  
 "Icist est semblable, çoe sachiez, a lui  
 Ki grundeille u ki mal veut pur de l'autri,  
 Kar il dampne sei mesme quant il mal parolt,  
 875 E selui qui a sa parole consentir volt."
- Un altre frere, qui esteit de grant age, [5.4.67]  
 Fist une feiz covenant od sun corage  
 Qi ne deust beivre de quarante jorz ren,  
 E, sicum jo quid, il tient covenant bien.  
 880 Kar en la chalur, quant le solal lusait cler,  
 5va] Dunc prent il sa juste, si l'alat laver,  
 Si l'empli plain del euue, e puis si la pendeit  
 Tut drait devant cels oilz la u il seeit.

- But you, nuns, guard yourselves from this.  
 840 Don't seek delicacies or dainty morsels.  
 But rather bypass those with their delicacies,  
 In favor of frequent fasting and coarse foods,  
 For you mustn't sate yourself even with bread,  
 And you mustn't ever wish for wine."
- 845 To his spiritual brothers ABBOT HYPERECHIUS [5.4.43]  
 Preached, drawing the following analogy for them:  
 "Just as the cruel lion is terrifying  
 To wild donkeys never enclosed in the stable,  
 So too are monks tested  
 850 And frightened by thoughts of carnal pleasure."  
 In the same way, this abbot said that fasting  
 Should be as a bridle for monks against sin:  
 One who scorns fasting is like  
 The unbridled horse standing in the stable,  
 855 For when he's unbridled, he mounts the mare  
 And doesn't concern himself with any other duty.  
 In the same way, he said: "A body dries up from fasting,  
 And the fasting and pains of monks  
 Plug up the veins against carnal desire."  
 860 He also said: "The chaste monk is honored on earth.  
 He'll be crowned by Our Lord in heaven.  
 But the monk who can't hold his tongue when angry  
 Won't refrain when temptation comes to him."  
 In the same way, he told them and also exhorted them:  
 865 "See to it that your mouth be virtuous,  
 That it not fashion sinful speech.  
 But take care that it be like the innocent vine,  
 For the good vine doesn't bear any thorns.  
 Act so that no foul word comes out of you."  
 870 He also said that the grumbling serpent once  
 Threw Adam and Eve out of paradise:  
 "Know this: that he resembles that one  
 Who grumbles or wishes others ill,  
 For whenever he speaks ill, he condemns both himself  
 875 And anyone else who agrees with what he says."
- Another brother, who was very old, [5.4.67]  
 One day made a vow within his heart  
 That he wouldn't drink anything for forty days,  
 And, as I understand, he upheld his vow well.  
 880 For in the heat, when the sun shone brightly,  
 5va] He took his jug, went to wash it,  
 Filled it full of water, and then hung it  
 Directly before his eyes where he sat.

885 Dunc enquistrent ces freres purquai ici fist,  
 E il lur respondi tut issi, si lur dist:  
 “Quant joe devant mes oilz tut presentement vei  
 La chose ke joe desir e nient ne l'ai,  
 Tant sui plus anguissus e plus ardant.  
 Quant vei la chose que desir tant,  
 890 E tant cum jo la voldrai plus volenters aver,  
 Tant averai greinur guerdum si le lais ester.”  
 De cest frere, seignurs, tuz ensample pernum,  
 E des nient lues choses, pur Deu, nus abstenum,  
 Quant il, pur Deu e pur ses pecchez, laissat ester  
 895 La chose qu'il poeit senz pecché user.

Un frere alat jadis en un veage [5.4.68]  
 E menat sa mere od lui ke fut de grant age.  
 Si vindrent a un fluvie u passer lur estut,  
 E la veile fu feble, ke passer ne peust.  
 900 Dunc envelopat le fiz ses meins de sun mantel,  
 E prist sa mere, sil portat utre cel ruisel,  
 Kar le fiz ne voleit en nule manere  
 Atucher la nue char de sa mere.  
 Lors dist la mere: “Bel fiz, nel me celés pas:  
 905 Purquai coveras tu desainz tes mains de tes dras?”  
 E li fiz dist: “Ki la femme tuche al cors neu  
 Est cum mettre sa main enmi l'ardant feu;  
 E pur tant ke t'amenai, sachiez senz dotance,  
 De penser de altres femmes me vint en memembrance.”

910 Un frere cuntat d'un compainun qu'il aveit [5.4.69]  
 Ke la semaine de Pasche juner voleit;  
 E cum il le jur de Pasche après la messe  
 Fut acumuné, si se met hors de presse  
 Ke ses freres nel deveraint destreindre  
 915 Ensemblement od els al manger remaindre.  
 Un poi de betes quites mangat od le sel,  
 E trestute la simeine ne mangat el.

SECUNDE LI ABBEZ dist çoe ke veis ici, [5.5.2]  
 E nus nel devum mie metre en ubli:  
 920 “Plusurs sunt temptés en plusurs maneres,  
 E sil qui sunt el siecle e cil qui sunt freres.  
 Mes, numément, cels qui sunt de religiun  
 Sunt assaiez sovent de fornicatiun,  
 E mulz se gardent de corporelement peccher.  
 925 Mes, nequedent, ne gardent mie ben lur quer.  
 Pur le secle, le cors gardent de folie,  
 Mes en lur quer regne lecherie.

885 Then his brothers asked him why he'd done this,  
 And he answered them in this manner, telling them:  
 "When I see presented directly before my eyes  
 The thing I crave and cannot possess,  
 I'm all the more anguished and inflamed.  
 When I see the thing that I earnestly crave,  
 890 The more determinedly do I want to have it,  
 So I'll have that much greater a reward if I leave it alone."  
 Lords, may we all take this brother as a model,  
 And, for God's sake, abstain from forbidden things,  
 Since he, for God's sake and for his own sins, gave up  
 895 A thing that he could use without sin.

A brother once traveled on a journey [5.4.68]  
 And took with him his elderly mother.  
 They came to a river where they had to cross,  
 And because the old woman was weak, she couldn't cross.  
 900 Then the son wrapped his hands in his cloak,  
 Took his mother, and carried her across the stream,  
 For the son didn't want in any way at all  
 To touch the naked flesh of his mother.  
 Then the mother said: "Dear son, don't hide it from me:  
 905 Why did you cover your hands with your clothes earlier?"  
 The son answered: "He who touches a woman on her naked body  
 Is like one who's put his hand in a burning fire;  
 And because I carried you, know without doubt,  
 The thought of other women entered my mind."

910 A brother spoke of a companion of his [5.4.69]  
 Who wanted to fast for Easter week;  
 And when on Easter Day after Mass he  
 Received communion, he retreated from the crowd  
 So that his brothers wouldn't be able to force him  
 915 To stay together with them for dinner.  
 He ate a few cooked beets with salt,  
 And ate nothing else all week.

ABBOT SECUNDE said what you see here, [5.5.2]  
 And we must never forget it:  
 920 "Many are tempted in numerous ways,  
 Both those in the world and those who are monks.  
 But, in particular, those in religious orders  
 Are frequently tempted by fornication,  
 And they strenuously guard themselves from bodily sin.  
 925 They don't, however, shield their hearts adequately.  
 Because of the world, they shield the body from folly,  
 Yet lust reigns in their hearts.

- Mes tele chasteté de cors ne nus poet valer  
 Quant le quer n'est gardé de fol voleir.  
 5vb] Pur çoe, seignurs, sicum l'Escripture nus dit,  
 931 Sicum nus trovums eillurs en escrit,  
 Chascun se paine mut en tute manere  
 De garder sun quer de seculer afere."
- ANTONIE LI ABBEZ, qui fisike ert, mustrat [5.5.1]  
 935 Une feiz, quant de nostre qualité parlat,  
 K'en chascun humein cors treis movemenz sunt  
 Ki encontre nostre volenté peccher nus funt:  
 "Li premers des movemens est natural,  
 Ki en nostre cors meismes nus fait mal.  
 940 Le secund vient de trop beivre vin e manger,  
 Itel est mal e nus fait sovent pecchier.  
 Pur ceo, nus començat saint Pol a emonester:  
 'De trop beivre vin trestuz vus devez garder,' [Ephesians 5:18]  
 Kar vin aporte luxurie en humein cors,  
 945 Mes sobreté, çoe sachiez, si la cace fors.  
 E Jhesu Crist nus dit: 'Freres, vus gardez.  
 De manger e de beivre nient ne vus chargez,' [Luke 21:34]  
 Kar ki se charge de manger e de beivre,  
 Sathanas est entur pur lui deceivre.  
 950 Çoe sachiez, que le tiers movement  
 Est en nus par le Deble e par sun atisement;  
 E si nus nus volum de trop beivre entemprer,  
 Nus nus purrium de melz des enginz garder."
- Çoe dist LI ABBEZ ALISANDRE DE SIRE [5.5.5]  
 955 A celui qui l'enquist de penser de luxurie:  
 "Certes, si tu n'as cogitacions en tei,  
 Tu n'espires pas n'en Deu, n'en teins lai,  
 Kar qui n'ad pensers, il est de l'overaigne saul,  
 Çoe est entendre, ke desuz ciel n'est cristien nul  
 960 Ki, par pensé, ne cumbat encuntre peché sovent.  
 Ne nel contredit, il pecche corporelement.  
 Car ki pecche corporelement, çoe dit le livre,  
 De molestes pensers est il tut delivre."
- De une abbesse cunterent asquanz [5.5.10]  
 965 Ke ele fud assaié de fornicatiun treis anz.  
 Unke ne voleit la dame Deu preier  
 Ke cele bataille deut de li severer,  
 Mes çoe orat chascun jur, e dist:  
 "Force donez a mai, mun Seignur Jhesu Crist,  
 970 Ke joe veintre puisse cest pervers Enemi  
 Ke si me assaut par nuit e par di."

- But such bodily chastity can't serve us well  
 If the heart isn't protected from wicked desire.  
 5vb] Therefore, lords, as Scripture tells us,  
 931 As we find elsewhere in writing,  
 Everyone should strive in every way  
 To shield his heart from worldly doings."
- ABBOT ANTHONY, a physician, showed [5.5.1]  
 935 One day, when he spoke of our nature,  
 That in every human body there are three tendencies  
 That cause us to sin against our will:  
 "The first of the tendencies is our nature,  
 Which hurts us in our very bodies.  
 940 Second, drinking too much wine and overeating,  
 These are evil and often cause us to sin.  
 For this, Saint Paul undertook to admonish us:  
 'You should all take care not to drink too much wine,' [Ephesians 5:18]  
 For wine brings lust into the human body,  
 945 But sobriety, know this, drives it out.  
 And Jesus Christ told us: 'Brothers, take heed.  
 Don't burden yourselves with eating and drinking,' [Luke 21:34]  
 For he who burdens himself with eating and drinking,  
 Satan is at hand to deceive him.  
 950 Know this, that the third tendency  
 Is in us through the Devil and his enticements;  
 And if we're careful to refrain from drinking too much,  
 We'll be better able to protect ourselves from his tricks."
- ABBOT CYRUS OF ALEXANDRIA said this [5.5.5]  
 955 To someone who asked him about lustful thoughts:  
 "Certainly, if you don't possess such thoughts,  
 You've no hope of God, nor do you hold to his law,  
 For anyone without such thoughts is sated by the deed.  
 That's to say, there's no Christian under heaven  
 960 Who, because of thoughts, doesn't fight sin often.  
 If he doesn't oppose it, he sins in the flesh.  
 For he who sins in the flesh, the book says,  
 Is completely free of troubling thoughts."
- They sometimes speak of an abbess [5.5.10]  
 965 Who was tempted by fornication for three years.  
 The lady never wished to pray to God  
 That he remove this struggle from her,  
 But she prayed every day, saying this:  
 "Give me strength, my Lord Jesus Christ,  
 970 That I may defeat this wicked Enemy  
 Who so assails me by night and day."

De li redistrent ke ele ert une feiz assaié  
 Plus qui unques mes ne fust acostumé,  
 Kar un deble est qui est maistre de fornicatiun  
 975 Kar unke n'amat gent de religium.  
 Il la anguisseit mult par vils pensers  
 Kar en corage la mist vanités seculers.  
 Mes ele ne relachat unkes sun corage,  
 6ra] Mes en sun bon purpens se tint e fist cum sage.  
 980 Puis une feiz sur sun lit pur urer muntat,  
 E le deble tut a veuve se demustrat,  
 Issi ke la dame devant li le vit.  
 E li debles cestes paroles dit:  
 "SARRA, per ta abstinence e par ta ureisun  
 985 As mei vencu, ki sui mestre de fornicatiun."  
 Dunc dist la dame: "Joe te n'ai pas vencu,  
 Mes Jhesu Crist mun chier Sire t'at confundu."

[5.5.16]

Un frere veillard ad eals si consailé  
 Ke pur penser de luxurie sunt mult grevé:  
 990 "Vus qui temptez estes de fornicatiun  
 Tut issi le devez faire cum fait alcun  
 Ki passe par la rue aval u amunt  
 Tant qu'il vient al liu u les tavernes sunt.  
 Iloec purrat il les odors de la char sentir  
 995 Ke l'em fait en ses cusines partut rostir.  
 E ke veut dunc si entre pur manger,  
 E qui ne veut se purrat utre passer.  
 Icil qui ultre passe e nient n'i attent  
 Nen ad des viandes fors l'odur sulement.  
 1000 Per les odors ke l'em sent issi en passant  
 Entendez fous pensers ki l'ome vunt siwant.  
 Mes vus devez loinz de vous fouz pensers jeter,  
 E dire devez issi, e a Deu clamer:  
 'Sire le Fiz Deu, aidez mai par vostre vertu  
 1005 Ke joe en ceste bataille ne seie vencu.'  
 Encis, encontre chascun autre fol penser  
 Devez tut issi Deu clamer e prier,  
 Kar les fous pensers ne devums unkes lasser  
 K'il puissent en nostre quer enraciner,  
 1010 Mes combatre devum e encuntre luter.  
 Issi devums malveis pensers de nus chacer."

[5.5.15]

Uns veils heremite sifaitement ad consailé  
 Ceus ki de penser de luxurie sunt grevé:  
 "Quides de la tue char tei delivrer pur dormir,  
 1015 U par usdivesce, u par presce, u par gisir?  
 Issi ne te poez tu de çoe deliverer.

They also said that she was once tested  
 More than she'd ever been used to,  
 For there's a devil-master of fornication  
 975 Who's never loved those in religion.  
 He tormented her with lewd thoughts  
 As he set worldly vanities in her mind.  
 She never weakened in her intent,  
 6ra] But held to her good purpose and acted wisely.  
 980 Then one time she climbed onto her bed to pray,  
 And the devil showed himself visibly  
 So that that the lady saw him before her.  
 And the devil said these words:  
 "SARAH, by your abstinence and your prayer  
 985 You've defeated me, the master of fornication."  
 Then the lady said: "I've not defeated you at all,  
 But Jesus Christ my dear Lord has confounded you."

Thus did an elderly brother advise those [5.5.16]  
 Sorely afflicted by lustful thoughts:  
 990 "You who're tempted by fornication  
 Ought to act like someone  
 Who wanders along the street  
 Till he comes to the tavern district.  
 There he can smell the odors of meat  
 995 That people everywhere roast in their kitchens.  
 And whoever wants to can enter to eat,  
 And whoever doesn't can pass by.  
 He who passes by and doesn't linger there  
 Will have only the odor of the meat.  
 1000 The odors one smells in passing by them  
 Signify the evil thoughts that pursue men.  
 But you ought to throw evil thoughts far away,  
 And you ought to say this, calling out to God:  
 'Lord Son of God, by your strength help me  
 1005 So that I not be defeated in this struggle.'  
 So, too, against every other evil thought  
 You must cry out to God and pray in this way,  
 For we mustn't ever permit evil thoughts  
 To take root in our hearts,  
 1010 But we must attack and fight against them.  
 Thus may we drive evil thoughts from ourselves."

An old hermit counseled in this way [5.5.15]  
 Those aggrieved by lustful thoughts:  
 "Do you think you may escape your flesh by sleeping,  
 1015 By idleness, by sloth, or by lying down?  
 You can't ever escape it in these ways.



Mes garde tei tut tens, par mun los, de jurer,  
 E va turmenter tun cors si travaille.  
 E va si quer si troveras, senz faille,  
 1020 En teu manere contenir t'estoverat.  
 E veille, e bute a l'us, e l'en te overat,  
 Kar plusurs prodes homes enz el sicle sunt  
 Ki venquent les assauz ke debles lur funt.  
 E pur çoe, lur done le Rei de Ciel corone  
 1025 Ke plus est resplendissant ke esteile ne lune.  
 E sovent est un home batu de dous vassauz,  
 Puis resort par sa valur si se venge de eals.  
 6rb] Tut issi, cumquert il honur par sa prueise,  
 Ke, si il fust pareçus, eust hunte e mesaise.  
 1030 Si deis rester e cumbastre encontre l'Adverser,  
 E Deu t'ert en aie de lui surmunter."

Un autre veillard nus dist de temptatiun: [5.5.30]  
 "Çoe ne nus avient si par neggligence nun,  
 Kar si nus volum agaïter ententivement  
 1035 Ke Deus ad en nostre cors sun habitement,  
 Nus ne verrums pas autri homes en nostre cors  
 Pur dejecter Dampnedeu ki en nus meint fors.  
 Kar Deus maint en nus, d'içoe nus ne dutums mie,  
 Kar il garde nostre cors e nostre vie.  
 1040 E nus kil portum en nus le devum honorer,  
 E sicum il est saint nus devum seintifier.  
 Sur la pierre mult forement nus affichum,  
 E le Deble od ses assauz tut depeceum.  
 Nel dotez nient ne il pas ne vus assaudrat.  
 1045 Chantez çoe qui David chantat, e il vus eiderat.  
 Ki s'afient en Deu e en sa garentesun  
 Il serrunt ausi ferm cum Mont Syon;  
 E celui qui en Jerusalem abitent  
 Ne serrat commu tant cum le secle durent."

1050 Un frere demandat a sun abbé tut issi [5.5.18]  
 De lui ki est moine e del novel converti:  
 "Si li moine chet en criminal pecché,  
 Il est anguissus en sun quer tormenté,  
 Kar de mut halt est avalé e abassé,  
 1055 E mult traveilerat ainz qu'il sete relevé.  
 Mes qui vient del secle pur sa vie amender  
 Il est cum cil ke comence bien a overer."  
 Dunc respund li abbez, sil ad de çoe acerté,  
 Si dist: "Moine qui chiet en criminal pecché  
 1060 Il est cum la maisun ke pas ne seet formement,  
 Pur çoe trebuche par aucun sufflement.

But take care, by my advice, never to swear.  
 Go torture and mortify your body.  
 Go search and you'll find, without fail,  
 1020 That it's necessary for you to act thus.  
 Keep watch, knock at the door, and it'll open for you,  
 For there are many worthy men in the world  
 Who overcome the assaults devils give them.  
 For this, the King of Heaven gives them a crown  
 1025 More resplendent than star or moon.  
 It often happens that a man's beaten by two men,  
 Then bravely rebounds and avenges himself on them.  
 6rb] In just this way, he gains honor through bravery,  
 Whereas, were he slothful, he'd have shame and suffering.  
 1030 So must you resist and fight the Adversary,  
 And God will help you overcome him."

Another old man spoke to us of temptation: [5.35.30]  
 "It comes to us only through negligence,  
 For if we're willing to keep diligent watch  
 1035 So that God dwells in our bodies,  
 We won't see in our bodies other creatures  
 Seeking to displace Almighty God who dwells in us.  
 For God dwells in us, we must never doubt it,  
 And he protects our bodies and our lives.  
 1040 We who carry him in ourselves must honor him,  
 And just as he's holy we must make ourselves holy.  
 Let's affix ourselves firmly to the rock,  
 And let's shatter to pieces the Devil with his attacks.  
 Don't fear him at all and he won't attack you.  
 1045 Sing what David sang, and he'll help you.  
 Those who trust in God and his protection  
 Will be as solid as Mount Sion;  
 And he who dwells in Jerusalem  
 Won't be shaken as long as the world lasts."

1050 A brother questioned his abbot in this way [5.5.18]  
 About a monk and a novitiate:  
 "If the monk falls into mortal sin,  
 He's anguished in his troubled heart,  
 For he's fallen from great height and debased,  
 1055 And he'll be sorely hurt before rising back up.  
 But one coming from the world to reform his life  
 Is like one who begins to work from scratch."  
 Then the abbot answered, confirming him in this,  
 Saying: "A monk who falls into mortal sin  
 1060 Is like a house that isn't set securely,  
 So that it falls down at the slightest breeze.

Puis celui qui vient pur relever cest maisun,  
 Il trove devant li merim a foisun.  
 Kar li fundement est prest, e pieres e mortier,  
 1065 E dunc purrat la maisun plus tost reedifier.  
 Issi est de moine ki chiet en folur.  
 S'il repente e revert a Deu sun Seignur,  
 Il trove devant li confort e grant aie,  
 Ceo est, la lei de Deu, ureisuns, e psalmodie,  
 1070 E maint ovre qui li est grant avancement,  
 E autres bons choses ki li sunt fundement.  
 Mes ki novelement vient en conversiun  
 Il est cum cil qui vient faire novele maisun:  
 Il n'at prestes pieres, fundement ne mortier,  
 1075 Mes trestut est a quere quanque il deit aver.  
 Dunc, n'iert ele mie si tost aparilé  
 6va] Cum cele qui chai e puis est relevee.  
 Ore te di, frere, que il est tut autresi  
 De celui qui est novelement converti:  
 1080 Tut de primes li covent aprendre e demander  
 K'il sache sun ordre, e puis après overer."

Un autre frere de cel penser fut tempté mult [5.5.20]  
 Si ke li abbes le vit e tres ben s'en aperceut,  
 E dit: "Vels tu ke jo deprie Deu qui meint en halt  
 1085 K'il te delivre, bel fiz, de cel assaut?"  
 E dit: "Joe vei, bel pere, ke cest anguisse  
 Mut me fut prophitable si souffrir le puisse;  
 Mes priez Deu qu'il me doinst valor e souffrance  
 Ke en mun vivant le puisse soffrir senz faillance."  
 1090 Dunc respondi li abbez, e tut issi dist a lui:  
 "Bel fiz, ore sei ke tu es plus parfit ke joe ne sui."

Un veillard fu, sicum li livere testimoine, [5.5.21]  
 Li quel avait un petit fiz ke fu laitant.  
 Si fist norir en l'abeie cel soen enfant  
 1095 Si ke cest valet crut e bachiler devint  
 Ke unkes ne sout ke femme fut ne li sovint.  
 Dunc vindrent debles une nuit a cel hore  
 Si li mistrent dé femmes la figure,  
 E il l'endemain, si tost cum le fiz s'esvailat,  
 1100 A sun pere le dist, e cil s'esmerveillat.  
 Puis ala en Egypte fiz od sun pere,  
 E vit femmes si dit en ceste manere:  
 "Beu pere, cestes sunt ke veneient a mai  
 A maisun en Sciti quant joe vus recuntai."  
 1105 E le pere li dit: "Moines d'icest secles sunt,  
 Si usent autre abite ke les heremites ne funt."

When someone comes to rebuild this house,  
 He finds before him plenty of timber,  
 The foundation prepared, both stones and mortar.  
 1065 He thus can rebuild the house more quickly.  
 It's similar for the monk who falls into wickedness:  
 If he repents and returns to his Lord God,  
 He finds before him comfort and great help,  
 That is, the law of God, prayers, and psalms,  
 1070 And many a work that advances him greatly,  
 And other good things forming a foundation for him.  
 But one who's newly entered into religion  
 Is like one who comes to build a new house:  
 He has no stones ready, no foundation or mortar,  
 1075 But has to search for everything he needs.  
 Therefore, it won't be constructed so quickly  
 6va] As the one that fell and then was raised up again.  
 Now I tell you, brother, that it's exactly the same  
 For one who's newly entered into religion:  
 1080 First he has to learn and ask questions  
 So that he may know his rule, then afterwards work."

Another brother was so severely tempted by his thoughts [5.5.20]  
 That the abbot saw him and perceived it well,  
 And he said: "Should I beseech God dwelling on high  
 1085 That he deliver you, dear son, from this attack?"  
 And he said: "I understand, dear father, that this anguish  
 May be beneficial for me if I can endure it;  
 But pray to God that he grant me courage and patience  
 So I'm able to endure it without fail as long as I live."  
 1090 Then the abbot answered, speaking to him thus:  
 "Dear son, now I know you're more perfect than I am."

There was once an old man, as the book testifies, [5.5.21]  
 Who had a grandson who was still nursing.  
 He had this child nurtured in the abbey  
 1095 So that the boy grew and became a young man  
 Who never knew or remembered what a woman was.  
 Then one night at a certain hour devils came  
 And showed him the features of women,  
 And on the morrow, as soon as the boy woke up,  
 1100 He described this to his father, and he was amazed.  
 Then the boy went to Egypt with his father,  
 And he saw women and spoke as follows:  
 "Dear father, these are what came to me  
 At home in Scete when I told you [of my vision]."  
 1105 The father said to him: "They're monks of this secular world,  
 And they wear garments different from those of hermits."

- E le pere s'esmerveilat e mult cremeit le malfé  
 Ki li out en Sciti ymage demustree.  
 E le pere se hastat en sa celle repeirer,  
 1110 Kar il dotout ke sun fiz deust foler.
- Un autre frere de Sciti mult fud tempté [5.5.22]  
 Par un fol desir ke Diable li out el quer jeté  
 De une bele femme ke en Egypte fud jadis.
- Un frere une feiz a un vielz moine demandat [5.5.26; 3.11]  
 1115 Iceste questiun dunt il asez dotat:  
 "Si alcun, par aventure, chiet en pecchiez,  
 Ke fra l'em de cels qui en lui sunt scandalizez?"  
 Dunc respundi li vielz moine, si li contat  
 Un tel ensample de çoe k'il demandat:  
 1120 "En Egypte fut un diacne en une abbeie  
 Ki ert de grant nun e fu de bone vie.  
 Puis sord, ne sai purquai, en mesme la tere,  
 Entre un home e un jugeor mult grant guere.  
 Icel home, pur la guere de lui,  
 6vb] Vint a l'abbeie pur avoir cestui.  
 1126 A icel abbeie alat u cel diacne esteit,  
 E sai meines e sa femme od lui meneit.  
 Tant demorat en cele abbeie  
 Ke le Deble, ke de tuz biens ad envie,  
 1130 Vint a le diacne si la començat a conseiller  
 Ke la femme dust requere od lui pecchier.  
 E le diacne fu deceu e sun consail crut.  
 Parlat od la femme, celui k'od li jeut;  
 Puis fut aperceue la sue folie  
 1135 Dunc furent scandalizez cels de l'abbeie.  
 Quant le diacne le vit, si ot grant vergoine;  
 Turnat s'en d'iloec sil mustrat a un viel moine.  
 Icel moine une privee celle avait.  
 Quant le diacne icele celle vit, si li diseit:  
 1140 'Ici, pur Deu amur, tut vif m'ensevilez!  
 Mes çoe vus pri ke vus a nuli nel mustrez.'  
 Dunc, entrat en cele celle e cele oscurté.  
 Fist sa penitence en mult grant lealté.  
 Puis après avint, par le pecché de la gent,  
 1145 Ke l'ewe del Nil si cum ele seut ne montat nient.  
 E dunc lung tens nel fist, kar Deu nel voleit.  
 Dunc firent, pur çoe, ureisuns e junez  
 E vielz e jofnes, e clers e moines.  
 Dunc demustrat Dampnedeu, par avisium  
 1150 A un saint ki fut del religium,  
 Ke le flum del Nil ne muntereit ja

- And the father marveled and much feared the demon  
 Who'd shown his son the image in Scete.  
 And the father hurried to return to his cell,  
 1110 For he was afraid that his son might be led astray.
- Another brother of Scete was much tempted [5.5.22]  
 By a mad desire cast in his heart by the Devil  
 For a beautiful woman who once lived in Egypt.
- One day a brother asked an old monk [5.5.26; 3.11]  
 1115 This question that puzzled him:  
 "If, by chance, someone falls into sin,  
 What will happen to those scandalized by him?"  
 Then the old monk answered, telling him  
 An exemplum pertaining to what he asked:  
 1120 "In an Egyptian abbey there lived a deacon  
 Of high reputation and righteousness.  
 Then there arose in the same land, I don't know why,  
 A great conflict between a man and a judge.  
 This man, on account of the conflict,  
 6vb] Came to the abbey for safety.  
 1126 He went to the abbey where this deacon dwelt,  
 And he brought his household and wife with him.  
 He remained in this abbey for so long  
 That the Devil, envious of all good things,  
 1130 Came to the deacon and began to advise him  
 To seek out the woman to sin with him.  
 The deacon was deceived and trusted his advice.  
 Having played with the woman, that one spoke to her;  
 Then his wantonness was perceived  
 1135 In such a way that the abbey residents were scandalized.  
 When the deacon realized this, he was ashamed;  
 He left that place and revealed [his sin] to an old monk.  
 This monk had a secret cell.  
 When the deacon saw this cell, he said to him:  
 1140 'Here, for the love of God, bury me alive!  
 But I pray you not to tell anyone.'  
 Thereupon, he entered this cell and obscurity.  
 He performed his penance faithfully.  
 Then later it happened that, because of people's sin,  
 1145 The waters of the Nile ceased rising normally.  
 They ceased for a long time, for God opposed it.  
 Then were performed, for this, prayers and fasts  
 By old and young, by clerks and monks.  
 Then Almighty God demonstrated, through a vision  
 1150 Given to a holy man in religion,  
 That the river Nile would never again rise

S'il n'eussent le decne ki fu enclos la.  
 Si lur dist la celle u il fust mucié,  
 Si nomat le moine qui l'aveit enparcé.  
 1155 Quant çoe oïrent, si sunt tut esmervellé.  
 Alerent a la celle si l'unt desenchartré.  
 Dunc orat le diacne, e Deu l'at esculté;  
 Kar puis, muntat le Nil cum il fut acostumé.  
 E ki furent en lui devant scandalizez  
 1160 Dunc furent pur lui joius e haitez."

Un altre frere vint a sun abbé, si li dist: [5.5.30]  
 "Ke frai jo, bel pere? Kar ord penser me oscist!"  
 E li abbez dit: "Si garir velz de cel vice,  
 Ensample purras prendre de la norice:  
 1165 Kar quant ele velt severir sun enfant, si prent ele  
 Alcune chose si oïnst sa mamele.  
 Dent après, quant l'enfant vient ke alaiter la velt  
 Si prent la mamele en sa buche, cum seut,  
 Dunc sent l'amerté, ke comence a poindre,  
 1170 Dunc la femme aveit sa mamele oindre,  
 E si laisse le laiter si se trait arere.  
 Ausi, met en tun penser alcun chose amere."  
 7ra] Dunc dit le frere: "Quel amer chose i metterai?"  
 E li abbez respunt: "Joe te dirrai.  
 1175 Pensez de mort, e de torment, e de dolurs  
 Ke en enfern sunt apparaillé as peccheurz."

Un vielz moine de sun ordre garder fud pensif, [5.5.41]  
 E maneit es munz de Atene cum mut sutif.  
 E mult par ses dis e par ses fais amendez furent,  
 1180 Sicum les moines distrent ke tres ben le conurent.  
 E cum il fut leaus, sin out le Deble envie,  
 Cum il ad vers tuz ki sunt de bone vie.  
 Si k'il li mist tel penser en corage  
 Ke, quanque il esteit si prodome e si sage,  
 1185 Ne deust pas estre servi de ses menestrierz,  
 Mes tuz autres deust servir plus volenters.  
 E si altre servir ne volsist, sei mesme servist.  
 Sifaitement vint li Diable, si li dist:  
 "Va si vend les escheppes en la cité ke tu faiz,  
 1190 Si t'achat çoe ke ert mester, si tu me creiz,  
 E puis repeir a tun ostel arere.  
 Dunc ne t'estuet grever sergant ne frere."  
 Sifaitement le amonestat le Dieble,  
 Kar il out envie de çoe qu'il ert estable,  
 1195 E k'il fut tant en pais e tant covenable,  
 Ke a sai fud e as autres mut prophitable.

Until they restored the deacon enclosed there.  
 He told them the cell where he was hidden,  
 And he named the monk who'd enclosed him.  
 1155 When they heard this, they were incredulous.  
 They hurried to the cell and released him.  
 Then the deacon prayed, and God listened to him;  
 Consequently, the Nile rose as it normally did.  
 And those who'd been previously scandalized by him  
 1160 Were then joyful and happy on his account."

Another brother came to his abbot, saying: [5.5.30]  
 "What should I do, dear father? Filthy thoughts are killing me!"  
 And the abbot said: "If you want to be healed of this vice,  
 You may take an example from the wet nurse:  
 1165 When she wishes to wean her child, she takes  
 Something and rubs her nipple.  
 Thereafter, when the child comes wanting to suck on it  
 And takes the nipple in his mouth, as he's accustomed,  
 Then he tastes the bitterness, which begins to sting,  
 1170 With which the woman has rubbed her nipple,  
 And he gives up nursing and turns away.  
 Likewise, put something bitter in your thoughts."  
 7ra] Then the brother said: "What bitter thing may I put there?"  
 And the abbot answered: "I'll tell you.  
 1175 Think of death, torment, and the pain  
 That is prepared in hell for sinners."

An old monk was mindful of keeping his rule, [5.5.41]  
 And he dwelt as a solitary in the hills of Antinoë.  
 Many were improved by his words and works,  
 1180 As remarked the monks who knew him well.  
 Because he was faithful, the Devil envied him,  
 As he does all who are righteous.  
 So he put a thought into his mind  
 That, despite his being a worthy and wise man,  
 1185 He oughtn't be served by his attendants,  
 But he ought to serve all others more gladly,  
 And if he didn't want to serve others, he should serve himself.  
 And so the Devil came, saying to him:  
 "Go and sell the baskets you make in the city,  
 1190 And buy what you need, believe me,  
 And then return to your lodging.  
 Then you needn't burden servant or brother."  
 Thus did the Devil prompt him,  
 For he was envious that he was steadfast,  
 1195 And so much at peace and so competent,  
 And so very profitable to himself and others.



- Pur çoe, le agaitat li Adverser de tutes parz  
 Cum engignier le peut e percer de ces darz.  
 E le moine creut l'Adversere e sun consail.
- 1200 Vait al marchié, e ses veisins le tindrent a merveil  
 K'il esteit eissi pur tel ovre de s'iglise,  
 Kar ne sout pas faire tel marchandise.  
 Mes, il esteit ben renomé e coneu  
 De tuz icels qui l'aveient une feie veu.
- 1205 E cum il aveit erré si sovernerement  
 Par l'Adversere e par sun amonestement,  
 Si trovat une femme, par aventure,  
 Od laquele il pecchat mult, e fist sa nature.  
 Puis departi de li si ala eu desert,
- 1210 E tuteveie le siwi li Mal Culvert.  
 A ço li avint, ke dejuste un flum chai,  
 Lores s'en aperceut le moine qu'il esteit trai  
 E ke çoe l'Adversere mut joius esteit  
 K'il aveit si laide fornicatiun fait,
- 1215 Ke pur poi le mist en desesperance.  
 Pur çoe k'il aveit faite tele fesance,  
 Dunc out offendu Jhesu Crist le Fiz Marie,  
 E ses seinz angles e la sainte compaignie,  
 E la bone gent de religiun ensement,
- 1220 Dunt plusurs mainent es Scitez espessement,  
 Ke furent de tel valur e de tel bunté
- 7rb] K'il aveient entre els le Deble surmunté.  
 E quant il plus de nuls d'els ne se senti,  
 Mult anguissousement se dementi
- 1225 E ne li sovint pas ki Dampnedeu esteit,  
 Ki merci de lur pecchiez as repentanz fait,  
 E ki est glorijs e succurable  
 E vers tuz k'a lui turnent merciabile.  
 E tant fu avoglez ke de repentance
- 1230 Ne li sovint unkes ne de penitance,  
 Mes tut a scient le voleit el flum lancer  
 Pur sei meismes arerier e le Deble avancer.  
 Lores, si devint malade par sa grant ire,  
 Si merci nen eust de li Nostre Sire,
- 1235 Tut eust fait al Diable joie e parfist confort,  
 Kar senz repentance de sun maisfait fud mort.  
 A la parfin, vint a sa memorie, si se purpensat,  
 Sicum Jhesu Crist Nostre Seignur l'asensat,  
 Kil servereit par greindre devociun
- 1240 K'il fist ainz qu'il fist la fornicatiun,  
 Par veiller, par plur, par juner, par ureisun.  
 En tel purpenz, entrat en sa maisun  
 E fist estoper le hus de sa celle ancire,

For this, the Adversary awaited him on all sides  
So that he might ensnare and pierce him with his darts.  
And the monk believed the Adversary and his advice.  
1200 He went to the market, and his neighbors were amazed  
That he'd left his church on such business,  
For he didn't know how to buy and sell.  
Moreover, he was quite celebrated and well known  
Among all those who'd ever met him.  
1205 And after he'd so thoroughly gone astray  
Through the Adversary and his prompting,  
Then he found, by chance, a woman  
With whom he often sinned, following his nature.  
Then he left her and headed into the desert,  
1210 And always the Evil Scoundrel followed him.  
So it happened that, finding himself alongside a river,  
The monk realized how he'd been deceived  
And how the Devil was overjoyed  
That he'd committed such vile fornication,  
1215 Leading him nearly to despair.  
Because he'd performed such a deed,  
He'd offended Jesus Christ Son of Mary,  
His holy angels and holy company,  
And also the good people in religion,  
1220 Many of whom dwelt densely in Scete,  
Who were of such devout virtue and goodness  
7rb] That together they'd conquered the Devil.  
And when he felt himself no longer like them,  
He lamented grievously  
1225 And forgot about the essence of Almighty God,  
Who pardons the sins of those who repent,  
And is glorious and helpful  
And merciful toward all who turn to him.  
He was so blinded regarding repentance  
1230 That he remembered nothing at all about penance,  
But wished wholeheartedly to throw himself in the river  
In order to ruin himself and advance the Devil.  
Thereupon, he became so ill in self-contempt that,  
Had Our Lord not shown him mercy,  
1235 He'd have given the Devil all joy and satisfaction,  
For he'd have died without repentance for his sins.  
At the last moment, recovering his senses, he resolved,  
As Jesus Christ Our Lord instructed him,  
To serve with greater devotion  
1240 Than he'd done before he'd committed fornication,  
By vigils, by tears, by fasting, by prayer.  
Pursuing this intent, he entered his house  
And immediately blocked the door of his cell,

- Sicum l'em soleit sur un mort faire.  
 1245 Issi remist iloe, si fist sa priere  
 E turmentat sun cors en chascune manere —  
 Par junes, par veilles, par anguissus plurs —  
 Kar li dolent ne fu unkes cert ne ben aseur  
 Ke le soen cors tant turmenter peust  
 1250 Cum pur sa vilainie fesance digne feust.  
 Lores avint ke freres a lui vindrent sovent  
 Par achaisun de profit e de amendement.  
 E buterent a sun hus par mult grant air,  
 E cil lur dist ke ne lur poeit pas overair,  
 1255 E dist: "Joe ai vué e fait serement  
 Ke une penitence dei faire si priveement  
 Ke nul n'entrat a mai, çoe sachez pur verité.  
 Mes pur mei priez pur sainte charité."  
 Kar il ne sout cum il se pust rescure meuz  
 1260 Quant il furent en li trestuz scandalizez.  
 E quant les freres çoe saveient e virent,  
 Dolenz e murnez, de lui s'en departirent,  
 Kar il lur soleit sovent bons essamples doner,  
 E consailler les trestuz e sermuner.  
 1265 E li prodom l'an enter junant remist,  
 E mult honestement sa penitence fist.  
 E la nuit de Pasche fist une lumere,  
 Si la mist en une novele chaudiere,  
 Si la coveri del covercle, si laissat atant.  
 1270 Puis al seir fist sa ureisun, si disant:  
 7va] "Bel Sire, glorijs Deus, Prince souverain,  
 E merciabje vers tuz e de pité plain,  
 E ki volez salver la mescreante gent  
 S'il convertir volent e venir a mendement,  
 1275 A vus, treschier Pere, joe, chaitif, venu i sui,  
 Kar vus estes as cristiens verrai refui.  
 Aiez merci de mai, kar corocié vus ai mult  
 E esleecé l'Aversaire, e fait quanque li plout,  
 E joe su del tut mort en sa obedience.  
 1280 Mes, bel Sire, vus qui estes de pacience,  
 E vus avez merci de ceus ke senz merci sunt  
 Quant il vus requerent e preer vus funt.  
 E, bel Sire, vus les comandez vus mesmes,  
 A tuz communement ke cristiens eimes  
 1285 Ke chascun deit aveir de sun prosme merci.  
 Pur çoe, vus requer ententivement e pri  
 Ke vus seez vers mai dolent merciabje,  
 Kar ren nen est que ne seit a vus poable.  
 E, pur çoe, bel Sire, pernez de ma alme cure,  
 1290 La quele est anentie cum pudre pur ma ordure

As was the custom for a dead person.  
1245 Thus did he stay there, saying his prayers  
And tormenting his body in every way —  
By fasts, by vigils, by tears of anguish —  
For the wretch never felt certain or wholly assured  
That he could mortify his body as much  
1250 As was fitting for his wickedness.  
It happened then that monks often came to him  
In order to gain benefit and improvement.  
They knocked on his door very loudly,  
But he told them that he couldn't open to them,  
1255 Saying: "I've vowed and made an oath  
That I must do penance so privately  
That no one may come in, know this in truth.  
But pray for me in holy charity."  
He didn't know how he might best restore himself  
1260 When they'd been so utterly scandalized by him.  
When the brothers understood and saw this,  
Sorrowful and dejected, they departed from him,  
For he'd often been wont to dispense good teachings,  
And to advise them all and preach.  
1265 The worthy man continued fasting the whole year,  
Doing his penance very honestly.  
And on Easter evening he made a lamp,  
Put it into a new cooking pot,  
Covered it with the lid, and then left it.  
1270 Then in the evening he prayed, saying as follows:  
7va] "Dear Lord, glorious God, sovereign Prince,  
Both merciful and full of compassion to all,  
Who wishes to save the unbelieving people  
If they want to transform and come to amendment,  
1275 To you, very dear Father, I, a wretch, have come here,  
For you're a true refuge for Christians.  
Have mercy on me, for I've deeply offended you  
And gladdened the Adversary, done whatever pleased him,  
And in obedience to him I died in every way.  
1280 But, dear Lord, you who are patient,  
You have mercy for those who are hopeless  
When they entreat you and pray to you.  
And, dear Lord, you yourself command  
To everyone alike who's Christian,  
1285 That each must have mercy for his neighbor.  
Therefore, I entreat and beseech you diligently  
That you be merciful to me who am grieving,  
For there's nothing impossible for you.  
And, therefore, dear Lord, take care of my soul,  
1290 Wasted away like dust on account of my filth

- E pres est d'enfer, çoe m'est avis, a l'ure.  
 Mes, bel Sire, merci aiez de mai ta creature,  
 Kar les cors ke del tut a poudre devenu sunt  
 Al Jur de Juise par vus resusciterunt.  
 1295 Oez mai, Sire, kar mun esperit defaut,  
 E ma alme est maluré e mun cors ren ne valt,  
 Kar tut est anenti pur le ordure ke jo fis.  
 E ne puis des ore en avant vivre, çoe m'est vis,  
 Pur çoe k'en vus oi si malveise creance.  
 1300 M'est avenue tute la grevance!  
 Mes pardonez le mai, Sire, per penitence.  
 Joe ai dublé le pecchié par desesperance!  
 Pur çoe, vus di, sicum vus me veez repentant,  
 Ke comendez, sicum vus estes Tut Puissant,  
 1305 Ke cele lumere k'el chaudrun ai mise  
 Seit anuit de vostre devin feu esperise,  
 Ke joe aie, par çoe, en vostre merci fiancé  
 E mustreisun de la vostre pardunance.  
 Kar tant cum me granterez en vie remaindre.  
 1310 De garder voz comandemenz ne me verez feindre.  
 E de vostre pour ne parlerai ja mes,  
 Mes mult mielz vus serverai ke jo fis ainçais."  
 A ceo, s'esdresçat, tut en plurant, le frere,  
 Pur veer s'il trovast alumé sa lumere.  
 1315 E descovre la chaudre a dreiture,  
 Si vit qu'ele n'ert pas esprise a cel ure.  
 Lores chai regiers en affliction,  
 E sifaitement disant, fist sa ureisun:  
 "Bel Sire, bien sai ke, par si poi d'anguisse,  
 7vb] Ne plaist vus que a mendement venir puisse.  
 1321 Çoe est a bon dreit, kar jo fiz ke chaitifs  
 Quant pur charnel delit elis.  
 Leissai l'estatiun u vus m'aviez mis,  
 Pur entrer es turmenz d'enfern, dolent e mendis.  
 1325 Mes ore vus pri ke vus m'esparneissiez, bel Sire,  
 Kar derechef vienc pur regeier e dire  
 A vus tute ma ordure e ma felonie  
 E par devant tute vostre compaignie.  
 E si autres par ceo eschandeliz ne fuissent,  
 1330 Jo voldra ke tuz les homes del mund le seusent.  
 Regeiers, bel Sire Dex, jo vus requer e pri  
 Ke vus aiez de mai, cheitif dolent, merci;  
 E s'il est vostre pleisir, la vie me rendez  
 Ke jo, e autres par mai, seium amendez."  
 1335 Issifaitement, par tres ures orat,  
 Si ke Deus l'oit ben e guers ne demorat.  
 Lores s'esdresçat sus si trova sa lumere,

And in this hour, so it seems to me, near to hell.  
Henceforth, dear Lord, have mercy on me your creature,  
For the bodies turned wholly to dust  
Shall be revived by you on Doomsday.  
1295 Hear me, Lord, for my spirit falls short,  
My soul's wretched and my body's worthless,  
For all's laid waste for the filth I did.  
And henceforth I may not live, it seems to me,  
Because I had such feeble belief in you.  
1300 Every affliction has befallen me!  
Yet pardon me, Lord, on account of my penance.  
I've doubled my sin through despair!  
Therefore, I say to you, as you see me repentant,  
May you command, as you are Omnipotent,  
1305 That this lamp I placed in the cauldron  
Be lit tonight by your divine fire,  
That, by this, I may gain trust in your mercy  
And a visible sign of your forgiveness.  
For as long as you grant me to remain in life,  
1310 You'll not see me falter in keeping your commands.  
And from your power I'll never depart,  
But I'll serve you much better than I did before."  
With this, the brother rose up, weeping,  
To see if he might find his lamp lit.  
1315 He uncovered the cooking pot straightaway,  
And saw that it wasn't lit at that time.  
Then he fell back again into torment,  
And speaking thus, he said his prayer:  
"Dear Lord, I know well that, after so little anguish,  
7vb] It doesn't please you that I be forgiven.  
1321 This is appropriate, for I acted wretchedly  
When I chose pure carnal delight.  
I abandoned the station in which you'd put me,  
To enter hell's torments, sorrowful and needy.  
1325 But now I pray that you spare me, dear Lord,  
For once again I come to confess and tell  
You all my filth and my wickedness  
Carried out before all your company.  
Were it not that others would be scandalized by this,  
1330 I'd want all the world's people to know about it.  
Again, dear Lord God, I implore and pray you  
To have mercy on me, sorrowful wretch;  
And if it's your pleasure, return me to life  
So that I, and others through me, may be improved."  
1335 In this manner, he prayed three times,  
So that God heard him well and delayed not at all.  
Then he raised himself up and found his lamp,

- Ki e fut alumee e fud ardant e clere!  
 Dunc s'esleesçat le frere e vint en bon espoir  
 1340 E s'i confortat de joie, çoe sachez de veir.  
 Si s'esmerveillat de la grace Jhesu Crist,  
 Ki tant apert pardun de ses pecchiez li fist  
 E ki fist mustreisun, par sa grant bunté,  
 Solunc sa requeste e sa propre volenté.  
 1345 Començat un oreisun sifaitement,  
 E dist: "Bel Sire Deu, graces vus en rend  
 Ke gari me avez de l'Esperit Maligne,  
 Ke de vivre en cest secle ne fu pas digne.  
 Vus estes a tuz pecheur souffrant e benigne,  
 1350 E çoe m'avez demustré par vostre signe."  
 Sifaitement, sa confessiun achevat.  
 Lores aparut le cler jur, e cil s'en levat  
 E esleeçat en Nostre Seignur kil criat,  
 E pur joie viande corporele obliat.  
 1355 E puis, en tut sun vivant, de cel feu garde prist  
 E de l'oile sovent en lampe mist,  
 Kar il ne voleit pas ke cel feu esteinsist,  
 Ke vint del devin esperit ki en li remist.  
 E puis esteit homes de grant humilité,  
 1360 E fud en confessiun de grant auctorité.  
 E merciât Deus od mult grant joie sovent  
 Ki le liverat de sun pecché benignement.  
 E Dex le terme de sa mort le nunciat  
 Plusurs jurz devant içoe qu'il deviat.
- 1365 Li vielz freres cunterent de un cortiler, [5.6.21]  
 Ki fud bon geignur e soleit laborere,  
 E tuz ses laburs en almones despendi  
 Mes sul itant ke a sun vivre suffist.  
 8ra] Puis Sathanas un malveis consail li donat,  
 1370 Cum il fait a chascun ki creire le voldrat.  
 Si li diseit trestut issi, cum en conseilland:  
 "Ne faites mie ben ke vus despendez tant.  
 Aunez alcun aveir; dunc fras ke sage.  
 Il t'averat mester quant serras de grant age;  
 1375 E si tu devens malades u mahaignié,  
 Dunc t'ert bel si tu as avant rien purchacié."  
 Issi le consillat Sathanas e le deceut,  
 E le frere, endroit de çoe, sun consail crut,  
 Kar puis assemblat il aver mult volenters  
 1380 E emplî un poçun plein de denerz.  
 Puis començat li frere a maladir,  
 E l'un pié li començat tut a purrir.  
 Dunc, despendi en mires tut cel aveir

Which was both lit and burning bright!  
 Then the brother rejoiced and recovered good hope  
 1340 And found joyful solace there, know this indeed.  
 And he marveled at the grace of Jesus Christ,  
 Who'd offered such a clear pardon for his sins  
 And, by his great bounty, had given a sign  
 In accord with his petition and his own will.  
 1345 He began a prayer in this manner,  
 Saying: "Dear Lord God, thanks be to you  
 Who've cured me of the Evil Spirit,  
 I who was unworthy to live in this world.  
 You're patient and kind to every sinner,  
 1350 And you've shown me this by your sign."  
 In this manner, he finished his confession.  
 Then daylight appeared, and he rose up  
 And rejoiced in Our Lord whom he praised,  
 And in his joy he forgot bodily sustenance.  
 1355 And then, throughout his life, he tended this fire  
 And frequently placed oil in the lamp,  
 For he didn't want this fire extinguished,  
 Which came from the divine spirit dwelling in him.  
 Then he became a man of great humility,  
 1360 And held great authority in modes of confession.  
 And with great joy he often thanked God  
 Who'd graciously delivered him from his sin.  
 And God disclosed to him the time of his death  
 Several days before he departed.

1365 The elderly brothers told of a gardener,

8ra] Then Satan gave him wicked advice,  
 1370 As he does to all whom he tries to convince.  
 He said the following to him, as if in counsel:  
 "You don't act at all well by donating so much.  
 Gather up some wealth; then you'll act wisely.  
 You'll need it when you're very old;  
 1375 And should you become sick or injured,  
 It'll be good you've provided for yourself in advance."  
 Thus did Satan advise and deceive him,  
 And, in this, the brother believed his advice,  
 For he then amassed wealth with pleasure  
 1380 And filled a large pot with coins.  
 Then the brother began to fall ill,  
 And one of his feet started to putrefy.  
 Thereupon, he gave doctors all the wealth

[5.6.21]



- K'il quili, mes ne li poeit mester avoir.  
 1385 Al drein vint un mire ke fud esprové  
 Si dist ke li covenait fere trencher le pié  
 U si çoe nun tut en veie purrirat.  
 E le frere dist ke dunc trencher le lerrat.  
 Lores assiet le jur del pé trencher  
 1390 Puis vait pur ces ustils qu'il devait aver.  
 La nuit après le frere a sei repairat,  
 E de çoe qu'il aveit fait mult se purpensat,  
 E se repentî, e gemist, e forment plurat,  
 E envers Deu sifaitement parlat:  
 1395 "Bel sire Deu, kar aiez en remembrance  
 Mes ovres en arere e ma fesance,  
 Kar joe solei as povres ministrer  
 De çoe ke gaignoie par mun laborer."  
 E quant le frere out si parlé, si se tut.  
 1400 Este vus, un angle ki delez li estut:  
 "U est ore devenu cel aver  
 Ke tu assemblas? E u est tun fol espoir?  
 Kar tu pensas dunc de mult grant folie  
 Quant tu esperais mahaing u maladie."  
 1405 Dunc entendî qu'il out mult mesoveré,  
 E dist: "Pardonez le mai kar mut ai pecchié,  
 E jo me garderei ben des ore en avant  
 Ke joe ren dever vus ne mesprendrai itant."  
 Dunc, tuchat le angle sun pé, si li sanat,  
 1410 E il alat puis. E al champ overer alat.  
 Puis vint le mire cum il li out encovenanté,  
 E aportat ses fermenz pur trencher le pié.  
 Dunc, dient al mire ces k'il a l'hostel trovat:  
 "Des her matin pur laborer es chans alat."  
 1415 E le mire de çoe mut ç'esmerveillat.  
 Si ala al champ la u cel frere overat  
 E vit coment il fûi la terre del pié.  
 8rb] Dunc glorifiât Deu ki li out rendu sancté.
- Un frere dit a un abbé: "Di mai si tu veuz  
 1420 Ke pur l'enfermeté de mun cors retienge dous soz."  
 E li abbez vint a lui ke les voleit retenir,  
 Si li dist "oil" pur sa volenté aemplir.  
 E le frere s'en alat a sa cella atant  
 Si estimat, a sa pensé issi disant:  
 1425 "Quides tu que li abbez me diseit veirs u nun?"  
 A çoe, s'en alat arere pur saver mun;  
 E se rendî confés a sel abbé, si dist:  
 "Kar me di verité, pur amur Jhesu Crist,  
 Kar jo sui forment troblé de mes pensers
- [5.6.22; 3.69]

He'd collected, but that didn't help.  
 1385 At last an experienced doctor arrived  
 And said his foot had to be amputated  
 Or else it would wholly rot away.  
 So the brother said he'd let him amputate it.  
 Then [the doctor] scheduled the foot amputation  
 1390 And departed to get the instruments he needed.  
 The next night the brother retreated into himself,  
 Reflecting deeply on what he'd done,  
 And he repented, groaned, and wept sorely,  
 Speaking to God in this manner:  
 1395 "Dear Lord God, please remember  
 My former works and deeds,  
 For I used to minister to the poor  
 With what I earned by my labor."  
 After saying this, the brother fell silent.  
 1400 Behold, an angel stood beside him:  
 "What's now become of the wealth  
 You gathered? Where's your foolish hope?  
 For you once quite foolishly planned ahead  
 When you prepared for injury or illness."  
 1405 Then he understood how he'd acted sinfully,  
 And said: "Pardon me for I've sinned greatly,  
 And I'll be careful from now on  
 Not to sin so greatly against you in any way."  
 Thereupon, the angel touched his foot, healed him,  
 1410 And then departed. And he went to work in the field.  
 The doctor then arrived as he'd promised,  
 Bringing his surgical tools to amputate his foot.  
 Thereupon, those at home explained to the doctor:  
 "Since yesterday morning he's gone to work the fields."  
 1415 The doctor was astonished by this news.  
 He went to the field where the brother worked  
 And saw how he dug up the ground with his foot.  
 8rb] Then he glorified God who'd restored his health.

A brother said to an abbot: "Tell me whether you think  
 1420 I ought to save two pennies in the event of bodily disease."  
 The abbot came to the one desiring to save pennies,  
 And he said "yes" in order to satisfy his wishes.  
 Thereupon, the brother went to his cell  
 And reflected, saying to himself:  
 1425 "Do you think the abbot told me the truth or not?"  
 With this, he returned so he might know for sure;  
 He made his confession to the abbot, saying:  
 "Please tell me the truth, for Jesus Christ's love,  
 For I'm much disturbed in my thoughts

[5.6.22; 3.69]

- 1430 Tutesveies puis ke tinc les deners.”  
 E li abbez li respundi, sifaitement disant:  
 “Joe te vi de retenir l’aver aver talent;  
 Pur çoe, les tenir rovai a tei une pose.  
 Mes, certes, ben sachez, çoe n’est pas bone chose
- 1435 De retenir suz sa main greignur avoir  
 Ke n’est mester al cors, çoe sachiez pur veir,  
 Kar si tu tendras dous soz en estui,  
 Ta esperance iert en çoe, si te frat grant enui;  
 E si nus gastum e metum en folie,
- 1440 Le tut puissant Deu ne penserat de nus mie.  
 Pur ço, pensum de li si lessum noz tresorz  
 Ki prendrat cure des almes e dé cors.” [1 Peter 5:7]
- Seint ANTOINE LI ABBEZ quant fud en hermitorie, [5.7.1]  
 Si s’ennuat sovent, si dist al Rei de Glorie:
- 1445 “Bel sire, jo me voldraie salver volenters,  
 Mes me ne lessent pas mes malveis pensers.  
 Quele chose frai joe en ceste tribulatiun?  
 Coment pus jo venir a salvatiun?”  
 Lores s’en eissi fors, si s’en alat un petit avant,
- 1450 E vit un home tel cum sei mesme seer urant,  
 Ki por ourer de sun labor s’esdresçat.  
 E puis s’asist e ces paumes treçat.  
 Derechef, après ceo, ne demorat;  
 Ç’esdresçat cum il ainz fit si urat.
- 1455 Çoe fud un angle ke Deu fist devant lui venir  
 Ki li deust demustrer cum il se deust contenir.  
 Al departir, li dist li angle sifaitement:  
 “Antoni, fai si, e tu serras sauvé verraement.”  
 Quant Antoine oi çoe, sanz nule demorance
- 1460 Devint joius e devers Deu out bone fiance;  
 Si fist sifaitement tant cum il fud vifs,  
 E trovat la salu ke il aveit ainz quis.
- LI ABBEZ PASTUR dist: “Çoe trovum nus escrist [5.7.8]  
 De L’ABBÉ JOHAN, ki del cors esteit petit:
- 1465 Quant il out fait a Nostre Seignurs ses oreisuns,  
 Kil deliverast de corporele passiuns.
- 8va] Denaprés, quant il esteit del tut asseur,  
 Si vint e dist a un abbé per un jor:  
 ‘Jeo n’ai nule bataille; mes, tut tens en pes sui.’
- 1470 A çoe, respundi li abbez, e dist a lui:  
 ‘Va si pri Deu par la sue seinte grace  
 Ke les bateils del cors avoir te face,  
 Kar la bataille del cors a l’alme profite.  
 Si en averat el ciel suffrance e grant merite.’

- 1430 Ever since I kept hold of the coins.”  
 And the abbot answered him, speaking as follows:  
 “I saw that you wished to keep the money;  
 Therefore, I bade you to hold onto it awhile.  
 But, indeed, know well, it’s not a good thing  
 1435 To keep within reach more money  
 Than’s necessary for the body, know this truly,  
 For should you store away two pennies,  
 Your hope will be in that, and it’ll cause you pain;  
 And should we be ruined and brought to folly,  
 1440 Almighty God won’t think of us at all.  
 Therefore, let’s abandon our wealth and think on him  
 Who’ll take care of our souls and our bodies.” [1 Peter 5:7]
- When holy ABBOT ANTHONY dwelled in a hermitage, [5.7.1]  
 He was often troubled, saying to the King of Glory:  
 1445 “Dear Lord, I’d like to save myself by my own will,  
 But my evil thoughts won’t leave me alone.  
 What should I do in this tribulation?  
 How may I come to salvation?”  
 Then he ventured outside, going a little bit forward,  
 1450 And saw a man like himself sitting at prayer,  
 Who in order to pray rose up from his work.  
 Then he sat down and wove his palm leaves.  
 After that, once again, he didn’t stay seated;  
 He rose up as before and prayed.  
 1455 This was an angel whom God had set before him  
 To show him how he ought to act.  
 Upon departing, the angel said this to him:  
 “Anthony, do this, and you’ll truly be saved.”  
 When Anthony heard this, he immediately  
 1460 Felt joy and believed deeply in God;  
 And he acted this way for as long he lived,  
 Finding the salvation he’d earlier sought.
- ABBOT PASTOR said: “We find this written [5.7.8]  
 About ABBOT JOHN, small of body:  
 1465 Whenever he’d said his prayers to Our Lord,  
 He was freed from bodily passions.  
 8va] Thereafter, when he felt completely assured,  
 He came and said one day to an abbot:  
 ‘I have no conflict; rather, I’m always at peace.’  
 1470 To this, the abbot answered, saying to him:  
 ‘Go and pray to God that by his holy grace  
 He cause you to have conflicts in your body,  
 For bodily conflict benefits the soul.  
 And you’ll thereby gain favor and heavenly reward.’

- 1475 E quant repairat en lui cel grant effrei,  
Ne voleit mes prier ke Deus l'ostat de sei.  
Mes preat Deu qu'il li deust doner suffrance  
De souffrir celes batailles e cele grevance."
- MATHOIS, uns abbez, diseit: "Joe voil faire [5.7.11]  
1480 Acune legiere uvre ke sait fait aneire."
- De L'ABBÉ MILIDIE, raconterent asquanz [5.7.12]  
Ke dous freres maneient en Perse plusurs anz.  
Lors avint ki les dous fiz a l'emperur  
S'en alerent en chace ensemble par un jor,  
1485 Cum il esteient acustumé meinte feiz,  
E quarante quarenteines de lung mustrerent lur reis.  
Si furent si cruels e de si fer ire,  
E quant il troverent els, si voleint oscire.  
A çoe, li abbez e ses freres, dunt jo vus diz,  
1490 Furent trové as reis as bachelers, e pris.  
E quant il le troverent, si velu de peil,  
Espontable de veue, si tindrent a mervail.  
Denaprés, li demanderent tut issi:  
"Es tu home u alcun esperit? Kar le nus di!"  
1495 E li abbez li diseit: "Un peccheur sui,  
E sa pur deplurer mes pecchez eissu fui;  
E le Fiz Deu mun Seignur voil aurer."  
E çoe distrent, e comencerent a jurer,  
Ke altre deu ne fust fors ewe, e fu, e soleil:  
1500 "Aure les si lur sacrefie, par nostre consail!"  
E li abbez respundi, e dist: "Çoe est creature.  
Vus erreiz, si fait chascun qui les aure.  
Mes jo vus pri ke vus devengez cristiens  
Si reconuissez Deu qui fit tutes riens."  
1505 Il respundirent, si li unt desur crié:  
"Dis qu'il est veir Deu ke fud crucifié?"  
E li abbes dist: "Celui pur verrai Deu record  
Ki, pur pecchié, crucifiat e destrut mort."  
Lores pristrent l'abbé e ces dous freres ensement;  
1510 Si constrandrent pur sacriefier par turment.  
Aprés les granz tormens, les freres decolerent,  
E l'abbé mesme par plusurs jurz tormenterent.  
Pus le firent en un liu mettre les dos vassals  
E treistrent a lui cum se fust un junc entr'ealz.  
8vb] L'un traist sun dart en sun piz, e l'autre en sun doz,  
1516 Si ke li abbez n'out entr'els nul repos.  
Dunc dist li abbez: "Pur çoe que ensemble consentez  
En sest fait, ke nient un sant sanc n'espandez,  
Vostre mere demain en ceste mesmes hure

- 1475 And when great disturbance returned to him,  
 He chose not to pray for God to remove any of it.  
 He prayed instead that God grant him patience  
 To endure these conflicts and this trouble.”
- MATHOES, an abbot, said: “I want to do [5.7.11]  
 1480 No light work that’s finished quickly.”
- Some recounted, concerning ABBOT MILESUS, [5.7.12]  
 That [he] lived many years in Persia [with] two brothers.  
 Then it happened that the emperor’s two sons  
 Went out one day to hunt together,  
 1485 As they routinely did,  
 Laying out their nets for a length of forty furlongs.  
 Being very cruel and of angry temperament,  
 Whenever they found [game], they wished to kill it.  
 Thus, the abbot and his brothers, whom I mentioned,  
 1490 Were discovered in the young men’s nets, captured.  
 And when they found [the abbot], bristling with hair,  
 Terrifying to see, they were amazed.  
 Thereupon, they questioned him in this way:  
 “Are you a man or some spirit? Tell us!”  
 1495 The abbot said to them: “I’m a sinner,  
 And I came out here to weep for my sins;  
 And I wish to worship the Son of God my Lord.”  
 They said, beginning to swear,  
 That no god existed beyond water, fire, and sun:  
 1500 “Worship and sacrifice to them, by our command!”  
 The abbot answered, saying: “These are creations.  
 You err, and so does everyone who worships them.  
 But I beg you that you become Christians  
 And recognize God who made all things.”  
 1505 They answered, shouting at him:  
 “Do you say that the true God is he who was crucified?”  
 And the abbot said: “I record as the true God  
 He who, for sin, [was] crucified and destroyed death.”  
 Then they took the abbot and his two brothers as well,  
 1510 And bound them to be sacrificed through torture.  
 After these torments, they beheaded the brothers,  
 And they tortured the abbot himself for many days.  
 Then the two men ordered him to be set in a place  
 And threw at him as if he were a reed between them.  
 8vb] One threw his lance at his chest, the other at his back,  
 1516 So that between them the abbot found no relief.  
 Then the abbot said: “Since you both agree  
 In this deed, deliberately shedding holy blood,  
 Tomorrow at this same hour your mother

- 1520    Remaindrat senz fiz — de çoe, seit ele aseure —  
           Kar vus vus entretuerez, verraïement,  
           Demein al jur de voz darz demeinement.”  
           E il li firent bufe de çoe sil gaberent.  
           Nepurquant, al demein en chace alerent,
- 1525    Lores eschapat un serf des reis e s'en alat d'els.  
           E cil pur prendre le, munterent lur chevaux.  
           E cum il lancerent après le serf de lur darz,  
           Si s'entreferirent enz es quors de ambedous parz.  
           Si murirent andous ensemble sanz respit,
- 1530    Sicum Milidie li abbez lur aveit ainz dit.
- Un abbez dist: “Si a l'home vienent temptaciuns, [5.7.22]  
           De tutes parz li cresent tribulatiuns,  
           E le fait de feble corage e grundissement sovent.”  
           E quant cist abbé cuntet sifaïement:
- 1535    “Esteit un frere en cele maisun  
           Desur ki vint grevuse temptatiun;  
           E nul nel voleit saluer kecunque le vit  
           Ne en lur celle recevoir, tant l'erent en despit.  
           E s'il eust, par aventure, de pain mester,
- 1540    Nul nel voleit doner ne prester;  
           E se venist de maisun, ne trovat nul home  
           Ke l'enveast al manger, cum fust a costume.  
           A cel tens, par grant chaut, se mut de maisun  
           Si ne trovat en sa celle peïn ne peïssun.
- 1545    De tut içoe graces a Nostre Seignur rendi.  
           E quant Deus sa pacience vit e entendi,  
           Sil deliverat chaut pas de la temptatiun.  
           Lors vint un home botant a sa maisun,  
           E traist, cum plout, un chamail en sa main.
- 1550    Quant le frere vit çoe, si començat a plurer,  
           E diseit a Nostre Seignur sanz demorer:  
           ‘Bel Sire Dex, jo, dolent, ne su pas digne  
           Ke si poi sei trublé de l'Esperit Maligne.’  
           E quant il esteit delivré de ces mals,
- 1555    Sil tindrent les freres en la cele od els,  
           E reposer le firent entr'els lung tens.”
- Lors lur dist li abbez, cum cil ke fud de grant senz: [5.7.23]  
           “Pur çoe n'eïmes avancé kar mesure ne savums,  
           Ne nule pacience en nostre oeuvre nen avums.
- 1560    Mes, tut senz travail, vulum avoir  
           Plusurs vertuz en nus, e çoe n'est pas saveir.”
- Un frere demandat a sun abbé, disant: [5.7.24]  
           “Ke frai jo, bel pere? Kar mun penser m'anguisse tant

- 1520 Shall be left with no sons — of this, she may be sure —  
 For, truly, you'll kill each other  
 Tomorrow with your own lances."  
 They struck him for this and mocked him.  
 Nonetheless, they went hunting on the morrow,  
 1525 Whereupon a stag escaped from their nets and ran away.  
 In order to catch it, they mounted their horses,  
 And as they hurled their lances at the stag,  
 From both sides they struck each other in the heart.  
 And together they died instantly,  
 1530 Just as Abbot Milesius had earlier told them.

An abbot said: "When temptations come to a man, [5.7.22]  
 Tribulations increase for him on all sides,  
 Often making him weak of spirit and grumbling."  
 And then this abbot spoke as follows:

- 1535 "There was a brother in this house  
 Upon whom befell painful temptation;  
 And no one who saw him wished to greet him  
 Or receive him in their cells, for they disdained him.  
 If, by chance, he was in need of bread,  
 1540 No one wanted to give or offer it to him;  
 If he went from his house, he found no one  
 Who invited him to eat, as was customary.  
 At that time, because of the heat, he left his house  
 And found in his cell neither bread nor fish.  
 1545 He gave thanks to Our Lord for all this.  
 And when God saw and understood his patience,  
 He delivered him at once from temptation.  
 Then a man came knocking at his house,  
 And he led, as suited him, a camel in his hand.  
 1550 When the brother saw this, he began to weep,  
 Saying to Our Lord without hesitation:  
 'Dear Lord God, I, a sad one, am unworthy  
 To be so little disturbed by the Evil Spirit.'  
 And when he'd been delivered from these evils,  
 1555 The brothers took him into the cell with them,  
 And they made him rest among them for a long time."

The abbot, like one with good sense, said then to them: [5.7.23]  
 "We've failed to progress because we lack measure,  
 Nor do we have any patience in our work.  
 1560 Instead, entirely without effort, we wish to have  
 Plenty of virtues within ourselves, and this is not wise."

A brother questioned his abbot, saying: [5.7.24]  
 "What should I do, dear father? My mind so torments me



- 9ra] Ke nule hure me laisse seer en peis.”  
 1565 E li abbez li dist: “Mi belz, de çoe te teis,  
 Si te rapair en ta celle, par mun consail,  
 E de tes mains, bel fiz, forment te travail.  
 E depri Deu de çoe nient cessaument,  
 E jecte trestut tun penser en lui sulement,  
 1570 E garde bien ke nuli, par traisun,  
 Te face trop souvent eissir de ta maisun.”  
 Sil mustrat ensample par un bachiler  
 Ki jadis en religiun voleit aler  
 Si quist cungié de sun pere de sai rendre.  
 1575 E cil nel soefre; ainz volait defendre.  
 Si ke ces amis le vindrent de çoe prier,  
 E li perez envis le voleit otrier.  
 Lores alat en une maisun chaut pas,  
 E moine se fist faire, si reçut les dras.  
 1580 E si tost cum il en religiun se tint,  
 Si fist parfitement quanque a sun ordre apartint.  
 De primes junat chascun jur volenters,  
 Puis començat a estenir sei dous jurz enters,  
 L’endemain ne mangat ke une feiz la simagne.  
 1585 E quant cist abbez vit qu’il suffri si grant peine,  
 S’esmerveillat e Nostre Seignur benequist  
 De ço que sun frere cele abstine fist.  
 Après un poi de tens si vint le frere  
 A sun abbé, si li dist en tele manere:  
 1590 “Bel pere, vus ke vus me laissez bonement  
 Aler eu desert pur maindre sutivement.”  
 Dunc dist li abbez: “Bel fiz, ne vou penser çoe pas,  
 Kar tel labur uncore souffrir ne purras,  
 Ne l’engin del Deble ne ses gaudies,  
 1595 Ne ses temptatiuns ne ses paltoneries.  
 E si deble par temptatiuns t’agace,  
 Tu ne troveras ja nul ke confort te face.”  
 Pur ces diz ne se tainst mie le bacheler,  
 Ainz priat l’abbé qu’il le leissat aler.  
 1600 E quant li abbez vit ben ke tenir nel pout,  
 Sil grantat de aler quele part qu’il vout.  
 Dunc dist le frere: “Dans abbez, jo vus voil prier  
 Ke compaignun me grantez ke me sache guier.”  
 E li abbez li juinst dous freres en compaignie.  
 1605 Si s’en alerent e ne targerent mie,  
 E par le desert une jurné firent.  
 Mes l’autre pur le chaut defaillirent  
 E si las furent il k’i cochier lur esteut.  
 Si somiller unt, mes ne demurat mie mult,  
 1610 A çoe s’en vint un egle, par aventure,

9ra] That it never allows me to dwell in peace.”  
1565 The abbot said: “My dear, be quiet about this,  
And return to your cell, as I advise,  
And with your hands, dear son, work very hard.  
Pray to God about this unstintingly,  
And fix all your thoughts on him alone,  
1570 And take care that no one, by deception,  
Makes you leave your house too often.”  
He revealed to him an exemplum of a young man  
Who once wished to enter religion  
And asked his father’s permission to offer himself.  
1575 But he didn’t allow it; he instead wished to forbid it.  
So his friends came to plead with him about it,  
And the father granted it reluctantly.  
Then he went at once to a monastery,  
Became a monk, and received the habit.  
1580 And as soon as he’d entered religion,  
He did exactly whatever pertained to his order.  
At first he eagerly fasted every day,  
Then he began to abstain two entire days,  
And eventually he ate only once a week.  
1585 When the abbot saw how he endured such pain,  
He marveled and blessed Our Lord  
That his brother had attained this level of abstinence.  
After a while the brother came  
To his abbot, speaking to him in this way:  
1590 “Dear father, I pray that you kindly allow me  
To go to the desert to live in seclusion.”  
Then the abbot said: “Dear son, forget it,  
For you can’t yet endure such labor,  
Nor the cunning and tricks of the Devil,  
1595 Nor his temptations and evil ways.  
And, should the Devil press you with temptation,  
You’ll find nothing that can comfort you.”  
The young man barely flinched at these words,  
But instead begged the abbot to let him go.  
1600 When the abbot realized he couldn’t restrain him,  
He gave him permission to go where he wanted.  
Then the brother said: “Master Abbot, I pray  
That you grant me a companion able to guide me.”  
The abbot engaged two brothers to accompany him.  
1605 Then they left and didn’t hesitate at all,  
And they journeyed through the desert for a day.  
But the others grew weak from heat  
And so weary they needed to lie down.  
So they slept, but that didn’t last long,  
1610 For it happened, by chance, that an eagle came

- Si ses feri des eles a dreiture.  
 Puis descendi, en luing, a tere mut bel.  
 9rb] E si s'esveillerent, si virent cel oisel,  
 Si distrent a lui: "Veez u seet celui,  
 1615 Tun angle. Dresce tei, bel frere, cil ensui."  
 E le frere se drescat, si dist: "Deus vus saut!"  
 Si s'en alat, siwant cel egle en cel chaut.  
 Si ke celui vint u cel egle estut,  
 Li quel se drescat e d'iloke mut  
 1620 E si s'asist de ilokes en une quarenteine.  
 E le frere le siwi a mut grant peine.  
 Derechef, volat e pres d'iloec s'asist.  
 E par treis hures sifaitement fist,  
 E puis turnat en sa destre partie  
 1625 Si s'envani del frere ke plus nel vit mie.  
 Dunc nel sywi le frere mes, a cel aure,  
 Si vit treis arbres de paumes, par aventure,  
 E si vit une funtaine petite  
 E un liu covenable ke fut a heremite.  
 1630 Lores si començat le frere sifaitement a dire:  
 "Estes vus, liu que apparailié m'at mi Sire!"  
 Si remist en cele place, sicum Deu le plout,  
 E de un frute ke l'em apele "dace" se pout,  
 E de l'euue de la bele funtaine buit.  
 1635 E siz anz remist ke unkes d'ileoc ne meut,  
 Mes demorat en cele place si sutif  
 Ke unkes ne vit home ke de mere fust vif.  
 Lores vint le Deble a lui, qui meint home ad gabé,  
 En semblance de une mut religiuse abé,  
 1640 Ke fud hidus e mut espantisable de vut.  
 E quant le frere le vit, si cremout mult.  
 Si chai en ureisuns e puis levat sus.  
 Dunc dist le Deble: "Frere, derechef urum nus."  
 Si s'engenillerent e firent lur ureisuns,  
 1645 Le frere e l'Aversier ke tut ert plain de traisuns.  
 Puis dist le Diable, quant aveient uré:  
 "Bel frere, cumben as en cest liu demuré?"  
 E le frere dist: "De siz anz ai fait fin."  
 E dunc dist l'Aversire: "E sui tun veisin,  
 1650 E devant le quart jor d'ici unkes ne soi  
 Ke de tel home si pres de mei veisin oi.  
 E si main en une celle pres de si,  
 E sunt passé duze anz ke de muster ne eissi.  
 Mes pur çoe ke su si pres, m'en eissi hui,  
 1655 Si disai a me mesmes quant joe a te persui,  
 'Jo vois a cest home Deu, si parlerai a lui  
 De la salu de noz almes.' E pur çoe venu sui,

And straightaway struck them with its wings.  
Then, far away, it descended gently to the ground.  
9rb] Then they woke up, saw the bird,  
And said to him: "Look where that one rests,  
1615 Your angel. Get up, dear brother, and follow it."  
The brother stood up, saying: "God save you!"  
And he left, following the eagle in the heat.  
When he came to where the eagle had landed,  
It raised itself up and flew from there  
1620 And then settled a furlong away.  
The brother followed it with great difficulty.  
Once again, it flew off and landed nearby.  
It acted this way for three hours,  
And then it turned toward the right  
1625 And flew from the brother till he no longer saw it.  
Then, at that time, the brother ceased following it,  
And, by chance, he saw three palm trees,  
And he saw a little spring  
And a spot suitable for a hermit.  
1630 At once the brother began to say thus:  
"Behold, the spot that my Lord's prepared for me!"  
And he stayed in this spot, as it pleased God,  
And ate a fruit that they call "date,"  
And drank water from the lovely spring.  
1635 For six years he stayed and never moved,  
But dwelt in this place so very isolated  
That he never saw anyone born of mother.  
Then there came to him the Devil, deceiver of many,  
In the likeness of a very pious abbot,  
1640 Whose appearance was hideous and horrible.  
When the brother saw him, he was terrified.  
He fell down in prayer and then rose up.  
The Devil said: "Brother, let's pray a second time."  
Then they knelt down and said their prayers,  
1645 The brother and the Adversary all full of treachery.  
Then, when they'd prayed, the Devil said:  
"Dear brother, how long have you dwelt in this place?"  
The brother said: "I've completed six years here."  
Then the Adversary said: "I'm your neighbor,  
1650 And until four days ago I never knew  
That I had such a man near me as neighbor.  
I live in a cell near here,  
And for twelve years I haven't left the minster.  
I went out today, and because I'm so close,  
1655 I noticed you and said to myself,  
'I see this man of God, and I'll speak to him  
Regarding our souls' salvation.' And therefore I've come,

- Kar jo sai ben, bel frere, ke ren ne profitum  
 De çoe quant en noz celles si sutif abitum,  
 1660 E dut mult ke nus nus decevum  
 Ke le cors e sanc Jhesu Crist ne recevum,  
 9va] Kar nus nus de Jhesu Crist purrum esloigner  
 Par çoe ke sustraum nus de l'acommuner.  
 Mes, bel frere, de ci a treis lues habite  
 1665 Un prestre en sa celle ke mut est seint hermite.  
 Alum chascun dimaine a cele maisun —  
 U par chescun autre dimaigne suvaeus nun —  
 Si nus feimes acommunier iloec, bel frere,  
 E repairum a noz celles chaut pas arere.”  
 1670 Quant le frere l’oi parler sifaitement,  
 Si li plout aneire cel amonestement.  
 Lores, depart le Diable e le frere remist.  
 Puis le dimainge vint l’Adversere, si dist:  
 “Bel frere, jo sui ça venu cum jo te dis,  
 1675 Veu le terme est hui ke nus avum mis.”  
 A çoe, s’en alerent tut dreit  
 A cele maisun u le prestre esteit,  
 E vindrent al muster si firent lur ureisuns.  
 Quant le frere se dresçat, ne vit pas sun compaignun.  
 1680 Dunc dist il a ses memes: “U quidez k’il s’esloigne?  
 Merveille s’il alat a la commune bosoigne.”  
 E quant le frere aveit mult lungement suffert,  
 Lores eissi fors si alat quere le culvert.  
 Si vit ke sel malveis culvert partut.  
 1685 E quant le frere aveit mult lungement quis cel Glut,  
 Vint as freres del liu, e dist en ceste guise:  
 “U est li bons vieuz abbé k’od mei vint en cest iglice?”  
 E les freres respundirent sifaitement:  
 “Nus ne veimes entrer fors tei solement.”  
 1690 Dunc s’aperceut le frere premerement  
 Ke se fust Deble qui fist tel enchantement.  
 E dist as freres, cum il out raisun:  
 “Veez ore par quels engins e par quele traisun  
 Le Deble me jetat fors de ma maisun!  
 1695 Mes, ben m’asta, ke jo vinc par bon ententium,  
 Kar le cors e le sanc Jhesu Crist recevoir voil.  
 Si m’en irrai a l’ostel u maindre soil.”  
 Si tost cum il out oi le Deu servise,  
 Si voleit repaier a la sue yglise.  
 1700 E li abbez de cele maisun desque a lu vint  
 E, tut sifaitement disant, le retint:  
 “Devant ke aiez mangé nule part n’en irras.”  
 Puis, quant il out mangé, si s’en alat chaut pas.  
 Este vus, le Deble ke revint pur enginer

For I know well, dear brother, that we don't profit at all  
When we live so isolated in our cells,  
1660 And I very much fear that we deceive ourselves  
When we don't receive Jesus Christ's body and blood,  
9va] For we may distance ourselves from Jesus Christ  
When we abstain from receiving communion.  
But, dear brother, three leagues from here lives  
1665 A priest in his cell who's a very holy hermit.  
Let's go every Sunday to the house —  
Or at least every other Sunday —  
And we can take communion there, dear brother,  
And return to our cells immediately afterwards.”  
1670 When the brother heard him speak in this way,  
This counsel immediately pleased him.  
Thereupon, the Devil left and the brother remained.  
Then on Sunday the Adversary came, saying:  
“Dear brother, I've come here as I told you,  
1675 Seeing that the time we set is today.”  
With this, they went right away  
To the house where the priest lived,  
And they came to the minster and said their prayers.  
When the brother stood up, he didn't see his companion.  
1680 Then he said to himself: “Where could he have gone?  
It'd be strange if he went to relieve himself.”  
When the brother had waited a long time,  
He took off and went to look for the scoundrel.  
He searched everywhere for the wicked scoundrel.  
1685 After having looked a long time for the Evildoer,  
The brother came to the resident brothers, saying this:  
“Where's the good elderly abbot who came with me to this church?”  
And the brothers answered in this way:  
“We saw no one enter besides yourself.”  
1690 Then the brother immediately understood  
How it was the Devil who'd caused this enchantment.  
And he said to the brothers, as was right:  
“See now by what cunning and what treachery  
The Devil drove me from my house!  
1695 But, fortunately for me, I came with good intent,  
For I wish to receive Jesus Christ's body and blood.  
Then I'll return to the dwelling I'm used to.”  
As soon as he heard God's service,  
He wished to return to his church.  
1700 But the abbot of this house came up to him  
And, saying this, held him back:  
“You shouldn't go before you've eaten something.”  
Then, when he'd eaten, he left immediately.  
Behold, how the Devil returned to trick him

- 1705 En la semblance d'un viel home seculer!  
 Si esgardat le frere, cum cil qui assez seet de mal,  
 Del suverain del chif desque as piez aval,  
 E dist: "Cest meimes verraiment le qui?"  
 Puis chaut pas redit: "Nenil, il n'est pas ici!"
- 9vb] E cum esgardat, sifaitement disant,  
 1711 Dunc dist le frere: "Purquai me agardez tu tant?"  
 E li Debles li dist, ki plein est de tricherie:  
 "Jo qui, bel fiz, ke tu ne me conuis mie,  
 E coment me deuses conuistre, ke ai jo dit,  
 1715 Kar tant ad tens ke nul de nus altre ne vit.  
 Mes ore te voil dire, bel fiz, ki jeo sui.  
 Joe sui veisin tun pere, fiz a celui.  
 Dun n'apelum sifaitement tun pere?  
 E dun n'aveit tel nun ta mere?"
- 1720 E ta suer, dun, ne seut ele aver tel nun?  
 E tu, si, devant k'alas en religiun?  
 E dun ne seut l'em si lur serjant apeler?  
 Mes ore est avenu, si ne te voil celer,  
 Ke morte fut ta mere e ta suer ensement
- 1725 Passé sunt ja treis anz, el mien essient,  
 E tun pere fu mort ore novelement  
 Si te fist sun eir, disant sifaitement:  
 'A ki dei jo milz lesser mun avoir?  
 Ki? A mun fiz, ki est seint home, a mun espeir,
- 1730 Ki siwi Deu e leissa tutes rens.  
 A celui voil laisser tuz mes beiens.  
 E vus ke estes mes homes, alez le quere  
 En quel liu ke vus troissez en tere,  
 Si li dites qu'il vienge ça delivrement
- 1735 A departir mun avoir a la povre gent.  
 Pur ma alme e pur la sue, çoe li purrez rover.'  
 Lores t'alerent quere si ne te pount trover.  
 E jo vinc par ici passent de mun afeire,  
 E quant jo te vi, si te cunuis aneire.
- 1740 Pur çoe, t'en ven od mei tost sanz demurance,  
 E fai departir tut cele sustance."  
 Dunc dist le frere: "Tais! Kar de çoe n'ai nul mester  
 De repaier al secle pur nul aver."  
 Dunc li dist le Deble, k'assez seet de traisun:
- 1745 "Bel frere, si tu ne velz venir a maisun,  
 E l'avoir perise par alcun achaisun,  
 Pardevant Deu de çoe te covent rendre raisun.  
 Purpense tei si çoe seit mal ke joe te di:  
 Ke vinge a maisun od mai, sicum jo te pri,
- 1750 E facet departir tut cel aver as povres.  
 Ja jur de ta vie ne feras si bon overes!

- 1705 In the guise of an old man of the world!  
Like one knowing evil, he surveyed the brother  
From the top of his head down to his feet,  
Saying: "Is this truly the same man?"  
He added at once: "No, he's not here!"
- 9vb] And as he stared, speaking this way,  
1711 The brother said: "Why do you stare at me so intently?"  
And the Devil, full of deceit, said to him:  
"I think, dear son, that you don't recognize me,  
And how could you recognize me, I said to myself,  
1715 It's been so long since either of us saw the other.  
But now I want to tell you, dear son, who I am.  
I'm your father's neighbor's son.  
Isn't your father called this?  
And didn't your mother have this name?  
1720 And your sister, too, didn't she usually have this name?  
And you, too, before you entered the religious life?  
And isn't their servant usually called this?  
But now it's happened, I won't hide it from you,  
That both your mother and your sister died  
1725 Already three years ago, to my knowledge,  
And your father died recently  
And made you his heir, saying this:  
'To whom should I best leave my property?  
To whom? To my son, a holy man, in my opinion,  
1730 Who followed God and abandoned all things.  
I want to leave all my possessions to him.  
And you who're my servants, go find him  
In whatever place on earth you may discover,  
And tell him he must come here quickly  
1735 To disperse my property among the poor.  
For my soul and yours, you must ask this of him.'  
Then they went looking and couldn't find you.  
And I came passing by here on business,  
And when I saw you, I recognized you at once.  
1740 Therefore, come with me quickly without delay,  
And have all this wealth dispersed."  
Then the brother said: "Be still! I've no need  
To return to the world for the sake of property."  
Then the Devil, knowing treachery well, said to him:  
1745 "Dear brother, if you prefer not to come home,  
And the property perishes for any reason,  
You'll have to answer for this before God.  
Consider whether what I say to you is bad:  
You should come home with me, I beg you,  
1750 To have all this property dispersed among the poor.  
No other day of your life will you do so much good!



- K'il ne seit degasté de puteins e de lechurz,  
 E de la fole gent del secle e de tricheurs —  
 L'aveir ki fud a tun pere e la richeise,  
 1755 K'il otriât as povre ki unt grant mesaise!  
 E quel travail te serrat de si poi de eire?  
 Puis purras en ta celle repaier aneire.”  
 10ra] Tant l'enchantat ke sun consail li fist creire.  
 Si s'en alerent al siecle grant eire  
 1760 Vers la cité u sun pere fud a cel hure,  
 Si k'il vindrent la senz demore.  
 Lores s'envani li Debles de lui si lesçat,  
 E le frere tut sul per la vile passat.  
 Sicum en la maisun sun pere entrer deust,  
 1765 Este vus, sun pere ke devant le us esteut!  
 Si vit sun fiz venir, mes nient nel coneut.  
 Einz dist: “Ki es tu?” E cil, pur hunte, se teust.  
 E li pere le redist: “Di va! Kar me di  
 Ke es, e dunt vens, e quei vas querant ici.”  
 1770 E le fiz fud tut confundu, si dist a lui:  
 “Bel pere, jo sui tun fiz ke moine sui.”  
 Dunc respund le pere, si dist ces diz:  
 “Par quele achaisun es repaieré, bel fiz?”  
 E le fiz out hunte de dire la verité,  
 1775 Mes dist: “Bel pere, l'amur e la charité  
 Ke jo oi vers vus me fist aver si grant pité  
 Ke murir me estut si vus n'euse revisité.”  
 Si ke le fiz demorat tant ilokes a maisun  
 Ke après poi de tens chai en fornicatium,  
 1780 E debareté fut en meinte manere  
 Si trublât sovenierement le pere.  
 E le maluré unkes penitence ne prist,  
 Kar tuz les jurs de sa vie el siecle remist.  
 Pur çoe, bel frere, pur Deu gardez vus ent  
 1785 Ke de voz celles ne vus eissiez trop sovent.
- Dous homes une feiz par cel desert alerent. [5.7.25]  
 Dunc trovent un veilz convers e issi l'areisinerent:  
 “Purquai maneus en cest desert si loinz de gent?  
 E purquai penez vus vostre cors sifaitement?”  
 1790 Lores respunt le convers a ceus tut issi:  
 “Tut le labor del tens ke jo ai demoré ici  
 Ne poet pas estre acomparé covenablement  
 As granz peines de un jur e al grant turment  
 Ke sunt a l'autre secle pur peccheurs aprestez,  
 1795 Enz les queles il irrunt pur lur malfet dampnez.”

Let it not be wasted on whores and on lechers,  
 On cheats and on worldly profligates —  
 The property and wealth of your father,  
 1755 Which he granted to the poor who suffer such hardship!  
 And how much trouble is such a short journey for you?  
 You'll be able to return to your cell directly afterwards."  
 10ra] He bewitched him so much that he believed his plan.  
 And they went quickly into the world  
 1760 To the city where his father lived at that time,  
 So that they arrived there without delay.  
 Then the Devil disappeared and left him,  
 And the brother passed through the town all alone.  
 When he was about to enter his father's house,  
 1765 Behold, there was his father standing before the door!  
 He saw his son coming but didn't recognize him.  
 Instead he said: "Who are you?" Ashamed, he kept quiet.  
 And the father repeated: "Speak now! Tell me  
 Who you are, where you're from, and what you seek here."  
 1770 And the son, totally confused, said to him:  
 "Dear father, I'm your son who's a monk."  
 Then the father answered, saying these words:  
 "Why have you returned, dear son?"  
 The son was ashamed to tell the truth,  
 1775 But said: "Dear father, the love and charity  
 I feel for you caused me to have so much longing  
 That I would've died if I hadn't visited you."  
 Then the son stayed so long there at home  
 That after a short time he fell into fornication,  
 1780 And he was destroyed in many ways  
 And frequently distressed his father.  
 And the wretch never took penance,  
 For he remained in the world the rest of his life.  
 Therefore, dear brothers, in God's name take care  
 1785 That you don't ever leave your cells too often.

Two men once traveled through the desert.  
 They found an old penitent and questioned him thus:  
 "Why do you live in this desert so far away from people?  
 And why do you torment your body in this way?"  
 1790 Then the penitent answered them as follows:  
 "All the suffering in the time since I've lived here  
 Cannot properly be compared  
 To one day's pains and torment  
 As are prepared for sinners in the other world,  
 1795 To which they'll go damned for their misdeeds."

[5.7.25]

- Un frere parlat a ASEINE L'ABBÉ: [5.7.27]  
 "Ke frai? Kar en mun corage sui mut trublé  
 Kar mun penser me dit, "Tu ne poez laborer,  
 Ne juner, ne les malades revisiter."  
 1800 Icestes sunt les choses, ke faire les peust,  
 Purquai l'um guerdun a Deu receust."  
 Quant li abbez oi le frere si parler,  
 Ben sout ke se fust semence de Adverser.  
 Dunc dist: "Alez en vostre celle, si me creeiez,  
 10rb] Mangez, bevez, dormez, e d'iloec ne vus eissiez,  
 1806 Kar ki garde sa celle sen sei en aler  
 Çoe poet moine en sun ordre tost remener."  
 Quant le frere oi le consail de l'abbé,  
 Congié prent e en sa celle est repairé.  
 1810 E quant il out en sa celle treis jurz demoré,  
 Si esteit cel frere ainceis ennuié.  
 Dunc trovat poi paumes e a tremper les mist.  
 E puis el demain de çoe une tresce fist.  
 E quant il avait feim, si dist entre sai:  
 1815 "Ces altres paumes devant manger trescerai."  
 E cum il out içoe fait, dist: "Un poi lirrai,  
 E quant averai un poi leu, puis si mangerai."  
 Tut issi, de poi en poi, s'amendat le frere.  
 E se tint en sa celle en ceste manere,  
 1820 E, par la vertu de Deu, issi se contint,  
 K'il en sun ordre e en sa bunté revint.  
 E quant il receut force envers les malveis pensers,  
 Si les venqui bien e les charnels desirs.
- Uns abbez fust araisuné en ceste guise [5.7.28; 3.107]  
 1825 Des freres ki esteient de s'iglise:  
 "Purquei ke le frere seit en sa celle annuié?"  
 E il respunt si lur ad tut issi mustree:  
 "Pur çoe estes ennuez en vostre maisun:  
 Kar ne veistes uncore la resurrectiun  
 1830 De tuz home ke al Drein Jur releverunt,  
 Ne les granz turmenz ke dunc comencerunt.  
 Kar, pur verité, bel frere, çoe vus di,  
 Si vus eussez cestez choses veu e oi,  
 Si vostre celle fust plaine de verms e d'ordure  
 1835 Ki vus attensist al col u a la ceinture,  
 Vus le suffriez volenters, çoe sachez ben,  
 E si vus n'ennuerait cel estre rien."
- Un veillard mist en desert de grant religium, [5.7.31]  
 Si ert l'ewe dulce multes liwes loins de sa maisun.  
 1840 Puis alat une feiz la pur l'ewe aspuser,

- A brother spoke to ABBOT ARSENIUS: [5.7.27]  
 “What should I do? My spirit’s very troubled  
 Because my mind tells me, ‘You can’t work,  
 Or fast, or visit the sick.’  
 1800 These are the things for which, when performed,  
 One receives reward from God.”  
 When the abbot heard the brother talk this way,  
 He knew well this was the Adversary’s sowing.  
 Then he said: “Go to your cell, as you trust me,  
 10rb] And eat, drink, sleep, and don’t go from there,  
 1806 For keeping to his cell without going out  
 Can quickly return a monk to his rule.”  
 When the brother heard the abbot’s advice,  
 He took leave and returned to his cell.  
 1810 And when he’d stayed in his cell three days,  
 The brother became quite bored.  
 He found a few palm branches and set them to soak.  
 Then the following day he made a tress from these.  
 And when he was hungry, he said to himself:  
 1815 “I’ll plait these other palms before eating.”  
 And when he’d done this, he said: “I’ll read a little,  
 And when I’ve read a little, then I’ll eat.”  
 In this way, little by little, the brother improved.  
 And he remained in his cell in this manner,  
 1820 And, by God’s power, he behaved in this way,  
 So that he returned to his order and his goodness.  
 And when he’d received strength against evil thoughts,  
 He fully conquered them along with carnal desires.
- An abbot was addressed in this manner [5.7.28; 3.107]  
 1825 By the brothers of his church:  
 “Why is it that brothers are bored in their cells?”  
 And he answered and explained this to all:  
 “This is why you’re bored in your rooms:  
 Because you haven’t yet seen the resurrection  
 1830 Of all men who’ll arise on the Last Day,  
 Nor have you seen the torments that’ll start then.  
 For, in truth, dear brothers, I say this to you,  
 If you had seen and heard these things,  
 Then even if your cell were full of maggots and filth  
 1835 That reached up to your neck or waist,  
 You’d suffer it willingly, know this indeed,  
 And then this existence wouldn’t bore you at all.”
- An old man of great faith lived in the desert, [5.7.31]  
 And fresh water was many leagues from his house.  
 1840 When he went there one day to draw water,

Dunc failli en la veie si ke il ne pout aler.  
 Lores dist il: “Quel mester ai jo de tant travailler?  
 Joe m’en vendrai entur cest ewe habiter.”  
 Puis regardat quant il out çoe dit,  
 1845 E un home siwant après li vit  
 Ke tuz ces pas numbrout cum il out alé.  
 E le frere l’ad tut issi areisuné:  
 “Ki es tu?” E cil chau pas respundi a lui:  
 “L’angle Deu ke sa aval enveié sui  
 1850 Pur numbrer trestuz tes pas e acunter,  
 E pur cest labor doner a tei loer.”  
 Quant çoe oi le frere, si fut aviguré,  
 10va] De çoe ke Dex par sun angle l’out confortee.  
 Puis fist sa celle plus long de l’ewe remuer,  
 1855 Pur çoe k’il volt de Deu greindre guerdun aver.

Un frere demandat a un viel abbé, disant: [5.7.34; 3.106]  
 “Ke frai joe, pere? Kar jo nen ure tant ne quant,  
 Ne ren ne face ke afiert a moniage.  
 Mes en neggligence despent tut mun age,  
 1860 Kar jo manguz e beis e puis dorm assez,  
 E de malveis pensers sui sovent troblez,  
 Kar de penser vienc, çoe sachez, en penser,  
 E si ne puis en mun corage pais avoir.”  
 Dunc li abez: “Va si seez an ta maisun,  
 1865 E çoe ke tu puis fai sanz perturbatiun,  
 Kar ici est de un petit ke tu as fait ore ici,  
 Cum fut de grant, al tens Antoni,  
 K’il feseit quant il el desert habitout,  
 Quant il en plusurs laburs pur Deu se penout.  
 1870 Kar jo crei en Deu, e de çoe ne dout jo nient:  
 Ki chascun ke en sa celle pur Deu se tient  
 E en sa conscience eit grace tut purement  
 En le liu Antonie iert cil veirement.”

Un frere chai une feiz en temptatiun, [5.7.40]  
 1875 E en sun corage out mult grant tribulatiun.  
 E cum cele tribulatiun si le troblat,  
 Sa riule moniale perdit e leissat.  
 Puis denaprès començat sei a purpenser  
 K’il voleit sa riule derechef recoverer,  
 1880 Mes tribulatiun tant le desturbat  
 K’en sel purpos nule rien n’esplaitat.  
 Dunc començat a dire a sei meme le frere:  
 “Quant me troverai tel cum fu ça en arere?”  
 Dunc recreut le frere enz en sun corage.  
 1885 Ne puist comencer overer de moinage.

He grew so weary along the way that he couldn't go on.  
 Then he said: "Why do I need to travel so far?  
 I'll come live near this water."  
 Then he looked about himself after saying this,  
 1845 And saw following behind him a man  
 Who counted out all his steps as he went.  
 The brother addressed him in just this way:  
 "Who are you?" And that one readily answered him:  
 "I'm the angel of God who's been sent down here  
 1850 To count out and enumerate all your steps,  
 And give you a reward for this effort."  
 When the brother heard this, he was invigorated,  
 10va] Because God encouraged him through his angel.  
 Then he moved his cell further away from the water,  
 1855 Because he wished to have greater reward from God.

A brother asked an old abbot, saying: [5.7.34; 3.106]  
 "What should I do, father? I don't pray at all,  
 And I do nothing that pertains to monastic life.  
 Instead I spend all my time in sloth,  
 1860 For I eat and drink and then sleep a lot,  
 And I'm often troubled by wicked thoughts,  
 For I go from thought to thought, know this,  
 And thus I can't find peace of mind."  
 Then the abbot: "Go and sit in your room,  
 1865 And do what you can without disturbance,  
 For it's a small thing you've done here now,  
 As it was a large thing, in Anthony's day,  
 That he did when he dwelt in the desert,  
 When he exerted himself for God by many deeds.  
 1870 As I believe in God, I doubt none of this:  
 That everyone who holds to his cell for God  
 And receives grace purely in his conscience  
 Will truly be in Anthony's place."

A brother fell into temptation one time, [5.7.40]  
 1875 And he had great tribulation in his spirit.  
 Because this tribulation troubled him so,  
 He lost and abandoned his monastic rule.  
 Then afterwards he started to think  
 That he wanted to return to his rule again,  
 1880 But tribulation disturbed him so much  
 That he achieved nothing toward this end.  
 Then the brother began to say to himself:  
 "When will I ever be as I was before?"  
 Then the brother grew weary in his spirit.  
 1885 He couldn't start to work at monastic life.

- Puis alat a un abbé si li mustrat  
 Coment il estut, e tot içoe ki li grevat.  
 Quant li abbez entent k'il fust ci turmenté,  
 Un itel esample li ad aneire cunté:
- 1890 "Uns hom out un champ ke primes fud cotivé  
 Mes, par negligence, fud puis laissé.  
 Si, ke d'espines e de runz fu le champ plein  
 Pur çoe ke long tens devant ne i fut mise main.  
 Pus voleit celui gualigner sa culture,
- 1895 Dunc apelet sun fiz si li dit a dreiture:  
 'Alez, fiz, en cel cham sil nus espurgiez,  
 E sil nus aturnez a milz ke vus purrez.'  
 E cil fiz s'en alat pur le cham espurger.  
 E quant il vint la, si començat esgarder,
- 1900 Si le vit d'espines e de cardons tut encreu  
 10vb] Pur çoe qu'il n'esteit grant pece devant çoe meu.  
 Sil comença en sun corage a recraire,  
 E dit: 'Issi ad grant chose a faire!  
 E jo quant averai ceste merveille aracé?
- 1905 E quant averai jo tut icest champ espurgé?'  
 E quant il out içoe dit, il lessat tut ester,  
 Si se chochat dormir en liu de laborer.  
 E par plusurs jurz le fist trestut issi:  
 Quant il deveit laborer, ala si s'endormi.
- 1910 Puis alat sun pere veer cum il out espleité,  
 Si trovat k'il n'out ren overé.  
 Dunc dist a lui: 'Purquei as si aoisdivé?  
 E purquai n'as tu cest cham esraché?'  
 E le bachiler respundi a sun pere tut issi:
- 1915 'Bel pere, quant joe primes vinc ici,  
 Si vi cestes espines e ces charduns entur,  
 E joe ne soue enprendre si grant labor;  
 Mes, joe me cuchi a tere si ai dormi assez.'  
 Dunc dist sun pere: 'Bel fiz, ore m'escultez.
- 1920 De la tere a la mesure de ta longur  
 Te comand joe, fiz, ke tu overes chascun jur,  
 E t'espleiterat dunc, çoe sachez de fi,  
 E tu ne serras mie, cum ore es, failli.'  
 Quant le fiz entent çoe ke sun pere dist,
- 1925 Alat s'en chau pas e tut issi le fist,  
 E en un poi de tens neiat la culture  
 De runces e d'espines e de tute ordure.  
 E vus, frere, altresí, poi e poi overez  
 E vus dunc pas failli ne devendrez.
- 1930 E Deu par sa grace, quant il çoe verrat,  
 En vostre pramerain ordre ben vus remettrat."  
 Quant le frere out oi si l'abbé parler,

Then he went to an abbot and disclosed to him  
 How he stood, and all that afflicted him.  
 When the abbot heard how sorely he was tormented,  
 He immediately told him this exemplum:  
 1890 "A man had a field that once was cultivated  
 But then, through negligence, had been abandoned.  
 Consequently, the field filled with thorns and brambles  
 Because no one had worked it for a long time.  
 Then this man wanted to cultivate his field,  
 1895 So he called his son and said directly to him:  
 'Go, son, to that field and clean it up for us,  
 And then make it ready as best you can.'  
 And his son went to clean up the field.  
 When he got there, he began to look around,  
 1900 Seeing it all overgrown with thorns and thistles  
 10vb] Because it hadn't been turned for a long time.  
 Then he began to grow weary in spirit,  
 And he said: 'There's so much to do here!  
 When will I have rooted up this monstrosity?  
 1905 When will I have cleaned up this entire field?'  
 When he'd said this, he put it all aside,  
 And lay down to sleep instead of working.  
 For several days he behaved just like this:  
 When he ought to work, he went off and fell asleep.  
 1910 Then his father went to see how he'd progressed,  
 And found that he'd done nothing.  
 Then he said to him: 'Why have you been so lazy?  
 And why haven't you rooted up this field?'  
 And the young man answered his father thus:  
 1915 'Dear father, when I first came here,  
 I saw these thorns and thistles everywhere,  
 And I didn't know how to undertake so big a job;  
 Instead, I lay down on the ground and slept for awhile.'  
 Then his father said: 'Dear son, now listen to me.  
 1920 A plot of earth the same measure as your height  
 I order you, son, to work every day,  
 And thus you'll advance the job, know this for certain,  
 And you won't be all worn out, as you are now.'  
 When the son heard what his father said,  
 1925 He went quickly and did it just that way,  
 And in a brief time he'd cleared the field  
 Of brambles and thorns and all its filth.  
 And you, brother, in the same way, shall work little by little,  
 And thus you won't become worn out.  
 1930 And God by his grace, when he sees this,  
 Will place you again in your former monastic order."  
 When the brother heard the abbot speak in this way,





- He went to his cell and started to fast.  
 He behaved patiently and did whatever he could  
 1935 According to how this abbot taught and instructed him.  
 And so he found repose without disturbance,  
 For God quickly delivered him from temptation.
- An abbot recounted how for nine whole years [5.7.42; 3.104]  
 A brother was so goaded by his thoughts  
 1940 And felt so much temptation  
 That he despaired of salvation.  
 And he said to himself: "Alas, wretch that I am!  
 I'll leave my cell and go into the world,  
 For it no longer matters what I do now."  
 1945 At this moment, as he headed toward the world,  
 A voice suddenly descended from the sky,  
 Saying to him: "Dear brother, you act foolishly  
 In leaving your abbey this way,  
 11ra] For the temptations you suffer in the desert  
 1950 Will be your crowns should you bear them.  
 Therefore return to your cell, as I advise,  
 And I'll lighten all this hardship."  
 From this, we can deduce that it's hardly wise  
 To despair in one's foolish heart,  
 1955 For God has promised to give us crowns  
 If we can guard ourselves from our wicked thoughts.
- The book we cite as authority says [5.7.43]  
 That there was an abbot living near Thebes  
 Who had with him a disciple, a very worthy man.  
 1960 And this same person had a practice  
 That each day, as evening approached,  
 He instructed his son with learning and wisdom.  
 And when he'd finished his lesson,  
 Then they knelt down and said their prayers.  
 1965 When they'd finished their duty,  
 The abbot immediately let the brother lie down.  
 When report of the abbot acting this way  
 Reached some very pious lay brothers,  
 The fathers went to him as a group  
 1970 For their souls' salvation and for correction.  
 And when the abbot understood why they'd come,  
 He exhorted them and then they went home.  
 And that evening the abbot didn't forget his task:  
 He taught his brother and then began to exhort him.  
 1975 And as he spoke, he became so drowsy  
 That he fell asleep there while still sitting.  
 And the disciple waited for him to wake up,

- E feseit ses ureisuns cum il fud acostumé.  
 Mes il n'evellat mie si hastivement,  
 1980 E le disciple l'entendi mut lungement,  
 Si cum sun penser li dist qu'il deust departir,  
 E k'il le laissast si s'en alast dormir.  
 Mes quant sun corage issi l'amonestat,  
 Il retint sun penser e pas n'en alat.  
 1985 Ainz sist tut en pais e attendi sun abbé.  
 Puis derechef esteit de dormir grevé.  
 Mes il, unkes pur çoe, ne voleit aler,  
 Ne sun maistre ne voleit pas esveiller,  
 Si ke set feiz fu sumuns pur aler dormir,  
 1990 Mes il ne volt unkes a sun penser consentir.  
 Puis après minuit li abbes esveillat,  
 E le desciple devant lui seer trovat.  
 Dunc li començat li abbez a demander:  
 "Dun n'alastes vus uncore cocher?"  
 1995 E dist: "Purquei ne me voliez esveiller?"  
 "Pur çoe," dist le frere, "ke jo ne vus volei trubler."  
 11rb] Dunc levent andui si vunt matins chanter.  
 E après çoe li abbez ad le disciple laissé.  
 Puis quant li abbez estut sul en sa maisun,  
 2000 Si li fud demustré un tel avisiun:  
 Kar uns hom li mustrat un lu mult glorijs,  
 E en cel lu estut un sege mut precius,  
 E set corones sur cel sege li ad mustré.  
 Dunc dist li abbez a celui qui l'ad guié:  
 2005 "Ki sunt ces seges que ci estunt?"  
 E il li dist: "A cel vostre disciple sunt.  
 E cest lu e cest sege li ad Deu doné  
 Pur çoe qu'il ad desque ci servi a gré.  
 E ces set corones que vus veez ci  
 2010 Ad en ceste nuit ke fu deservi."  
 Quant li abbez oi ceo, si s'esmerveillat.  
 Puis apela sun desciple si li demandat:  
 "Dites mai quei vus avez anuit fait de ben."  
 [Il dist: "Pere, merci, car je n'ai fet rien."]  
 2015 Li abbez quidout k'il lessat, par humilité  
 K'il ne voleit regehir la verité,  
 Si dist: "Creez mei, ne vus larrai ja peis aver,  
 Ne ja, certes, ne vus suffrai de reposer,  
 Deci ke vus aiez trestut demustré  
 2020 Ke vus aiez en cest nuit fait e pensé."  
 Le frere ne saveit nule rien qu'il fait eust,  
 Ne ne trovat unkes qu'il dire peust.  
 Dunc dist le frere: "Dans abbez, pardonét le mai,  
 Jo ne fiz rens anuit mes tant cum jo vus dirrai:

And said his prayers as he was accustomed.  
But he didn't wake up very quickly,  
1980 And the disciple waited for him a long time,  
Even though his mind told him he ought to depart,  
And that he ought to leave him and go away to sleep.  
But when his spirit urged him in this way,  
He held to his thought and didn't leave.  
1985 Instead he sat quietly and waited for his abbot.  
Then he was similarly burdened with sleepiness.  
But, for all that, he never wished to go,  
Nor did he wish to wake his teacher,  
Such that seven times he was urged to fall asleep,  
1990 But he never wished to give in to his thought.  
Then after midnight the abbot awoke,  
And found the disciple seated before him.  
Then the abbot began to ask him:  
"Why haven't you gone to bed yet?"  
1995 And he said: "Why didn't you wake me?"  
"Because," said the brother, "I didn't want to disturb you."  
11rb] Then they both rose up and went to sing matins.  
And after this the abbot left the disciple.  
Then when the abbot was alone in his room,  
2000 This vision was revealed to him:  
A man showed him a most glorious place,  
And in this place stood a most precious throne,  
And he showed him seven crowns on this throne.  
Then the abbot said to the one who'd guided him:  
2005 "What is this throne that stands here?"  
And he said to him: "It's your disciple's.  
God gave him both this place and this throne  
Because thus far he has served willingly.  
And these seven crowns that you see here  
2010 He has earned tonight."  
When the abbot heard this, he was amazed.  
Then he called his disciple and asked him:  
"Tell me what good deed you performed tonight."  
[He said: "Father, mercy, for I didn't do anything."]  
2015 The abbot supposed that he demurred out of humility  
Because he didn't want to confess the truth,  
And he said: "Believe me, I'll never let you have peace,  
Nor, certainly, will I ever allow you to rest,  
Until you've revealed everything  
2020 You've done and thought this night."  
The brother didn't know anything he'd done,  
Nor could he find anything he could say.  
Then the brother said: "Master Abbot, pardon me,  
I didn't do anything tonight beyond what I'll tell you:

- 2025 Par set feiz me semunst mum penser  
 Ke jo alase dormir si vus lessase ester.  
 Mes pur çoe ke jo n'oi cungé, cum jo soil,  
 Pur ceo senz cungé de vus partir ne voil."  
 Quant li abbez oi çoe, sil ad ben entendu
- 2030 Ke tantes feiz qu'il ad sun penser vencu,  
 Tant feiz esteit il de Deu coruné  
 Pur çoe qu'il venqui sa propre volenté.  
 Mes il nel voleit pas al disciple mostrer  
 Pur çoe qu'il ne se deust de çoe glorifier.
- 2035 Mes as altres espiutuels peres de religium,  
 Reconuit li abbé cel avisiun.  
 Pur çoe poums entendre e ben saver  
 Ke pur petit penser nus vendrat Dex coroner.  
 Pur çoe bien est ke l'um, ne en chune rien,
- 2040 Pur amur de Deu s'esforce de faire bien,  
 Kar il escrit ke par force e par guere  
 Devum le celestien regne conquere,  
 E cels ke sunt encuntre les vices cruelz  
 Icil averunt, senz faille, le regne dé ciels.
- 2045 Un viulz frere ki sutif maneit enmaladist [5.7.44]  
 11va] Si n'out unkees nul home od li qui li servit.  
 Mes il mesmes se dresçat, sil mangat tel ben  
 Cum fut en sa maisun, kar il n'out altre rien.  
 E cum par plusurs jurz sifaitement se contint,
- 2050 Unkes nul home pur revisiter le vint.  
 Si ke trent jurz demenat ceste vie.  
 Lores l'enveiat Jhesu Christ, le Fiz Marie  
 Sun angle qu'il le servist en cele maladie.  
 E cum l'angle aveit set jurz od li remis,
- 2055 Si diseient entr'els les peres del pais:  
 "Kar nus en alum ensemble trestuz encui  
 Si revisitum pur amur Deu celui,  
 Kar grant tens ad ke nul de nus altre ne vit.  
 Poet çoe estre ke en sa celle gist contre lit."
- 2060 E cum il vindrent la, si botèrent a l'us,  
 Le angle departi de lui; ne demorat plus.  
 E le frere dist en criant qui dedenz fud enclos:  
 "Toles vus, freres, si me leissez aver repos!"  
 E les freres leverent l'us a dreiture
- 2065 Del charnier si briserent la serrure,  
 Si demanderunt dunc purquei levat tel cri.  
 E le frere respundi, si lur dist tut issi:  
 "Par trente jurz en ma celle malade jui  
 Tut sul ke me ne revisitat nului.

2025 My thought urged me seven times  
 To go to sleep and leave you alone.  
 But because I didn't have permission, as I usually do,  
 I therefore didn't want to leave you without permission."  
 When the abbot heard this, then he well understood  
 2030 That as many times as he'd conquered his thought,  
 So many times had he been crowned by God  
 Because he'd conquered his own will.  
 But he didn't want to reveal this to his disciple  
 Lest he should glory in this.  
 2035 But to the other spiritual fathers in the order,  
 The abbot made this vision known.  
 We may thereby understand and know well  
 That for a small thought God will come to crown us.  
 It's therefore good that, in each thing, one  
 2040 Strive to do well for the love of God,  
 For it's written that by force and by struggle  
 We may attain the celestial kingdom,  
 And those opposed to wicked vices  
 Will possess, without fail, the kingdom of heaven.

2045 An old brother who lived alone fell ill [5.7.44]  
 11va] And had no one with him who cared for him.  
 But he got himself up, and he ate such food  
 As was in his house, for he had nothing else.  
 And as he carried on this way for many days,  
 2050 No one ever came to visit him.  
 So he led this life for thirty days.  
 Then Jesus Christ Son of Mary sent him  
 His angel to care for him during this illness.  
 When the angel had stayed with him seven days,  
 2055 Then the fathers of the region said among themselves:  
 "Now we should all go together today  
 And visit this one for the love of God,  
 For it's been awhile since any of us saw him.  
 Maybe he lies in bed in his cell."  
 2060 And when they came there and knocked at the door,  
 The angel left him; he remained no longer.  
 And the brother shut inside cried out:  
 "Go away, brothers, and let me have rest!"  
 And the brothers at once lifted the door  
 2065 Off its hinge and broke the lock,  
 And they asked then why he'd raised such a cry.  
 The brother answered, saying this to them:  
 "For thirty days I lay ill in my cell  
 All alone because no one visited me.

- 2070 Mes Deu m'enveiat sun angle la sue merci,  
 Ki m'at set jurz gardé mult ben si m'at servi,  
 E quant vus venistes butant a l'us oreinz,  
 De mai s'en departi erraument de cenz."  
 E quant il lur aveit sifaitement dit,
- 2075 En peis jut si rendit a Deu l'esperit.  
 E li freres s'emerveillerent de çoe mult,  
 E glorifierent De ke si plout  
 Aider a suens, si comencent a dire:  
 "Les esperans en Sei ne lesse pas Nostre Sire."
- 2080 Un des peres cuntat de sei memes, disant: [5.7.46]  
 "Tant cum fu jo en Oxirince manant,  
 Si vindrent les povres un samadi al seir  
 Pur herberger e pur almons avoir.  
 E puis la nut, quant il s'en alerent dormir,
- 2085 Un de cels out une nate pur sei coverir.  
 La maité de la nate desus sei meteit,  
 E de l'autre meité cel povre covereit,  
 Dunc feseit grant freit en cele sesun.  
 Puis levai joe pur estalier en la maisun,
- 2090 Si oi celui od la nate mult grundiler,  
 E pur le freit qu'il out començat a gueimenter.  
 Puis ad sei meimes sifaitment conforté:
- 11vb] 'Graces rend a vus, Deus, ki m'avez formé.  
 Mult i at de riches qui sunt enchartrez,
- 2095 Ki unt les mains en fer mut fermement liez,  
 U lur piez sunt atachez en fust si forment  
 Ke neis estaler ne pount il franchement.  
 E joe sui, grant merci Deu mun Creatur,  
 Ausi franc cum nul rei u emperur.
- 2100 Mes piez pus estendre e mes gambes pleer,  
 E la u jo voil puis joe ben aler.'  
 E joe m'estui en pais si l'ai trestut esculté,  
 Coment cel povre ad sei memes conforté.  
 Après a lunc si ai a noz freres cunté,
- 2105 Cil par çoe sunt trestuz mult edifié."
- Un convers enquist de un abbé sifaitement: [5.7.47]  
 "Si jo main en un liu mut sotivement  
 E temptatiun m'assaut, par aventure,  
 E jo n'ai nul pres de mei a cel hure
- 2110 A ki puisse mun penser dunc regeier,  
 U a ki jo puisse mun quer discoverer,  
 Ke purrai jo faire? Pur Deu, dite le mei."  
 E li abbez li dist: "Çoe ke jo pens te dirrai.  
 Jo crei en Deu k'il sun angle t'enverrat,

2070 But God in his mercy sent me his angel,  
 Who for seven days looked after and cared for me,  
 And when you came knocking at the door just now,  
 He suddenly went away from me here.”  
 And when he’d said this to them,  
 2075 He lay down in peace and surrendered his soul to God.  
 The brothers were astonished by this,  
 And glorified God who took pleasure  
 In helping his own, and they began to say:  
 “Our Lord doesn’t forsake those who trust in him.”

2080 One of the fathers spoke of himself, saying: [5.7.46]  
 “While I was living in Oxyrhynchus,  
 The poor came one Saturday evening  
 To receive lodging and alms.  
 And then that night, when they went to sleep,  
 2085 One of them had a mat to cover himself.  
 He put half the mat underneath himself,  
 And with the other half the poor man covered up,  
 For it was very cold in that season.  
 Then I got up in the room to relieve myself,  
 2090 And I heard the one with the mat groan loudly,  
 And because of the cold he began to moan.  
 Then he comforted himself in this manner:  
 11vb] ‘I give thanks to you, God, who formed me.  
 Many rich people are imprisoned,  
 2095 With their hands firmly bound in iron,  
 Or their feet so strongly fastened to wood  
 That they can’t even relieve themselves freely.  
 And I am, by God my Creator’s great mercy,  
 As free as any king or emperor.  
 2100 I can stretch out my feet and bend my legs,  
 And I can easily go wherever I want.’  
 And I stood silently and listened to it all,  
 How this poor man comforted himself.  
 Later I recounted it at length to our brothers,  
 2105 And they were all greatly edified by it.”

A lay brother inquired of an abbot as follows: [5.7.47]  
 “If I live in a very isolated place  
 And, by chance, temptation assaults me,  
 And I don’t have anyone near me at that time  
 2110 To whom I can then confess my thoughts,  
 Or to whom I might disclose my feelings,  
 What should I do? In God’s name, tell me.”  
 And the abbot said to him: “I’ll tell you what I think.  
 I believe that God will send you his angel,



- 2115 E k'il par sa grace tei revisiterat.  
 Cil serrat a tei confort, par verité,  
 Si tu requers en quer e en charité,  
 Kar jo oi ke avint une feiz en Sciti  
 Une tele chose cum tu demandes ci.
- 2120 En Sciti mist un hume de religium  
 Ki suffri plusurs feiz grant temptatium,  
 Si n'out nul en ki il se peust fier,  
 Ne a ki il volsist sun corage mustrer.  
 Pur çoe, se prist un seir la pel de un tessun
- 2125 Si out en pensé de guerpier sa maisun.  
 Este vus, cum il anuit aler deut,  
 La grace Deu igneusement li apparut  
 En la semblance de une virgine femme  
 Ke fut devant lui si clere cum gemme.
- 2130 E rovat le frere, disant issi:  
 'Garde ke ne meues tu pas d'ici,  
 Mes tut en pais, si tu me criez, ici resié,  
 Kar çoe ne t'est nul mal ke tu es tempté.  
 Mes si tu poez les temptatiuns surmunter,
- 2135 Dunc avrat Deus achaisun de tei coroner.'  
 Quant le frere oi la meschine parler,  
 Ben crut sun consail si leissat sun fol aler,  
 E Dampnedeu ignelpas sun quer sanat.  
 Ausi crei joe, certes, frere, k'il le tuen frat."

- 12ra] De un signe oi parler L'ABBÉ ANTOINE [5.8.1]  
 2141 Ke out fait en une veie un jofne moine,  
 E ben le dirrai, si ne menterai mie,  
 Quel signe çoe fu, ce Deu me doinst la vie.  
 Icest jofne moine jeut en veage.
- 2145 Passerent i freres qui furent de grant age  
 Ki en cest eire erent mut travaillez  
 E pur aler erent durement alassez.  
 Donc out cel jofne moine des freres pité  
 Si ad as uns asnes salvages comandé
- 2150 K'il venissent icels meismes freres porter  
 Desque a l'abbé Antoine, u il deurent aler.  
 Puis quant ces freres sunt venu a l'abbé,  
 Si li unt tut de cel jofne moine cunté.  
 Dunc respunt li abbez Antoine, e si lur dit:
- 2155 "Icist moine est semblable a la nef, ço quid,  
 Ke, de tuz benz chargié mut forement,  
 De la tere ad pris sun cors encontre le vent.  
 Mes il est dute qu'il eit alcun desturber  
 Devant k'ele vinge a la tere pur ariver."
- 2160 E après ço un poi, privéement,

2115 And that by his grace he'll visit you.  
 In truth, he'll be a comfort to you  
 If you ask in faith and in charity,  
 For I heard that there happened once in Scete  
 Such a thing as you now ask.  
 2120 In Scete there lived a monk  
 Who endured great temptation many times,  
 And he had no one in whom he could trust,  
 Nor to whom he wished to reveal his feelings.  
 Therefore, one evening he took a beaver coat,  
 2125 And had it in mind to abandon his house.  
 Behold, when he was about to go out,  
 God's grace urgently appeared to him  
 In the form of a virgin woman  
 Who was as bright as a gem before him.  
 2130 And she counseled the brother, saying this:  
 'Take care that you don't move from here,  
 But remain wholly at peace, if you trust me,  
 For it's not bad for you that you're tempted.  
 But if you can overcome the temptations,  
 2135 Then God will have reason to crown you.'  
 When the brother heard the girl speak,  
 He trusted her advice and gave up his foolish plan,  
 And Almighty God cured his heart at once.  
 Surely, I also believe, brother, that he'll cure yours."

12ra] ABBOT ANTHONY heard about a sign [5.8.1]  
 2141 Produced by a young monk on a journey,  
 And I'll say truly, and won't lie at all,  
 What sign it was, may God give me life.  
 This young monk was lying beside a road.  
 2145 There passed by some aged brothers  
 Who'd toiled hard on this journey  
 And were very weary from the travel.  
 Then this young monk felt sorry for them  
 And ordered some wild donkeys  
 2150 To come carry these same brothers  
 To Abbot Anthony, to whom they were headed.  
 Then when these brothers came to the abbot,  
 They told him all about this young monk.  
 Abbot Anthony responded, saying to them:  
 2155 "This monk, I think, is like a ship,  
 Which, heavily loaded with all kinds of goods,  
 Sails away from the land against the wind.  
 But I fear that it may encounter some obstacle  
 Before it comes to land."  
 2160 And a little after this, in private,

- Plurat li abbez Antoine mut forement,  
 E prent se memes par les chevols aneire.  
 En plurant, comencet grant doel a faire.  
 Quant les freres virent k'il fit tele chere,  
 2165 Si li demanderent: "Purquei plurez, bel pere?"  
 E cil as freres tut issi respundit,  
 Puis li abbez a tuz ces disciples dist:  
 "Venez, freres, si vus alez la a lui,  
 Si veez ke cest jofne frere ad fait hui."  
 2170 Dunc vint la, sil troverent sur une nate seant,  
 E pur le peché qu'il out fait forment plurant.  
 Quant le moine vit les disciples a l'abbé,  
 Si lur ad aneire trestuz ici rové:  
 "Priez, frerez, vostre abbé, pur Deu amur,  
 2175 Qu'il requerge ententivement Nostre Seignur  
 Qu'il me doinst sauvement de .x. jorz espace,  
 Kar dunc me quid joe amender per sa grace."  
 Mes icel dedenz le quint jor deviat,  
 Ci alat en cel liu u Deu li destinat.
- 2180 LI ABBÉ CASSIAN nus ad içoie cunté [5.8.9]  
 Ke un frere vint a SERAPHIN LI ABBÉ.  
 Dunc l'amonestout li abbez de faire ureisun  
 Cum il fust costome a gent de religiun,  
 Mes li frere od li pas orer ne voleit  
 2185 Pur ço ke pecheur esteit mult — ce li diseit —  
 Kar tant out pecché, ke de grant, fet il, ke de petit,  
 Ke pas n'ert digne de monial habit.  
 12rb] E meimes ces piez volait l'abbé laver,  
 Mes sei memes jugat mut forement, si disant:  
 2190 "Pere, jo ai pecché tant e tant."  
 Puis après, fist li abbé le frere manger  
 Sil començout charitablement a amonester,  
 Si dist: "Bel fiz, si tu voldras mut ben espleiter,  
 Donc lo jo ke tu voisez en ta celle seer  
 2195 E ilokes remaine, si tu me voldras crere,  
 E si aprenges aucune overaigne a fere.  
 Kar ne te prophite mie tant l'aler,  
 Çoe deis tu, fiz, saver cum fet le seer."  
 Quant le frere oi çoe, si devint mut trublé;  
 2200 Si ad le semblant ignelpas changé  
 Si ke li abbez tres ben aparceut  
 Ke cel frere de coruce out changé sun vut.  
 Dunc ad li abbez Seraphion si parlé:  
 "Ja tu t'aveis, devant içoie, pecheur apelé  
 2205 E tei mesmes acusoues sifeitement  
 Sicum tu ne fuisse digne pur estre entre gent.

- Abbot Anthony wept sorely  
 And abruptly pulled at his hair.  
 Crying, he began to grieve loudly.  
 When the brothers saw him do this,  
 2165 They asked him: "Why do you weep, dear father?"  
 And the abbot answered the brothers thus,  
 Saying to all his disciples:  
 "Come, brothers, and go to him in that place,  
 And see what this young brother did today."  
 2170 So they went there and found him sitting on a mat,  
 Weeping grievously for the sins he'd committed.  
 When the monk saw the abbot's disciples,  
 He immediately addressed them all:  
 "Brothers, ask your abbot, for God's love,  
 2175 That he earnestly beseech Our Lord  
 To give me protection for ten days,  
 For I feel I can correct myself by then by his grace."  
 But he passed away before the fifth day,  
 And he went to that place where God destined him.
- 2180 ABBOT CASSIAN recounted to us [5.8.9]  
 That a brother had come to ABBOT SERAPION.  
 The abbot instructed him to say a prayer  
 As was customary for monks,  
 But the brother didn't wish to pray with him  
 2185 Because he was a great sinner — he said this to him —  
 For he'd sinned so much, he said, both great and small,  
 That he wasn't worthy of the monastic habit.  
 12rb] The abbot desired to wash his feet,  
 But he condemned himself fiercely, saying:  
 2190 "Father, I've sinned in this and in that."  
 After that, the abbot made the brother eat  
 And began to correct him charitably,  
 Saying: "Dear son, if you'd like to acquit yourself,  
 Then I advise you to go sit in your cell  
 2195 And remain there, if you'll trust me,  
 And learn to do some task.  
 For to roam about doesn't profit you nearly so much,  
 Son, you must know this, as does sitting."  
 When the brother heard this, he became upset;  
 2200 His countenance immediately changed  
 In such a way that the abbot saw  
 The brother's face transfixed with anger.  
 Then Abbot Serapion spoke to him as follows:  
 "Before this, you'd already named yourself a sinner  
 2205 And denounced yourself  
 As unworthy to be among people.

- E pur çoe ke joe te amonestai par charité,  
 Dutes tu en tun quer pur çoe estre trublé?  
 Mes si tu vels estre humble, si deis mult souffrir  
 2210 E quanque l'um vus dit de bien deis requillir.  
 Si l'em te court en penitence,  
 Deis, pramarement, porter en pacience;  
 E si ne t'estout unkes pur çoe corucier  
 Si aucun te voldrat par ben amonester."  
 2215 Quant le frere le oi parler sifaitement,  
 Si suffri bonement tut sun chastiment  
 E fut mult grantment par sun sermun amendé.  
 Puis departi d'iloec mult edifié.
- Un frere demandat a L'ABBÉ MATOEN, [5.8.11]  
 2220 Kar il voleit amprenre de lui acun sen:  
 "Pere, si joe en acun liu m'en vienge,  
 Coment volez vus ke joe la me contenge?"  
 E li abbez li respundi cum sage hume:  
 "Gardez ke tu n'aiez unkes en custume,  
 2225 Ke tu, bel frere, te faces granment saver,  
 E en cel liu u tu deis habiter  
 Ceo ke tu ne deis pas dire a tute la gent:  
 'Jo voil meindre sutivement, e nient od le covent,'  
 U, 'Jo ne voil cele viande, u cele user,  
 2230 Ne de çoe beivre, ne de cel ne voil guster.'  
 Kar vein nun iteles choses aver te frunt,  
 E disturbance, parfet, t'avendrunt.  
 Kar les homes, quant il oient de tei parler,  
 Ja vudrunt cure pur oir e pur veer.  
 2235 Pur ço, si tu voldras en nuli pes avoir,  
 12va] Tes bons ovres a la gent deis mult celer."
- LI ABBEZ YSERON par le desert passat, [5.8.12]  
 E un frere a cel hure od sei menat.  
 Dunc virent un dragun, par aventure,  
 2240 E il comencent a fuir a dreiture.  
 Dun demanda chau pas le frere:  
 "Avez vus pour del dragun, bel pere?"  
 "Nenil," çoe dist. "Ne mie pur çoe ke dragun vi,  
 Pur çoe, bel fiz, nient pur pour ne me fui,  
 2245 Mes l'espirit de veineglorie deit l'em fuir,  
 E la u l'em le seet d'iloec deit l'em departir."
- Un juteur vint de la cuntré pur parler [5.8.13; 3.20]  
 Od L'ABBÉ PASTUR, mes il nel vout veer.  
 Quant le juteur vit çoe, si s'en turnat  
 2250 Si prent un fiz de sa soer, si l'amenat

And because I charitably corrected you,  
 Are you now afraid of being troubled in spirit?  
 If you wish to be humble, however, you must bear much  
 2210 And accept what you're told for the sake of virtue.  
 If someone turns you toward penance,  
 You must, first of all, bear it patiently;  
 It's unnecessary to grow angry about  
 Someone correcting you for the sake of virtue."  
 2215 When the brother heard him speak in this way,  
 He gladly endured all his chastisement  
 And was greatly improved by his sermon.  
 Then he left there highly edified.

A brother sought ABBOT MATHOES, [5.8.11]  
 2220 For he wanted to learn wisdom from him:  
 "Father, if I go away somewhere,  
 How do you wish me to comport myself there?"  
 And the abbot responded as a wise man would:  
 "Take care that you don't adopt the habit,  
 2225 Dear brother, of making yourself conspicuous,  
 And in that place where you live  
 You mustn't tell all the people this:  
 'I wish to live in seclusion, not with the community,'  
 Or, 'I don't want this meal, nor to make use of that,  
 2230 Nor to drink this, nor do I wish to taste that.'  
 For such things will cause you to be thought vain,  
 And, from that, disturbance will come to you.  
 For men, whenever they hear you mentioned,  
 Will surely want to flock to hear and see you.  
 2235 Therefore, if you desire to maintain any peace at all,  
 12va] You must entirely conceal your good works from people."

ABBOT ISCHYRION was passing through the desert, [5.8.12]  
 And he brought a brother with him at that time.  
 Then, by chance, they saw a dragon  
 2240 And immediately began to run away.  
 Whereupon, the brother suddenly asked:  
 "Are you afraid of the dragon, dear father?"  
 "Not at all," he said. "Upon seeing a dragon,  
 Dear son, it's not for fear that I run away,  
 2245 But one must run away from the spirit of vainglory,  
 From which one must flee wherever he sees it."

A judge came in from the countryside to speak [5.8.13; 3.20]  
 With ABBOT PASTOR, but he didn't wish to see him.  
 When the judge saw this, he turned back  
 2250 And seized a son of the abbot's sister, leading him away

- E dist ke cil esteit mesfesant garsun.  
 Si mist cel nevou li abbé en sa prisun,  
 E dist: "Si li abbez vient e me voile preer  
 Pur le fiz sa soer, dunt li veu joe lasser."  
 2255 Quant la mere oit ke sun fiz fud enchartré,  
 Alat chau pas a sun frere Pastur l'abbé  
 E comença a l'us de sa celle a plurer,  
 Mes sun frere unkes respons ne li vout doner.  
 Puis, quant ele fud tute lasse de guaimenter,  
 2260 Si comença sun frere tut issi a blasmer:  
 "Vus avez le quor si dur cum Adverser  
 Ke ne poez de nuli pité aver.  
 Sevau nun çoe commove a pité:  
 Ke nus suiuns de un sanc engendré!"  
 2265 Dunc li manda li abbez ces diz:  
 "Dites lui, 'Pastur ne engendra unkes fiz.'"  
 Atant, departi d'ilokes si s'en alat,  
 Kar sun frere od lui un sul mot ne parlat.  
 E quant le jugeur oi çoe recunter,  
 2270 Ki li abbez ne volt od sa soer parler,  
 Ci prent le bachiler qu'il out enprisoné  
 Si ad chau pas a l'abbé Pastur enveié,  
 Si li manda k'il deusse sa cause agarder  
 E ki sulum la lei li deveireit juger:  
 2275 Si digne fust de mort, si deust murir,  
 E si çoe nun, fereit de li sun pleisir.

- SEINTE SINCLETE ad une fie sermuné [5.8.19–20]  
 E de vertue ke home ad en sei ad parlé:  
 "Sicum acun tresor, quant il est aperceu,  
 2280 Tost est prisé, e porté, e mult despendu,  
 Ausi la vertu de aucun, quant ele est seue,  
 Tost est degasté e tost est confundue.  
 Kar sicum la cire trestute decurrat,  
 Pur la chalur del feu a nient devendrat,  
 12vb] Ausi qui se delite en losengerie:  
 2286 La vertu de celui part, de çoe ne dout jo mie,  
 Pur çoe, ki veut en Deu au ses profiter  
 Ses bons ovres a la gent deit mult celer.  
 Kar sicum il ne avendrat unc a nul sens  
 2290 Ke l'erbe semencee seït en un meme tens,  
 Ausi en un mesmes tens, ja ne vendrat,  
 Ke sil ke glorie del siecle e los amerat  
 Puisse rens endementers fructifier  
 Purtant lur delite en los seculer."

- And saying he was a wicked boy.  
 He then put the abbot's nephew in his prison,  
 Saying: "Should the abbot come and wish to ask me  
 For his sister's son, then I'm willing to let him go."  
 2255 When the mother heard that her son was imprisoned,  
 She immediately went to her brother Pastor the abbot  
 And started to weep at the door of his cell,  
 But her brother chose not to give her any response.  
 Then, when she was all worn out from lamenting,  
 2260 She began to reproach her brother as follows:  
 "You have a heart as hard as the Adversary  
 Since you won't have pity on anyone.  
 This at least should arouse you to pity:  
 That we're born of one blood!"  
 2265 Then the abbot sent these words to her:  
 "Say to her, 'Pastor never begot a son.'"  
 With that, she departed from there and left,  
 For her brother wouldn't speak a single word to her.  
 And when the judge heard this recounted,  
 2270 How the abbot wouldn't speak with his sister,  
 He took the young man whom he'd imprisoned  
 And sent him at once to Abbot Pastor,  
 And granted that he should examine his case  
 And should judge him according to the law:  
 2275 If he deserved death, then he should die,  
 And if not, he might do with him as he wished.

- SAINT SYNCLETICA once preached [5.8.19–20]  
 And spoke of the virtue that man holds in himself:  
 "Just as any treasure, when it's discovered,  
 2280 Is soon assessed, carried away, and fully spent,  
 So too is one's virtue, when it's known,  
 Soon laid waste and soon consumed.  
 For just as wax will utterly melt,  
 Reduced to nothing by the heat of a flame,  
 12vb] So too for him who delights in flattery:  
 2286 His virtue departs, I don't doubt this at all.  
 Therefore, anyone wanting to have his profit from God  
 Ought to conceal his good works from people.  
 For just as it can never happen  
 2290 That grass be simultaneously a seed,  
 So too will it never happen, at the same time,  
 That one who loves worldly glory and praise  
 Is able to simultaneously bring forth fruit  
 While delighting in worldly praise."



- 2295 En une celle fust un feste jadis, [5.8.21; 3.54]  
 E cum les freres furent al manger asis,  
 Si fut un frere ki privément dist  
 A cestui qui le manger devant els asist:  
 “Jo ne mangerai nule quite chose, mes sel.”
- 2300 A çoe, le frere qui l’oi ne fist unkes el  
 Mes erraument apelat un altre frere,  
 Si dist, oianz tuz, en iceste manere:  
 “Celui de nule quite chose n’at cure.  
 Aport devant li del ciel a dreiture.”
- 2305 A çoe, s’esdresçat uns abez, e dist a lui:  
 “Meuiz te fut t’aver mangé char ui  
 Ke devant tanz freres esté ta voiz oie,  
 Kar çoe semble qu’il est ypocrisie.”
- 2310 Un moine fu jadis qui de viande se tint [5.8.22]  
 Si ke il ne voleit manger ceo que devant lui vint.  
 Si qu’il vint a un abé, par aventure,  
 E altres freres survindrent a cel hure.  
 Lores les fist cel abbé un poi de pulment,  
 E, cum sistrent al manger communement,  
 2315 Si ne voleit le frere ke abstinence fist  
 Manger ne recevoir ke l’em devant lui mist.  
 E cum il levat de la table, sil prist  
 Li abbez de la maisun, e priveement li dist:  
 “Bel frere, quant en alcun liu viens, pur veire,  
 2320 Ne deis pas mustrer ta abstinence aneire;  
 Mes si veus sifaitement abstenir,  
 Remain en ta celle. Si ne deis pas hors venir.”  
 E le frere crut sun consail bonement,  
 Si ne fist mes sa abstinence devant la gent,  
 2325 Mes en quel liu, puis, ke il a altres freres survint,  
 Sulum els, en tute sa vie, se contint.
- ISAAC, uns abbez ke pres de Tebes maneit, [5.9.3]  
 Vint en liu u covent esteit.  
 Si vint uns des freres cupable, sil jugat.
- 2330 E puis quant li abbez a sun ostel repeirat,  
 Si vint l’angle Nostre Seignur Jhesu Crist  
 E estud devant le us de sa celle, si li dist:  
 “Joe ne te larrai pas entrer en ta maisun.”
- 13ra] E li abbez li demandat pur quel achaisun, [quire 2]  
 2335 E li angle li dist: “Jhesu Crist Nostre Sire  
 M’enveat a tei ke jo te deusse dire:  
 ‘En quel liu comandas ke joe met cel frere  
 Ke tu jugas oreeinz en itele manere?’”  
 E li abbez chai ignelpas a ces piez,

- 2295     There was once a feast held in a cell, [5.8.21; 3.54]  
           And when the brothers were seated at the meal,  
           There was a brother who said privately  
           To the one who'd set the meal before them:  
           "I will eat nothing that's cooked, only salt."  
 2300     At this, the brother hearing him did nothing except  
           Call at once to another brother,  
           And, in the hearing of all, spoke as follows:  
           "This one doesn't care for anything cooked.  
           Bring salt to him immediately."  
 2305     At this, an abbot stood up and said to him:  
           "It would've been better for you to eat meat today  
           Than to have your voice heard before so many brothers,  
           For this has the appearance of hypocrisy."
- 2310     There was once a monk who abstained from food [5.8.22]  
           Such that he wouldn't eat what came before him.  
           It happened, by chance, that he came to an abbey,  
           And other brothers arrived at the same time.  
           Then the abbot made them a bit of porridge,  
           And, when they sat together at the meal,  
 2315     The brother practicing abstinence didn't want  
           To eat or accept what was placed before him.  
           When he arose from the table,  
           The house abbot took him aside, speaking privately:  
           "Dear brother, truly, when you arrive somewhere,  
 2320     You mustn't immediately display your abstinence;  
           If you wish to abstain in this way,  
           Stay in your cell. You mustn't come out."  
           And the brother readily took his advice,  
           And he never again practiced abstinence in front of people,  
 2325     But afterwards, wherever he came among other brothers,  
           He behaved similarly to them, throughout his life.
- ISAAC, an abbot who lived near Thebes, [5.9.3]  
           Came to a place where there was a religious community.  
           And one of the brothers acted culpably, and he condemned him.  
 2330     And then when the abbot returned to his lodging,  
           The angel of Our Lord Jesus Christ came  
           And stood before the door of his cell, saying to him:  
           "I won't let you enter your room."  
 13ra]     And the abbot asked him why, [quire 2]  
 2335     And the angel said: "Jesus Christ Our Lord  
           Sent me to you to say this:  
           'Where did you order me to put this brother  
           Whom you judged just now in such a manner?'"  
           And the abbot immediately fell down at his feet,

- 2340 Si dist: "Joe fis, kar le me pardonez!"  
 A çoe, respunt l'angle, si dist: "Dresce tei,  
 Kar Deus t'ad pardoné, verraïement çoe sei,  
 Mes des ore te gard de juger peccheur  
 Ainz ke Deu le juge, ki est Soverain Jugeur."
- 2345 En Sciti fud un frere culpable trové, [5.9.4]  
 Si ke il fu de çoe de tuz ces freres prové.  
 Mes, nel jugerent pas si firent ke sages.  
 Ainz manderent L'ABBÉ MOYSEN par messages.  
 Icil ne veut venir en nule manere,
- 2350 E li messages revindrent arere.  
 Puis li vint un message ki li, regieres  
 Dist: "Vien, kar vus entendent grant compaignie de freres."  
 E cil se dresçat, od cele novele.  
 Ci fist emplir une corbaile de gravele
- 2355 Si portat detreis sun dos, par mult grant ennui.  
 E les freres vindrent hors encontre lui  
 Si virent porter a sun doz la corbaille.  
 Lores demandent ke fut cele merveille.  
 A çoe, lur dist: "Bel frere, çoe sachiez,
- 2360 Si me vunt derere siwant mes pecchiez,  
 Si nes vois jo pas pur çoe ke devant els sui,  
 E joe venge ça pur juger les pecchiez atrui."  
 Quant les orent, si ne distrent ren,  
 Mes pardonarent al frere si firent ben.
- 2365 JOSEPH LI ABBEZ dist a L'ABBÉ PASTUR jadis: [5.9.5]  
 "Cument serrai bon moine? Di mai tun avis."  
 E li abbez Pastur dist: "Joe te dirrai mun los.  
 Si tu velz en l'autre secle trover repos,  
 En tutes tes fasances di sifaitement:
- 2370 'Quele chose sui joe?' Si ne juge pas la gent."  
 Un frere demandat cest abbé regeres: [5.9.6]  
 "Est çoe bon de celer les culpes de ces freres?"  
 "Oil," çoe li dist li abbez. "Celer les deis,  
 Kar quant nus coverum les pecchez e les mesfeiz
- 2375 De nostre prosme, çoe sachiez ben verraïement,  
 Dunc covre Jhesu Crist nos pecchiez ensement.  
 E quant nus les descoverum, par aventure,  
 Dex descovre noz pecchiez a dreiture."
- 2380 Il avint une feiz jadis en un covent [5.9.7]  
 Ke un des freres out pecché trop apertement.  
 E a meimes de cel liu u cel covent esteit  
 Un hermite par sei sutivement maneit

- 2340     Saying: "I did so, pray pardon me for it!"  
            At this, the angel answered, saying: "Stand up,  
            For God has pardoned you, I know this truly,  
            But from now on refrain from judging a sinner  
            Before God the Supreme Judge judges him."
- 2345     In Scete a brother was found culpable, [5.9.4]  
            And he was convicted by all his brothers.  
            But they didn't condemn him and thus acted wisely.  
            Instead, they sent for ABBOT MOSES through messengers.  
            He very much did not want to go,  
 2350     So the messengers came back.  
            Then a messenger returned to him, again  
            Saying: "Come, for a host of brothers awaits you."  
            And so, at this news, he stood up.  
            He had a basket filled with gravel  
 2355     And, with much difficulty, carried it behind his back.  
            The brothers came outside toward him  
            And saw him carrying the basket on his back.  
            Then they asked what this extraordinary thing was.  
            Thereupon, he said: "Dear brothers, know this,  
 2360     Here my sins come following behind me,  
            And I don't see them for I'm in front of them,  
            And I come here to judge the sins of another."  
            When they heard this, they said nothing,  
            But they pardoned the brother and acted well.
- 2365     ABBOT JOSEPH once said to ABBOT PASTOR: [5.9.5]  
            "How may I be a good monk? Counsel me."  
            And Abbot Pastor said to him: "I'll tell you my advice.  
            If you wish to find repose in the other world,  
            In all your doings repeat this:  
 2370     'What thing am I?' And don't judge people."
- A brother also asked this abbot: [5.9.6]  
            "Is it right to conceal one's brothers' sins?"  
            "Yes," the abbot said. "You should conceal them,  
            For when we hide the sins and misdeeds  
 2375     Of our neighbors, know this truly,  
            Then Jesus Christ likewise hides our sins.  
            And when, by chance, we reveal them,  
            God at once reveals our sins."
- 2380     In former times it happened in a religious community [5.9.7]  
            That one of the brothers had sinned quite openly.  
            And near the location of this community  
            A hermit lived by himself in seclusion

- Ki n'out par grant tens eissi de sa maisun,  
 Kar tant fud cil de grant religiun.  
 13rb] Li abbez sun consal cruit. E, tut issi, le fist:  
 2386 Le frere de lur congregatiun fors mist.  
 E il esteit de sun pecché mut ben repentant,  
 E entrat en une fosse e sist iloec plurant.  
 Puis avint ke uns altres freres deveint aler  
 2390 A l'abbé, od ki il voleient parler,  
 E cum par la fosse le frere passerent,  
 Plurer l'oierent e mut s'esmeruilerent.  
 E il s'en turnent chau pas, sil l'alerent veer,  
 Sil troverent mut dolorusement plorer.  
 2395 Dunc le comencent les freres a conforter,  
 Si li roverent qu'il deust a cel heremite aler,  
 Mes le frere ne voleit pas consentir.  
 Einz dist: "En ceste fosse voil joe murir."  
 Les freres chau pas a l'abbé alerent,  
 2400 E del frere en la fosse tut li conterent.  
 E li abbez les empreat a repeirer,  
 K'il alassent a cel frere moine parler,  
 E diseient qu'il venist a PASTUR L'ABBÉ,  
 Kar çoe aveit il, a lui, par els mandé.  
 2405 E les freres par lui s'en repeirerent  
 El mandement a l'abbé li mustrerent.  
 Quant cil entent ke l'abbé le mandat,  
 Levat de la fosse e ver lui chau pas alat.  
 E li abbez Pastor, quant il vit le frere,  
 2410 Receut le bel, si li fist mut bele chere.  
 Si li començat amiablement a conforter  
 Sil rovat qu'il deust acune chose manger.  
 Puis tramist li abbes un de ces freres, disant  
 A cel sutif heremite, dunc jo vus di devant:  
 2415 "Plusors anz, devant ke jo oi de vus parler,  
 Ai eu grant volenté de vus veer,  
 Mes pur les presces remist fut de nus, çoe quit,  
 Ke nul de nus en si grant tens autre ne vit.  
 Mes ore vus covent, de part Deu, traviler  
 2420 Ke vus viengez a ma maisun od mei parler."  
 E cil ne soleit unkes de sa celle eissir,  
 Pursout li abbez, s'il vousist venir.  
 Quant out oi de l'abbé cel mandement,  
 Si dist sei mesmes sifaitement:  
 2425 "Si Dex n'eust a cel abbé de mei demustree,  
 Il ne me eust pas issi par sun frere mandé."  
 Lores levat si alat a l'abbé Pastur,  
 Ki od joie le receut e od grant honur.  
 Puis sistrent e trestrent de lur salvatiun,

And hadn't left his room for a long time,  
For he was extremely devout.  
13rb] The abbot trusted his advice. In this, he acted as follows:  
2386 He expelled the brother from their congregation.  
Extremely repentant for his sin,  
He went to a ditch and sat there weeping.  
Then it happened that some other brothers had to go  
2390 To the abbot, to whom they wanted to speak,  
And as the brothers passed by the ditch,  
They heard him weep and were greatly curious.  
They quickly turned around, went to see,  
And found him weeping sorrowfully.  
2395 Then the brothers started to comfort him,  
Advising him to go to the hermit,  
But the brother wouldn't consent.  
Instead he said: "I wish to die in this ditch."  
The brothers went at once to the abbot,  
2400 Telling him all about the brother in the ditch.  
The abbot implored them to return,  
To go and speak to this fellow monk,  
Advising him that he should go to ABBOT PASTOR,  
For, through them, he commanded this of him.  
2405 So the brothers returned on his behalf  
And revealed to him the abbot's command.  
When he heard what the abbot ordered him to do,  
He rose from the ditch and went quickly to him.  
And Abbot Pastor, when he saw the brother,  
2410 Received him well and welcomed him.  
Then he began to comfort him gently  
And urged him to eat something.  
Then the abbot sent one of the brothers, saying  
To this solitary hermit, whom I mentioned earlier:  
2415 "For several years, ever since I last spoke to you,  
I've yearned to see you,  
But we've neglectfully delayed, I feel,  
Such that we've not seen each other for a long time.  
But now, in God's name, it's right that you trouble yourself  
2420 And come to my house to speak with me."  
And he wouldn't ever leave his cell,  
The abbot continued, unless he were willing to come.  
Once he'd heard this message from the abbot,  
[The hermit] said this to himself:  
2425 "If God hadn't revealed me to this abbot,  
He wouldn't have sent for me through his brother."  
So he rose up and went to Abbot Pastor,  
Who received him with joy and great honor.  
Then they sat down and discussed their salvation,

- 2430 Cum il est custume a gent de religiun.  
 Dunc dist li abbez: "Ore, m'escutét un petit,  
 E joe vus conterai, bel frere, un tel respit:  
 Deus homes en un liu ensemble habiterent.  
 Andui orent lur mort, k'il gaiterent.
- 2435 Dunc guerpi li uns sa mort e leissat aseer."  
 13va] Quant cel veillard oi l'abbé si parler,  
 Si se començat de ses fez a purpenser,  
 Si out en sun queor mut tost mult grant compunciun.  
 Puis qu'il aveit de l'abbé oi sel sermun,
- 2440 E dist: "Certes Pastur est el ciel la suz,  
 E joe sui, verraïement, en tere sa juz."
- A L'ABBÉ ANTOINE demandat un altre frere: [5.9.8]  
 "Kar me dites ke purrai faire, pere,  
 Kar, quant joe seez, trestut desacoragié sui,  
 2445 Si, sovernerement, sent joe grant ennui."  
 Dunc respunt li abbez a celui, si dist:  
 "Gard ke tu n'ais unkes nuli en despit;  
 Si tu veez alcun de tes freres peccher,  
 Ne te deis pas entremettre de li juger;  
 2450 E si alcun home reprover te face,  
 Ne tence od lui unkes pur rien ke dire sace.  
 E si tu veuz en ceste guise garder,  
 Dunc te vodrat Dex en tun quer repos doner,  
 E dunc purras seer en ta celle e en ta maisun  
 2455 Senz grant ennui e senz perturbatiun."
- Un essemble fud une feiz en Sciti [5.9.9]  
 De plusurs abbez e de freres ausi.  
 Dunc parlerent d'un ki copable ert mult,  
 E LI ABBEZ PRIOR si se tust.
- 2460 E puis après, sil memes Prior s'en eissi,  
 Si prist un viel sac e de gravele l'empli.  
 E une corbaille ke trovat, autresi prist,  
 E en cele meme un poi de gravele mist.  
 Dunc prent cel ke de gravele plein esteit
- 2465 E sur les espales detreis li pendeit,  
 E la corbaile u n'out fors un petit,  
 Devant sei la portat, si ke tutesveis la vit.  
 Quant les peres le virent, si s'esmervilerent,  
 E ke çoe qu'il portat fud li demanderent.
- 2470 E il la significatiun ben lur demustrat  
 Del sac e de la corbeille qu'il portat:  
 "Set sak ke de gravele mut ad en sei,  
 Sunt mes pecchez, ke mut sunt e regnent en mei,  
 Sis ai mis detreis mei, ke joe pas nes veie

2430 As is usual among monks.  
 Then the abbot said: "Now, listen to me awhile,  
 And I'll relate to you, dear brother, an exemplum:  
 Two men lived together in one place.  
 They both prayed for their dead, over whom they watched.  
 2435 Then one left his dead man and went away to sit."  
 13va] When this old man had heard the abbot speak in this way,  
 He began to reflect upon his deeds,  
 And he soon felt deep contrition in his heart.  
 After he'd heard this discourse from the abbot,  
 2440 He said: "Surely Pastor is there in heaven up above,  
 And, indeed, I'm here on earth down below."

Another brother asked ABBOT ANTHONY: [5.9.8]  
 "Pray tell me what I should do, father,  
 For, whenever I sit, I'm all discouraged,  
 2445 And, most of all, I feel great disquiet."  
 Then the abbot answered him, saying:  
 "Take care not to bear contempt for anyone;  
 If you see any of your brothers sin,  
 Don't take it upon yourself to judge him;  
 2450 And should anyone reproach you,  
 Don't ever quarrel with him over what he says.  
 And if you're willing to govern yourself in this way,  
 Then God's willing to grant you peace in your heart,  
 And you'll be able to sit in your cell and house  
 2455 Without great disquiet and disturbance."

In Scete there was once a meeting [5.9.9]  
 Of several abbots and also brothers.  
 They spoke then of one who was deeply sinful,  
 And ABBOT PRIOR kept quiet.  
 2460 Afterwards, this same Prior went out,  
 And he took an old sack and filled it with gravel.  
 In like manner, he took a basket that he found,  
 And in it he put a little bit of gravel.  
 Then he took the one full of gravel  
 2465 And hung it behind him on his shoulders,  
 And the basket holding only a little,  
 He carried in front of him, where he always saw it.  
 When the fathers beheld him, they were amazed,  
 And they asked him what it was he carried.  
 2470 And he revealed to them the meaning  
 Of the sack and basket he carried:  
 "This sack with a lot of gravel in it,  
 These are my many sins, which rule over me,  
 So I put them behind me, so I don't see them



- 2475 E ke jo pur els plurge, ne dolent ne seie.  
 E ceste corbaille que me pent ci devant,  
 En ki n'at mes un poi si ne me greve mie tant,  
 Sunt les pecchez de cel frere, les quels jo vei ben.  
 Mes de mes pecchez demeine ne vei jo ren,
- 2480 E pur çoe ke joe pas les mens ne puis veer,  
 Si voil hui les pecchez de mun frere juger.  
 Mes iço sai tres ben ke çoe ne m'at nul mester,  
 Kar les miens pecchez devereie devant mei porter,  
 E d'els devereie plus, jur e nuit, penser,
- 2485 E ke Dex pardun me feist deverai prier."  
 Quant les freres l'oient parler sifaitement,  
 13vb] Si distrent entr'els trestuz verriement:  
 "Li abbez Prior ad si endreit grant raisun,  
 Kar ceste est la vie de salvatiun."
- 2490 Un frere maneit en un liu sutivement [5.9.11]  
 Si n'out provere od lui, cum diseient la gent.  
 Pur çoe sout un prestre ki fud d'un iglise  
 Venir a lui pur dire sun servise  
 E pur acuminer le quant il out mester,
- 2495 E puis soleit a sun hostel repairer.  
 Ke longement l'out servi cist prestre,  
 Si vint un qui aukes saveit de sun estre,  
 Si l'encusat mult vers le frere, disant:  
 "Icel prestre est lechere e nun savant."
- 2500 Puis vint le prestre a la celle le frere, alant  
 Pur acuminer le cum il soleit devant.  
 E quant le frere l'oi a sun us boter,  
 Pur escandle qu'il dotout, nel lessat pas entrer.  
 Quant le prestre çoe vit, si ala a sun ostel —
- 2505 Kar quant il entrer nel lessat, ke freit el?  
 Puis oi le frere une voiz apertement,  
 Ki dist: "Homes unt pris a sai mun jugement!"  
 E chaut pas chai iloec cum en paumesun,  
 Si li fud mustre une tele avisiun:
- 2510 Kar un puis veit en un liu cil maime frere  
 Od ewe mut bele, e dulce, e seine, e clere.  
 E une broke d'or sur cel puit estere veit;  
 La corde ert ausi d'or ke atachié esteit.  
 Lores vit un leprus, juste la fosse esteir,
- 2515 Ke començout od cele broche ewe espuseir.  
 E tuteveie cum sil leprus euue pusat,  
 En un vessel ke esteit dejuste la versat.  
 Dunc volt le frere beivre, kar il out talent,  
 Mes pur çoe que le leprus le trast, n'en vout nient.
- 2520 Derechef, oi une voiz, ke dist issi:

- 2475 Or weep for them, nor am I sorrowful.  
And this basket hanging in front of me,  
Holding only a little so as not to burden me greatly,  
They're the sins of this brother, which I see well.  
But I see nothing of my own sins,  
2480 And because I can't see mine,  
I'm now willing to judge the sins of my brother.  
But I know very well that this serves no purpose for me,  
For I ought to carry my sins in front of me,  
And I should think of them more, day and night,  
2485 And pray that God grant me pardon."  
When the brothers heard him speak in this way,  
13vb] Truly they all said among themselves:  
"Abbot Prior has extremely good sense,  
For this is the road to salvation."
- 2490 A brother lived in a place in isolation  
And didn't have a priest with him, reportedly.  
Therefore a priest from a church would  
Come to him to perform his service  
And give him communion when he needed it,  
2495 And then he'd return to his lodging.  
When this priest had long served him,  
There came someone who knew his manner of living,  
And denounced him strongly to the brother, saying:  
"This priest is lecherous and ignorant."  
2500 Then the priest came to the brother's cell, intending  
To give him communion as he normally did.  
But when the brother heard him knock at his door,  
Because of his fear of scandal, he didn't let him in.  
Seeing this, the priest returned to his lodging —  
2505 If he didn't let him in, what could he do?  
Then the brother heard a voice clearly,  
Saying: "Men have taken my judgment upon themselves!"  
He instantly fell down there as if in a swoon,  
And the following vision was revealed to him:  
2510 This same brother saw a place with a well  
Of very lovely, sweet, wholesome, clear water.  
And he saw a golden jug resting upon this well;  
The rope by which it was attached was also of gold.  
Then he saw, standing near the hole, a leper  
2515 Who began to draw water with the jug.  
And each time this leper drew water,  
He poured it into a nearby vessel.  
Then the brother wanted to drink, feeling need,  
But because the leper drew it, he didn't want any.  
2520 Once again, he heard a voice, which said this:

[5.9.11]

“Purquei ne bevez de l’ewe ke tu veez ci?  
 Tu ne voeuz pur celui ki l’ad pusee.  
 Quidez tu dunc k’ele seit pur lui empeiré?  
 Ja ne fait il ren for sulement puser.  
 2525 Tu ne la deis pas pur le leprus deporter.”  
 Puis vint le frere, si se purpensat  
 De cel avisiun que Dex mustré li ad.  
 E entendî ben ke Dex li out ço mustré  
 Pur le provere qu’il out devant refusé.  
 2530 Dunc, le mandat le frere, e il vint maintenant  
 Si l’acuminat cum il fist devant.

LI ABBEZ CASSIANS une feiz contout [5.11.18]  
 Ke uns vielz frere en desert manout,  
 Le quel aveit requis Dex qu’il li deust granter  
 2535 Ke, quant orreit des espritels choses parler,  
 Kar il ne peust unkes endementers dormir,  
 Mes grace li donast de veiller e de oir,  
 14ra] E, quant il oreit paroles de folie  
 Ke turnassent a hange e envie,  
 2540 Chaut pas peust dormir. Çoe aveit si a Deu prié,  
 Ke ses orailles n’escultassent vanité.  
 Kar cist frere dist qui Sathan est mut haité  
 Quant poet fere pecher par usdivité,  
 E s’il les oit parler de Deu e de savoir,  
 2545 Il les desturbout chau pas a sun poeir.  
 E ke vus ben sachez ke çoe est verité,  
 Par tel essample nus ad mustré:  
 “Une feiz,” ce dist, “a uns freres sermunai  
 E de lur profit de lur almes od els parlai.  
 2550 Lores unt tuz si grant talent de dormir  
 Ke nul d’els ne poeit ses oilz overir.  
 E quant joe çoe vi, si lur volei mustrer  
 Ke çoe fud le Deble ke les voleit gabber.  
 Donc començat a parler de troilleries,  
 2555 E de usdives paroles e de folies,  
 E les freres ignelpas s’esveillerent;  
 E trestut lur dormir, pur heit, ublierent.  
 E comence dunc a geindre, e puis lur ai dit:  
 ‘Pur tant ke joe parlai de vostre profit,  
 2560 Eriez tant pensant endementers  
 Ke tuz començastes a dormir, bels freres;  
 Mes si tost cum joe comensai de parler de usdivitez,  
 Trestuz esveilastez e fuistes haitez.  
 Pur çoe, bels freres, ne tenez mie a fable,  
 2565 Mes ben sachiez ke se fust oeuvre del Deble,  
 Kar sifaitement vus vi oreainz dormir

“Why don’t you drink the water you see here?  
 You don’t want it because of the one who drew it.  
 Do you think that it’s worse because of him?  
 He didn’t do anything to it just now except draw it.  
 2525 You shouldn’t go without it because of the leper.”  
 Then the brother woke up, and he reflected  
 Upon this vision that God had revealed to him.  
 He understood that God had revealed this to him  
 Because of the priest whom he’d refused earlier.  
 2530 Thereupon, the brother sent for him, and he came at once  
 And gave him communion as he’d done before.

ABBOT CASSIAN once told about [5.11.18]  
 An old brother who lived in the desert,  
 Who’d entreated God to grant him  
 2535 That, whenever he heard talk of spiritual things,  
 He’d always be unable to sleep during this talk,  
 But would receive the grace to stay awake and listen,  
 14ra] And that, whenever he heard foolish words  
 That might turn toward hatred and envy,  
 2540 He’d quickly fall asleep. Thus did he pray to God,  
 So that his ears might hear no vanity.  
 For this brother said that Satan is happiest  
 Whenever he can cause sin through idleness,  
 And if he were to hear them speak of God and wisdom,  
 2545 He immediately interfered with them by his power.  
 So that you may comprehend how this is true,  
 He expounded to us this exemplum:  
 “Once,” he said, “I preached to some brothers  
 And spoke to them for their souls’ benefit.  
 2550 Then they all had such a deep urge to sleep  
 That none of them might keep his eyes open.  
 And when I saw this, I wanted to show them  
 That it was the Devil who sought to mock them.  
 So I began to speak of humorous tricks,  
 2555 Of idle words and foolish things,  
 And the brothers woke up instantly;  
 For delight, they forgot all about sleeping.  
 And then I began to groan, saying to them:  
 ‘As long as I spoke for your benefit,  
 2560 You were so sluggish in thought  
 That you all fell asleep, dear brothers;  
 But as soon as I began to talk of idle things,  
 You all woke up and were happy.  
 Therefore, dear brothers, don’t be at all amazed,  
 2565 But know that this was indeed the Devil’s work,  
 For just now I saw you sleep in this manner

- Quant vus deviez miuz veiler pur oir.  
 Pur çoe, bels freres, loer vus voil e consailler  
 Ke a quel ore vus orrez de Deu parler,  
 2570 E quant vus estes entrez en vostre iglise  
 Pur oir e entendre al Deu servise,  
 Mut vus penez a cel hure pur veiller,  
 Kar si vus dunc dormez, çoe est par l'Adverser."
- Li disciple a L'ABBÉ LOTH une feiz enquist [5.11.26]  
 2575 E a L'ABBÉ PIERES sifaitement dist:  
 "Quant joe sui en ma celle tut priveement,  
 Dunc est m'alme en pais, çoe sachiez verraiment,  
 Mes quant aucun a mai, par aventure, parler vient,  
 Ki en contes e en paroles me detient,  
 2580 E me conte les paroles de ces defors,  
 Dunc sui tut trublé e alme e cors."  
 Dunc respund li abbez Pieres, e dist cest mot:  
 "Oez ceste parole ke dist li abbé Loth.  
 'Ta clef,' dist li abbez Loth, 'mun us defermtout."  
 2585 E il enquist que cele parole signifiout.  
 E il dist: "Si alcun vient, e tu demandes a lui,  
 'Coment est il, bel frere? Od tai e dont viens tu?  
 Coment les freres de cele maisun?  
 14rb] Voleint il recevoir tei, bel frere, u nun?'  
 2590 Quant tu le demandes en ceste manere,  
 Dunc ovres tu les us de la buche tun frere,  
 E dunc oz tu ke pas ne voz aver oi."  
 E il respund: "Veirement, il est tut issi,  
 Mes ke fra l'em dunc? Çoe voudrai saver.  
 2595 Quant aucun frere vient sun veisin visiter,  
 Deit parler od li, u del tut leisser esteir?"  
 E il respundi: "De çoe vus voil ben assenser,  
 Quant le frere vient od l'autre parler,  
 Trestut lur sermun deit estre en doel e en plurer,  
 2600 Kar la u n'est, bele frere, plur,  
 Ne purrat li home ja meis sun quor garder de folur.  
 Dunc, ne deit pas estre trop enquerant  
 Ne des affaires del secle trop demandant,  
 Kar çoe poet mut frere en sa celle trubler  
 2605 S'il out de ces barates del secle parler."
- LI ABBEZ SILVEIN une feiz, sachez de fi, [5.11.28]  
 Ert manant od sun desciple el munt Synai.  
 Cil desciple deust un jor aler a sun mester,  
 Dunc dist a sun abbé, quant il deut aler:  
 2610 "Traihez de l'euue tant cum joe voiz la,  
 E enrosez le curtil, kar mult en vaudra."

When you would've done better being awake to listen.'  
 Therefore, dear brothers, I'd like to urge and counsel you  
 That whenever you hear talk of God,  
 2570 And whenever you've entered your church  
 To hear and attend to God's service,  
 Strive hard to stay awake at that time,  
 For if you sleep, it's because of the Adversary."

ABBOT LOT's disciple once asked questions [5.11.26]  
 2575 And spoke to ABBOT PETER in this way:  
 "When I'm in solitude in my cell,  
 Then my soul's at peace, know this truly,  
 But when, by chance, someone comes to chat,  
 Detaining me with stories and sayings,  
 2580 And recounting the words of those outside,  
 Then I grow quite troubled in both soul and body."  
 Abbot Peter answered, saying these words:  
 "Hear this sentence that Abbot Lot spoke.  
 'Your key,' said Abbot Lot, 'unlocked my door.'"  
 2585 And he asked what this sentence meant.  
 And he said: "If someone comes, and you ask him,  
 'How are you, dear brother? Where do you come from?  
 How are the brothers of that house doing?  
 14rb] Did they gladly receive you, dear brother, or not?'  
 2590 When you question him in this manner,  
 Then you open the doors of your brother's mouth,  
 And you hear what you'd rather not have heard."  
 And he answered: "Truly, it's always like that,  
 But what should a man do then? I'd like to know.  
 2595 When a brother comes to visit his neighbor,  
 Should he speak with him, or leave it alone?"  
 And he answered: "I'm glad to instruct you on this.  
 When one brother comes to speak with another,  
 All their talk should occur with sorrow and weeping,  
 2600 For wherever tears are lacking, dear brother,  
 One can't ever guard his heart from folly.  
 Therefore, he mustn't be too inquisitive  
 Or too curious about worldly affairs,  
 For a brother can be much perturbed in his cell  
 2605 When he hears worldly matters spoken of."

ABBOT SILVANUS at one time, know truly, [5.11.28]  
 Was living with his disciple at Mount Sinai.  
 One day this disciple had to depart on some business,  
 So, when he was about to go, he said to his abbot:  
 2610 "Draw some water while I'm gone,  
 And water the garden, for that will be very helpful."

- E li abbez pur euue traire lors eissit.  
 E puis, prent sa cuuele, e tut sun vis coverit,  
 Dunc alat par cel curtil l'ewe desparpillant.  
 2615 Si n'agardat li bons home arere ne avant,  
 Mes a ses pez sulement alat il gardant.  
 A çoe vint un home vers lui, si li vit çoe fesant,  
 E il en pais s'estut e vit cest qu'il fist.  
 Denaprés vint a lui chau pas, si li dist:  
 2620 "Pere, pur Deu, dites mei si nel celez pas,  
 Purquei covereus issi voz oilz de voz dras?"  
 E li abbez li mustrat dunc pur quel achaisun,  
 Si parlat cum home de grant religiun:  
 "Pur çoe coverai mun vis ke çaenz dui entrer,  
 2625 Kar la beauté des arbres ne volei pas veer.  
 Kar, si joe la veisse, çoe poez ben saver,  
 Auces en la veue me purrai deliter;  
 E si en la veue eusse delectatium,  
 Desturbé serroie en ma contemplatium."
- 2630 Ceo cunterent asquanz d'un ancien frere, [5.11.44]  
 Ke quant sun penser dist a lui en ceste manere —  
 "Ne pren pas confessium meshui mes demain;  
 Tut par tens repentiras quant vendrat demein!" —  
 Dunc estrivat le frere encuntre sun penser,  
 2635 E dit: "Ne te crerrai, malveis paltener,  
 Mes hui, en cest jur, penitence frai,  
 E demain fra Deus sun pleiser de mai."
- Un abbez dist ke ces treis vertuz Sathané [5.11.46]  
 Venent en chescun home devant chescun pecché:  
 14va] La premereine de ces treis ceo est ubliance;  
 2641 L'autre est negligence, çoe sachez senz dutance;  
 La terse est coveitise senz finement.  
 De tuz pecchez, sunt ces treis comencement,  
 Kar quant ubliance en home ad seignurie,  
 2645 De li nest negligence, de çoe ne dout joe mie.  
 E de negligence si vient un autre mal:  
 Çoe est coveitisse, ki traist l'ome aval.  
 Mes si la pensee de l'home si sobre fut,  
 Ke ubliance en sei nule ne receut,  
 2650 De la negligence se porreit ben garder.  
 Kar de çoe ne deit unkes nul de nus duter!  
 E si negligence del tut veut refuser,  
 De nule coveitise ne li fet a duter.  
 E si il coveitise pas ne receverat,  
 2655 Par la grace de Deu, ja n'en trebucherat.

- The abbot then went out to draw water.  
 In doing so, he took his cowl, covered his whole face,  
 And walked through the garden sprinkling water.  
 2615 The good man gazed neither behind nor ahead,  
 But walked about staring only at his feet.  
 Then a man came toward him, noticed this behavior,  
 And stood still to watch what he was doing.  
 Afterwards he quickly approached him, saying:  
 2620 "Father, in God's name, tell me and don't hide it,  
 Why do you cover your eyes with your clothes?"  
 Then the abbot explained the reason to him,  
 Speaking as a profoundly devout man:  
 "I cover my face because I had to enter here,  
 2625 But I don't wish to see the beauty of the trees.  
 For, should I see it, you may be certain,  
 Something in the act of seeing might delight me;  
 And should I feel enjoyment in the sight,  
 I'd be disturbed in my contemplation."
- 2630 Some related this account about an old brother, [5.11.44]  
 That when his thoughts spoke to him in this way —  
 "Don't take confession today but tomorrow;  
 You'll repent soon enough when tomorrow comes!" —  
 Then the brother struggled against his thoughts,  
 2635 Saying: "I won't believe you, evil scoundrel,  
 But today, on this day, I'll do penance,  
 And tomorrow God will do as he pleases with me."
- An abbot said that three powers of Satan [5.11.46]  
 Enter every man before every sin:  
 14va] The first of the three is forgetfulness;  
 2641 The second is sloth, you may know for sure;  
 The third is boundless covetousness.  
 Of all sins, these three are the origin,  
 For when forgetfulness has lordship over someone,  
 2645 Sloth is born from it, I've no doubt at all.  
 And from sloth there comes another evil:  
 Covetousness, which pulls one down.  
 But if one's thoughts remain sober,  
 Not allowing forgetfulness in,  
 2650 He'll be able to protect himself from sloth.  
 May none of us ever doubt this!  
 And if he's willing to reject sloth wholly,  
 He needn't fear covetousness.  
 And if he won't let covetousness in,  
 2655 By God's grace, he'll never be brought down.



- Un vielz abbez en Sciti quant murir deut, [5.11.52]  
 Si vint le covent, entur li esteut,  
 E comencerent a plurer plus ke ne sai dire.  
 E li abbé overi ces oilz si començat a rire.  
 2660 E treis feiz fist issi, puis lessat ester.  
 Donc, comencent les freres a lui demander:  
 “Pere, dites le nus, purquei vus riez?  
 Ja plurum nus ore tuz pur çoe ke vus en alez.”  
 E lur dist: “Pur çoe m’en ri tut, pramerement;  
 2665 E autre feiz si ris, senz mot de mentir,  
 Kar n’es pas apparillé cum de morir;  
 Pur çoe ris la terse feiz, kar ben dire l’os,  
 Kar jo voiz, merci Deu, de labur en repos.  
 E quant vus pur çoe plurez, si avez grant tort,  
 2670 Kar la est la veire vie; e ci n’at rens for mort.”  
 Quant il aveit çoe dit, tut en peis se jeut  
 E clost ces oilz mult belement, cum issi fut.
- Uns freres demanderent a L’ABBÉ AGATUN [5.12.2]  
 Sil l’araisunerent de cele questium:  
 2675 “Queles dé vertuz a l’home ad greignur labor?  
 Pere, kar le nus mustrez, pur le Creatur.”  
 E il dist: “Nul travail est si grant, al mien escient,  
 Si grant cum faire ses oreisuns priveement.  
 Kar quant l’ome voldrat Dampnedeu urer,  
 2680 Estes vus les diables qui li aseient a desturber,  
 Kar ben sevent ke çoe est lur confusiun  
 Quant home fait de quor a Deu ureisun.  
 Pur ceo, mes beaus freres, cum joe vus dis devant,  
 Nul labur cum oreisun ne tienge si grant,  
 2685 Kar en tuz les autres laburs ke vus usez,  
 Ben vus purrez reposer quant vus vodrez;  
 Mes pur tant cum en oreisun vodrez demurer,  
 Tutvei avrez labur grant senz reposer.”
- Moines vindrent une fez a L’ABBÉ LUCIEN, [5.12.9]  
 2690 Ki seinz abbez esteit e fud de grant sen.  
 14vb] Pus lur enquist li abbez s’il esteint seinz.  
 E demandat: “Quel est le labur de voz meinz?”  
 Il diseient: “De noz meinz ren ne laburum,  
 Mes, sulunc l’Apostle, senz entreleis urum.” [1 Thessalonians 5:17]  
 2695 Dunc dist li abbé: “Manguez cum nus fesum?”  
 “Oil,” feseient les moines, “chescun jur mangum.”  
 “E ki pur vus ore,” diseit il, “endementers?”  
 Derechef, mandat les freres:  
 “Dormez vus nule fais, çoe vudrai jo saver?”  
 2700 “Oil,” feseint il, “quant nus avurum mester.”

- When an old abbot in Scete was about to die, [5.11.52]  
 The community came, stood around him,  
 And began to weep more than I can say.  
 The abbot opened his eyes and started to laugh.  
 2660 And he did this three times, then ceased.  
 Thereupon, the brothers started to question him:  
 "Tell us, Father, why do you laugh?  
 All of us now weep because you're departing."  
 He said to them: "First, I was laughing about that;  
 2665 And then I laughed a second time, truly,  
 Because you're not prepared for death;  
 I laughed the third time, I venture to say,  
 Because I'm going, by God's mercy, from labor to rest.  
 When you weep for this, you're quite wrong,  
 2670 For true life exists there; here there's only death."  
 When he'd said this, he lay in peace  
 And closed his eyes very gently, as it was so.
- Some brothers called upon ABBOT AGATHO [5.12.2]  
 And posed this question to him:  
 2675 "Which virtue demands one's greatest effort?  
 Father, pray tell us, in the Creator's name."  
 And he said: "No labor's so hard, to my thinking,  
 As performing one's prayers in private.  
 For when a man wishes to pray to Almighty God,  
 2680 Behold the devils who set out to harass him,  
 For they know well that it's their undoing  
 When a man prays to God from the heart.  
 Therefore, my dear brother, as I just told you,  
 I don't consider any task as difficult as prayer,  
 2685 For in all the other tasks you might perform,  
 You can easily rest whenever you like;  
 But for as long as you hope to remain in prayer,  
 You'll always exert great effort without relief."
- Monks came at one time to ABBOT LUCIUS, [5.12.9]  
 2690 Who was a holy abbot and very wise.  
 14vb] Then the abbot asked them whether they were holy.  
 He asked: "What work do you do with your hands?"  
 They said: "We don't work at all with our hands,  
 But, following the Apostle, we pray without a break." [1 *Thessalonians* 5:17]  
 2695 Then the abbot said: "Do you eat as we do?"  
 "Yes," said the monks, "we eat every day."  
 "And who prays for you," he said, "at that time?"  
 Thereupon, he asked the brothers:  
 "Do you ever sleep, may I know?"  
 2700 "Yes," they said, "when we need to."

- “E tant cum vus dormez, ke ure pur vus?”  
 Ne saveient ke respundre, tant furent huntus.  
 Dunc diseit il: “Freres, a mai le pardonez,  
 Kar vus nel faites mie si vus le deisez.  
 2705 Mes ore vus mustrei ke jo si sui overant.  
 Senz entreleis, çoe sachiez, sui tuz jurz overant,  
 Kar joe face une tresce de un poi de paumes,  
 E tant cum joe fas çoe, chant jo mes psalmes,  
 E si di tant dementers al Suverain Rai:  
 2710 ‘Dex, par vostre grace, eiez merci de mei, [Psalm 50:3]  
 E sulunc la multitude de vostre pieté,  
 Ostez de mei, bel Sire, tut ma iniquité.”  
 E puis lur diseit li abbez: “Quei vus est avis?  
 Tenez vus pur oreisun çoe ke jo vus dis?”  
 2715 “Oil,” feseint les moines, “bone est l’oreisun.”  
 E li abbez lur mustrat tele raisun:  
 “E quant joe sui orant tut utre le jur,  
 E de quer e de buche sifaitement ur.  
 Dunc puis joe avoir al meins, çoe sachez volenterz,  
 2720 Pur luer d’un sul jur seze deneres.  
 Puis met joe dous de cels a l’hus la defors,  
 E les autres retenge pur sustiner mun cors.  
 E cis ki prent ces dous deners priunt pur mei  
 En cel tens quant joe dorm u quant joe mangerai,  
 2725 E issi, par la grace de Deu, par mei est acompliz  
 Cest qu’est escrit par l’Apostle: ‘Senz entreleis urez.’”
- SEINT SINCLETICE, ke ert de grant seinte, [5.12.32]  
 Sermonat si dist une tele science:  
 “Salvez voldrum estre e tuz le desirum,  
 2730 Mes par noz negligences tut nus defailum.”  
 Denaprés dist: “Mut nus covent prendre cure  
 Ke nus seium sobre e de grant mesure,  
 Kar les larruns entrunt en nos cors  
 Si noz fenestres ne seient fermés defors.  
 2735 E çoe vus mustre joe par tele raisun:  
 Si grant fumee fust defors la maisun,  
 E ses fenestres closes ne fuissent mie,  
 Dun ne serreit ele par dedenz aneircie?  
 E pur çoe vus kevent estre armez de totes pars  
 2740 Pur defendre vus de debles e de lur darz.”
- Un moine de Tebes servi de tel mester [5.13.12]  
 15ra] K’il soleit a chescum ke mester out doner.  
 Avint, cum il enz soleit, qu’il fit departisun  
 Dunc vindrent tuz a lui les povres d’envirun.  
 2745 Este vus une femme ke la est venue:

- “And while you sleep, who prays for you?”  
 Not knowing how to answer, they were ashamed.  
 Then he said: “Brothers, pardon me,  
 But you don’t act at all as you say.  
 2705 Now I’ll show you how I work.  
 I’m always working, know this, without a break,  
 For I make a plait of a few palm leaves,  
 And while I do this, I sing my psalms,  
 And also during this time I say to the Sovereign King:  
 2710 ‘God, by your grace, have mercy on me, [Psalm 50:3]  
 And in accord with the abundance of your mercy,  
 Take away from me, dear Lord, all my iniquity.’”  
 And then the abbot said to them: “What do you think?  
 Do you consider what I said to you to be prayer?”  
 2715 “Yes,” said the monks, “the prayer is good.”  
 And the abbot showed them this rationale:  
 “When I’m praying right through the day,  
 I pray in this way with both heart and mouth.  
 Then, know this for sure, I can have at least  
 2720 Sixteen coins as payment for a single day.  
 Then I place two of these outside the door,  
 And the others I keep in order to maintain my body.  
 And those taking the two coins pray for me  
 During the time when I sleep or eat,  
 2725 And thus, by God’s grace, I accomplish  
 What is written by the Apostle: ‘Pray without a break.’”
- SAINT SYNCLETICA, who was very holy, [5.12.32]  
 Preached and explained this wise lesson:  
 “We want to be saved and we all desire it,  
 2730 But we all fail because of our sloth.”  
 Then she said: “It’s necessary for us to take care  
 That we be sober and of great moderation,  
 For thieves will enter into our bodies  
 If our windows aren’t closed against the outside.  
 2735 I’ll illustrate this for you by this rationale:  
 If there were lots of smoke outside a house,  
 And its windows weren’t closed,  
 Then wouldn’t it be darkened inside?  
 And therefore it’s necessary for you to be armed on all sides  
 2740 To defend yourself from devils and their darts.”
- A monk from Thebes performed such service [5.13.12]  
 15ra] That he habitually gave to anyone in need.  
 As was his custom, he prepared an almsgiving  
 So that all the poor in the area came to him.  
 2745 Behold a woman who came there:

- Kar de povre herneis ert e vilement vestue.  
 Quant le moine la vit, començat a penser  
 K'il voleit a cele plus ke a autre doner.  
 Dunc overai mut largement le moine sa main,  
 2750 Kar il out en pens pur doner li mut pain.  
 Dunc mist sa main en l'aumosne que iloec esteit  
 E si overit ben sa main, kar il mut prendre voleit.  
 Mes sa main chau pas clost, ne saveit ke dut,  
 Ke fors un sul petit tenir ne pout.  
 2755 Puis vint un autre a lui ke ben vestue esteit.  
 E le moine, quant ces bons dras veit,  
 Si comensat a dire enz en sun penser:  
 "Cele dame, sicum joe quid, n'at nul mester."  
 Dunc clost sa main, kar un petit voleit prendre,  
 2760 Mes ele se overi si ne la voleit pas estreindre,  
 E il mut prist, estre sun gré, e tut li donat.  
 E après as autres femmes de lui demandat,  
 E cels li diseient ke prodefemme out esté,  
 Mes k'ele chaïet esteit en mut grant poverté;  
 2765 E pur ceo ke de grant lignage esteit,  
 Pur çoe, se vesti ele a mieuz ke le poeit.  
 Mes l'autre se vesti, pur almones prendre,  
 De veuz dras reclutez, çoe li funt entendre.
- Un prestre esteit jadis, que mult prodome esteit, [5.13.14]  
 2770 E plusurs almones as bosignus feseit.  
 Puis vint une vedeve a lui pur demander  
 Un petitet de forment dunt ele out mester.  
 E le prestre dist a lui: "Va dunc pur un vessel."  
 Ele si fist. Chau pas alat puroec a sun ostel,  
 2775 Puis si vint, e portat od sei une mesure.  
 E le prestre esgardat cel vessel a dreiture,  
 Lores dist: "Verraiement, cest vessel est grant!"  
 E la vedve aveit hunte, quant il diseit tant.  
 Denaprès, quant cele femme departie esteit,  
 2780 Un vilard qui iloec esteit al prestre diseit:  
 "As tu cel blé a cele femme vendu u prestee?"  
 "Nanal," çoe dist le prestre, "mes tut l'ai doné."  
 "E si tu tut li donas," li veillard li dit,  
 "Purquei fus tu si eschars de cel petit?"  
 2785 Tu feis a la femme le vis rovent  
 Pur çoe ke tu deis a li sifaïement.  
 Don ne sez tu si alcun grant almone fait,  
 E puis en un sul petit trop eschars seit,  
 Ke çoe est par l'amonestement de l'Adverser,  
 2790 E, cil de tuz ses benfaiz, perderat sun luier?"

She had meager belongings and was humbly dressed.  
 When the monk saw her, he started to think  
 That he wanted to give more to her than to the others.  
 Then the monk opened his hand very widely,  
 2750 For he intended to give her a good quantity of bread.  
 Then he put his hand in the alms there  
 And opened his hand wide, for he wished to take a lot.  
 But his hand rapidly closed, he knew not why,  
 So that he could hold only a small amount.  
 2755 Then there came to him another who was well dressed.  
 When the monk saw her fine clothes,  
 He began then to say to himself:  
 "This lady, I think, is not in any need."  
 Then he closed his hand, for he wished to take a little,  
 2760 But it opened itself and didn't want to be clenched,  
 And, against his will, he took a lot and gave it all to her.  
 And afterwards he asked other women about her,  
 And they told him that she'd been a noblewoman,  
 But that she'd fallen into great poverty;  
 2765 And because she was of high lineage,  
 For this, she dressed as best she could.  
 But the other one, in order to receive alms, dressed herself  
 In old patched garments, as they had him understand.

There was once a priest, a worthy man, [5.13.14]  
 2770 Who gave many alms to the needy.  
 Then a widow came to him to ask for  
 A little wheat that she needed.  
 And the priest said to her: "Bring then a vessel."  
 This she did. She went quickly to her lodging,  
 2775 And then she returned, carrying a measure with her.  
 And the priest looked directly at this vessel,  
 Saying: "Truly, this is a large vessel!"  
 When he said this, the widow felt ashamed.  
 Afterwards, when this woman had left,  
 2780 An old man there said to the priest:  
 "Did you sell or lend the grain to that woman?"  
 "No," the priest said, "all of it I gave to her."  
 "If you gave all of it to her," the old man said,  
 "Why were you so stingy about so small an amount?"  
 2785 You made the woman's face turn red  
 Because you spoke to her in that way.  
 Don't you know that if someone gives many alms,  
 And then becomes stingy about a small amount,  
 This happens because of the Adversary's influence,  
 2790 And, despite all his good deeds, he'll lose his reward?"

- Un frere od un veillard commune vie aveit, [5.13.15]  
 E cil meime veillard de grant charité esteit.  
 15rb] Puis vint feim en cele tere e grant chierté,  
 Ke le blé failli esteit e n'out nule plenté.  
 2795 Dunc vindrent plusurs bosignus ki eurent mester  
 A l'ostel cel veillard pur del ben avoir.  
 E le veillard a trestuz de sun pein donat.  
 E quant l'autre vit çoe, si empensat,  
 Pur çoe diseit idunc le frere a cel veillard:  
 2800 "De ces ke tu partes done a mei ma part,  
 E çoe ke tu vels si fai de ta partie."  
 E il li donat dunc sa part; ne li veat mie.  
 E le veillard donat volenters as mendis,  
 Sicum il devant fist, de çoe ki li ert remis.  
 2805 E mut vindrent a cel veillard pur nécessité  
 Quant oirent qu'il fist si grant charité.  
 E quant Deus vit k'il out si bone ententium,  
 Si benesqui ses pains si lur donat fuisun.  
 L'autre ki aveit receue sa part devant  
 2810 Gastat ses peins e ne donat a nul poi ne grant.  
 Puis diseit a cel veillard cel meme frere:  
 "Le pain ke joe ore ai ne me suffist pas, bel pere.  
 Pur çoe, vus pri communium cum nus feimes devant."  
 E le veillard li dist: "Si vus volez, joel grant."  
 2815 Lores comencerent il a meindre ensemblement,  
 E mangerent des iloc tut communement.  
 Puis avint par un jur ke cel frere est entré  
 En lur despense e vit ke lur pain est alé.  
 Après, vint povre pur almone, al demain,  
 2820 E li veillard li dist: "Donez le del pain."  
 E le frere respondi: "N'en avum mes, çoe sachez."  
 E li veillard li dist: "Entrez si querez."  
 Dunc entrat le frere e començat a esgarder  
 Vers le liu u il soleient lur pein estuer.  
 2825 Lores vit ke cel estui ert plein de pain —  
 Dunc out pour le frere quant le vit si plain!  
 Puis prist de cel pain e al povre l'ad doné,  
 E pensat ke veillard ert de grant bunté,  
 E sout qu'il ert de vertu e de bone fei.  
 2830 Dunc loat Deu ke tel miracle out fet pur sei.
- JOHAN, ki disciple esteit a POL L'ABBÉ,  
 Out un obedience grant, cum il unt cunté.  
 Uns granz fossez a meime de cel liu erent  
 U sist e sun frere converserent.  
 2835 En ceste fosse hantout une leonesse  
 Ke mut par esteit cruele e felunnesse.

- [5.13.15]
- A brother lived a shared life with an old man,  
 And this same old man was quite charitable.  
 15rb] Then hunger and great scarcity came into the land,  
 Such that grain was scant and abundance vanished.  
 2795 Then many indigent people came in need  
 To the old man's lodging to find some relief.  
 And the old man gave of his bread to everyone.  
 When the other one saw this, he thought about it,  
 And the brother said to the old man:  
 2800 "Give me my share of what you distribute,  
 And then do what you wish with your own share."  
 He gave him his share; he didn't refuse him at all.  
 And the old man gladly gave to the needy,  
 As he had done before, from what remained to him.  
 2805 And many came to this old man out of need  
 When they heard how charitable he was.  
 When God saw that he had such virtuous intentions,  
 He blessed his breads and granted them abundance.  
 The other one who'd previously received his share  
 2810 Wasted his own bread and gave nothing at all to anyone.  
 Then this same brother said to the old man:  
 "Now my own bread isn't enough for me, dear father.  
 For that reason, I ask that we live together as before."  
 And the old man told him: "As you wish, I consent."  
 2815 Then they began to live together,  
 And from then on they ate together.  
 It happened one day that this brother went  
 Into the storehouse and found that their bread was gone.  
 Afterwards, on the morrow, the poor came for alms,  
 2820 And the old man told him: "Give them some bread."  
 The brother answered: "We don't have any more, know this."  
 And the old man said to him: "Go inside and seek."  
 Then the brother went inside and began to look  
 In the place where they normally stored their bread.  
 2825 He then saw that the storehouse was filled with bread —  
 It was so full it frightened the brother!  
 Then he took some of this bread and gave it to the poor,  
 And he knew that the old man possessed great goodness,  
 And he understood he was virtuous and of good faith.  
 2830 Then he praised God for showing such a miracle to him.
- [5.14.4; 3.27]
- JOHN, a disciple of ABBOT PAUL,  
 Was very obedient, as it's recounted.  
 There were some large caves near the place  
 Where he and his brother lived.  
 2835 There dwelt in one cave a lioness  
 Dangerously cruel and wicked.



- E li abbez Pol, une feiz cum par cel liu passat,  
 Fente de boef, par aventure, trovat.  
 Puis dist li abbez al le disciple: "Va t'en tost la.  
 2840 Les fenz ke tu troveras m'aporté ça."  
 E cil respondi, e dist: "Bel pere, ke frai  
 De cele leonesse si ele vient a mai?"  
 Quant il aveit çoe dit, li abbez susrist,  
 15va] E puis sifaitement al disciple dist:  
 2845 "Si cele leonesse vient encontre tei,  
 Liez la mut fermement sil aport a mai."  
 Le desciple alat la en la vespré,  
 E la beste vint vers lui, cum forsené.  
 E il chaut pas curuit vers lui, si la volt tenir,  
 2850 Mes la leonesse començat a fuir.  
 Dunc dist: "Atent! Kar mun abbé comandat  
 Ke joe te liasse quant ci m'enveiat!"  
 E la beste attendi e nient avant n'alat.  
 E sil la sessi, çoe sachez, si la liat.  
 2855 Li abbez, qui ert a maisun, attendi longement;  
 E, pur çoe qu'il demorat tant, ert il mut dolent.  
 Puis vint le disciple, tart, portant la beste,  
 La quele ert lié e ne fist nule moleste.  
 Quant li abbez vit içoe, si se prist a esmerviler,  
 2860 E, pur çoe k'il vout sun disciple humilier,  
 Batit le ignelpas sil ad mut ledengé,  
 E dit: "Purquei as tu porté cest chien aragé?"  
 Lores la lionesse li abbez desliat  
 E senz bleseure a sun aler la leissat.
- 2865 Un home del secle vint a SYOSI L'ABBÉ [5.14.8]  
 E quel moine il vout estre li ad mustré.  
 E li abbez li demandat, sifaitement disant:  
 "As tu nule ren al siecle: çoe me di devant?"  
 E il li dist: "Joe n'ai ren mes un fiz sulement."  
 2870 "Va dunc pur lui," çoe dist li abbez hastivement,  
 "E si le jet en cel ewe la, senz essoigne,  
 E puis repeir a mei, e joe te frai moine."  
 E cil va pur l'enfant, çoe sachiez finement,  
 Sil portat vers cel euue senz demorement.  
 2875 Quant li abbez vit çoe k'il alout l'enfant neier,  
 Si enveat un frere après pur veer,  
 E quant il tint l'enfant, sil voleit enz jeter,  
 Este vus le frere ki dist, "Laissez ester!"  
 E cil respondi al frere trestuit issi:  
 2880 "Li abbez comandat ke joe le jetasse ici."  
 "Derechef te comandat," çoe dist le frere,  
 "Ke tu nel jettes en nule manere."

- Abbot Paul, as he passed by this spot one day,  
 Found, by chance, some ox dung.  
 Then the abbot said to his disciple: "Go there quickly.  
 2840 Bring here to me the dung you find."  
 Then he answered, saying: "Dear father, what'll I do  
 About the lioness if she comes after me?"  
 As he said this, the abbot smiled,  
 15va] And then spoke this to his disciple:  
 2845 "If the lioness comes after you,  
 Tie her up firmly and bring her to me."  
 The disciple went there in the evening,  
 And the beast approached him, acting fiercely.  
 So he quickly ran toward her, trying to catch her,  
 2850 But the lioness started to run away.  
 Then he said: "Wait! My abbot commanded  
 When he sent me here that I tie you up!"  
 And the animal paused and proceeded no further.  
 He seized her, know this, and tied her up.  
 2855 Back at home, the abbot waited a long time;  
 Because he'd been absent so long, he was concerned.  
 Then the disciple came in, late, bringing the beast,  
 Which was tied up and had done no harm.  
 When the abbot saw this, he began to marvel,  
 2860 Yet, because he wanted to humble his disciple,  
 He beat him at once and rebuked him greatly,  
 Saying: "Why have you brought this mad dog?"  
 Then the abbot untied the lioness  
 And let her go without any harm.
- 2865 A man came from the world to ABBOT SISOIS [5.14.8]  
 And described the sort of monk he hoped to be.  
 And the abbot asked him, saying thus:  
 "Tell me this first: do you possess any worldly thing?"  
 And he said to him: "I've nothing except for a son."  
 2870 "Go for him then," the abbot said at once,  
 "And throw him in that river, without any excuse,  
 And then return to me, and I'll make you a monk."  
 And he went for the child, know this indeed,  
 And carried him toward the water hastily.  
 2875 When the abbot saw that he aimed to drown the child,  
 He sent a brother after him to watch,  
 And as he held the child, preparing to throw him in,  
 Behold how the brother said, "Stop!"  
 Then he explained himself to the brother:  
 2880 "The abbot ordered me to throw him in here."  
 "Likewise does he order you," the brother said,  
 "Not to throw him in any way."

- Dunc lessat sun fiz, quant le frere li dist,  
 E li abbez li fist moine cum il li pramist.  
 2885 E puis esteit celui de mut grant providence,  
 E fust moine esprové par obedience.
- Un autre fut ke esteit de seculere vie [5.14.18]  
 Se fesait fere moine en un abie.  
 Tres fiz aveit icil les quels il mut amat,  
 2890 Si les leissat en la vile quant il s'en alat.  
 Mes quant il out parfait treis anz enterement,  
 Si li vindrent ses fiz en memorie suvent.  
 Dunc devint il pur els murne e pensif mut.  
 Puis quant li abbez, le vit, çoe demandat que ço dout,  
 15vb] E il dist, kar devant ne li out il nient mustré:  
 2896 "Joe ai tres fiz, danz, ke joe ai en la cité laissé,  
 E puis ke fu moine, nul d'eles ne vi.  
 Mes, sil vus plust, joe voldrai qu'il fuissent ci."  
 E li abbez comandat k'il pur els alast  
 2900 E ke od sei a l'abeie les menast.  
 Lores alat le moine treske en la cité  
 E trovat ke dous de ces fiz eurent mort esté.  
 Dunc prist chau pas sel sul qu'il out vif trouvé  
 E desque a l'abeie l'ad od sei mené.  
 2905 Ausi tost cum il fut dedenz la porte entré,  
 Si demandat as freres u fust danz abé.  
 E li li diseient: "En cel pestrin est alé."  
 Dunc alat od tut sun fiz si ad l'abé trouvé.  
 Quant li abbez le vit venir, si le saluat,  
 2910 Si apelat cel anfant a sei, si le beisat,  
 E puis diseit a sun pere maintenant:  
 "Di mai, verité, eimes tu cest enfant?"  
 E il dist: "Oil." E li abbez derechef demandat:  
 "Aimes le tu mut?" E il dist ke mut l'amat.  
 2915 Quant li abbez oi ceo k'il tant amat sun fiz,  
 Si li dist: "Quant tu l'eimes cum tu diz,  
 Pren le dunc sil jet en cel furn maintenant,  
 Tant cum il est sifaitement ardant."  
 E le pere prent le fiz e en le furn l'ad jeté,  
 2920 Mes le furn, quant il fu lenz, chau pas est refreidé.  
 Pur cest ovre fut le moine en grant pris,  
 E par ceste fesance out grant nun conquis,  
 Kar al patriarche Abraham semblable esteit  
 Ki pur Deu sun fiz demeine tuer voleit.
- 2925 Dous freres charnels del secle s'esloignerent, [5.14.17]  
 Si vindrent a un abbeie e la demorerent.  
 Li un ert de religiun e de grant continence.

When the brother had said this, he released his son,  
 And the abbot made him a monk as he'd promised him.  
 2885 And then he was of outstanding prudence,  
 And was a monk proven through obedience.

Another one who was of the secular life [5.14.18]  
 Had himself made a monk in an abbey.  
 He had three sons whom he loved dearly,  
 2890 And he left them in town when he went away.  
 But when he'd completed three full years,  
 His sons came often to him in memory.  
 Thinking of them, he became sad and occupied.  
 Noting this, the abbot asked what troubled him,  
 15vb] And, because he hadn't revealed anything earlier, he said:  
 2896 "I have three sons, Master, whom I left in the city,  
 And since I've been a monk, I've not seen any of them.  
 But, if you please, I'd like them to be here."  
 And the abbot ordered him to go for them  
 2900 And bring them with him to the abbey.  
 Then the monk went into the city  
 And found out that two of his sons had died.  
 Then he quickly took the only one still alive  
 And brought him with him to the abbey.  
 2905 As soon as he passed through the door,  
 He asked the brothers where the master abbot was.  
 They said to him: "He's gone to the bakehouse."  
 He went together with his son and found the abbot.  
 When the abbot saw him coming, he greeted him,  
 2910 Called this child to him, and kissed him,  
 And then said at once to his father:  
 "Tell me, in truth, do you love this child?"  
 He said: "Yes." And the abbot asked a second time:  
 "Do you love him dearly?" He said he loved him dearly.  
 2915 When the abbot heard that he loved his son so much,  
 He said to him: "Since you love him as you say,  
 Take him and throw him immediately into this oven,  
 While it's burning ferociously."  
 The father took his son and threw him into the oven,  
 2920 But the oven, once he was inside, grew instantly cold.  
 The monk was highly prized for this deed,  
 And by this action he gained high repute,  
 For he resembled the patriarch Abraham  
 Who was willing to kill his own son for God.

2925 Two brothers by birth withdrew from the world, [5.14.17]  
 And they came to an abbey and stayed there.  
 One was devout and had a continent nature.

- E l'autre fu de merveilluse obedience:  
 Kar si li abbez le deist, "Fai ceo," il la grantat,  
 2930 E si il li deist, "Va la," e il chau pas alat,  
 E si li dist, "Mangue par matin," e il si fist,  
 E, pur çoe, grant nun en cel abbeie conquist.  
 Quant sun frere çoe veit, qui fu continent,  
 Si li diseit tut issifaitement:  
 2935 "Pere, çoe vus pri joe, s'il est vostre pleisir,  
 Sofre ke mun frere puisse od mei venir,  
 Kar m'estoverat totesveies la en cel liu aler."  
 Tut ço fist pur çoe k'il voleit sun frere assaier.  
 E li abbez le leissat od li aler cum il rovat.  
 2940 E il prent sun frere e ensemble od lu le menat.  
 Tant alerent ses freres en ces veages  
 K'il vindrent a un fluvie u n'ourent un passages,  
 Mes en cel euue out une manere de serpent  
 Ke "cocodrille" soleient apeler cele gent.  
 2945 Lores cil continent a l'autre comandat:  
 16ra] "Entre ci e passe utre." E cil chau pas i entrat.  
 Dunc vindrent les cocodrilles, senz mot de mentir,  
 E comencerent le cors celui a lechir,  
 Mes al frere ne firent nule blesmure.  
 2950 Quant sun frere vit çoe, si dist a dreiture:  
 "Ven forz del ewe." E cil vient meintenent.  
 Puis alerent ensemble lur chemin errant,  
 E cum il aveient un poi avant alé,  
 Si unt le cors de un mort en cele veie trové.  
 2955 Lores dist cel frere qui fui continent:  
 "Frere, si nus eussum aucun vestement,  
 Si purrum sur le cors cest mort jeter."  
 Dunc començat cil obedient a parler:  
 "Mes urum e cil releverat, par aventure."  
 2960 Dunc se mettent en ureisuns a dreiture.  
 E quant il aveient ententivement uré,  
 E il relevat tut vif qui mort avait esté.  
 Quant Deu l'out resuscité par lur preere,  
 Si se glorifiout le continent frere,  
 2965 E dit: "Pur ma continence, sachez de fi,  
 Ad Dampnedeu resucité cest mort ici."  
 Trestut cest afaire, par avisiun,  
 Demustrat Dex a l'abbé de la maisun:  
 Coment cil out sun frere en cel ewe tempté,  
 2970 E coment cil mort esteit resucité.  
 Puis, quant sunt revenu arere a lur covent,  
 Li abbez diseit a celui ki fut continent:  
 "Purquai as tu fait sifaitement a tun frere?  
 E purquei li temptas en icele manere?

The other possessed wondrous obedience:  
If the abbot said to him, "Do this," he consented,  
2930 And if he said to him, "Go there," he went quickly,  
And if he said to him, "Eat in the morning," he did so,  
And, from this, he gained a high repute in the abbey.  
When his continent brother saw this,  
He said to [the abbot] the following:  
2935 "Father, I pray, if it's your pleasure,  
Permit my brother to accompany me,  
For it's absolutely necessary that I go somewhere."  
He did all this because he wished to test his brother.  
The abbot permitted him go with him as he asked.  
2940 He took his brother and led him off with him.  
The brothers journeyed a very long way  
Till they came to a river without a ford,  
And in the water there was a sort of snake  
That people there commonly called a "crocodile."  
2945 Then the continent one ordered the other one:  
16ra] "Go in here and cross." And he quickly stepped in.  
Then the crocodiles approached, without any lie,  
And started to lick his body,  
But without doing the brother any harm.  
2950 When his brother saw this, he quickly said:  
"Come out of the water." And he came at once.  
Then they went on their way together,  
And when they'd gone ahead a little ways,  
They found a dead man's body in the path.  
2955 Then the continent brother said:  
"Brother, if we had some clothing,  
We could throw it over this dead man's body."  
Then the obedient one began to speak:  
"Let's pray instead and, perhaps, he'll rise from the dead."  
2960 Then they set themselves at once to pray.  
And when they'd prayed diligently,  
The man who'd been dead rose up fully alive.  
When God had revived him to life by their prayer,  
The continent brother gloried in himself,  
2965 Saying: "On account of my continence, know for sure,  
Almighty God revived here this dead man."  
By means of a vision, all these events  
Were revealed to the house abbot by God:  
How he'd tested his brother in the water,  
2970 And how the dead man had been revived.  
Then, when they'd returned home to their monastery,  
The abbot said to the continent one:  
"Why did you do this to your brother?  
Why did you test him in this manner?"

- 2975 Pur la grant obedience k'il en sei ad,  
De ces cocodrilles Deu le deliverat,  
E, çoe sachez tu, ke par sa obedience,  
Relevat cel mort, e nient par ta continence."
- 2980 LI ABBEZ ANTOINE mut durement s'esmerveillat [5.15.1]  
Une feiz quant il des jugemenz Deu pensat,  
E tant fut esgaré k'il ne sout ke dire.  
Dunc orat, e dist: "Jhesu Crist, bel Sire,  
Ke deit çoe ki les uns sunt richez e mananz,  
E li autre sunt povre e mendianz?  
2985 E li torcenus unt de tut ben grant plenté,  
E li dreiturer unt mesaise e povereté?  
E ke deit ke les uns morent en joefnesce,  
E li autre vivent dresque a veillesce?"  
Este vus une voiz ki li vint a dreiture:  
2990 "Antoine, de tei meme pren garde e cure,  
Kar çoe sunt les jugemenz Deu e sé secrez,  
E tu ne deis pas enquere ses privetez."
- LI ABBEZ JOHAN contat, içoe fust la verrur, [5.15.11]  
Ke LI ABBEZ ANUB e un autre, ABBÉ PASTUR,  
2995 E .v. autres freres (ke ses abbez eurent)  
D'un ventre nez, en Sciti furent.  
16rb] E quant cel liu de estrange genz fut destrute,  
E li abbes Pastur od ses frere de ilokes mut  
E mistrent en un temple, çoe sachez de fi,  
3000 Ki est en un liu k'il apelent Terebutti.  
La sojornerent il, mes nient longement,  
Fors tant k'il se eussent purveu autre habitement.  
Puis diseit li abbez Anub a Pastur l'abbé:  
"Bel frere, kar faites entre nus charité.  
3005 Si seit chascun par sei, si n'asemblum mie  
Desi ke sete semaine seit finie."  
"Jol grant," fist li abbez Pastur, "seit a vostre talent."  
Dunc mist chescun par sei sele simaine severalement.  
En cele temple un ymage de pere est trouvé,  
3010 E li abbez Anub li jur par matin est levé  
E començat cel ymage a lapider.  
E al seir li priat ke çoe li dust pardonner.  
Tote la simaine li abbé si le fist:  
Matin la lapidat; e al seir pardon le quist.  
3015 Al samadi s'assemblerent regeirs.  
Dunc dist li abbé Pastur a tuz ces freres:  
"Avez garde prise cument Anub l'abbé  
Cele ymage cele simaine ad lapidé  
E pardun de cele meme ymage quist.

2975 Because of his extraordinary obedience,  
 God delivered him from the crocodiles,  
 And, you must know, it was due to his obedience,  
 That the dead man arose, and not at all to your continence."

2980 ABBOT ANTHONY marveled greatly [5.15.1]  
 One day as he pondered God's judgments,  
 And he was so confounded he knew not what to say.  
 Then he prayed, saying: "Jesus Christ, dear Lord,  
 Why should it be that some are rich and prosperous,  
 While others are poor and needy?  
 2985 That the wicked have an abundance of good things,  
 While the righteous have hardship and poverty?  
 And why should it be that some die in youth,  
 While others live right up to old age?"  
 Behold a voice that came to him straightaway:  
 2990 "Anthony, take care of and attend to yourself,  
 For these are God's judgments and his secrets,  
 And you oughtn't inquire into his private matters."

ABBOT JOHN recounted, as is true, [5.15.11]  
 How ABBOT ANOUB and another, ABBOT PASTOR,  
 2995 And five other brothers (whom they ruled)  
 Born of one womb, were in Scete.  
 16rb] And when this place was destroyed by foreigners,  
 Abbot Pastor traveled from there with his brothers  
 And came near a temple, know this for sure,  
 3000 In a place they call Terenuthis.  
 They rested there, but not for long,  
 Only until they'd prepared another dwelling place.  
 Then Abbot Anoub said to Abbot Pastor:  
 3005 "Dear brother, let's establish charity among ourselves.  
 Let each be by himself, and let's not assemble at all  
 Until this week has come to a close."  
 "I agree," said Abbot Pastor, "let it be as you wish."  
 Then each settled separately by himself that week.  
 A stone image was found in the temple,  
 3010 And Abbot Anoub rose early each morning  
 And began to throw stones at this image.  
 And each evening he prayed that it might forgive him.  
 For the whole week the abbot did this:  
 Mornings he stoned it; evenings he sought its pardon.  
 3015 On Saturday they assembled together.  
 Then Abbot Pastor said to all his brothers:  
 "You've seen how Abbot Anoub  
 Has thrown stones at this image all week long  
 And sought pardon from this same image.



- 3020 Nul cristien, çoe crei, ne fist unkes çoe qu'il fist."  
 Dunc respundi l'abbé, si lur diseit:  
 "Iceste chose, çoe sachez, ai pur vus fait.  
 Quant vus me veites le ymage lapider,  
 Oistes vus la unkes ren acuntre parler?  
 3025 Derechef, quant joe pardun li demandeï,  
 Ert ele trublé, u dit, 'Nient nel pardurai'?"  
 Dunc respundi l'abbé Pastur, e dist: "Nenal  
 Ne l'oïmes unkes grundiller ne dire nul mal."  
 "E nus," si dist li abbez Anub, "tut autresi,  
 3030 Nus eïmes ore seet freres ensemble ici.  
 Si vus volez ke nus tuz ensemble manum,  
 Semblance a cest ymage ore serrum,  
 Ke pur nule blesceur ne set corocer,  
 Ne pur nule ledenge ne veut grondailler.  
 3035 E ci vus nolez entre vus cest granter,  
 Veez, quatre eïssuez trovez en cest muster:  
 Chescun eïssie a quel d'els k'il voderat,  
 E puis voise a Deu quele part que li plerrat."  
 Quant il oient çoe, tuz chaïerent a tere jus.  
 3040 Puis, diseient a l'abbé Anub, quant leverent sus:  
 "Pere, tut sait fet cum vus comanderez,  
 Kar nus obeïerum a quanque vus dirrez."  
 Dunc mistrent tuz les jurz de lur vie ensemblement,  
 E firent tuz sulunc le soen comandement.  
 3045 E il establi ke un d'els lur despenser esteit,  
 E il mangereïent quanque il devant els meteït.  
 E nul ne dist a celui qui ert despenser:  
 16va] "Jo ne voil nient de cest viande manger;  
 Portez mei autre viande u cru u quite."  
 3050 Tele parole ne fu unke entr'els dite,  
 Mes chescun manjat ceo ke l'em devant li mist,  
 E, en grace de Deu, chescun çoe qu'il aveit prist.  
 E issi en peis e en quiete passerent  
 Tut le tens ke en ceste secle demorerent.
- 3055 LI ABBEZ DANIEL recontat, issi disant: [5.15.14]  
 "Un riche home ki ert en Babiloine manant  
 Aveit une file ke forsené esteit,  
 Kar le Deble ert en sun cors, ke mut l'anguisseit.  
 Sun pere out un moine acoïté, ke mut amat,  
 3060 E cil moine dist a lui, si li conseïllat:  
 'Nuls home ne garrat ta file si hastivement  
 Cum ces moines ke mainent la sutivement.  
 Mes alassiez tut la, men escient,  
 Il ne fereïent nient pur la parole de gent.  
 3065 Mes assaium çoe ke joe te voil aprendre:

- 3020 No Christian, indeed, has ever done what he did.”  
 Then the abbot answered, saying to them:  
 “Know that I did this thing for you.  
 When you saw me throw stones at the image,  
 Did you ever hear it speak against it?  
 3025 Again, when I asked for its pardon,  
 Was it disturbed, or did it ever say, ‘I’ll not pardon him’?”  
 Then Abbot Pastor answered, saying: “Never at all  
 Did we hear it complain or speak any evil.”  
 “And we,” said Abbot Anoub, “similarly,  
 3030 Are now seven brothers together here.  
 If you want us all to live together,  
 Let’s now be like this image,  
 Which doesn’t ever grow angry over any harm,  
 Nor ever wishes to complain of any insult.  
 3035 And if you don’t all wish to grant this,  
 Look, you’ll find four exits in this minster:  
 Each man may exit by whichever one he wishes,  
 And then go toward God however it pleases him.”  
 When they heard this, they all fell to the ground.  
 3040 Then, as they rose up, they said to Abbot Anoub:  
 “Father, let all be done as you command,  
 For we’ll obey whatever you say.”  
 Then they lived together all the days of their lives,  
 And they all behaved according to his commands.  
 3045 He appointed one of them as their dispenser,  
 And they’d eat whatever he placed before them.  
 No one ever said to the dispenser:  
 16va] “I don’t want to eat any of this food;  
 Bring me some other raw or cooked food.”  
 3050 Such speech was never uttered among them,  
 But each ate what was placed before him,  
 And, by God’s grace, each ate what he’d taken.  
 And thus they dwelt in peace and tranquility  
 All the time they remained in this world.
- 3055 ABBOT DANIEL spoke, saying the following: [5.15.14]  
 “A rich man living in Babylon  
 Had a daughter who’d gone mad,  
 For in her body was the Devil, who tormented her.  
 Loving her dearly, her father grew acquainted with a monk,  
 3060 And this monk said to him, counseling him:  
 ‘No man will cure your daughter as quickly  
 As those monks who live over there in seclusion.  
 But were you to go there, in my opinion,  
 They wouldn’t do anything for fear of gossip.  
 3065 But let’s try what I’ll teach you:

- Cil soleint lur evres en cel marchié vendre;  
 Va la u aucun de celes troveras,  
 E di li ke de sa ovre eschateras.  
 E puis chaut pas od tei a meisun le merras,  
 3070 Kar ces deners a l'hostel averat (çoe dirras).  
 E puis, quant tu l'averas mené tresque ici,  
 Si prierum mult qu'il face oreisun pur li.  
 E joe crei en Deu ke ta fille tost garrat  
 Pur la pité ke celui pur li frat.'  
 3075 Dunc eissi celui e alat deske al marchié,  
 Si ad chau pas un de ces moines iloec trouvé,  
 Ke sist la pur vendre eskeppes k'il out fait.  
 Cil vint a lui e dist qu'il les aschater voleit,  
 E le moine li dist qu'il les vendret volenters.  
 3080 'Dunc venez od mei,' dist celui, 'pur voz deners.'  
 E le moine est od li desqu'al hostel venu  
 Pur prendre deners de çoe k'il out vendu.  
 E ausi tost cum il dedenz la maisun entrat,  
 Si vint la meschine ke le Deble anguisat,  
 3085 E a cel moine un bon boffet donat!  
 E il, cum Dex comandat, l'autre part li turnat.  
 Dunc criat le Deble — ne se pout plus tenir! —  
 Si dist: 'Allas, ore m'estoverat de ci partir,  
 Kar cist moine m'en cace ke ci est venu  
 3090 Pur çoe qu'il feseit le comandement Jhesu.'  
 Dunc s'en alat, kar demorer plus ne pout,  
 E la meschine ert garie chau pas del tot."

- LI ABBEZ MACHARIE, de sei memes, contat [5.15.25; 3.99]  
 Coment une mechine une feiz le gabbat.  
 3095 "Quant joe ere," çoe dit, "en Egipte surjornant,  
 Si veneit a mei un religius sergant;  
 Si vendi çoe ke joe soleie de mes mains overer,  
 Si me trovat quanque m'ert mester.  
 16vb] Avint ke une meschine de la vile conceut  
 3100 D'un bachiler, ke celeement la parjeut.  
 E quant ert de ses parenz araisuné,  
 Si dist: 'De cel hermite sui joe aseintee.'  
 Puis vindrent les parenz a la damaisele,  
 Quant il aveient oi ceste novele,  
 3105 Si me pristrent, e trahistrent hors de maisun.  
 E me menerent vers la vile cum un larun.  
 Puis pristrent viuz poz, e entur mun col penderent,  
 E parmi la vile forment me baterent.  
 E cum il me menerent par la riuue avant,  
 3110 Si diseient tuteveie, en haut criant:  
 'Huni ad nostre file icest heremite.

It's their custom to sell their products at market;  
 Go where you'll find one of them,  
 And say that you'll buy some of his goods.  
 And then you'll quickly bring him to your house,  
 3070 For he'll be paid at your lodging (you'll say this).  
 Then, when you've brought him here,  
 We'll ask him earnestly to say a prayer for her.  
 I have faith in God your daughter will soon be cured  
 Because of the mercy he'll solicit on her behalf.'  
 3075 Then he left and went to the market,  
 And he readily found there one of these monks,  
 Who sat there selling baskets he'd made.  
 He came up to him and said he'd like to buy them,  
 And the monk said he'd gladly sell them.  
 3080 'Then come with me,' he said, 'for your money.'  
 And the monk came with him to the lodging  
 In order to get paid the money for what he sold.  
 And as soon as he came into the house,  
 The girl tormented by the Devil entered,  
 3085 And she gave this monk a good punch!  
 He, as God commands, turned the other cheek to her.  
 Then the Devil exclaimed — he couldn't hold back! —  
 Saying: 'Alas, now I'm obliged to leave here,  
 For this monk who's come here forces me out  
 3090 Because he followed the command of Jesus.'  
 Then he went away, for he couldn't stay any longer,  
 And at once the girl was fully cured."

ABBOT MACARIUS recounted, regarding himself, [5.15.25; 3.99]  
 How a girl once made a fool of him.  
 3095 "When I was," he said, "sojourning in Egypt,  
 A devout servant came to me;  
 He sold whatever I used to make by hand,  
 And he found for me whatever I needed.  
 16vb] It happened that a girl from the town became pregnant  
 3100 By a young man, who lay with her in secret.  
 When she was questioned by her parents,  
 She said: 'I'm pregnant by this hermit.'  
 Then the girl's parents came forward,  
 When they'd heard this news,  
 3105 And seized me, drawing me out of the house.  
 They led me through the town like a thief.  
 Then they took old pots, hung them round my neck,  
 And vilely beat me throughout the town.  
 As they led me forward along the road,  
 3110 They announced all the while, crying out loudly:  
 'This hermit has shamed our daughter.

- Mes il n'est pas moine, mes il est fort herete.'  
 Quant il me ourent batu ke esteie pres mort,  
 Dunc survint un veilar, e dist: 'Vus avez tort!  
 3115 Purquei batez vus cel moine? Le volez vus tuer?  
 Ja, est il estrange. Pur Deu, leissez ester.'  
 Le famle qui me trovat çoe ke me fut mester  
 Vint après siwant e mut grant hunte aveit.  
 E a li diseient: 'Veez le seint moine  
 3120 De ki vus nus diseiez si bon testemoine.  
 Mes çoe sachez qu'il n'echapera de nus hui  
 Desi ke nus avum bon plegge de lui  
 K'il de sa femme prendrat cure e pestirat,  
 E çoe qui mester li est içoe le troverat.'  
 3125 Dunc priaï mun famele k'il me deut pleger,  
 E il si fist. Dunc me leessent aler,  
 E joe repairai a ma celle, e celui od mei.  
 Si pris les escheppes ke jo oi si lur liverai,  
 E lur dis: 'Ces escheppes pur deniers vendrez,  
 3130 E ma femme de ces meime deniers peterez.'  
 Dunc dis a mai memes: 'Macharie, averas tu mulier.  
 Ore t'estuerat pur li pestre tant plus traveiller.'  
 Donc, laboroie joe nent par jur solement  
 Mes par nuit, e issi envoe mut sovent.  
 3135 Denaprès, quant le tens vint k'ele deut enfanter,  
 Si ne poet ele cheitive enfant aver,  
 Mes plusurs jurz traist, en doel e en plurer,  
 Tant ke ses parenz se comencent a demander:  
 'Ke deit içoe ke ne poez enfanter pas?'  
 3140 'Jol sai ben,' fet ele, 'jol sai ben, allas!  
 Kar joe encupai cel seint moine ki cupes n'i ad.  
 Mes cel bachiler, nostre veisin, me enceintat.'  
 Quant mun famle oi çoe, si fut mut heité;  
 E vint chau pas a mai si m'at tut cunté,  
 3145 E dist: 'Unke ne poeit enfanter la maluree  
 Deci ke ele geist ke a tort t'at acupé.  
 E ja verrez les homes de la cité ici  
 Pur prendre penitence e crier merci.'  
 E quant joe oi ceo qu'il voleient a mei venir,  
 17ra] Chau pas m'en levaï e començai a fuir,  
 3151 E treske en Sciti, çoe sachez, mun chemin tinc!  
 Çoe est l'achaisun pur quei primes vinc."

- Cist MACHARIE uns feiz del mareis repeirat,  
 E paumes sur sun dos vers la celle portat.  
 3155 Este vus, le Diable k'en la veie l'encontrat!  
 E une grant faucille en sa main portat  
 E de cele meme l'abbé ferir voleit,

[5.15.26]

He's not a monk but a total heretic.'  
 When they'd beaten me till I was nearly dead,  
 An old man intervened, saying: 'You're wrong!  
 3115 Why are you beating this monk? Do you want to kill him?  
 Surely, he's just a stranger. In God's name, leave him alone.'  
 The servant who'd found me what I needed  
 Came following after and was deeply ashamed.  
 They said to him: 'Look at the holy monk  
 3120 About whom you gave such good testimony.  
 But know that he won't escape from us today  
 Until we have from him a solid pledge  
 That he'll care for and feed his wife,  
 And provide for her everything she needs.'  
 3125 Then I asked my servant that he vouch for me,  
 And he did so. Then they let me go,  
 And I returned to my cell, and he with me.  
 I took the baskets I had and handed them over,  
 Saying to them: 'Sell these baskets for money,  
 3130 And feed my wife with this money.'  
 Then I said to myself: 'Macarius, you'll have a wife.  
 Now you'll have to work that much more to feed her.'  
 Therefore, I worked not just by day  
 But also by night, and thus sent [baskets] very often.  
 3135 Afterwards, when the time came for her to give birth,  
 The wretched woman couldn't birth the child,  
 But she labored several days, amid sorrow and tears,  
 Until her parents began to ask:  
 'What does it mean that you can't give birth?'  
 3140 'I know well,' she said, 'I know well, alas!  
 For I accused this holy monk who wasn't responsible.  
 The young man, our neighbor, got me pregnant.'  
 When my servant heard this, he was overjoyed;  
 At once he came to me and told me everything,  
 3145 Saying: 'Never might the unfortunate girl give birth  
 Until she confessed how she'd accused you falsely.  
 You'll soon see here men from the town  
 Coming to receive penance and plead for mercy.'  
 And when I heard that they wished to come to me,  
 17ra] I rose up immediately and began to run away,  
 3151 And, believe me, I sped on my way as far as Scete!  
 That's the reason I first came here."

This MACARIUS returned one day from the marsh,  
 And on his back carried palm leaves to his cell.  
 3155 Behold, the Devil who met him on the way!  
 He carried in his hand a large scythe  
 With which he hoped to strike the abbot,

[5.15.26]

Mes le culvert unkes atucher nel poeit.  
 Dunc dist le Deble: "Tu me faz grant guere  
 3160 E ne pus jo unkes en tei ren conquere.  
 Kar, veez, quant fez tu, e joe ben feire pus.  
 Kar tu junes, e joe jameis manger ne ruis;  
 Tu veillez assez, e joe ja ne dormirai.  
 Meis en une soule chose passez tu mei."  
 3165 Dunc enquist l'abbé Macharie e demandat  
 Quele chose çoe ert. E le Deble li cuntat:  
 "La humilité ke tu as, çoe sachez tu ben,  
 Fait ke joe ne puis en tei avoir nule ren."

Un hermite fut en cel desert manant, [5.15.52]  
 3170 Ke prodom ert e fut de religiun grant.  
 Puis avint k'il en sun quer pensat e diseit  
 Ke mutes bones vertuz en sei memes aveit.  
 E pur çoe qu'il se memes tant digne teneit,  
 Une tele oreisun a Dampnedé feseit:  
 3175 "La veie de perfectiun, Sire, me mustrez,  
 E joe la siwerai mut ben, çoe sachez."  
 Dunc, voleit ses pensers humilier,  
 Pur çoe dist a lui: "Va la, dunc, a cel bercher  
 E fai çoe qu'il comander te voldrat,  
 3180 E par çoe serras salif." Icil chau pas alat.  
 Mes ainz ke cel heremite a li parvenist,  
 Si vint une voiz a cel bachiler, si li dist:  
 "Icel heremite vient a tei, ça defors;  
 Di li qu'il voise en cel cham garder voz pors."  
 3185 Dunc vient li heremite si ad le pastur trové.  
 Aval i sistrent, quant il se eurent entresalué.  
 Puis priat l'eremite qu'il li deust enseigner  
 Quele chose il deut fere pur sei sauver.  
 "Frez vus," dist le pastur, "çoe ke vus dirrai?"  
 3190 "Oil," feseit l'eremite, "volenters le frai."  
 "Alez donc en cel champ mes pors garder."  
 E l'eremite alat as pors senz demorer.  
 Dunc vindrent les home ki le conurent devant  
 E virent cel hermite ces pors gardant.  
 3195 Dunc distrent: "Veez, pur seinte charité,  
 Coment cel heremite est afolé?  
 Ja quidium qu'il eust prodome esté,  
 Mes quant il pors garde, certes il est desvé."  
 Issi le ledengerent iceus soveineirement,  
 3200 E le heremite suffri tut humblement.  
 17rb] Quant Deus le humilité de l'heremite entendi,  
 E vit k'il les reproces de tuz tant suffri,

But the scoundrel was never able to touch him.  
Then the Devil said: "You're so opposed to me  
3160 That I can't ever conquer anything in you.  
Now, look, whatever you do, I can do too.  
You fast, and I never want to eat;  
You keep a long vigil, and I never sleep at all.  
But in one thing alone you utterly surpass me."  
3165 Then Abbot Macarius inquired and asked  
What this thing was. And the Devil told him:  
"Your humility, know this well,  
Means that I have no power over you."

A hermit was living in the desert,  
3170 A worthy and very devout man.  
Then it happened that he believed and felt in his heart  
That he possessed in himself excellent virtues.  
And because he held himself to be so very worthy,  
He made this prayer to Almighty God:  
3175 "Show me, Lord, the way to perfection,  
And I'll follow it extremely well, believe this."  
Thereupon, [God] wanted to humble his attitude,  
So he said to him: "Go there, thus, to that shepherd  
And do what he commands you,  
3180 And by this you'll be saved." He went at once.  
But before the hermit had visited him,  
A voice came to the young man, saying to him:  
"That hermit is coming to you, here outside;  
Tell him to go to the field to watch over your pigs."  
3185 Then the hermit came and found the shepherd.  
When they'd greeted each other, they sat down there.  
Then the hermit asked him to teach him  
What he had to do to save himself.  
"Will you do," the shepherd said, "whatever I say?"  
3190 "Yes," said the hermit, "I'll do it gladly."  
"Then go into that field to watch over my pigs."  
And the hermit went to the pigs right away.  
Then men who'd known him before came  
And saw the hermit watching over the pigs.  
3195 They said: "For holy charity's sake, do you see  
How this hermit's gone mad?  
We used to think he was a worthy man,  
But if he's watching over pigs, he's certainly gone mad."  
They insulted him repeatedly in this fashion,  
3200 And the hermit humbly endured it all.  
17rb] When God perceived the hermit's humility,  
And saw how well he endured insults from all,

[5.15.52]



Lores comandat qu'il deut, senz demorer,  
Aler a sa celle e les pors lesser.

- 3205 Un frere demandat, disant a un abbé: [5.15.64]  
 "Kar me mustrez, quele est l'ovre de humilité?"  
 E il dist: "Jo sai un frere, çoe sachez de fi,  
 Ke veirement est humble, cum vus orrez ci,  
 Kar une feiz alat a l'iglise cel frere,
- 3210 Puis remist al manger, mes çoe fut senz preere.  
 Quant il ert al manger od les freres assis,  
 Si li diseint esquanz: 'Ki t'asist ici, bel amis?  
 Tol tei de ci,' firent il, 'mut delivrement!'  
 E il s'en alat chau pas; n'i demora nient.
- 3215 Quant les autres virent çoe, si sunt contristé,  
 E, dunc, vunt tost pur lui si l'unt remené.  
 Puis l'enquist un d'els en ceste manere:  
 'Ke pensastes vus en vostre quer, bel frere,  
 Quant vus fustes oreinz issi fors chacié
- 3220 E puis derechef esteiez enz apelé?'  
 Cil dist: 'Jo pensai en mun quer, ço sachez ben,  
 Ke joe mut cheitîf esteie e par un chen,  
 Kar si l'em dist a un chien 'va fors!', chau pas s'en vait,  
 E si l'em dist 'reven!,' e sil revendrat.'"
- 3225 Les viuz peres nus diseient ancienement, [5.15.67]  
 Quant alcun est tempté del Deble forement,  
 Dunc se deit il, en ço, mut humilier  
 E loer Nostre Seignur e glorifier,  
 Kar Deus set nostre feblesce. Il nus defenderat
- 3230 E encuntre la temptatiun force nus durrat.  
 E si nus nus ne en humilium mie,  
 Nus perirum, e Deus nus sustreirat sa aie.  
 Kar le Diable se defigurat jadis  
 En la semblance de un angle de paraïs,
- 3235 Si vint a un frere, e sifaitement li dist:  
 "Frere, joe sui l'angle Jhesu Crist,  
 Si m'at Dampnedeu de la sus a tei tramis,  
 Kar, ben servi l'as, e tu es mut sis amis."  
 Dunc respondi le frere, si dist a lui:
- 3240 "Garde ke tu ne seiez enveié a autri?  
 Kar jo ne su pas si digne, tres ben le sai,  
 Ke angle Deu seit tramis a mai."  
 Lores departit le Deble, e nient plus li enginat,  
 Kar par humilité de lui l'encaçat.
- 3245 D'icest frere poum trestuz ensample prendre,  
 E par diz des autres seinz homes entendre,  
 Ke dient ke nus ne deum pas aneire,

He ordered that, without delay,  
He leave the pigs and go to his cell.

- 3205 A brother requested, saying to an abbot: [5.15.64]  
“Pray teach me, what is the act of humility?”  
And he said: “I know a brother, you may be sure,  
Who’s truly humble, as you’ll now hear,  
For it happened that this brother went to church,  
3210 Then remained for the meal, but without being invited.  
When he was seated with the brothers at the meal,  
Some said to him: ‘Who seated you here, dear friend?  
Get out of here,’ they said, ‘right away!’  
And he went away at once; he didn’t remain there at all.  
3215 When the others saw this, they were chastened,  
And, therefore, they soon sought him and brought him back.  
Then one of them questioned him in this manner:  
‘What did you think in your heart, dear brother,  
When you were just now driven out  
3220 And afterwards summoned in again?’  
He said: ‘I thought in my heart, know well,  
That I was quite wretched and similar to a dog,  
For if one says ‘get out!’ to a dog, he leaves at once,  
And if one says ‘come back!’, then he’ll return.’”
- 3225 In ancient times the old fathers said to us that, [5.15.67]  
When a person is vigorously tempted by the Devil,  
He should, for this, utterly humble himself  
And praise and glorify Our Lord,  
For God knows our weakness. He’ll defend us  
3230 And give us strength against temptation.  
And if we don’t ever humble ourselves in this way,  
We’ll perish, and God will withhold help from us.  
For one time the Devil disguised himself  
In the form of an angel from paradise,  
3235 And he came to a brother, saying this to him:  
“Brother, I’m the angel of Jesus Christ,  
And Almighty God has sent me from on high,  
For, having served him well, you’re very much his friend.”  
Then the brother answered, saying to him:  
3240 “Could it be that you were sent to someone else?  
For I’m not so worthy, I know very well,  
That God’s angel should be sent to me.”  
Then the Devil departed, deceiving him no further,  
For by his humility he’d driven him away.  
3245 May we all take an example from this brother,  
And know from the sayings of other holy men,  
Who counsel that we must not instantly,

- Si angle nus apert, de tut en tut creire,  
 Mes humilier sei meimes, sifaitement disant:  
 3250 “Ne su pas digne de veer angle, en pecché vivant.”
- Un frere ce coruciout une fei jadis [5.15.88]  
 17va] Od un autre frere ki aveit vers lui mespris.  
 Cum le frere le sout, e l’oit dire  
 Ke l’autre convers portat vers li ire,  
 3255 Si s’en alat a celui qui corucié esteit  
 Pur adrescer vers li çoe k’il aveit mesfait.  
 E cum il fut la venu pur cele achaisun,  
 Le corucé frere, qui fut en la maisun,  
 Ne li voleit pur nule ren overer l’us.  
 3260 E quant n’i purrat entrer, n’i demora plus  
 Ainz vint a un autre frere senz demorance  
 Si li cuntat trestute cele fesance.  
 E le frere li respondi sifaitement,  
 E dist: “Bel frere, gard ben, çoe te defent.  
 3265 Ke ne acomtes pas sur tei tut le dreit  
 E sur l’autre frere le cupe del mesfait,  
 K’einceis purras tun frere blamer e reprendre  
 E tei meimes alegier de tort e defendre.  
 E si tu l’as fait en ceste manere,  
 3270 Pur çoe, n’atucherat pas Dex le quor tun frere,  
 K’il te overit sun hus e s’acordast a tei.  
 Mes ore fai, bel frere, cum joe te dirrai:  
 Si le frere ert ren vers tei mespris,  
 Juge te memes a culpable, bels amis,  
 3275 E li a dreturel, si tu me veuz craire.  
 Lores attucherat Dex sun quor aneire  
 K’il s’ameiserat a tei, çoe sachez de fi.”  
 Si li mustrat bel essample, cum vus orrez ci:  
 “Deus freres, ke mult religius se tindrent,  
 3280 Ensemble parlerent e moines devindrent.  
 Cum il aveient receu monial habit,  
 Garde pristrent de çoe ke l’evangelie dit,  
 Ke tuz icels homes bonurez serrunt  
 Ki pur le regne del ciel espaier se funt,  
 3285 E, pur çoe, s’espaierent ces dous dunt joe vus dis.  
 Si ne firent pas ke sage, çoe m’est avis,  
 Kar Deus nel dist pas en tel sen, ne quidez mie,  
 Ke l’em se face demembrer en ceste vie,  
 Mes il comande ke trestuz uniement  
 3290 Se contengent en ceste vie chastement  
 E s’efforcent de lecherie a retraire  
 E les escoilles ke pas nel pount faire.  
 Mes ces dous frerez en tel sen nel pristrent pas.
- [Matthew 5:28–30]

- Should an angel appear to us, believe wholly in it,  
But instead must bear ourselves humbly, saying thus:  
3250 "Living in sin, I'm unworthy of seeing an angel."
- In former times a brother once grew angry [5.15.88]  
17va] With another brother who'd wronged him.  
When the brother was told of it, hearing it said  
That the other lay brother bore anger toward him,  
3255 He went to the one who was angry  
To make amends for what he'd done wrong.  
And when he'd come there for this purpose,  
The angry brother, who was in the house,  
Was wholly unwilling to open the door to him.  
3260 When he couldn't go in, he didn't hesitate  
But went without delay to another brother  
And related the whole circumstance to him.  
And the brother answered him as follows,  
Saying: "Dear brother, take care, I forbid you this.  
3265 Don't attribute all righteousness to yourself  
And all fault for the misdeed to the other brother,  
Because you'd like to accuse and convict your brother  
And defend and unburden yourself of wrongdoing.  
If you've acted in this manner,  
3270 For this reason, God won't touch your brother's heart,  
Causing him to open his door and reconcile with you.  
Now, dear brother, act instead as I teach you:  
If the brother wronged you in any way,  
Deem yourself guilty, dear friend,  
3275 And deem him in the right, believe me.  
Then God will touch his heart at once  
So that he'll make peace with you, assuredly."  
Then he showed a good exemplum, as you'll now hear:  
"Two brothers, who considered themselves very devout,  
3280 Spoke together and became monks.  
After they'd received the monastic habit,  
They took heed of what the gospel says,  
That all those men shall be blessed [Matthew 5:28–30]  
Who have themselves castrated for the kingdom of heaven,  
3285 And, therefore, these same two castrated themselves.  
And they acted unwisely, in my opinion,  
For God didn't pronounce this in that sense, don't believe it,  
That a man should dismember himself in this life,  
But he orders everyone equally  
3290 To behave chastely in this life  
And strive to restrain lust  
So that the testicles can't perform.  
But these two brothers didn't grasp this meaning.

- Enz s'espaierent, si firent mut ke las,  
 3295 Kar l'ercevesque ke del pais esteit  
 Les escomenge andous pur cel mesfait.  
 E les freres quiderent k'il eusent fet ben,  
 Sil tindrent del dedeing, e ne lur fut a ren.  
 Ainz, grundillerent, e distrent entre els memes:  
 3300 'Pur le regne del ciel espaier nus feimes,  
 E cil qui nus escomengat il ad mut mesfait.  
 Ore alum a Jerusalem a grant esplait  
 17vb] Si encusum l'ercevesque, si Deu nus la enveit.'  
 Ke vus dirrai joe? E la s'en alerent tut dreit  
 3305 Si demustrerent al patriarche trestut,  
 Cum l'erceveske les escomigout de but.  
 E si respondi sifaitement as freres,  
 Si lur dist: 'E joe vus escomenge regeres.'  
 Lores s'en alerent a Antioche la cité,  
 3310 Si distrent a l'ercevesque la verité  
 Pur quel achaisun il muerent de lur pais,  
 Si li demanderent de çoe quei lu fust avis.  
 E si lur respundi, si dist sifaitement:  
 'E vus escomeng, çoe sachez veirement.'  
 3315 Lores diseient: 'Ore alum a Rume,  
 A l'Apostoille, ke mut est dreiturel home,  
 E cil nus frat de cels ercevesques raisun,  
 Kar a tort nus unt contredit e senz descreciun.'  
 Dunc s'en turnerent, ne demorat mie mut,  
 3320 A l'Apostoille de Rume, ki asoudre les dut.  
 Si li cunterent coment il aveient penez  
 E cum les evesques les aveient demenez.  
 A çoe, diseit l'Apostoille: 'Dun n'est çoe dreit?  
 E joe meme vus escomeng oreendreit.'  
 3325 Dunc diseint: 'Iceste gent nus faillunt del tut,  
 E ensemble se tenent tut de but!  
 Pur çoe, nus estoverat, ainz ke issi remaingé,  
 A l'ercevesque de Cypre aler, DANZ EPIPHAINÉ.  
 Il est prophete e tut sulunc Deu se content;  
 3330 Il nus fra dreiture, de çoe ne dotum nient,  
 Kar il est seinz hom d'itele custume  
 K'il ne garde pas a la persone de home;  
 Einz, est feel vers chascun e mut dreiturel,  
 Si ne menterat ja pur home mortel.'  
 3335 Puis quant ces freres vindrent pres de la cité  
 U danz Epiphaine l'evesque out sa digneté,  
 Si nunciat li Rais qui meint en Trinité  
 A l'evesque de ces freres la verité.  
 E si tost ke l'evesque de part Deu l'entendi,  
 3340 Encontre els enveiat e la vile lur defendi.

Instead they castrated themselves, becoming worse than miserable,  
3295 For the archbishop from the area  
Excommunicated them both for this misdeed.  
The brothers still believed they'd done well,  
And they held him in disdain, taking no notice.  
Instead, they complained, saying between themselves:  
3300 'We castrated ourselves for the kingdom of heaven,  
And he who excommunicated us acted quite wrongly.  
Let's now go quickly to Jerusalem  
17vb] And denounce the archbishop, as God sends us there.'  
What can I say? They went there straightaway  
3305 And related everything to the patriarch,  
How the archbishop had excommunicated them outright.  
Then he answered the brothers in this way,  
Saying to them: 'I excommunicate you as well.'  
Then they went to the city of Antioch,  
3310 And they told the archbishop the truth  
About why they'd traveled from their country,  
And asked him what his opinion was.  
Then he answered them, saying this:  
'I excommunicate you, know this truly.'  
3315 Then they said: 'Let's go now to Rome,  
To the Pope, a most just man,  
And he'll do right by us regarding these archbishops,  
For they opposed us wrongly and without discernment.'  
Then they went, without a pause,  
3320 To the Pope of Rome, who was supposed to absolve them.  
They related to him how they'd suffered  
And how the bishops had treated them.  
At this, the Pope said: 'What's not right about this?  
And now I myself excommunicate you.'  
3325 Then they said: 'These people fail us completely,  
And they all stick together just like that!  
It's necessary, therefore, rather than staying here, that we  
Go to the archbishop of Cyprus, MASTER EPIPHANIUS.  
He's a prophet and behaves wholly in accord with God;  
3330 He'll do right by us, we don't doubt it at all,  
For he's a holy man of such custom  
That he doesn't take a man's status into account;  
Instead, he's loyal and most just to everyone,  
And he'll never lie for the sake of a mortal man.'  
3335 When these brothers came near the city  
Where Master Epiphanius the bishop held his high office,  
The King who dwells in Trinity made known  
To the bishop the truth about these brothers.  
As soon as the bishop understood it to be from God,  
3340 He sent them a message and forbade them the city.

- Dunc penserent e distrent entre els meimes:  
 ‘Pur verité, chatif e copables eimes,  
 E pur çoe ke tenimes nus a dreiturels,  
 Si quidames ki les evesques furent tels  
 3345 K’il nus escomengassent nent dreturement.  
 E dun nus frat cest prophete tut ensement,  
 Kar Deus le demustre de nus veirement.’  
 Lores repristrent els meimes anguissement  
 E se repentirent de çoe qu’il eurent fait.  
 3350 Lores vit Dex, ke les quors de tuz conuist e veit,  
 K’il se repentirent de la fesance,  
 Si mustrat a l’evesque lur repentance.  
 E l’evesque enveiat pur els hastivement,  
 18ra] Si fist mener devant lui tut en present,  
 3355 Si confortat mult dulcément ambodous.  
 E puis furent il par lui de lur pecchié assous.  
 Si tramist a l’evesque de Alexandre arere  
 Par ses lettres, disant en tele manere:  
 ‘Recevez voz fiz en vostre obedience,  
 3360 Kar, en verité, il unt faite lur penitence.’”  
 Dunc li dist le frere ke cest ensample ad cunté:  
 “Çoe est la santé de chescun quant il ad pecché,  
 E çoe est la chose ke Deu veut ke nus fesum:  
 Ke nostre cope devant lui conuissum.”  
 3365 L’autre frere entendit ben quanque cil dist,  
 E sulum çoe qu’il li consilat après çoe fist.  
 Kar puis alat al frere ke corocié fut,  
 E il overit sun hus si tost cum il le parceut  
 Si le lessat entrer a lui senz demorement.  
 3370 E merci li criat tut pramerment,  
 E l’autre pardun requist de lui tut ensement.  
 Issi pardona l’un a l’autre sum maltalent,  
 Si s’entrebaïserent e furent bons amis.  
 Mult vaut humilité ki ad ci conquis.
- 3375 Laruns vindrent a la celle de un viel frere, [5.16.13]  
 Si diseient a lui en ceste manere:  
 “N’eimes venuz ça pur vostre ostel rober  
 E pur prendre quanque caenz nus purrum trover.”  
 E le frere lur dist: “Ben purrez tut prendre,  
 3380 Kar n’i troverez nul qu’il voille defendre.”  
 Lores cerchierent sa celle ses larunceus  
 E quanque il troverent fors porterent od eus.  
 Mes, par aventure, un viel sac unt ublié  
 K’en l’angle de la celle esteit mucié.  
 3385 Mes ausi tost cum le frere out le sac trouvé,  
 Chau pas curut après ceus sis ad repelé,

- Then they reflected and said to one another:  
'In truth, we're wretched and guilty,  
And because we held ourselves to be right,  
We believed that the bishops were such  
3345 That they excommunicated us unjustly.  
This prophet will therefore act in exactly the same way,  
For God revealed us truly to him.'  
Then they reproached themselves in anguish  
And repented for what they'd done.  
3350 When God, who knows and sees all hearts, saw  
That they'd repented of their behavior,  
He revealed their repentance to the bishop.  
And the bishop quickly sent for them,  
18ra] And had them brought before him at once,  
3355 And very gently comforted them both.  
Then they were absolved by him of their sin.  
So he reported back to the bishop of Alexandria  
With these words, saying in this manner:  
'Receive your sons into your authority,  
3360 For, in truth, they've performed their penance.'"  
Then the brother relating this exemplum told him:  
"This is the cure for anyone when he's sinned,  
And this is the thing that God wills us to do:  
That we confess our guilt before him."  
3365 The other brother understood well what he said,  
And afterwards he acted in accord with his advice.  
For then he went to the brother who was angry,  
And he opened his door as soon as he was aware of him  
And let him come in to him right away.  
3370 And forthwith he begged him for mercy,  
And the other asked pardon from him in the very same way.  
Thus did each pardon the other for his anger,  
And they kissed one another and were good friends.  
The humility that triumphed here is of high value.
- 3375 Thieves came to the cell of an aged brother, [5.16.13]  
And they spoke to him in this manner:  
"We've come here to plunder your lodgings  
And take whatever we can find here."  
The brother said to them: "You can take everything,  
3380 For you won't find anything here worth defending."  
Then these thieves searched his cell  
And carried out everything they found.  
But, by chance, they forgot an old sack  
Hidden away in a corner of the cell.  
3385 As soon as the brother found the sack,  
He quickly ran after them to call them back,



E dist: "Pernez cest sac — kar vus le ubliastes  
 Ore quant vus de la celle turnastes!"  
 E les laruns od tut le herneis returnerent,  
 3390 E d'estrangle manere s'esmerveillerent  
 E de la grant pacience cel vil frere.  
 Si li porterent trestut a sa celle arere  
 E de cel mesfait lur penitence pristrent.  
 E, mut sovernerement, entr'els distrent:  
 3395 "Le home Deu, verraïement, est cist  
 Quant il si grant surfait en pacience prist."

Un heremite mist en liu, ki ert prodome, [5.16.19; 3.74; 7.3.2]  
 Si out un veisin ke ert de male custume,  
 Kar cil en la celle a l'heremite sovent entrat  
 3400 E emblat e prist quanque il en la celle trovat.  
 E l'ermite çoe vit e le saveit tres ben,  
 Mes unc pur çoe ne l'entreprist de rien.  
 Einz se penat, sachiez, e le plus laborat,  
 E dist: "Joe quid ke cel frere grant mester ad."  
 18rb] E sun vivre destreint, pur cele achaisun,  
 3406 Ke nis pain n'eusat il si par mesure nun.  
 Puis, quant avint ke cest heremite deut murir  
 E de cest secle, cum Deu plout, deut departir,  
 Si vindrent les freres e esturent devant sun lit.  
 3410 Dunc, vint celui qui sout embler, e il li dit:  
 "Ven ça, bel frere, kar joe voil a tei parler."  
 Dunc sesi ces mains e començat les a baisier,  
 E dit: "Graces rend joe a ces dous mains e merci,  
 Kar par eus m'en voiz al ciel, sachiez de fi."  
 3415 Quant le frere vit çoe, si out grant repentance  
 E de çoe qu'il out fait prent sa penitence.  
 Si devint puis bon moine e esprové,  
 Kar par l'essample de l'heremite ert mut amendé.

Un frere jadis a un viel heremite servi. [5.17.25]  
 3420 Avint puis ke cel heremite enmaladi  
 De une plaie k'en sun cors grevuse aveit  
 De la quele eissi purreture, e mut pueit.  
 Dunc dist a cel frere serjant le sien penser:  
 "Fui tai d'ici si lais cest veillard ester,  
 3425 Kar tu ne poez pas souffrir ceste ordure  
 Ke ist de cest plaie, ne la purecture."  
 Quant sun penser le començat amonester,  
 Prent un vessel, kar sei meimes veut chastier.  
 E lavat la plaie, e l'ewe en le vessel receut,  
 3430 E quant il out sei, de cel ewe beut.  
 Derechef, sun penser forement l'anguissat

Saying: "Take this sack — you forgot it  
 Just now when you left the cell!"  
 The thieves returned with all the property,  
 3390 Marveling at the strange manner  
 And great patience of this old brother.  
 They carried everything back to his cell  
 And did penance for their misdeed.  
 And, above all, they said among themselves:  
 3395 "This is, truly, a man of God  
 Since he bore so much harm in patience."

A hermit, a worthy man, lived in a room [5.16.19; 3.74; 7.3.2]  
 And had a neighbor with bad habits,  
 For he often came into the hermit's cell  
 3400 And stole and took whatever he found in the cell.  
 The hermit saw this and was well aware of it,  
 But never attacked him in any way for this.  
 Instead, know that he exerted himself and worked harder,  
 Saying: "I believe this brother is greatly in need."  
 18rb] And, for this reason, he cut back on his food  
 3406 So that he didn't even have bread except in moderation.  
 Then, when it happened that this hermit was about to die  
 And leave this world, as pleased God,  
 The brothers came and stood before his bed.  
 3410 Thereupon, the one who used to steal came, and [the hermit] said to him:  
 "Come here, dear brother, for I wish to speak to you."  
 Then he seized his hands and started to kiss them,  
 Saying: "I offer gratitude and thanks to these two hands,  
 For because of them I'm going to heaven, you may be sure."  
 3415 When the brother saw this, he was highly repentant  
 And undertook penance for what he'd done.  
 He then became a good and proven monk,  
 For he was much improved by the hermit's example.

In former times a brother once served an old hermit. [5.17.25]  
 3420 It happened that this hermit fell ill  
 From a grievous wound he had in his body  
 From which issued pus, and it stunk badly.  
 Then his own thoughts said to the servant brother:  
 "Flee from here and let this old man be,  
 3425 For you can't endure this filth  
 Issuing from the wound, nor the pus."  
 When his thoughts began to exhort him,  
 He took a basin, for he wished to discipline himself.  
 He washed the wound, caught the water in the basin,  
 3430 And when he was thirsty, he drank this water.  
 Again, his thoughts distressed him greatly

E qu'il s'en deust aler forment l'amonestat,  
 E dist: "Si tu ne veus fuir cum joe te comant,  
 Suveaus nun ne beif mes de cest ordure grant."  
 3435 Mes le frere suffri tut, si fit ke sage,  
 Si ne voleit unkes creire sun corage.  
 E tutesveies beveit cele laveure,  
 Quant il out sei, cum ewe pure.  
 Quant le frere l'out servi si ben longement,  
 3440 Si vit Dex qu'il suffri tut amiablement,  
 La laveure de la plaie chau pas turnat  
 En euue clere, e l'heremite del tut sancit.

Un frere mist en cel desert sutivement [6.4.37]  
 A ki debles aparurent mut sovent.  
 3445 Cil quidout ke ceo fuissent angles finement,  
 Kar plusurs anz le deceurent sifaitement.  
 Sun pere, ke dunc vesqui, sout la repaier  
 E a la fez as pur sun fiz revisiter.  
 Puis avint, cum qu'il a custume soleit faire,  
 3450 E portat une coigné od lui en cel eire,  
 Kar il aveit en pensé de verges trencher  
 E d'icele meime coigné a seur repaier.  
 Lores vint le deble e diseit a cel frere:  
 "Veez la le Deble en semblance de tun pere,  
 3455 Ke vent od une coigné si te veut occire,  
 18va] E joe su venu pur tei garnir e dire.  
 Mes va tost delivrement encontre l'Adverser,  
 E pren la coigné de liu dunt il te veut tuer,  
 E si tu le poez dreit en la teste asener.  
 3460 Ainz ki rien li diez, dun li sun luer."  
 Puis vint sun pere a lui, cum il soleit devant,  
 E sun fiz vint vers lui, si ne dist tant ne quant,  
 Mes sesi la coigné e de meime li feri,  
 E, cum le deble l'aprist, mort l'a bati.  
 3465 Puis, quant il out oscis sun pere cum vus ai dit,  
 Chaut pas vint si l'estranglat sil mal esprit.  
 Pur çoe devez estre, cum Dex nus aprent,  
 Simple cum le colum e cruel cum serpent,  
 Kar quintise nus covent aver ver le Adverser,  
 3470 Kar decevre veut celui ki ne se veut gaitier.  
 Ore se gaite chescun en tote manere  
 K'il nel deceive cum il feseit cel pere.

Un des peres contat sifaitement, disant: [6.1.13]  
 "Un sutif heremite qui ert el desert manant  
 3475 E aveit pur lui servir un frere seculer,  
 Mes religius esteit e fidel menestrer.

And strongly exhorted him to go away,  
 Saying: "If you're not willing to flee as I order you,  
 At least don't drink any more of this great filth."  
 3435 But the brother endured it all, and did what was wise,  
 And was never willing to believe his mind.  
 And he still drank this waste water,  
 When he was thirsty, as if it were pure water.  
 When the brother had served him well a long time,  
 3440 And God saw that he endured everything cheerfully,  
 He quickly changed the waste water from the wound  
 To pure water, and healed the hermit completely.

There lived in seclusion in the desert a brother [6.4.37]  
 To whom devils appeared very often.  
 3445 He steadfastly believed they were angels,  
 For they deceived him this way for several years.  
 His father, alive at that time, habitually went there  
 And at the same time visited his son.  
 Then it happened that, as was often his habit,  
 3450 He carried along an ax on this journey,  
 For he had in mind to cut down some branches  
 And return in the evening with this ax.  
 Then the devil came and said to this brother:  
 "See there the Devil in the likeness of your father,  
 3455 Who comes with an ax wanting to kill you,  
 18va] And I've come to warn and tell you.  
 But go at once directly to the Adversary,  
 Take from him the ax with which he plans to kill you,  
 And then you can hit him right on the head.  
 3460 Before saying anything to him, give him his due."  
 Then his father came to him, as he'd always done,  
 And his son came toward him, didn't say anything,  
 But seized the ax and struck him with it,  
 And, as the devil instructed him, struck him dead.  
 3465 Then, when he'd killed his father as I've told you,  
 The evil spirit immediately came and strangled him.  
 You must therefore be, as God teaches us,  
 As innocent as the dove and as cruel as the serpent,  
 For we need to be cunning as regards the Adversary,  
 3470 For he wants to deceive whoever's not watching out.  
 Now let each one be alert in every way  
 So that he not deceive him as he did this father.

One of the fathers recounted this, saying: [6.1.13]  
 "A solitary hermit living in the desert  
 3475 Had in his service a lay brother,  
 A devout and faithful attendant.

- E en la cité dejuste un mut riche home esteit  
 Ke felun esteit e a sun voil unkes ben ne feit.  
 Puis avint ke cel memes riche home deviat,  
 3480 E trestute la cité al mustet le conveat  
 Od grant cirges e od autre grant apparillement,  
 E nis l'evesque ert od els en conveniement.  
 A çoe, vint le sergant al heremite passant  
 E vit celu mener od processium grant.  
 3485 Puis revint a l'heremite cel meme sergant,  
 Si portat dous pains cum il soleit devant,  
 Mes pas nel trovat cum aveit laissé,  
 Kar, quant il vint, bestes l'aveient pres demangé.  
 Dunc s'esmerveillat, e chai a tere jus  
 3490 E dist: 'Sire Dex, ne leverai jamais sus  
 Deci ke demustreisun ai de vus euue  
 De ceste marvaille ke joe ai ui veue.  
 Ke le riche home qui tant esteit felun  
 Ert mené oreainz od si grant processium,  
 3495 E cil qui servi vus ad tant longement  
 Est devoré d'icés bestes si vilement.'  
 Estes vus, avint un angle, senz demorer,  
 Ki dist a lui: "Tu ne deïs pas esmerveiller,  
 Kar cel riche home qui tant felun esteit  
 3500 Pur tant cum il fut el siecle aucun ben out fait,  
 E il receut sun guerdun plenerement  
 K'il eit eillurs ses peines senz amendement.  
 E requilli sun luer de çoe qu'il out fait  
 K'en l'autre secle nul repos n'en ait.  
 3505 Mes cist heremite ki est mort sifatement  
 Prodome fust e de mut seint conversement,  
 18vb] E nequedent, cum home, en sei aucun mal avait,  
 E, pur çoe, ça aval sete peine avait.  
 Ici resust il la paine en ceste manere  
 3510 Ke aillors repos eit e joie plenere.'  
 Quant çoe oit celui, si fut mut confortee  
 E mut loat Dampnedeu ke çoe li out mustree.  
 E soveinement disait il a sai:  
 'Verreiez sunt voz jugemenz, Dex, tres ben je sai.'"
- 3515 Ici conté urent, de L'ABBÉ MACHARIE le greignur, [6.3.16]  
 K'il alat el desert une feiz par un jur  
 E trovat le chef d'un mort sur la tere gisant  
 Le quel avait esté mort ben long devant.  
 Dunc prist il la verge qu'il en sa main portat  
 3520 E de memes la verge cel chef atuchat.  
 Lores, parlat le chef cum cil fust tut vifs.  
 E li abbez li dist: "Qui es tu, bels amis?"

- And in a nearby city lived a very wealthy man  
 Who was wicked and never willingly did a good deed.  
 Then it happened that this wealthy man passed away,  
 3480 And all the city accompanied him to the church  
 With tall candles and other fine ornaments,  
 And even the bishop was with them in the cortege.  
 Thereupon, the hermit's servant came passing by  
 And saw him being led in great procession.  
 3485 Then this same servant returned to the hermit,  
 Bringing two loaves of bread as he normally did,  
 But he didn't find him as he'd left him,  
 For, when he arrived, beasts had nearly eaten him.  
 Then he marveled, falling down to the ground  
 3490 And saying: 'Lord God, I'll never get up  
 Until I've had a sign from you  
 About this wonder I've seen today.  
 For the wealthy man who was so evil  
 Was led just now in such a great procession,  
 3495 And he who served you for so long  
 Was devoured so shamefully by these beasts.'  
 Behold, without delay, there came an angel  
 Who said to him: 'You shouldn't marvel,  
 For this wealthy man who was so evil  
 3500 Did some good while he was in the world,  
 And he received his reward fully  
 So that elsewhere he'd have suffering without relief.  
 And he received his reward for what he'd done  
 Since in the other world he'd have no repose.  
 3505 But this hermit who died in this manner  
 Was a worthy man of very holy dealings,  
 18vb] But nevertheless, as a man, he had some evil in him,  
 And, for that, he had this suffering down here.  
 He received suffering in this manner here  
 3510 So that he'd have repose and complete joy elsewhere.'  
 When he'd heard him, he was deeply comforted  
 And praised Almighty God who'd shown this to him.  
 And he frequently said to himself:  
 'I know very well, God, your judgments are true.'"
- 3515 They related here, regarding ABBOT MACARIUS the elder, [6.3.16]  
 That he went through the desert one time during the day  
 And found lying on the ground the head of a dead man  
 Who'd died a long time earlier.  
 Then he took the staff he carried in his hand  
 3520 And touched this head with the staff.  
 Thereupon, the head spoke as if it were fully alive.  
 The abbot said to it: "Who are you, dear friend?"

- E le chef respundi, disant tut issi:  
 “Prestre sui as paenz ki mistrent jadis ici,  
 3525 E tu es Macharie li abbez, tres ben le sai.  
 E tu as le seint esperitement de Deu en tei,  
 Kar quant ures pur cels qui en turment sunt,  
 Aukes de confort par tes oreisuns unt.”  
 E dunc demandat li abbez: “E quel confort ad la?”  
 3530 E le chef respundi: “Çoe vus dirrai joe ja.  
 Ore esgardez cum loinz le ciel de la tere seit,  
 Esgardez cumben de la tere desque al ciel aiet.  
 Tant ad fru sur noz testes, e plus assez,  
 Autretant, çoe sachez, ad desuz noz piez.  
 3535 E enmi cel fu sumes par nuit e par jur,  
 E nul ne veit autre, pur la grant tenebrur.”  
 Dunc plurat li abbez e dist sifaitement:  
 “Allas, mut ad illoec dolerus confortement!  
 Mar furent icil nez, ki en ces turmenz irunt;  
 3540 Miuz lur fut ke unkes ne fuissent en cest mund.”  
 E li abbez enquist, e demandat derechef:  
 “Ad il nul peurs tormenz que cels?” “Oil,” dist le chef,  
 “Greindres tormenz ad desuz nus, bien le sachiez.”  
 “E queles sunt?” dist il, “kar le me enseignez.”  
 3545 Dunc dist le chief: “Ben les vus enseignerai.  
 Nus qui paens sumes e n’eumes unkes fai,  
 Ne Deu ne conumes ne cristiene lei,  
 Aukes avum de merci, kar esprové l’ai.  
 Mes les faus cristiens ke Deu reconurent  
 3550 E baptesme e cristienté receurent,  
 E puis renerent Deu e deguerpirent  
 E de la sue volenté ren ne firent,  
 Icels sunt par desuz nus, çoe sachez de fi.  
 Si nus avum aucum, il n’unt point de merci.”  
 3555 E puis, quant le chef aveit issi parlé,  
 Cist abbes le levat si l’at enterré.

- Cist memes ABBEZ MACHARIE cuntat e dist  
 19ra] Kil en un heremitorie sutivement mist,  
 E un autre hermitorie pres de li esteit  
 3560 U mut grant covent de freres esteit.  
 Un seir, cum li abbez esgardat par la veie avant,  
 Vit un deble en semblance de home venant.  
 Li quel de une cote longe vestu esteit  
 E vint vers l’abbé Macharie a grant espleit.  
 3565 En meme la cote plusurs pertuz aveit,  
 E en chescun pertuz un ampoile pendeit.  
 E quant cel deble vint par dela li passant,  
 Li abbez li dist: “Quei vas tu querant?”

[5.18.9]

And the head answered, saying as follows:  
 "I'm a priest of the pagans who formerly lived here,  
 3525 And you're Abbot Macarius, I'm well aware of it.  
 And you have God's Holy Spirit in you,  
 For when you pray for those in torment,  
 They have some comfort through your prayers."  
 Then the abbot asked: "What comfort's found there?"  
 3530 And the head answered: "This I'll tell you now.  
 Observe now how far away the sky is from the earth,  
 Consider how far it is from the earth up to the sky.  
 There's so much fire over our heads, and beyond that,  
 There's as much, believe me, beneath our feet.  
 3535 Night and day we're in the midst of this fire,  
 And because of the great darkness, no one sees anyone else."  
 Then the abbot wept and spoke in this way:  
 "Alas, there's very painful comfort there!  
 Woe that they were born, who'll go to these torments;  
 3540 It'd have been better had they never been in this world."  
 And the abbot inquired, asking again:  
 "Are there any worse torments than these?" "Yes," said the head,  
 "There are greater pains below us, be sure of it."  
 "And what are they?" he said, "pray teach me."  
 3545 Then the head said: "I'll teach them to you well.  
 We who're pagans and never had faith,  
 And knew neither God nor Christian law,  
 Receive a little mercy, for I've experienced it.  
 But the false Christians who recognized God  
 3550 And received baptism and Christianity,  
 And then denied and forsook God  
 And never did anything according to his will,  
 They're below us, you can be quite sure.  
 If we receive a little, they receive no mercy at all."  
 3555 And then, when the head had spoken in this manner,  
 This abbot picked it up and buried it.

This same ABBOT MACARIUS recounted and told [5.18.9]  
 19ra] How he lived in seclusion in a hermitage,  
 And near him was another hermitage  
 3560 Where dwelt a large community of brothers.  
 One evening, as the abbot looked toward the road,  
 He saw a devil coming in the form of a man.  
 He was dressed in a long tunic  
 And swiftly approached Abbot Macarius.  
 3565 The tunic had many holes in it,  
 And from each hole there hung a flask.  
 When this devil came passing by him,  
 The abbot said to him: "What do you seek?"



- E cil li respundi, e dist senz demorer:  
 3570 “Joe vois laval ces freres revisiter.”  
 E li abbez autre fee demandat e enquist:  
 “Purquei portes tantes ampoiles?” E il dist:  
 “Ceo sunt leteuaries ke joe es ampoiles ai;  
 E joe vois laval e entre les freres le porteraï.  
 3575 E por çoe porte joe tantes ampoiles, sachez,  
 Ke cil que ne veut del unz ait del autre assez.  
 Kar çoe n’en avendrat ja en nule manere  
 Ke aucun de ces ne pleise u a moine u a frere.”  
 E quant il aveit çoe dit, chau pas s’en turnat  
 3580 E vers cele abbeie a grant espleit alat.  
 E li abbez attendi iloec sun repeirer,  
 Kar s’il eust rens espleité voleit saver.  
 Puis a chef de pose le deble repairat,  
 E li abbez Macharie chau pas demandat:  
 3585 “Coment funt les freres? E coment lur estat?”  
 E cil respundi, e dist: “Mut malement va,  
 Kar ne me volent de ren ore esculter,  
 Ne de mes letueries ne vout nul guster.”  
 “E dun n’i as tu ren conquis?”  
 3590 “Un i ad,” dist il, “ki est mis amis,  
 Kar cil consent a mai quant joe venir i soil.  
 Icil est turné ça e la, sicum joe voil.”  
 E li abbez le nun de celui chau pas enquist.  
 “Theocistes out nun cil frere,” çoe li dist.  
 3595 Quant le debles out le nun de celui musturé,  
 L’abbé chau pas a cel hermitorie est alé.  
 Quant les freres, de loins, venir le virent,  
 Encontre li des celles tuz eissirent.  
 Chescun s’esperout a sa celle mener,  
 3600 E, pur çoe, feseit chascun sa celle aturner,  
 Kar les freres ne mistrent pas ensemblement,  
 Ainz mist chescun en sa celle severaument.  
 Dunc dist li abbez: “Od Theociste voil parler,  
 E en la celle Theociste voil herberger.”  
 3605 E frere Theociste mult haité fut;  
 Od mult grant joie l’abbé receut.  
 E puis, quant il furent en la celle par sei,  
 Si dist li abbez: “Coment est il od tei?”  
 19rb] E cil respunt: “Par tes oreisuns, ben me estat.”  
 3610 E li abbez Macharie autre feiz demandat:  
 “Dun n’es tu de pensers nule feiz assailli?”  
 E il dist: “A la fee. Ben m’esta, Deu merci.”  
 Kar ne poeit, pur hunte, geir la verité.  
 Dunc parlat l’abbé si l’ad si conforté:  
 3615 “Joe ai plusurs anz, bel frere, en hermitorie esté,

And he answered him, saying at once:  
3570 "I'm going to visit the brothers down there."  
And the abbot asked and inquired further:  
"Why do you carry so many flasks?" And he said:  
"I have sweet medicines in the flasks;  
I'm headed down there to take them to the brothers.  
3575 I carry so many flasks, know this,  
That whoever doesn't want one has plenty of others.  
For it'll never happen  
That a monk or a brother's not pleased by one."  
After he said this, he turned swiftly from him  
3580 And went quickly toward the abbey.  
The abbot waited for his return there,  
For he wished to know if he'd achieved anything.  
Then after awhile the devil returned,  
And Abbot Macarius immediately asked him:  
3585 "How are the brothers? How's it going with them?"  
And he answered, saying: "It's going very badly,  
For just now they wanted to hear nothing from me,  
And they wouldn't taste any of my medicines."  
"And so you didn't achieve anything there?"  
3590 "There's one," he said, "who's my friend,  
For he gives in to me whenever I come there.  
He's turned this way and that, just as I want."  
And the abbot immediately asked for his name.  
"The brother's name is Theocistus," he said.  
3595 After the devil had revealed his name,  
The abbot went at once to the hermitage.  
When, from afar, the brothers saw him coming,  
They all issued from the cells to greet him.  
Each one hoped to lead him to his cell,  
3600 And, therefore, each made his cell ready,  
For the brothers didn't live together,  
But each lived separately in his own cell.  
Then the abbot said: "I'd like to speak with Theocistus,  
And I wish to lodge in Theocistus's cell."  
3605 And brother Theocistus was very glad;  
He received the abbot with great joy.  
And then, when they were in the cell by themselves,  
The abbot said: "How are you doing?"  
19rb] And he answered: "Thanks to your prayers, I'm doing well."  
3610 And Abbot Macarius asked further:  
"Aren't you ever attacked by thoughts?"  
And he said: "Occasionally. I'm doing well, thank God."  
For he couldn't, for shame, confess the truth.  
Then the abbot spoke and comforted him thus:  
3615 "For many years, dear brother, I've lived in a hermitage,

- E sui vieuz e dechaét. Nepurquant, sui tempté  
 E de muz e de fous pensers sui tant grevé  
 Ke guerpir mun liu oi sovent enpensé.”  
 Dunc dist Theociste: “Ben poet estre, bel pere.”  
 3620 Derechef dist li abbes a meme le frere:  
 “De tel pensé su grevé sovent.”  
 E trestut içoe dist purpenseement.  
 Tant feinst li abbes de sei, e tant dist  
 Ke Theocistes la verité geist.  
 3625 Quant li abbez entent tote sa temptatiun  
 Sicum il li aveit dit sa confessiun,  
 Dunc demandat: “Cument junez tu?” E cil respunt:  
 “Tresque a nune, sicum les autres funt.”  
 “Ore june, bel fiz,” fait il, “treque al seir,  
 3630 E, par çoe, en caceras les temptatiuns, espoir.  
 E garde ke tu ne seez oisdif nul hore,  
 Mes tut dis estudie en aucun Escripture,  
 Kar odifté nuit mut a religiun.  
 Kar de çoe vient sovent annui e temptatiun.  
 3635 Pur çoe, bel frere, cum joe te empreng e ensin,  
 Tute jurz aiez acun Escripture en main,  
 E quant aucun penser t’essaut, par aventure,  
 Ne gard pas aval mes amunt a dreiture,  
 E le aide de Deu continuement requier.  
 3640 E il te aiderat, bel fiz, si tu requers de quor.”  
 Quant l’out charitablement enseigné,  
 A sun heremitorie chau pas est repairé.  
 Après, gardat li abbez cum il einz feseit,  
 E vit le deble venir od grant espleit.  
 3645 Lores demandat li abbez: “U veuz tu ore aler?”  
 E il dist: “Joe vois ces freres amonester.”  
 Denaprés, quant le diable vint regiers,  
 Si demandat li abbez: “Coment funt ces freres?”  
 “Malement,” dist, “a mun oéz n’i oi nul espleit,  
 3650 Kar trestuz sunt salvez ore. Ne sai ke deit!  
 E çoe ke plus me greve e dunt me semble pis  
 Cil sul qui fut mun obeisant e mis amis  
 Tut est tresturné e en un autre sen est mis,  
 K’il est pire ke nul altre, çoe m’est vis.  
 3655 Pur çoe, fis grant serement e a mei meimes dis  
 Ke long tens ne vendrai, quant ore ren n’i pris.”  
 Dunc alat li adversere e nent plus i remist,  
 E li abbez ignelpas en oreisuns se mist.

- De une prode mechine uns abbez recontat  
 19va] Ke en la pour de Deu tute sa jur usat.  
 3661 Puis li demandat li abbez pur quel achaisun

[6.1.15]

And I'm old and decrepit. Nonetheless, I'm tempted  
 And troubled so much by disturbances and crazy thoughts  
 That I've often considered abandoning my place."  
 Then Theocistus said: "That may well be, dear father."  
 3620 Once again the abbot said to the brother:  
 "I'm often troubled by such thoughts."  
 And he said all this deliberately.  
 The abbot made up things about himself, saying so much  
 That Theocistus confessed the truth.  
 3625 When the abbot heard about all his temptations  
 According to what he confessed to him,  
 He then asked: "How do you fast?" And he replied:  
 "Until midday, as do the others."  
 "Now, dear son," he said, "fast until evening,  
 3630 And, by this, we may hope, you'll drive out temptations.  
 And take care you're never idle,  
 But continually study some Scripture,  
 For idleness is most harmful to religion.  
 Disquiet and temptation often come from it.  
 3635 Therefore, dear brother, as I teach and instruct you,  
 Always have some Scripture in hand,  
 And when, by chance, some thought assails you,  
 Don't look down but look directly up,  
 And continuously seek out God's help.  
 3640 He'll help you, dear son, if you ask from the heart."  
 When he'd charitably instructed him,  
 He immediately returned to his hermitage.  
 Afterwards, the abbot kept watch just as he had before,  
 And saw the devil come in great haste.  
 3645 The abbot asked him: "Where do you plan to go now?"  
 And he said: "I'm going to advise those brothers."  
 Afterwards, when the devil came back,  
 The abbot asked: "How are the brothers doing?"  
 "Badly," he said, "I didn't accomplish anything there,  
 3650 For now they're all saved. I don't understand it!  
 And what weighs most and seems worst to me  
 Is that he who alone was my friend and follower  
 Is now wholly transformed and in another state of mind,  
 For he's worse than any other, in my opinion.  
 3655 Therefore, I swore a great oath and told myself  
 That I won't return soon, for now I've gained nothing."  
 Then the adversary went away and came back no more,  
 And the abbot immediately busied himself in prayer.

An abbot told of a noble girl  
 19va] Who spent every day in fear of God.  
 3661 When the abbot asked her why

[6.1.15]

- Ele estet venue en cel religiun,  
 Lores començat a suspirer, e dire:  
 “Pur tant cum ere petite, bel sire,  
 3665 Si oi un pere, ke prodome e paisable esteit,  
 E maladie en sun cors sovent aveit.  
 Li quel se tint si senz commune de gent  
 Ke guers nel vit nul de ses veisins sovent.  
 Sa terre gaignat, kar autre mester ne fist,  
 3670 E tute sa entente en la geignure mist.  
 Encontre lit e en langor par mut tens jeut.  
 Sa vie usat tute senz terriene dedut.  
 Quant il acune feiz ert sein, par aventure,  
 Dunc portat a maisun le gain de sa cuture.  
 3675 Tant ert il teisant ke cil ke nel coneut  
 Pur veir quidereit ke mot parler ne peut,  
 Kar issifaitement se contint mun pere.  
 Ore oiez quele vie menat ma mere:  
 Ele ert la plus laide de tut ceste tere,  
 3680 E la plus curiuse que unke estut quere.  
 Tant aveit paroles ke l'em porreit quider  
 Ke tut sun cors fut lenge ke la orreit parler.  
 Od veisins tensat sovent e od veisins,  
 E sovent soleit beivre od lechurs as vins,  
 3685 Kar tant luxuriose fu, sachez de fi,  
 Ke avisunkes se poeit nul garder de li.  
 Tut despendi e gastat, quant ele aveit eise,  
 Çoe k'en nostre maisun fut — tant par fut malveise!  
 Kar ele aveit la cure de nostre maisun,  
 3690 Pur çoe mut grant chose ne nus aveit foisun,  
 Issi, gastat sun tens trestut en folie,  
 Kar unkes ne senti ne dolur ne maladie,  
 Mes, del pramer jur de sa nativité  
 Desque vint sun drein jur, vesquist en santé.  
 3695 En ces affaires k'ele se contint issi,  
 Si murut mum pere, ke mut aveit langui.  
 Lores quant fut devié, çoe sachez pur veir,  
 Plut a veirs, e tunat, e fit grant escleir.  
 E durat cel tens voissum u nun,  
 3700 Ke treis jurz estoveit sun cors giser en sa maisun.  
 Kar nel peumes enterrer pur la grant orage,  
 Kar il tuneit nuit e jur e ploveit a rage.  
 Tuz noz veisins s'esmervilerent durement,  
 E murent lur testes, e diseient sovent:  
 3705 ‘Nus quidium ke cist eust mut prodome esté.  
 Mut nus ad il tuz jurz ses fausetez celé,  
 Mes mut l'ad Dex enhai, çoe pert ore a l'hure  
 Quant la tere ne receit la sue sepulture.’

She'd entered the religious life,  
She then began to sigh, saying:  
"When I was small, dear father,  
3665 I had a father, a worthy, peaceful man,  
And his body was often diseased.  
He held apart from ordinary people  
And rarely saw any of his neighbors.  
He cultivated his land, for he practiced no other trade,  
3670 Putting all his attention into husbandry.  
He lay ill in bed for much of the time.  
His life went on without any worldly pleasure.  
When, by chance, he was occasionally healthy,  
He brought home the profit of his husbandry.  
3675 He was so quiet that anyone not knowing him  
Would've imagined he couldn't speak a word,  
For my father behaved in just this manner.  
Now hear what kind of life my mother led:  
She was the most wicked woman in the whole land,  
3680 And the most idle ever to be found.  
She said so many words that anyone who heard her  
Would've thought her whole body was a tongue.  
She often quarreled with neighbors,  
And by habit she often drank wine with lechers,  
3685 For she was so lustful, believe me,  
That she could hardly keep herself from it.  
At her leisure, she spent and wasted everything  
In our house — so evil was she!  
Because she had charge of our house,  
3690 We didn't have much of anything in abundance.  
In this way, she wasted all her time in wantonness,  
For she never felt any pain or sickness,  
But instead, from the day of her birth  
Till her last day, she lived in health.  
3695 While she behaved in this manner,  
My father, who'd been very ill, died.  
At the moment he departed, know this is true,  
It poured, thundered, and made terrific lightning.  
This weather lasted whether we liked it or not,  
3700 So his body had to lie in the house for three days.  
We couldn't bury it on account of the tempest,  
For it thundered night and day and rained in torrents.  
All our neighbors marveled greatly,  
Shook their heads, and said repeatedly:  
3705 'We thought he was a very worthy man.  
He thoroughly concealed his falseness from us,  
But God hated him a lot, as is now apparent  
Because the earth won't receive his tomb.'

- Puis, quant treis jurz aveit jeu sifaitement  
 19vb] E nus tenir nel peumes nient plus lungement,  
 3711 Avisunkes l'enterrames pur le malhoré;  
 Mes nequedent, entre orages esteit enterré!  
 Quant çoe fut fait, ma mere ne lessat mie  
 Mes sulunc sa custume feseit sa folie,  
 3715 Kar dunc out loisir de faire ses volentez,  
 E, pur çoe, se contint folement assez.  
 Nostre ostel esteit puis a tuz les lechurz,  
 Kar par ces folies ja trahist plusurs.  
 Issi gastat ele sun tens en folie e en delice.  
 3720 Unkes ren ne li pleut fors çoe ke fut nice.  
 E tut gastat noz bens. Si ke joe mes nen poi,  
 Kar ere petite e guers de ben ne soi.  
 Quant ele aveit tant vescu ke murrir le estut,  
 Si murut, cum tuz frum, quant plus vivre ne pout.  
 3725 Kar, ne dure geres joie mundaine.  
 Ne fait mie ke sage ke trop i met sa paine.  
 Icil est del tut deceu, çoe m'est avis,  
 Ke pur delit de sun cors pert parais.  
 Al jur quant cele murut, çoe vus di pur verur,  
 3730 Feseit il bel tens e tant esteit cler le jur  
 Ke la gent quiderent, e diseient sovent,  
 K'il feseit si bel tens pur li soulement.  
 Après la mort ma mere, quant joe de age esteie,  
 Si me purpensai le quel joe siwereie:  
 3735 U mum pere, ke tuz jurz vesqui sobrement,  
 U ma mere, ke se contint si folement.  
 Dunc penseie de mum pere, coment il esteut,  
 Ki pur tant cum fust en vie, unke ben n'eust,  
 Mes malades e enferm tutes veies fut;  
 3740 Avisunces a sa mort la tere le reçut.  
 E si sele vie plust a Nostre Sire Jhesu Crist,  
 Purquei suffri, dunkes, si grant mal cum il fist?  
 'Ma mere voil siwre,' çoe dist mum penser,  
 'E mun cors a delices voil abanduner,  
 3745 Kar ele vesqui seinement tute sa vie,  
 E, ren ne lessat, ke turnast a folie,  
 E joie aveit e delit e prospreté.  
 Ma mere voil joe siwre, çoe est la verité,  
 Kar mieuz dei joe creire la chose ke joe veie  
 3750 Ke joe faire ne dei içoe ke nient ne sei.'  
 Quant me plout sifaitement la vie ma mere,  
 E joe, chaitive, en mut grant purpens ere,  
 Si vint la nuit, si aliums tuz cuchier.  
 E joe comence chau pas a sumuller.  
 3755 Lores vint un hume, e estut iloec devant,

Then, when he'd lain this way for three days  
19vb] And we couldn't hold off any longer,  
3711 We buried him quickly despite the terrible weather;  
Even so, he was buried between storms!  
When this had been done, my mother never let up  
And behaved just as wantonly as always,  
3715 For then she had the freedom to act as she pleased,  
And, consequently, she carried on very lustfully.  
Our house was then a place for every lecher,  
For she drew in many by her wantonness.  
Thus did she waste time in lust and pleasure.  
3720 Nothing other than foolishness ever pleased her,  
And she utterly wasted our goods. I could do nothing,  
For I was young and hardly knew about goodness.  
When she'd lived so long that it was her time to die,  
Then she died, as we all do, for she mightn't live longer.  
3725 Indeed, worldly joy never lasts.  
He who puts his effort there behaves unwisely.  
He's utterly deceived, so it seems to me,  
Who loses paradise for the sake of bodily pleasure.  
On the day she died, I tell you truly,  
3730 The weather was so beautiful and the day so clear  
That people thought, and often commented,  
That the weather was lovely for her alone.  
After my mother's death, when I came of age,  
I thought about which one I'd follow:  
3735 My father, who'd always lived in moderation,  
Or my mother, who'd behaved so shamelessly.  
Then I reflected upon how my father, when he lived,  
So long as he was alive, was never well,  
But always ill and infirm;  
3740 The earth barely even received him at his death.  
And if this life pleased Our Lord Jesus Christ,  
Why, then, did he suffer as much discomfort as he did?  
'I intend to follow my mother,' so my mind said,  
'And I want to dedicate my body to pleasure,  
3745 For she lived in health all her life,  
And, refraining from nothing, was led by desire,  
And had joy and pleasure and prosperity.  
I want to follow my mother, this is the truth,  
For it's better to believe the thing I see  
3750 Than to do that thing I don't know.'  
While my mother's life attracted me in this way,  
And I, a wretch, was filled with firm purpose,  
Then night came, and we all went to bed.  
I immediately began to sleep.  
3755 Then a man came, standing there before me,



- E espontable out la gardure, e le cors grant,  
 Si me regardat mult coreseusement.  
 Puis parlat a mai, e dist mult asprement:  
 'Ke est ço ke tu vas pensant, di senz demorer!'  
 3760 Tant ert cil hidus ke n'osoue esgarder.  
 20ra] Dunc parlat plus asprement, e comandat a mei  
 Ke joe li deisse tut içoe ke joe pensai,  
 E joe fui pur le pour trublíee  
 Si dis ke joe n'aveie ren pensé.  
 3765 E il me dist: 'Si feis! Tu pensas tut issi.'  
 Si me cuntat tuz mes pensers, ço sachiez de fi.  
 Dunc, li mustrai la verité e pardun li quis,  
 E la cause de mun penser tote li diz.  
 E il dist: 'Ore vien od mei. Si verras tun pere,  
 3770 E puis te mustrei l'estre de ta mere.  
 E quant l'estre de els veu averas,  
 Dunc purras siwre le quel ke tu vodras.'  
 Lores sasi ma main si me menat avant  
 Desque venimes en un champ bel e grant  
 3775 El quel aveit arbres de deverses colurs  
 E mut fut bon l'odur que eissi des flurs.  
 Tant vis grant belté en cel champ aparer,  
 Ke nul vus porreit tut plenerement cunter.  
 Sicum des beltez de cel champ m'esmervelai,  
 3780 Este vus mun pere, que vint encontre mei,  
 Si me saisi al col e chau pas me baisat,  
 E mut amiablement 'file' m'apelat.  
 E joe l'enbracei ausi e mut heité fui!  
 Si preai mut ke remeindre puse od lui,  
 3785 E il me diseit ço ne poet estre uncore pas,  
 'Mes si tu siwes mes traces, tost i vendras.'  
 E cum joe voleie plus requere e prier  
 Ke joe puisse ensemblement od lui demorer,  
 Si me sakat par la main cil ke me guiât,  
 3790 E dit: 'Ven veer ta mere coment li estat.'  
 D'íloec, me menat en un oscure maisun  
 Ke plaine ert de croiz e de perturbatiun,  
 Si me mustrat une ardante furneise.  
 Ceus qui lens boillèrent ne furent pas a eise,  
 3795 Kar la peiz i fut boillant e nus debles esturent  
 Sur la furnaise, ke lais e hidus furent!  
 E joe esgardei dunc en cel obscurté  
 E vi la ma mere, desqu'al col plungé;  
 E fist od sé dens grant cruís cum ele arst en la peiz,  
 3800 E si grant puur de cele forneise eissi  
 Ke joe esmervullai coment ele suffri.  
 Quant ele me vit, si criat dolerusement,

And his gaze was terrifying, his body large,  
And he looked at me quite angrily.  
Then he spoke to me, saying very sternly:  
'Say what you're thinking, right away!'  
3760 He was so dreadful that I dared not look at him.  
20ra] Then he spoke more sternly, ordering me  
To tell him everything I was thinking,  
And I was confounded with fear  
And said I hadn't thought anything.  
3765 He said to me: 'Indeed you did! You thought all this.'  
And he told me all my thoughts, believe this.  
Thereupon, I confessed the truth and asked his pardon,  
And told him all the reasons for my thought.  
He said: 'Now come with me. You'll see your father,  
3770 And then I'll show you your mother's condition.  
When you've seen their conditions,  
You'll be able to follow the one you wish.'  
Then he grasped my hand and led me forward  
Till we came to a large and beautiful field  
3775 Filled with trees of various colors  
And flowers emitting sweet fragrances.  
I saw such loveliness abound in this field,  
That no one might describe it fully.  
As I marveled at the beauties of this field,  
3780 Behold my father, who came toward me,  
Clasped my neck and briefly kissed me,  
And called me 'daughter' very lovingly.  
I embraced him too and was very happy!  
Then I begged that I might stay with him,  
3785 And he told me this couldn't happen yet,  
'But if you follow my example, you'll soon come here.'  
And when I continued to ask and beg  
That I might remain together with him,  
The one guiding me drew me by the hand,  
3790 Saying: 'Come see how it is with your mother.'  
From there, he led me into a dark house  
Full of noise and turmoil,  
And he showed me a blazing furnace.  
Those boiling in it were very discomfited,  
3795 For pitch boiled there as naked devils stood  
Upon the furnace, ugly and dreadful!  
And I peered then into this darkness  
And saw there my mother, immersed to the neck;  
She gnashed her teeth loudly as she burned in pitch,  
3800 And so overwhelming a stench issued from this furnace  
That I marveled how she ever endured.  
When she saw me, she cried out grievously

- E 'file' m'apelat, disant faitement:  
 'Allas, bele file, teles dolurs e peines  
 3805 Soffre jo ore pur mes ovres demeines!  
 Kar joe tinc el secle trestut a folie  
 Quant partint a chasteté e sobre vie,  
 E pas ne quidoué ke par fornicatium  
 Ne pur avulterie entrat nul en dampnatium.  
 3810 Pur iveresce ne pur luxurie, al mien jugement,  
 Ne devrait nul entrer ja en turment.  
 20rb] Mes ore le sai mut ben, kar esprove l'ai assez,  
 Ke tormens sunt encuntre tels appareillez,  
 Ke pur petit delit, veez si grant dolurs  
 3815 Teles ne me faillent ne de nuiz ne de jurz.  
 Pur les comandemenz Deu ke joe ne voleie tenir,  
 Ai ci receue, file, dolerus lui.  
 Ore sui en peinez! Tart ert le repentir!  
 Allas, chaitive, purquai ne puis joe murir?  
 3820 Hai, bele file, cum est gref le suffrir!  
 Si joe vus unkes ben feiz, ore vus deit sovenir —  
 Ore vus susvenge cum joe vus nuri!  
 Aidez vostre mere! Si aiez merci de li!  
 Kar me tendez vostre main! Si me trahez de ci!  
 3825 Aiez merci de mei, file, joe vus pri!  
 E joe n'osoue pas çoe faire, çoe sachez finement,  
 Pur les debles qui esturent iloc en present.  
 Lores plurat e crier a voiz doleruse,  
 E disoit: 'Mal m'estat kar mut sui anguissuse!  
 3830 File, aidez mei! Ne me despicez!  
 Veez ma dolur e mun tristur! Kar me sucez!  
 Remembre vus de la peine ke joe suffri  
 E del doel ke joe oi le jur ke primes vus vi!  
 Ne despicez pas le deploement ta mere,  
 3835 Kar tormenté sui de si male manere!  
 Dunc oi joe grant pitié, quant si la vi plorer.  
 E pur doel ke joe avei de li, si comensai a crier,  
 E cels de l'ostel m'oient icel cri faire.  
 Pur çoe, levent, e alument le feu aneire,  
 3840 E vienent chau pas, si me demandent purquei  
 Joe feisse si grant doel e purquei joe plurai.  
 Dunc fui joe tut esbai en cel effrai;  
 Nepurquant, tut içoé ke joe avei veu lur cuntai.  
 E puis de meimes l'avisiun pensai,  
 3845 E dis: 'La vie mun pere, pur veirs, siwerai,  
 Kar ore sui tute aseure e ben le sai,  
 Si joe fas ben u mal, tut le troverai.  
 E ben sai ke peines e tormens e dolurs  
 Sunt aturné, senz dotance, as pecheurs,

And called me 'daughter,' saying this:  
'Alas, dear daughter, such sorrows and pains  
3805 I suffer now for my own deeds!  
For in the world I held as folly everything  
Pertaining to chastity and moderation,  
And didn't believe that through fornication  
Or adultery anyone would enter damnation.  
3810 Nor that through drinking or lust, by my judgment,  
Anyone would ever enter torment.  
20rb] But now I know well, for I've thoroughly felt it,  
That torments are prepared for such behavior,  
That for small pleasure, you see great pains  
3815 As never cease for me day or night.  
Because I chose not to obey God's commands,  
I receive here, daughter, painful reward.  
Now I'm in pain! It's too late to repent!  
Alas, wretched, why can't I die?  
3820 Ah, dear daughter, how hard it is to bear!  
If I was ever good to you, now might you recall it —  
Recall how I nourished you!  
Help your mother! Have mercy on her!  
Pray give me your hand! Pull me from here!  
3825 Have mercy on me, daughter, I beg you!  
And I didn't dare do this, know for sure,  
Because of the devils present there.  
Then she wept and cried out in a mournful voice,  
Saying: 'It's bad for me that I'm so tormented!  
3830 Daughter, help me! Don't turn away from me!  
See my pain and sadness! Help me!  
Remember the pain I suffered  
And the sorrow I felt on the day I first saw you!  
Don't turn from your mother's weeping,  
3835 For I'm tormented so terribly!  
When I saw her weep, I felt great pity.  
Grieving for her, I began to cry out,  
And those in the dwelling heard my cries.  
At that, they got up, quickly lit the fire,  
3840 And came at once, asking me why  
I grieved so loudly and why I wept.  
Then I was entirely shaken with fright;  
Nonetheless, I told them about all I'd seen.  
And then I thought about the vision,  
3845 Saying: 'I'll follow, truly, my father's life,  
For now I'm totally certain and know well,  
Whether I do good or evil, I'll find the same.  
I know well that pain and torment and suffering  
Are prepared, without doubt, for sinners,

- 3850 E grant joies e delices, senz nule faillance,  
 Attendent les justes trestut, senz dotance.’  
 Quant la seinte meschine out veue l’avisium  
 Par Dampnedeu ke de çoe li fist mustreisun,  
 Si la cuntat a plusurs par tel ententium  
 3855 K’il se gardassent d’enfernel dampnatium.  
 Ben lur dist e mustrat certainement  
 K’el altre secle ad joie e turment:  
 La joie averunt icés ke la voilent deservir,  
 E cil averunt turment ki morent senz repentir.  
 3860 Ore lerrum de parler d’icest chapitre atant,  
 Kar ben vus ei, çoe m’est vis, tenu covenant.  
 Mes de primes voil a tut dire e consailler  
 20va] Ke cil ki esteit se gaite mut de tresbucher,  
 E cil ke chai e gist se paine de lever.  
 3865 Deus nus doinst a lui venir sanz demurer.”

- Un frere vint a L’ABBÉ PUCTIUN [7.24.1–2; 3.217]  
 Si li dist qu’il soffri grant temptatium.  
 E li abbez li comandat qu’il se deut esloigner  
 De sun liu cum en treis jurz porreit aler,  
 3870 E un an iloec enterement demorast,  
 Chescun jur desque la nuit si seul junast.  
 Lores li respundi cel frere, e diseit:  
 “E quei si joe ainz moer qui l’an passé seit?  
 Ke serreit de mei e de ma penitence?”  
 3875 E li abbé li respundi senz demorance:  
 “Si tu partes de mei par tel ententium  
 Ke tu parfaces ceste confessium,  
 E tu morgez chau pas quant serras departi,  
 Ma creance est que Dex averat de tei merci  
 3880 E ta penitence receverat erraument  
 Si tu morges en cel bon purpensement.  
 E que cert seiez de çoe ke joe te di,  
 O dunc l’essample ke joe te dirrai ici:  
 En Egypte fut un frere en liu manant,  
 3885 Ke mut ert prodome e de religiun grant,  
 E cil frere en la cité une sorur aveit  
 Ke a tuz icels ke voleient commune esteit.  
 E mainte alme alat par li en dampnatium,  
 Kar unke ne s’entremist si de folie nun.  
 3890 Les freres qui ensemblement od cel frere mistrent  
 Sovente feiz l’amonesterent, e li distrent  
 K’il alast a sa soer, pur li amonester  
 K’ele guerpesist sun pecché e si le leissat ester.  
 Tant l’amonesterent ke avisunkes i alat.  
 3895 E quant il aprochat le liu u ele surjurnat,

3850 And great joy and pleasures, without fail,  
 Await all the righteous, without doubt.  
 When the holy girl had seen the vision  
 By Almighty God revealing this to her,  
 Then she told it to many in hope that  
 3855 They might save themselves from hellish damnation.  
 She said it clearly and showed them certainly  
 That there's joy and torment in the other world:  
 They'll have joy who wish to earn it,  
 And they'll have torment who die unrepentant.  
 3860 Now let's stop talking about this so much,  
 For I've kept my agreement with you, as it seems to me.  
 But first I'd like to tell and advise all  
 20va] That one who stands must guard himself from stumbling,  
 And one who falls and lies on ground has difficulty rising.  
 3865 May God grant that we come to him without delay."

A brother came to ABBOT PIMENIUS [7.24.1–2; 3.217]  
 And told him he suffered great temptation.  
 The abbot ordered him to distance himself  
 As far from this place as he could in three days,  
 3870 Stay there an entire year,  
 And fast alone every day until nightfall.  
 Then this brother answered him, saying:  
 "And what if I die before the year has passed?  
 What will become of me and my penance?"  
 3875 The abbot answered him without hesitation:  
 "If you leave with the intention  
 Of carrying out this absolution,  
 And die immediately after you've left,  
 My belief is that God will have mercy on you  
 3880 And receive at once your penance  
 Should you die with this good purpose.  
 And so that you can trust what I've said,  
 Hear now the exemplum I'll tell you here:  
 Somewhere in Egypt there lived a brother,  
 3885 A worthy and most devout man,  
 And this brother had a sister in the city  
 Who was available to all who wanted her.  
 Many a soul was damned on account of her,  
 For she concerned herself entirely with lechery.  
 3890 The brothers who lived with this brother  
 Often admonished him, saying  
 That he ought to go to his sister, urging her  
 To abandon her sin and give it up.  
 They admonished him so much that he went there.  
 3895 As he approached the place where she lived,

- Aucun des veisins, ke le frere conuiseit,  
 Alat avant a la suer si li diseit:  
 'La vi, dame, tun frere, ki de sa fors vient.'  
 E quant ele oi çoe, si ne se targat nient,  
 3900 Mes, pur joie de sun frere, chaut pas eissi,  
 E sez amis qu'ele servi en la meisun guerpi.  
 Encontre corut, tote desguinplee —  
 Kar le guinple ne li sovint tant par ert liee!  
 E quant ele vint a lui, sil vout embracer  
 3905 Dunc començat le frere tuit issi a parler:  
 'Bele soer, aiez de tei meimes pité,  
 Kar meint alme ad Dex perdu pur ta belté.  
 Coment purras tu souffrir les granz tormenz  
 Ke sunt apresté al Deble e a sez genz  
 3910 Ki funt ces ovres tuz jurz e le soen pleisir?  
 Hai, bele soer, tant i at dolerus souffrir!  
 Kar feu e freid en enfern ja ne faudirunt,  
 Ne autres paines assez ke ja ne finerunt.  
 20vb] E trestuz cels qui servunt de tun mester  
 3915 E les autres ki le Deble purrat purchacer —  
 Trestuz irrunt en ces tormenz dont joe t'ai dit.  
 Mar furent ceus qui la irrunt par corperel delit.'  
 Dunc, out ele hisdur des peines, e puis li enquist:  
 'Purrai joe aver merci?' E sun frere dist:  
 3920 'Joe sai tres ben ke tu purras avoir pardun,  
 Kar Dex velt ke tu vinges a salvatiun.'  
 Dunc chiet ele as piez sun frere a terre,  
 Sil començat mut a prier e a requere  
 Ki l'amenast al desert od lui arere.  
 3925 'Va dunc coverir ta teste,' diseit sun frere,  
 'E quant revendras, si irrum avant.'  
 Mes ele respondi, e dist: 'Mes alum maintenant,  
 Kar mut me vient miuz ore aler od nu chef  
 K'entrer el bordel en mun pecché derechef.'  
 3930 Dunc, s'en alerent ambedui ensemblement,  
 E il l'amonestat par veie amiablement.  
 Puis vindrent homes contr'els a grant alure,  
 E le frere dist a sa soer a dreiture:  
 'Turnez tai, soer, del chemin pur ces trespasanz,  
 3935 Kar pas ne sevent tuz ke nus sumes partenanz.'  
 E ele turnat del chemin cum il rovat.  
 E quant il furent passé, sun frere l'apelat,  
 Mes ele ne respondi pas, e il s'esmerveillat.  
 Lores alat si la quist e morte la trovat.  
 3940 E les traces de ces piez la u ele fut alee,  
 Pleines furent de sanc, kar ele fut tut deschaucé.  
 Dunc la mist sun frere en tere, e puis s'en alat,

One of the neighbors, recognizing the brother,  
Went ahead to the sister and said to her:  
'I saw, lady, your brother, approaching outside.'  
When she heard this, she didn't hesitate at all,  
3900 But, for joy at seeing her brother, she came at once,  
Leaving in the house the lovers she served.  
Entirely bare-headed, she ran to meet him —  
She was so happy she forgot her headdress!  
Coming to him, she was just about to hug him  
3905 When her brother started to speak thus:  
'Dear sister, be sorry for yourself,  
For God's lost many a soul by your beauty.  
How can you endure the great torments  
Prepared by the Devil and his servants  
3910 Always doing his works and his pleasure?  
Ah, dear sister, there's so much pain to endure!  
For fire and cold are never absent in hell,  
Nor are many other endless pains.  
20vb] All those who serve in your trade,  
3915 And others the Devil can win —  
All will go to the torments I've told you about.  
Woe to those headed there for carnal lust.'  
Then, terrified of these pains, she asked:  
'May I find mercy?' And her brother said:  
3920 'I know very well that you can be pardoned,  
For God desires you to come to salvation.'  
Then she fell on the ground at her brother's feet,  
And she began to ask and beg  
That he take her back to the desert with him.  
3925 'Go cover your head,' said her brother,  
'And when you return, then we'll go forth.'  
But she answered, saying: 'Let's go at once instead,  
For it's much better for me to go bareheaded now  
Than to reenter the brothel in my sin.'  
3930 Thereupon, they both departed together,  
And he amiably counseled her along the way.  
Then men came toward them in great haste,  
And the brother said directly to his sister:  
'Leave the path, sister, to avoid these sinners,  
3935 For they don't know that we're kinsmen.'  
And she turned from the path as he asked.  
And when they'd passed, her brother called her,  
But she didn't answer, and he was puzzled.  
Then he went searching and discovered her dead.  
3940 And the footprints where she'd gone  
Were full of blood, for she'd been barefoot.  
Then her brother buried her in the ground, departed,



E tut çoe ke fait fu as freres contat.  
 E il parlerent entr'els de sa remissium —  
 3945 Pur saver si Dex avereit de li merci u nun.  
 Dunc mustrat Dex de li par avisium  
 A un des viuz freres de la maisun:  
 Pur çoe k'ele meme sifaitement despit,  
 E od sun frere en la veie chau pas se mist,  
 3950 E cure n'out de corporel susteinement,  
 Mes trestut laissat, e guerpist erraument,  
 E out chaut pas conjunctiun e repentance,  
 Pur çoe, ad Deu receu sa penitance."

Un seculer vint od un fiz a L'ABBÉ SYSOI, [6.2.13]  
 3955 Ki ert manant el munt od L'ABBÉ ANTONI.  
 Cum il vint a la maisun a l'abbé aprosmant,  
 Si murut cum il vint a la veie li enfant.  
 Cil nen fut nient pur la mort sun fiz trublé,  
 Mes out bone creance le portat a l'abbé.  
 3960 Chai, od sun fiz, devant ces piez tut dreiz,  
 Cum pur prendre penitence de ces mesfaiz  
 E pur aver del seint abbé beneisun.  
 Puis levat, e lessa sun fiz en la maisun,  
 E defors la porte de la celle est alé,  
 21ra] E sun fiz jeut mort devant les peiz l'abbé.  
 3966 L'abbez quidout qu'il just iloec pur penitence.  
 Dunc diseit li abbez a lui sant demorance:  
 "Dresce tei e va t'en fors. Quei atens tu ci?"  
 Ne sout pas qu'il fut morz, e pur çoe dist il issi.  
 3970 E cil levat ignelpas si s'en alat!  
 Puis quant sun pere le vit, si s'esmerveillat.  
 Lores reentrat a l'abbé si li cuntat  
 Coment sun fiz esteit mort quant il le portat.  
 Li abbez fut mut dolent quant il çoe li diseit,  
 3975 Kar il ne voleit pas ke çoe eust esté par lui fait.  
 Dunc comandat chau pas qu'il nel contast mie  
 Deci qu'il fut trespascé de ceste mortele vie.

Ici vus remembre LI ABBEZ VINDEMIUS [6.3.2]  
 Ceo qui contat une feez LI ABBEZ MACHARIUS:  
 3980 "Jadis, quant joe en la tere de Sit demorai,  
 Si vindrent dous bachilers estranges a mai.  
 A l'un de cels poi de barbe, e a l'autre ne mie.  
 Dunc distrent: 'U est la celle a l'abbé Macharie?'  
 E joe demandai quei il voleient de li fere.  
 3985 'Nus le vuldrum veer,' diseient cels anere.  
 E joe dis: 'Çoe sui joe. Dites quei vus plaist.'  
 'Nus meindrum,' çoe distrent, 'ci, si ben vus est.'

And related to the brothers everything that had happened.  
 They talked among themselves of her remission —  
 3945 Whether or not God would have had mercy on her.  
 Then God revealed her fate through a vision  
 Given to one of the house's aged brothers:  
 Because she'd repudiated herself in this way,  
 Departing at once with her brother,  
 3950 And having no concern for bodily sustenance,  
 But instead leaving suddenly, forsaking everything,  
 And [because] she was at once contrite and repentant,  
 For this, God had accepted her penance."

A secular man came with his son to ABBOT SISOIS, [6.2.13]  
 3955 Who was living on a mountain with ABBOT ANTHONY.  
 As he neared the abbot's house,  
 The child died as he went on his journey.  
 He wasn't disturbed at all by his son's death,  
 But carried him to the abbot with good faith.  
 3960 Straightaway, he fell down at his feet, with his son,  
 As if to do penance for his misdeeds  
 And receive benediction from the holy abbot.  
 Then he rose up, leaving his son in the house  
 And went outside the door of his cell,  
 21ra] As his son lay dead before the abbot's feet.  
 3966 The abbot thought that he lay there out of penance.  
 So the abbot said to him hastily:  
 "Stand up and go outside. What're you waiting here for?"  
 Not knowing he was dead, he therefore spoke this way.  
 3970 And the boy promptly got up and walked away!  
 When his father saw him, he was astonished.  
 He went back inside to the abbot and told him  
 How his son had been dead when he'd brought him.  
 The abbot was very sorry when he told him this,  
 3975 For it wasn't his intention to have done this.  
 Then he immediately ordered him not to talk about it  
 Until he [the abbot] had left this mortal life.

Now recall ABBOT VINDEMIUS [6.3.2]  
 Who once related this story from ABBOT MACARIUS:  
 3980 "Formerly, when I lived in the land of Scete,  
 Two foreign young men came to me,  
 One having a bit of a beard, the other none at all.  
 Then they said: 'Where is Abbot Macarius's cell?'  
 And I asked what they wanted with him.  
 3985 'We'd like to see him,' they said at once.  
 And I said: 'I am he. Say what you'd like.'  
 'We'll live here,' they said, 'if it's all right with you.'

- Mes il semblerent suef nurriz, pur çoe lur diz:  
 ‘Ne poez pas ici remeindre, belz amiz.’  
 3990 Dunc respondi li einznez, e diseit tut issi:  
 ‘Nus irrum aillurs si nus ne poum estre issi.’  
 Dunc di joe en mun corage e començai a penser:  
 ‘Purquai les encacerei joe s’il veilent ici demorer?  
 Les granz laburs de cest liu les encaceront,  
 3995 E quant il ne purrunt avant, si s’en irrunt.’  
 Dunc lur dis joe: ‘Si vus volez demorer,  
 Si vus covent a voz oéz celles appariler.’  
 E il distrent: ‘Mustrez nus le liu sulement,  
 E nus memes frum la celle mut habitablement.’  
 4000 Lures lur mustrai une mut dure quarere,  
 Si lur dis: ‘Ci devez prendre pere,  
 E, la, trencherez merun si enporterez.  
 E quant la celle ert parfaite, si habiterez.’  
 Puis lur liverai une coigné e del cel  
 4005 E plaine escheppes de peins, kar joe n’oi el.  
 E quidoué, pur veir, k’il deussent le liu guerpier,  
 E qu’il ne peusent unkes le labur souffrir.  
 Puis demanderent: ‘Quai devum ci laborer?’  
 E joe lur dis: ‘Voz devez les paumes trescer.’  
 4010 E si lur dis ke escheppes deussent apariller  
 E as gardeinz de l’iglise pur dous painz doner.  
 Après çoe, m’en departi senz demorance,  
 E il firent quanque joe lur dis en pacience.  
 Les treis anz après, ne vindrent pas a mei,  
 4015 Pur çoe dis a mun penser si m’esmerveilai:  
 21rb] ‘Ke poet çoe estre que cels a mai venu ne sunt?  
 Volenters vodrai saver cument il le funt,  
 Kar icels qui sunt de loing venent sovent,  
 E ceus ne vunt mes a l’iglise sulement.’  
 4020 Dunc junai un semaine e començai a prier  
 Ke Dex lur contenement me dust demustrer.  
 Après icele semaine si me levai  
 E pur veer lur estre a lur celle alai.  
 Quant joe botai a l’us, entrer me lesserent.  
 4025 E quant il me virent, si me saluerent.  
 Joe sis aval puis ke joe avei fet uresun,  
 Cum il est custume a gent de religium.  
 Puis mustrat le greindre al meindre qu’il eissit;  
 E il meme ne parlat mot, mes une tresce fist.  
 4030 Puis quant ert avenu ke nune esteit pres,  
 Si començat il a ferir sur un eez.  
 [E li menur revint, que un poi de pulment fist.]  
 E puis après ce, une petite table mist,  
 E treis petiz panez sur la table posat,

But they seemed elegantly bred, so I said to them:  
'You can't live here, dear friends.'  
3990 Then the elder answered, saying thus:  
'We'll go elsewhere if we can't live here.'  
Then I spoke in my mind and began to think:  
'Why push them away if they want to live here?  
The heavy demands of this place will push them,  
3995 And when they can no longer stand it, they'll go away.'  
Then I said to them: 'If you wish to stay,  
You'll need to have cells prepared for you.'  
And they said: 'Just show us the place,  
And we'll make the cells fit for habitation ourselves.'  
4000 Then I showed them a quarry of very hard stone,  
Saying to them: 'Take some stone here,  
And, over there, cut down and carry off timber.  
When the cell's finished, you'll live there.'  
Then I provided them with an ax and a pail  
4005 And baskets filled with bread, for I had nothing else.  
I believed, truly, that they'd abandon the place,  
And that they could never endure the work.  
Then they asked: 'What sort of work should we do here?'  
And I said to them: 'You should weave palm leaves.'  
4010 And then I said they should make baskets  
And give them to the church wardens for two loaves of bread.  
After this, I went away immediately,  
And they patiently did everything I'd told them.  
During the next three years, they didn't come to me,  
4015 Causing me to ask myself and wonder:  
21rb] 'Why haven't they come to me?  
I'm eager to know how they're doing,  
For others who live far away visit frequently,  
But they come only to church.'  
4020 Then I fasted for a week and started praying  
That God might show me their way of life.  
After that week I rose up  
And went to their cell to observe their condition.  
When I knocked at the door, they let me in.  
4025 Upon seeing me, they greeted me.  
I sat down after I'd said a prayer,  
As is customary for monks.  
Then the elder signaled for the younger to leave;  
He himself spoke not a word, but made a plait.  
4030 Then, as it neared nones,  
He began to strike on a board.  
[The younger returned and made a bit of stew.]  
And then he moved a small table,  
And placed three small loaves on the table,

- 4035 E dist, 'Mangum.' E nus chau pas lavames.  
 E seimes aval, e beumes e mangames.  
 Al seir demanderent si joe vousise departir,  
 E joe dis: 'Nanal, mes anuit voil joe ci demorir.'  
 Puis mistrent une nate, a mun oéz, severalement,  
 4040 E, a lur oéz, mistrent de l'autre part ensement.  
 E lur cines apporterent e lur drapes,  
 E chocherent dormir devant mei amdous.  
 E quant il cocherent, si començai a prier  
 Ke Dex lur overaignes me deust demustrer.  
 4045 Attant, overi le cumble e une clarté i entrat,  
 E la celle cum çoe fust jur elluminat.  
 Mes il ne virent pas la clarté, çoe sachez de fi.  
 Puis, quant il quidoent que joe fuisse endormi,  
 Si tuchat le einznez le menor tut belement,  
 4050 E cil leverent andui mut belement,  
 E esturent od silence, e tindrent lur mains amunt.  
 Cil me ne veient nient, mé joe vei qu'il funt.  
 Dunc vindrent deables, cum musches espescement,  
 E environerent le puisné, sachez finement.  
 4055 E les uns li voleient sur la buche seer,  
 E les autres voleient sur les oilz avaler.  
 Lores vi ilec un angle ke en aie li vint,  
 E une espeie tut flambante en sa main tint.  
 E començat les debles des freres encacier,  
 4060 Mes al greignur ne purrunt unkes aprochier,  
 Issi esturent od silence, cum joe vus ai dit.  
 A meimes del jur cocherent sur lur lit.  
 E joe fiz semblant cum joe fuisse esveillé;  
 Cil firent ensement. Puis diseit le eisé:  
 4065 'Nus volum chanter duze psalmes sulement.'  
 Lores chantat e li menur ensement,  
 E par chescun vers qui li menur chantat,  
 21va] Une lampe de feu de sa buche eissi, e al cel muntat.  
 Ensement, quant le greignur sa buche uveri,  
 4070 Fumé Deu muntat el ciel, ke de sa buche eissi.  
 E joe dis, ausi cum il, un poi de mun mester.  
 Puis departi, e priaï qu'il duissent pur mei prier.  
 Il m'enclinent e ne dient grant ne petit.  
 Dunc, soi joe ben ke le greignur esteit parfit,  
 4075 Mes le menur, sicum joe crei e ben entendî,  
 Qu'il esteit uncore de l'Adversere assailli.  
 Puis, après un poi de tens, murut le greignur;  
 E le tiers jur après, deviat le menur."  
 Puis après çoe, quant aucun des peres venit,  
 4080 Li abbes Macharie sifaitement lur dist:

4035 And said, 'Let us eat.' We quickly washed,  
Sat down, and ate and drank.  
In the evening they asked me whether I wished to leave,  
And I said: 'No, I'd rather stay here tonight.'  
Thereupon, for my use, they set down a mat apart from theirs,  
4040 And, for their use, they placed one on the other side as well.  
They brought their bed coverings and bedclothes,  
And they both lay down to sleep before me.  
When they'd lain down, I started to pray  
That God reveal their works to me.  
4045 Thereupon, the roof opened and a brightness entered,  
Lighting up the cell as if it were daylight.  
But, know for sure, they didn't see the light.  
Then, when they believed I was asleep,  
The elder touched the younger one gently,  
4050 And they both got up very quietly,  
Stood in silence, and held their hands upwards.  
They didn't see me at all, but I could see what they did.  
Then devils came in, thick as flies,  
Encircling the younger one, know this truly.  
4055 Some flew at him to sit at his mouth,  
And others flew to descend on his eyes.  
Then I saw there an angel that came to help him,  
Holding in his hand a sword all ablaze.  
He began to chase the devils away from the brothers,  
4060 Though they were unable to come near the elder.  
Thus did they stand in silence, as I've described.  
Toward daybreak they lay down on their bed.  
I pretended I'd been awakened;  
They did likewise. Then the elder said:  
4065 'We'd just like to sing twelve psalms.'  
Then he sang and the younger did also,  
And with each verse sung by the younger,  
21va] A flame of fire issued from his mouth, rising to the sky.  
Similarly, when the elder opened his mouth,  
4070 God's smoke issued from his mouth, rising to the sky.  
And, like them, I said a bit of my office.  
Then I left, asking them to pray for me.  
They bowed to me and said nothing.  
Thereupon, I knew well that the elder was perfect,  
4075 While the younger, as I sensed and understood well,  
Was still assailed by the Adversary.  
Then, after a short while, the elder one died;  
Three days later, the younger one passed away."  
Afterwards, when some of the fathers came to him,  
4080 Abbot Macarius addressed them as follows:

“Venez veer le martir de ces dous freres.”  
E puis amenat a lur celle ces peres.

- Un frere demandat a un vil abbé, si diseit: [6.3.13]  
 “Si aucun de bone fame e de grant renomé seit,  
 4085 Purrat le, senz ovre, salver sulement?”  
 E li abbé lui respundi, e dist: “Ne purrat nient,  
 Kar si aucun est senz deserte loé de la gent,  
 Çoe ne li est nul ben, einz li est empeirement.  
 E çoe mustrai par essample espressement.”  
 4090 Lores si començat a cunter sifaitement:  
 “En un liu mist jadis un sutif heremite,  
 Ki prodome esteit e de grant merite.  
 Li quel començat aucune feiz a urer,  
 E priat ke Dampnedeu li dust demustrer  
 4095 Coment l’alme del juste e l’alme del peccheur  
 Est traist del cors e s’il sent dunc dolur.  
 Deus ne veut pas contrister le frere,  
 Pur çoe lui grantat la sue priere.  
 Kar, puis entrat un leu cum il en sa celle sist,  
 4100 E les dras al frere en sa buche prist  
 Sil traist fors de sa celle, issi, par les dras,  
 E le frere siwi le lu ignelpas.  
 Lores l’amenat le leu desque a une cité,  
 Puis departi, si ad le frere iloec laissé.  
 4105 Defors icele cité un muster aveit  
 El quel mist un reclus que de grant nun esteit.  
 Cil memes reclus mut malade jeut,  
 Si n’atendi mes l’oure que morir deut.  
 Dunc vist le frere ke li leu out amené  
 4110 Ke cil del muster e cil de la cité  
 Firent pur cel reclus grant apparaillement,  
 E de lampes e de cirges ensement.  
 E tuz firent grant pleintes, e diseient sovent:  
 ‘Si cist moret, si murrum tuz ensement.’  
 4115 Kar si seint home e si digne esteit il tenuz  
 De tuz cels de la cité. Mes il furent deceuz  
 Cum si Dex, par la sue bunté sulement,  
 Salvast tuz de la cité, e nient autrement,  
 21vb] E sicum Dex, sulement par sa merite,  
 4120 Ewe e pain lur donat. Mes il fut ypocrite.  
 Puis quant l’oure vint ke cist reclus dust murir,  
 Si vit le frere un deble desur li venir  
 Ki aveit une mut grante furche ardante.  
 Lores oit une voiz espressement criante,  
 4125 Si dist: ‘Cum cest alme sovent me travailat,  
 E une sule ure reposer ne me lessat,

“Come see the martyrdom of these two brothers.”  
And then he led these fathers to their cell.

- A brother questioned an old abbot, asking: [6.3.13]  
 “If someone has a good reputation and renown,  
 4085 Will it alone save him, without works?”  
 And the abbot answered him, saying: “No, it won’t,  
 For if people praise someone undeservedly,  
 It does him no good, but rather harms him.  
 I’ll show this clearly by means of an exemplum.”  
 4090 Then he began to speak as follows:  
 “Once there lived a solitary hermit,  
 A worthy man of great merit.  
 As he began to pray one time,  
 He asked Almighty God to show him  
 4095 How a righteous soul and a sinning soul  
 Are drawn from bodies and whether they then feel pain.  
 God didn’t wish to disappoint the brother,  
 So he granted him his prayer.  
 Thereupon, a wolf came in while he sat in his cell,  
 4100 Took the brother’s clothes in its mouth  
 And, in this way, pulled him out of his cell by his clothes,  
 And the brother readily followed the wolf.  
 The wolf then led the brother to a city,  
 Departed, and left him there.  
 4105 Outside this city was a monastery  
 In which lived a well-known hermit.  
 This same recluse lay very ill,  
 And waited only for the hour of his death.  
 Then the brother led by the wolf saw  
 4110 That those of the monastery and city  
 Made great arrangements for the hermit,  
 Both with lamps and also candles.  
 They all made great lamentation, saying often:  
 ‘If he dies, we might as well die too.’  
 4115 For he was held to be such a holy, worthy man  
 By all those of the city. But they were deceived  
 [In acting] as if God, for his goodness alone,  
 Had saved the entire city, and for no other reason,  
 21vb] And as if God, for his merit alone,  
 4120 Gave them water and bread. But he was a hypocrite.  
 When the hour arrived for this recluse to die,  
 The brother saw come toward him a devil  
 Holding an enormous, blazing pitchfork.  
 Then he heard a voice cry out clearly,  
 4125 Saying: ‘Whereas this soul often goaded me,  
 Not letting me rest a single hour,



- Ausi tu n'ais nule merci de li:  
 Mes esrachiez la hors del cors tut senz merci!  
 Lores prist cel deble la furche, si l'afichat  
 4130 El quer al reclus, e mut le tormentat.  
 E quant il l'out si tormenté lungement,  
 Si li sachat l'alme del cors, dolerusement.  
 Denaprés, s'en alat en la cité cel frere —  
 Quant li reclus fut mort en ceste manere —  
 4135 E trovat un pelerin, par aventure,  
 Ke jeut en la riuue, e nul ne prist de li cure.  
 Mes tut jut sul e malades fut forment,  
 E le frere remist od lui un jur enterement.  
 Puis, quant vint l'ore que li pelerin devier deveit,  
 4140 Suunt venu Michael e Gabriel, cum Deu le voleit.  
 Li un a sa destre, e li autre a sa senestre s'asist.  
 E roverent a l'alme mut bel qu'ele issit,  
 Mes ele ne voleit, pur els, eissir  
 Pur çoe qu'ele hai mut del cors partir.  
 4145 Dunc dist Gabriel: 'Pernét, Michel, si alum.'  
 Michel respundi, e dist: 'Nus ne poum,  
 Kar Dex nus la comandat senz dolor traire,  
 Pur çoe ne li poum nule force faire.'  
 Adunc criat Michel a Deu en haute voiz, e dist:  
 4150 'Ke frum de cest alme que pur rien ist?'  
 Dunc oierunt une voz, senz demorement  
 Ke diseit a Seint Michel sifaïement:  
 'Joe enverrai David od sa harpe uncore ui,  
 E tuz les chantanz de Jerusalem, od li.  
 4155 E quant ele orrat le suen de la harpe e le chant,  
 Si isterat, pur la melodie, maintenant.'  
 Puis vint David, e les autres ensement,  
 E chanterent entur l'alme mut dulcement.  
 Dunc a primes eissi entre les meins Michael.  
 4160 E il la pristrent sil porterent od joie el ciel.  
 Nus freres qui sumes de religiun  
 Grant essample poum prendre de cest sermun,  
 Kar cist pelerun dunt vus ai cunté ci  
 Murut senz confort de parent e d'ami,  
 4165 E Dex li enveiat ses angles, sacchez de fi,  
 Ke li conforterent cum vus avez oi."

**Thais****[art. 1a]**

- 21vb] Une dame fut jadis ke out nun THAISIS,  
 Ke commune ert a tuz, e fut de cher pris,  
 E tant aveit hant de fous e de lechurs,

[1b.20]

So may you have no mercy on him:  
 Tear it out of his body with no pity!  
 Then this devil took his fork, thrust it  
 4130 Into the hermit's heart, and tormented him greatly.  
 When he'd tormented him for a long time,  
 Then, painfully, he pulled the soul from his body.  
 Afterwards, this brother went into the city —  
 After the recluse had died in this way —  
 4135 And he found, by chance, a pilgrim  
 Lying in the street with no one paying attention to him.  
 He lay all alone and was extremely ill,  
 And the brother stayed with him an entire day.  
 Then, when the hour came for the pilgrim to pass away,  
 4140 Michael and Gabriel arrived, as God willed it.  
 One sat to his right, the other to his left,  
 And they very gently bade the soul to leave,  
 But, for them, it didn't want to leave  
 Because it deeply hated quitting the body.  
 4145 Then Gabriel said: 'Take hold, Michael, and let's go.'  
 Michael answered, saying: 'We can't,  
 For God has ordered us to draw it out painlessly,  
 So we can't use any force on it.'  
 Then Michael called out loudly to God, saying:  
 4150 'What should we do with this soul that won't come out?'  
 Then, instantly, they heard a voice  
 Speaking to Saint Michael as follows:  
 'I'll send David with his harp later on today,  
 And, along with him, all the singers of Jerusalem.  
 4155 When it hears the harp's song and the singing,  
 Along with the melody, it'll come out right away.'  
 Then David came, and the others as well,  
 And they sang very sweetly around the soul.  
 Then it soon issued out into Michael's hands.  
 4160 They took it and carried it to heaven with joy.  
 We brothers who are in religious orders  
 Can receive a fine lesson from this treatise,  
 For this pilgrim whom I've described here  
 Died without the comfort of relative or friend,  
 4165 Yet God sent him his angels, you may truly know,  
 Who comforted him just as you've heard."

### The Story of Thais

[art. 1a]

21vb] There was at one time a lady named THAIS,  
 Available to all, and she was so prized,  
 And frequented fools and lechers so much,

[1b.20]

- 22ra] Ke, par li, en enfern esteient mis plusur.  
 5 Lur aveir pur lui doner sovent vindrent,  
 Pur enchaîsun de lui sovent enpoverirent,  
 E mut sovent iceus que hanter la soleient  
 Devant l'us Thaysis grant estrif feseient  
 E mut sovent se entrecombateient.
- 10 Quant LI ABBEZ PANNUTIUS oï çoe conter,  
 Si se deguisat, e prist habite seculer;  
 E vers une cité de Egypte u sele dame mist  
 Alat, e un sold ensemble od li prist,  
 Kar, en Deu, esperout cele chaitive chatier.
- 15 Puis, li donat cel sold cum pur od li peccher.  
 Ele prist le sout, e dist: "Sa enz devum aler  
 Ke joe vers vus me puisse aquiter."  
 Li abbez entrat od lui, e vint a cel bel lit  
 Ke ert aturné noblement de paile e de tapit,
- 20 Mes ne fut de ren tempté; mes, l'out en despit,  
 Kar treis bon moine fut e mut parfit.  
 Lores, le priat qu'il deut sur le lit seer,  
 E li abbez començat tut issi a parler:  
 "Un plus privé liu, s'il i ait, me fai venir,
- 25 U plus aise puisse fere mun desir,  
 Kar hunte me semble," dist il, "ici gisir  
 U les autres nus purrunt tost survenir."  
 "E plus avant," dist ele, "vus puis joe mener  
 U nul nus purrat fors sul Deu veer;
- 30 Mes li oil de la Deité est grantment cler,  
 Kar de lui ne se purrat unkes nul mucier."  
 Dunc esteit Pannutius haité en sun quer  
 Quant il oit Thaysis Dampnedeu numer.  
 "Sez tu, dunc, ke Dex est," diseit il a lui,
- 35 "Ke rendrat a chescun solunc çoe qu'il fet ici?"  
 "Joe crei," dist ele, "que Dex est omnipotent,  
 Ke regnerat senz fin e senz commencement,  
 E trestuz devum venir a sun jugement.  
 Les uns metterat en joie, e les autres en torment."
- 40 "Quant tu ces çoe, purquei es tu deceue?  
 Kar tu as tantes almes par ta folie perdue.  
 Ore rendras reisun nient pur tei sulement,  
 Mes pur les autres ke tu as dampné sifaïement,  
 E pur lur dampnatium averas duble turment,
- 45 Chaitive, mars fus nee, si Dex pité n'en prent!"  
 Tant dist li abbez e tant sermunat seintement  
 K'ele començat a plurer mut tendrement,  
 E chai a sez piez, e penitence requist.  
 E el consail le seint abbé eraument se mist.
- 50 "Mes treis jurs," dist ele, "de respit requer,

22ra] That, on her account, many were consigned to hell.  
5 They came often to give her their goods,  
Often impoverishing themselves because of her,  
And those wont to gratify themselves with her  
Created disturbances in front of Thais's door  
And frequently fought with each another.  
10 When ABBOT PAPHNUTIUS heard about this,  
He disguised himself, donning secular clothes;  
Toward the Egyptian city where this lady lived  
He went forth, taking with him one shilling,  
For, by God's grace, he hoped to reform this forlorn one.  
15 Next, he offered her this shilling as if he meant to sin with her.  
She took the shilling, saying: "We ought to enter here  
So that I may repay my debt to you."  
Going inside with her, the abbot came to a lovely bed  
Richly adorned with brocade and tapestry,  
20 But he was not at all tempted; indeed, he scorned it,  
For he was a very good and perfect monk.  
Thereupon, she begged him to sit on the bed,  
And the abbot began to speak as follows:  
"Take me to a more private place, if there is one,  
25 Where I may satisfy my desire more comfortably,  
For it seems to me shameful," he said, "to lie here  
Where others may easily discover us."  
"I can," she said, "lead you further in  
Where no one other than God may see us;  
30 But it is still abundantly clear to the eye of God,  
For nothing can ever hide from him."  
Then Paphnutius was glad in his heart  
As he heard Thais mention Almighty God.  
"Do you know, then, who God is," he said to her,  
35 "Who gives to each according to what he does here?"  
"I believe," she said, "that God is omnipotent,  
That he reigns without beginning and without end,  
And that we must all come before his judgment.  
He will place some in bliss, and others in torment."  
40 "Since you know this, why are you deluded?  
For you've caused the loss of many souls by your wantonness.  
Now you'll have to answer not just for yourself,  
But also for the others whom you've thus damned,  
And on account of their damnation you'll have twice the torment,  
45 Wretch, born in an evil hour, if God doesn't take pity on you!"  
The abbot spoke and preached with so much holiness  
That she began to weep profoundly,  
Fell at his feet, and asked for penance.  
She immediately took the holy abbot's advice.  
50 "But I ask for three days' respite," she said,

- E puis irai la u vus voderas comander.”  
 Lores, fist ele sa chose assembler,  
 E en mi la cité la fist trestut arder.  
 .Xl. livres fut la robe preisé  
 22rb] K’ele aveit par cele ordure purchacé.  
 56 Dunc diseit ele a cels ke orent od li folée:  
 “Venez ver cum joe guerpis mum pecché!  
 Trestuz estes de pecchez chargez pur mei.  
 Deus vus amende, qui me ad apelé a sei.”  
 60 Puis s’en alat, a grant devociun, Thaysis  
 En cel liu ke Pannutius li aveit asis.  
 E la mist en un muster od dames aneire,  
 Si lessat la pur sa penitence faire.  
 Par sei en une petite celle la fermat  
 65 E l’us de la celle de plum encelat,  
 E un poi de pain e de euue, sicum il li mesurat,  
 Per une fenestre doner le comandat.  
 Quant li abbé Pannutius deveit aler,  
 Dunc li començat Thaysis a demander:  
 70 “Coment dei joe, bel pere, Dampnedeu prier?  
 E u me dei joe naturelement espurger?”  
 E li dit: “En ta celle t’espurgeras,  
 E la meseise cum tu es digne suffras.  
 Tes meins vers le ciel unkes ne leveras,  
 75 Ne Dampnedeu en ta buche ne nomeras,  
 Kar tes meins sunt pleines de grant ordure,  
 E ta buche est plaine de grant iniquité.  
 Pur ceo, souffrir t’estoverat cele aspreté  
 Si tu veus aver pardun de tun pecchié.  
 80 Encontre orient tant soulement girras  
 E ceste parole mut soveinement dirras:  
 ‘Bel Sire, ke me creas quant joe nient ne fui,  
 Aiez merci de mei, kar peccheresse sui.’”  
 Quant il out charitablement enseigné,  
 85 Departi s’en, si l’ad en sa maisun lessé.  
 Quant ele aveit esté tres anz enfermé  
 E cele penitence aveit demenee,  
 Si alat Pannutius a Antonie l’abbé  
 Pur saveir si Dex l’ust sun pecché pardoné.  
 90 Lores, fist Antoine ses moines assembler  
 Sis rovat cele nuit en ureisuns veiler,  
 Pur prier ke Dex demustreisun fecist  
 De cest chose dunt Pannutius li aveit conquist.  
 Puis, cum il orent tuz devotement,  
 95 Pol, le major disciple Antoine, vit erraument  
 Un lit el ciel od mut precius aurnement  
 E treis virges le gardirent mut chèrement.

“And then I’ll go wherever you command.”  
Thereupon, she gathered together her belongings,  
And burned them all in the city center.  
Forty pounds in worth was the dress  
22rb] That she’d purchased through this filth.  
56 Then she said to those who’d fooled with her:  
“Come see how I abandon my sin!  
You’re all burdened with sin on account of me.  
May God, who’s called me to him, protect you.”  
60 Then Thais left, with great devotion,  
To the place appointed by Paphnutius.  
Then he placed her among ladies in a monastery,  
Leaving her there to do penance.  
He closed her up by herself in a small cell  
65 And sealed up the cell’s door with lead,  
And, by the amount he specified, a little bread and water  
Was given to her through a window, as he ordered.  
When Abbot Paphnutius was about to leave,  
Thais began to ask him:  
70 “Dear father, how should I pray to Almighty God?  
And where should I relieve myself naturally?”  
He said: “You’ll relieve yourself in your cell,  
And you’ll suffer the hardship you deserve.  
Never lift your hands toward heaven,  
75 Nor mention Almighty God with your mouth,  
For your hands are full of great filth,  
And your mouth is full of great wickedness.  
For this reason, you’ll have to endure this harsh treatment  
If you wish to be pardoned for your sins.  
80 You’ll position yourself only toward the east  
And say these words very frequently:  
‘Dear Lord, who created me when I was nothing,  
Have mercy on me, for I am a sinner.’”  
When he had charitably instructed her,  
85 He departed, leaving her in the house.  
When she’d been shut in for three years  
And carried out her penance,  
Paphnutius went to Abbot Anthony  
To learn whether God had pardoned her her sin.  
90 Thereupon, Anthony called his monks together  
And asked them to keep vigil that night in orisons,  
Praying that God make a sign  
Of this thing Paphnutius asked about.  
Then, while they were all devoutly praying,  
95 Paul, Anthony’s chief disciple, suddenly saw  
In the sky a precious ornamented bed  
Guarded most lovingly by three virgins.

- Quant vit cel lit si richement aurné,  
 Çoe dist chau pas: "Çoe est la grace a Antonie l'abbé."  
 100 Lores, oit une voiz ki sifaitement li dit:  
 "Ne mie, mes a Thais, que Dex ad eslit."  
 Al demain, quant Pannutius entendu l'aveit  
 Kar Dex si bele grace a Thais ad fait,  
 Departi s'en od joie, a cel abbeie alat  
 105 En laquele Thais enclose demorat,  
 22va] E l'us qu'il encelé aveit depeçat.  
 E qu'ele eissit chau pas seintement comandat,  
 E dist: "Bele file, Dex t'at regardé,  
 Kar tun pecchié t'at ja, çoe sachiez, pardoné."  
 110 Thais començat dunkes a parler  
 E rovat qu'il la lessat iloec plus demorer,  
 E dist: "Dex le seet, çoe est trestut mun desir,  
 Çoe peise me ke joe dei si tost eissir.  
 Mes, pere, joe frai sulunc vostre pleisir,  
 115 Kar joe espeir ben, par vos, a Dampnedeu venir."  
 E li abbez dist: "Ven fors tut asseurement,  
 Kar tun pecché t'est pardoné, ne dotés nient."  
 E ele respundi, e dist: "Puis ke joe cenz entrei,  
 Dex en trai a testimoine d'ïçoe ke vus dirrai:  
 120 Mes pecches unkes une hore ne obliai,  
 Mes devant mes oilz nuit e jur pendu les ai,  
 E nient plus ne departiverent puis de mun vis  
 Ke l'alme ne fist de mun piz, seo seiez tu tut de fis.  
 Mes totes hures, çoe sachez, pur els plorai,  
 125 E ore, bel pere, mut ennuiz de ci m'en istrai."  
 Dunc dist Pannutius: "Nient sul pur ta penitence  
 T'at Dompnedeu faite iceste pardonance,  
 Mes pur çoe que en cest pour est tun quer.  
 Çoe t'at valu, bele file, e tun humble penser.  
 130 E la merci Deu e la sue pitié,  
 Assouz seez tu de tut viel pecché."  
 Dunc eissit Thais e mut plurat tendrement,  
 Mes ne vesquid puis fors .xv. jorz solement.  
 Puis, transi mut seintement de ceste vie.  
 135 Del lit que Pol vit est ele vestue e saisie.  
 Ensample pernum de ceste dame  
 Ke tant fut peccheresce e de male fame,  
 Mes ele guerpi sun pecché, e prist confessiun,  
 E vint puis a seinte salvatiun.  
 140 Lessum noz folies, e seculers e freres.  
 E nus ke pecchum en plusurs maneres,  
 E de tuz noz folies confessiun prengum,  
 Kar Dex nus apelet, disant, si vulum:  
 "Venez a mei, vus qui estes chargiez,

Upon seeing this richly adorned bed,  
He said at once: "This signifies the grace of Abbot Anthony."  
100 Thereupon, he heard a voice saying thus:  
"Not at all, but rather of Thais, chosen by God."  
The following day, when Paphnutius heard  
That God had granted Thais such grace,  
He departed joyfully, went to the abbey  
105 Where Thais remained enclosed,  
22va] And broke open the door he'd sealed shut.  
With holiness he asked her to come out at once,  
Saying: "Dear girl, God has watched over you,  
For he's truly pardoned your sin, believe this."  
110 Thais began then to speak  
And asked him to let her stay there longer,  
Saying: "God knows, this is wholly my desire.  
It grieves me that I should leave so soon.  
But, father, I'll act according to your pleasure,  
115 For I dearly hope, through you, to come to Almighty God."  
And the abbot said: "Come out confidently,  
For your sin is pardoned, have no fear."  
She answered, saying: "Since the time I've entered here,  
I call God as my witness for what I tell you:  
120 I never for a single hour forgot my sins,  
But had them suspended before my eyes night and day,  
And, since then, they've never departed from my eyes  
So that my soul doesn't forget my sins, you may be sure.  
But, believe this, I wept for them at all times,  
125 And now, dear father, I'll leave here most reluctantly."  
Then Paphnutius said: "Not only for your penance  
Has Almighty God granted this forgiveness,  
But because you've had this fear in your heart.  
This, dear girl, and your humble mind have aided you.  
130 By God's mercy and compassion,  
You are absolved of all former sins."  
Then Thais went outside and wept profoundly,  
But she lived outside for only fifteen days.  
Thereupon, she departed with holiness from this life.  
135 She lay clothed on the bed seen by Paul and was taken up.  
Let's take a lesson from this lady  
Who was such a sinner of ill repute,  
Yet she abandoned her sin, confessed,  
And then came to holy salvation.  
140 Let us give up our folly, seculars and brothers.  
And we who sin in diverse ways,  
Let's confess all our folly,  
For, if we wish, God calls us, saying:  
"Come to me, you who are weighed down,



- 145 E joe vus allegerai de tuz vos pecchez.”  
 Kar greindre joie funt les angles el ciel de un peccheur  
 Ki, par penitence, revent a sun Seignur,  
 Ke de nonante noef, sachez, ke justes sunt,  
 Ke de nule penitence mester nen unt.
- 150 Pur çoe, quant Dex nus apele si amiablement  
 E de noz pecchez nus pramist alegement,  
 E li angle sunt haité de nostre penitence,  
 Corum dunc a confessiun senz demorence.  
 Kar chescun pecché, çoe sachez de fi,
- 155 En cest secle u en l'autre serrat espeni.  
 Kar ja ne seit si petit le mal ki li hom ait fait,  
 22vb] Ke il ne soffrat pur çoe tant cum çoe sait.  
 E pur chescun ben ke l'em fait, ensement,  
 Si averat guerdun de Deu, çoe ne dotez nient.
- 160 Les pecchez ki les homes en ceste secle funt  
 En treis maneres espeni serrunt:  
 U il memes se penerunt si par confessiun;  
 U par disciplines, par junes e par ureisun;  
 U Dex, el feu de purgatiun, penerat
- 165 Celui qui ces pecchez espeni ci nen averat.  
 E se il en ces lius ne sunt espurgez,  
 Enz es peines d'enfern senz fin serrunt dampnez.  
 Pur çoe, par la grace de Deu, ci nus amendirum,  
 Ke nus pur nos pecchez ne verrium.
- 170 Par veire penitence, cum cest dame fist,  
 Si requerum Nostre Sire Jhesu Crist  
 K'il nus duinst faire tele penitence ici  
 Ke nus puissun senz fin regner, od Thaisi. Amen.

**BOOKLET 2****QUIRES 3–4****Herman de Valenciennes, La Passioun Nostre Seignour**

[quire 3]

[art. 2]

1

[S528/K534]

- 23ra] Mult fud grant icele electiun  
 Dunt Madoleine reçut Symund veir pardun.  
 Celui eslit par qui vait tut le mund.  
 As suenz servanz ki rend teles guerdons,
- 5 Sachez, seignurs, ke dire nel savuns;  
 En Escripiture n'enz livre nel trovums.  
 [Si] lui servum tuz tel luier en averums  
 Pur robeur en vie nel perderums  
 Ne pur uthlage, ne par nuit ne par laruns.

- 145 And I will relieve you of all your sins.”  
 For angels make greater joy in heaven over a sinner  
 Who, by penance, returns to his Lord,  
 Than for ninety-nine righteous ones, believe me,  
 Who have no need of penance.
- 150 Therefore, when God so kindly calls us  
 And promises relief for our sins,  
 And the angels are glad for our penance,  
 Let’s run unhesitatingly to confession.  
 For each sin, know for certain,
- 155 Will be expiated in this world or the other.  
 No matter how small a wrong a man has done,  
 22vb] He’ll suffer for it as greatly as it deserves.  
 And, likewise, for every good deed that he does,  
 He’ll have reward from God, don’t doubt this at all.
- 160 The sins that men in this world commit  
 Will be expiated in three ways:  
 They themselves will do penance by confession;  
 Or [adhere] to discipline, by fasting and prayer;  
 Or else, in purgatory’s fire, God will punish
- 165 Those who haven’t here expiated their sins.  
 And if they’re not purged in these places,  
 They’ll be damned endlessly to the pains of hell.  
 Therefore, by God’s grace, let’s amend ourselves now,  
 So that we not perish for our sins.
- 170 By means of true penance, just like this lady,  
 Let us beseech Our Lord Jesus Christ  
 That he enable us to perform such penance here  
 That we may, with Thais, reign without end. Amen.

**BOOKLET 2****QUIRES 3–4****Herman de Valenciennes, The Passion of Our Lord****[quire 3]****[art. 2]**

1

[S528/K534]

- 23ra] Very meaningful was this election  
 Wherein Magdalene received Simon’s true pardon.  
 She was chosen by him who sees everything.  
 To his servants he gives such fine rewards,
- 5 Know well, lords, that we may not express it;  
 In neither Scripture nor book do we find it.  
 If we all serve him, we’ll have such a reward  
 While alive that we won’t lose it to a robber  
 Or an outlaw, nor to thieves by night.

10 De ces dous dames desore fineroms,  
De Lazarum suen parent si parleroms.

## 2

[S529/K535]

Boens cristiens, si volez escoter  
De Lazararum, ja me orrez parler.  
Çoe qu'en dit le Egle ke tant halt poet voler,  
15 Çoe est Johans — bien le vus sai numer —  
Ki la science but quant dormit al super  
Sur le piz de sun Maistre. De tuz parla plus cler!  
Ore oez del miracle tant boen a esculter!  
Il le fist en latin — ja l'orrez translater.  
20 Metez i vostre entente si en purrez amender.

## 3

[S530/K536]

[John 11:1]

Oez ke dit Johan, li sages e li pruz,  
Ki de ces compaignums fut le plus merveillus.  
Il dit ke de Bethanie fut nez cist Lazarus,  
E suens fut li chastels e a ses dous sorurs.  
25 D'aive e de treive fut a ses ancessurs.  
Unkes a ses veisins ne fut contrarius.  
Sovent cum boen veisin lur feseit granz honurs.  
Sur tute rien, ama cest prodomes ses sorurs.

## 4

[S531/K537]

Çoe fut tut veirs, seignurs, ke lungement languid —  
30 Li home ki est maledé ne vit pas a delit!  
Ses veisins entur li amat mult e servit.  
Il ne fut pas robere, ne pas nel consentit.  
Joe sai, seignurs, asez ke vus l'avez oit,  
Ke Martha sa soror, sicum dit l'Escrit,  
35 E Marie ensement. Sicum la lettre dit,  
D'iceste set debles jetat Dex e tolit.  
Icist Lazere lur frere ert mult amaladit  
Ke il aler ne pout ne lever de sunt lit.

[Mark 16:9;  
Luke 8:2]

## 5

[S532/K538]

[John 11:3]

Mult amerent lur frere les sorurs bonement;  
40 De servir li sunt prestes mult amiablement,  
E de jor e de nuit le servent dulcement.  
Quant veient ki li mals li agreget forment,  
Les dous sorurs entr'els en unt fait parlement,  
E si unt esgardez entr'els communement  
45 Ke manderunt Jhesum, ki set saner la gent,  
Ki lur frere est malade, ke tant aimet forment.

10 We'll now cease discussing these two ladies,  
And we'll speak of their kinsman Lazarus.

## 2

[S529/K535]

Good Christians, if you wish to hear  
About Lazarus, now hear me speak.  
This was said by the Eagle who can fly so high,  
15 That is, John — I'm able to name him for you —  
Who drank knowledge when he slept at supper  
On his Master's breast. He spoke purest of anyone!  
Now listen to a miracle so splendid to comprehend!  
He made it in Latin — now you'll hear it translated.  
20 Pay attention and you'll be able to learn from it.

## 3

[S530/K536]

[*John 11:1*]

Hear what John said, the wise and just man  
Who was the most marvelous of his peers.  
He said that in Bethania this Lazarus was born,  
And the house belonged to him and his two sisters.  
25 For generations it had belonged to his ancestors.  
He never quarreled with his neighbors.  
He often honored them greatly as a good neighbor.  
Most of all, this worthy man cherished his sisters.

## 4

[S531/K537]

Truly, lords, he suffered for a long time —  
30 The man who's ill scarcely lives in delight!  
He cherished and served his close neighbors.  
He didn't rob, nor did ever he condone it.  
I know, lords, just as you've surely heard,  
That Martha [was] his sister, as Scripture says,  
35 And Mary likewise. As the text says,  
God cast out and drove seven devils from her.  
This Lazarus their brother was so gravely ill  
That he couldn't move or rise from his bed.

[*Mark 16:9;**Luke 8:2*]

## 5

[S532/K538]

[*John 11:3*]

The sisters loved their brother very devotedly;  
40 They were determined to give him tender care,  
And day and night they gently attended him.  
When they saw that his illness seriously harmed him,  
The two sisters talked it over with each other,  
And then between themselves they decided together  
45 To send word to Jesus, who knew how to cure people,  
That their brother was ill, he whom he loved so much.

## 6

[S533/K539]

Dient en lur consail ki lui frunt mander,  
 Ke malades est cil ke soleit tant amer,  
 23rb] E si est sis pleisirs qu'il li veinge saner.  
 50 As messages l'unt dit, ke bien sevent parler.  
 Vont s'en mes en Judee nel pount pas trover.  
 Purquoi? Kar li Judeu le voleient tuer.  
 Pur quant, si l'unt trovét, pernent li a cunter  
 Ke malades est Lazere: or le vienged saner.

## 7

[S534/K540]

[John 11:4–5]

55 Trové l'unt li message de defors lur contree.  
 La parole li dient cum ele lui fut mandee,  
 E prient lui mult bel ke ne seit refusee.  
 A ceus respont li Sires parole remembre:  
 "Realez vus, seignurs, en vostre contree,  
 60 E dites a Marie bien seit aseuree  
 L'enfermetez al frere n'est pas a mort turnee,  
 Ainz iert la meie glorie par li manifestee."

## 8

[S535/K541]

[John 11:6–10]

Cels s'en vont e Jhesus est remés.  
 Les apostles ad a sei apelez  
 65 Si lur ad dit: "Trestuz vus aprestez,  
 Kar en Judee ensemble oud mei irrez."  
 E il li respondent cum ja oir porrez:  
 "Icest consail ne semble pas senez  
 Pur poi ke vus ne fustes par Judeus lapidez.  
 70 N'i alez, Maistre. N'i estes pas amez."  
 Respond de çoe Jhesus: "Purquai en parlez?  
 El jour ad ures: si bien les a contez;  
 Mes escient, dous feiz siz i troverez.  
 Ki par nuit vait sovent est encombrez.

## 9

[S536/K542]

[John 11:11]

75 "Ore entendez trestuz içoe ke vus dirrai:  
 Nostre ami se dort Lazre. A lui irrai.  
 Çoe en est la verité ke mult amé l'ai.  
 Jo voil a lui aler, e si l'esveillerai."  
 Li disciple respondent içoe ke vus dirrai:

## 10

[S537/K543]

[John 11:12–15]

80 "Sire, se il dort, çoe lui iert santez;  
 S'il est malades, tost serrat resanez."  
 Dunc respondi li Sires: "Içoe, qui mesentendez:  
 Ja orrez tele novele dunt tristes tuz serrez,  
 Kar nostre ami est mort quatre jorz sunt passez,

## 6

[S533/K539]

In their message sent to him, they said  
 That he whom he loved so much was ill,  
 23rb] And so they hoped he might come heal him.  
 50 They said this to messengers educated to speak well.  
 They went forth, but they couldn't find him in Judea.  
 Why? Because the Jews had wanted to kill him.  
 Nonetheless, if they found him, they were to tell him  
 That Lazarus was ill: he should come now to heal him.

## 7

[S534/K540]

[John 11:4–5]

55 The messengers found him beyond their country.  
 They told him the message as was assigned to them,  
 And they prayed him kindly that it not be rejected.  
 The Lord answered them with memorable words:  
 “Return, lords, to your own country,  
 60 And tell Mary that she may rest assured  
 That her brother's illness won't lead to death,  
 And that my glory will become evident through him.”

## 8

[S535/K541]

[John 11:6–10]

They departed and Jesus stayed behind.  
 He called his apostles to him  
 65 And said to them: “All of you make ready,  
 For you will go with me to Judea.”  
 And they answered him as you'll now hear:  
 “This plan doesn't seem wise  
 Because the Jews might stone you.  
 70 Don't go there, Master. There you're not loved.”  
 Jesus answered this way: “Why do you say this?  
 There are hours in daylight: if counted properly,  
 As I understand it, you'll find there two times six.  
 The one traveling by night is often hindered.

## 9

[S536/K542]

[John 11:11]

75 “Now all of you listen to what I'll tell you:  
 Our friend Lazarus sleeps. I intend to go to him.  
 It's true that I've loved him very much.  
 I want to go to him and wake him up.”  
 The disciples answered as I'll tell you:

## 10

[S537/K543]

[John 11:12–15]

80 “Lord, if he's sleeping, that'll cure him;  
 If he's ill, he'll soon recover.”  
 Then the Lord answered: “Of this, you're mistaken:  
 You'll hear now such news as will make you quite sad,  
 For our friend's been dead the past four days,

85 E si est mis en tere. Pas vif nel troverez.  
 Si en sui plus leez pur vus kar par veir le sarez  
 Qu'enz cel pais ne fu meis. Ore i sui mandez.  
 Ore vus apparaillez — ensemble od mei irrez.”

## 11

[S538/K544]

[John 11:16]

90 Quant l'entendit Thomas l'apostre Didimus,  
 De la buche sun Maistre — que mort eit Lazarus —  
 Un grant suspir getat; unc dolent ne fut plus.  
 Ses compaignums apele; sachez ne fut pas muz:  
 “Oez, seignurs, pur Deu, ke vus ad dit Jesus —  
 Ke mort est de Bethanie nostre ami Lazarus!  
 95 Alum morir od lui! Joie n'en vis plus!  
 Mult m'est ore a contraire que si nus est toluz.  
 Mar en sumes bailliz si ore ne penset Jhesus.”

## 12

[S539/K545]

[John 11:17–18]

23va] Pres de Jerusalem la bele cité,  
 Non ad que quinze estadies, çoe est la verité,  
 100 Iloec esteit Marie Magdalené  
 U ele od sa sorur unt sun frere enterré.  
 Jhesus od ses disciples cele part est turnee.  
 Lazarus qui mort fut ert de grant parenté;  
 El chastel de Bethanie se sunt tut assemblé.  
 105 Pur Lazre lur ami unt grant doel demené.  
 Od Marie e od Marthe, unt quatre jorz ploré  
 Li Judeu del pais (mandét e demandé),  
 Cil de Jerusalem, de la bele cité.  
 Quant Deus vint el chastel, tuz i furent trové.

## 13

[S540/K546]

[John 11:19–22]

110 Il erent venuz pur conforter Marie  
 De la mort sun frere, dunt el'esteit marie.  
 Este vus la novele par le chatel oie:  
 Ke venuz est Jhesus, od li sa compaignie!  
 Marthe li vait encuntre, ke tut est esbaie.  
 115 As piez li est chaie. A halte voiz escrie:  
 “Bel Sire, bons amis, de mun frere n'ai joie mie!  
 Lasse, si ici fuisse, mult par fuse guarie!  
 Ainz qu'il fut mort, mis freres li feissez aie.  
 Si vus rien requerez, cui ne vus escundie.

## 14

[S541/K547]

[John 11:23–27]

120 “Sire, mun frere est mort — çoe est la veritez —  
 Mes joe sai e crei quanque Deu requerez,  
 Ke tut le vus durrat; escundit ne serrez.”  
 “Teis tei,” çoe dit li Rais, “ja iert resucitez.”

85 And he's been buried. You'll not find him alive.  
 Yet I'm happy for you because you'll certainly witness  
 What's never before happened anywhere. I am called there.  
 Prepare yourselves now — you're coming with me."

## 11

[S538/K544]

When the apostle Thomas Didymus heard this  
 90 From his Master's mouth — that Lazarus was dead —  
 He uttered a deep sigh; he'd never been more mournful.  
 He called to his companions; he wasn't at all silent:  
 "Listen, lords, by God, to what Jesus has told you —  
 Our friend Lazarus of Bethania is dead!  
 95 We die with him! I'll never again know joy!  
 Everything grieves me because he's taken from us.  
 We're in terrible distress if Jesus doesn't handle it now."

[John 11:16]

## 12

[S539/K545]

23va] Near Jerusalem the fair city,  
 Not fifteen furlongs away, truthfully,  
 100 There dwelled Mary Magdalene  
 Where she with her sister had buried their brother.  
 Jesus with his disciples returned to this place.  
 Lazarus who'd died came from a large family;  
 In the house in Bethania all were gathered together.  
 105 For their beloved Lazarus they expressed profound grief.  
 Along with Mary and Martha, there wept for four days  
 The Jews of the land (who were sent for and summoned),  
 Those of Jerusalem, of the fair city.  
 When God came to the house, they all were found there.

[John 11:17–18]

## 13

[S540/K546]

110 They had come to comfort Mary  
 Upon her brother's death, for which she mourned.  
 Listen to the news heard throughout the town:  
 That Jesus has come, his companions with him!  
 Martha, quite amazed, went out to meet him.  
 115 At his feet she kneeled down. Loudly she cried:  
 "Dear Lord, good friend, I've no joy of my brother!  
 Alas, had you been here, he might've been healed!  
 Before he died, you brought help to my brother.  
 I believe that whatever petition you make won't be refused.

[John 11:19–22]

## 14

[S541/K547]

120 "Lord, my brother is dead — this is the truth —  
 But I know and believe that whatever you ask of God,  
 He'll give it wholly to you; you'll not be refused."  
 "Hush," said the King, "now he'll be revived."

[John 11:23–27]



- 125 Çoe li respunt Marthe: “Maistre, çoe est veritez  
 Quant al Grant Jugement ierent tuz assemblez.”  
 “Marthe,” çoe dist Jhesus, “sez tu que est veritez?  
 E Resurrectiun e Vie sui joe nomez.  
 Cil ke en mai crerrat ne serrat ja dampnez.  
 S’il muert, si reviverat — tels est ma poestez.  
 130 Creis tu çoe?” “Oil, certes, si sai ke çoe est veritez,  
 Si cré ke es Fiz Deu, e Jhesus es nomeez,  
 E si cré ke en cest mund, bel Sire, fustes nez.”

## 15

[S542/K548]

[John 11:28–31]

- Marthe fut mult dolente. Sa parole ad finee.  
 Al chastel s’en tornat cum femme forsené.  
 135 Marie Magdalene sa sorur ad trouvé.  
 Bel li ad dit, suef sa parole ad mustré:  
 “Li Maistres est venuz, e si vus ad mandé.”  
 Quant l’entendit Marie, ne s’est pas demuré;  
 Unc un mot ne sonat ainz s’est haitee —  
 140 Vait curant vers sun Maistre, tute descoloré.  
 Genz i out des Judeus ki l’unt reconfortee.  
 Quant veient que s’en vait cum se fust forsenée,  
 Sachez que fut entr’els maint lerne ploré!  
 E dient tuz entr’els: “Mult par est trespensé —  
 145 Ele vait al sepulchre, u ja serra pasmé.”

## 16

[S543/K549]

[John 11:32–33]

- Meis Marie nel pense, meis vait a sun Seigneur,  
 23vb] Ke mandé l’aveit par Marthe sa sorur.  
 Quant le vit, a ses piez chai par grant amour  
 E dit li, em plorant e par grant dulçur:  
 150 “Sire, morz est mun frere, si ai mult grant dolur.  
 Si fuissez ici, ne fust morz, si estes de valor.”  
 E Jhesu l’esgardat s’in out el quer tendur.  
 Veit les Judeus plorans, ki li crient entur.  
 Iloec mustrat li Sire Marie grant honur.

## 17

[S544/K550]

[John 11:34–37]

- 155 Sachez, boen cristien, n’i out gab ne ris.  
 Mult amat les sorurs, mult fut a Lazre amis.  
 Kar dunc plorat Jhesus e tut fut efremis,  
 E dist, tut en plurant: “Cheles, ou l’avez mis?”  
 Çoe li respunt Marie: “Bel Sire, bels amis,  
 160 Ven avant e sil vei — mult t’amat quant fut vis.  
 Bon ami, Dampnedeu, entendez a mes dis:  
 Sire, ke tel merveille en icest mund feeis!  
 Lazre, que tant amez, purquei [morir suffris]?”

Martha answered him: "Master, this is the truth  
 125 When everyone's gathered together at the Last Judgment."  
 "Martha," said Jesus, "do you know what's the truth?  
 I'm named the Resurrection and the Life.  
 He who believes in me will never be harmed.  
 If he dies, then he'll revive — such is my power.  
 130 Do you believe this?" "Yes, certainly, I know this is the truth,  
 And I believe you're God's Son, and you're named Jesus,  
 And I believe that into this world, dear Lord, were you born."

15

[S542/K548]

[John 11:28–31]

Martha was very distraught. Her speech was over.  
 She returned to the house like a frenzied woman.  
 135 She found her sister Mary Magdalene.  
 She spoke gently to her, uttering her words softly:  
 "The Master has come, and he's asked for you."  
 When Mary heard this, she didn't delay;  
 She didn't say a word but made haste —  
 140 She went running, all pale, toward her Master.  
 There were Jewish people who comforted her.  
 When they saw that she ran like a frenzied woman,  
 There were many tears wept among them!  
 And they said to each other: "She's extremely upset —  
 145 She goes to the tomb, where now she'll swoon."

16

[S543/K549]

[John 11:32–33]

Not hesitating at all, Mary went to her Lord,  
 23vb] Who had sent for her by her sister Martha.  
 When she saw him, she fell at his feet with great love  
 And said to him, weeping and with great emotion:  
 150 "Lord, my brother is dead, and I feel deep sorrow.  
 Had you been here, he'd not have died, for you're so powerful."  
 And Jesus looked at her and felt tender compassion for her.  
 He saw the Jews weeping, crying around her.  
 In that place the Lord demonstrated great honor to Mary.

17

[S544/K550]

155 Know well, good Christians, there was neither jest nor laughter. [John 11:34–37]  
 He loved the sisters dearly, was a good friend of Lazarus.  
 For that reason Jesus wept and was profoundly affected,  
 And he said, while weeping: "Come, where have you put him?"  
 Mary answered him thus: "Dear Lord, dear friend,  
 160 Step forward and see him — he loved you dearly when alive.  
 Dear friend, almighty God, listen to my words:  
 Lord, you've performed such miracles in this world!  
 Why do you allow the death of Lazarus, dearly beloved?"

## 18

[S545/K551]

[John 11:38–39]

- Ben les escultez ad e entendi Jhesus.  
 165 Al moniment s'en vait u gisait Lazarus.  
 La spelunce fut grante e la pere desuz.  
 Isnelement parlat e dit quant fu venuz:  
 "Ostés mei tost cest marbre. Jo voil ke seit toluz."  
 Ignelpas de Marthe response li fut renduz:  
 170 "Sire, verms l'und mangé — bien ad treis jorz e plus  
 Ke il i fut posez! N'iert jamés coneuz!"

## 19

[S546/K552]

[John 11:40]

- "Marthe," çoe dit li Sires, "tu n'es pas senée.  
 Ma parole ke dis tu l'as tut obliee.  
 Si tu creis ke joe dis tu en serras amendé.  
 175 Tu verras ja la glorie dunt iert grant renomé."  
 A icés paroles, est la gent assemblé.  
 A sun comandement, sin, fut la pere osté.  
 Li Sires vers le ciel ad sa face suslevé.  
 Dulcement a sun pere sa priere ad mustré.  
 180 Seignurs, ceste priere fust tres ben esculté.

## 20

[S547/K553]

[John 11:41–43]

- "Ourez seiez, Pere, od tes angles lasus.  
 Graces t'en rent tiz Fiz k'enveas ça jus,  
 Ki est del Saint Esperit e de tai conuz.  
 Joe sai ki su de tai, e nus treis sumus uns.  
 185 Joe ai pris char en tere, si ai a nun Jhesus.  
 Joe sui entre les mens, meis n'i sui coneus.  
 Pur çoe voil, bel Pere — ne seie meis respuns —  
 Joe voil ke tut le sachent purquai i sui venuz.  
 Joe sai ke m'est doné de tei la grant vertuz  
 190 Dunt joe sui en cest mund e amez e cremuz.  
 Joe voil ke tuz le sachent cels ki sunt venuz."  
 Quant çoe out dit, si crie: "Lazre, levez suz!"

## 21

[S548/K554]

[John 11:44–45]

- "Lazre, ven fors!" Cil s'en est fors saillis  
 A la parole al Maistre, ki en la fosse ert mis.  
 195 Liés out les mains, suarie sur sun vis.  
 24ra] "Ore le me desliez kar joe sai qu'il est vifs."  
 E çoe dient li Judeu: "Vus fustes sis amis!  
 Este vus la novele par trestut le pais:  
 Que Lazre ke fut morz tut est seins e vis!"  
 200 Li Judeu ki çoe virent tut furent esbais.  
 Od Jhesum sunt remis — ne sunt pas departis.

18

[S545/K551]

Jesus listened to them and heard them well.

[John 11:38–39]

165 He went to the tomb where Lazarus lay.

The sepulcher was large and had a stone on top.

He spoke urgently and said when he arrived:

“Move this marble for me right away. I want it taken away.”

Immediately was Martha’s answer given to him:

170 “Lord, worms have eaten him — it’s been three days and more

Since he was set down here! He’ll never be recognized!”

19

[S546/K552]

“Martha,” said the Lord, “you’re being unwise.

[John 11:40]

You’ve completely forgotten the words I spoke.

By believing what I say you’ll be better off.

175 You’ll see now the glory that’ll bring great renown.”

With these words, the people gathered.

By his command, then, the stone was taken away.

The Lord raised his face toward heaven.

Sweetly to his Father he presented his prayer.

180 Lords, this prayer was very well heard.

20

[S547/K553]

“May you listen, Father, with your angels above.

[John 11:41–43]

Your Son sent by you down here renders you thanks,

He who’s known to the Holy Ghost and to you.

I know that I’m of you, and we three are one.

185 I took flesh on earth, and I have the name Jesus.

I’m among my people, but I’m not recognized here.

Therefore I desire, dear Father — respond only to this —

I desire that all might recognize why I’ve come here.

I know that by you I’ve been given great power

190 For which in this world I’m both loved and feared.

I desire that all those who’ve come might understand it.”

After he said this, he cried out: “Lazarus, arise!”

21

[S548/K554]

“Lazarus, come forth!” He responded instantly

[John 11:44–45]

To the Master’s words, he who’d been put in the grave.

195 His hands were bound, a cloth was upon his face.

24ra] “Now unbind him for me for I know he’s alive.”

And the Jews said this: “You were his friend!

Hearken to the tidings throughout the land:

Lazarus who died is wholly well and alive!”

200 The Jews who saw this were completely amazed.

They remained with Jesus — they didn’t go away.

## 22

[S549/K555]

[John 11:46]

Seignurs, icest miracle fait mult a escuter.  
 Unques mes de nul tel n'en oistes parler!  
 Icels qui cels merveilles li veient overer —  
 205 Les contrais esdrescer, les orps enluminer,  
 E as surz rendre oie, les muz faire parler —  
 Ki la fust e veist icest mort desenterrer,  
 Cum il le resuscita e l'en fist aler,  
 Mult le deut duter, cremer, e honurer.  
 210 Mes li felun Judeu, quant l'oierent cunter —  
 Ke servir le deussent e bonement amer —  
 Un consail unt pris cum le poent dampner!

## 23

[S550/K556]

[John 11:47]

Quant virent les miracles que fait tant mervellus —  
 Que fait les muz parler e rend oie a surz  
 215 E suscite les morz — mult fut angussuz.  
 Un consail unt pris ke mult fut dolerus,  
 E del faire lur fut mult perillus —  
 Mult par erent debles, senz sen e coveitus  
 De oscire lur Seignur, ki tant ert glorijs,  
 220 Ke tant ert amiable, succurable, e aidus,  
 Ki tant par esteit sages, humbles, e virtuus.

## 24

[S551/K557]

Bien savez ke la Bible escritrent nostre antecisur —  
 Icil livres fu fait del tens anceniur.  
 Ainceis ke Deus fust nez, mil anz fistrent lur tur.  
 225 Amat Deus les Judeus si lur musttra grant amur  
 Quant, des mains Pharaun le fort emperur,  
 Les deliverat a force e fist lur grant honur  
 Parmi la Ruge Mer, que n'i eurent pour.  
 E fist de Moysen lur maistre e lur seignur.  
 230 Es deserz les garid, que n'i orent labur.  
 La les poeut de sa manne de tant dulce savur.

## 25

[S552/K558]

Al Munt de Synai a Moysen parlat.  
 Ainz que fust nez en tere, grant amur lur mustrat,  
 Kar lur lei lur escrit e si lur enveiat.  
 235 Sicum nel deservirent, le manne lur donat.  
 Des mains al felun rai ki unkes nes amat,  
 De Pharaon, les garid e en mer les neiat,  
 E fist florir la verge ke Aaron portat,  
 E de la secche verge amandes jetat.  
 240 E puis par les prophetes dist lur e mustrat

22

[S549/K555]

[John 11:46]

Lords, this miracle is well worth heeding.  
Never before have you heard such a thing told!  
Those who saw him perform these miracles —  
205 Raise up the crippled, illumine the blind,  
And give hearing to the deaf, make the mute speak —  
Those who were there and saw this dead man disinterred,  
How he had revived him and caused him to go forth,  
They were moved deeply to fear, believe in, and honor him.  
210 But the wicked Jews, when they heard it recounted —  
How they ought to serve him and love him dearly —  
They plotted how they might be able to condemn him!

23

[S550/K556]

[John 11:47]

When they saw the extraordinary miracles that he performed —  
That he makes the mute speak and gives hearing to the deaf  
215 And revives the dead — they were deeply perturbed.  
They devised a plan that was extremely malicious,  
And carrying it out was quite dangerous for them —  
They were such devils, irrationally and insatiably bent on  
Killing their Lord, who was so glorious,  
220 So kind, comforting, and helpful,  
So very wise, humble, and righteous.

24

[S551/K557]

Understand how it was that our ancestors wrote the Bible —  
This book was made in ancient times.  
Before God was born, a thousand years had passed.  
225 God loved the Jews and showed them great love  
When, from the hands of Pharaoh the powerful emperor,  
He delivered them mightily and honored them highly  
Through the Red Sea, so that they weren't afraid there.  
And he made Moses their leader and their lord.  
230 In the desert he sustained them, who had no crops.  
There he fed them with his manna of savor so sweet.

25

[S552/K558]

On Mount Sinai he spoke to Moses.  
Before being born on this earth, he showed them deep love,  
For he wrote their law for them and then sent it to them.  
235 Although they didn't deserve it, he gave them manna.  
From the hands of the evil king who'd never loved them,  
From Pharaoh, he protected them and drowned [the Egyptians] in the sea,  
And he made blossom the staff that Aaron carried,  
And from the dry branch he made almonds grow.  
240 And then through the prophets he informed them and showed

Ke il char deveit prendre. Nient ne lur celat.  
Quant rei demanderent, Saul lur envead.

## 26

[S553/K559]

Puis lur dona David par grant electiun  
Qui occist Goliam. Mult fu sages hom.  
24rb] Quant fut mort reis David, reis fut Salomon.  
246 Promit ke lur durreit Tere de Promissium,  
E, pur çoe, quant moreient que tut senz rançun,  
Alerent en enfer a grant perdicium.  
Volt naistre de lur lin, e vint a natium.  
250 Ore escultez, seignurs, cum par furent felun:  
Neis creire ne voleient le juste Symeun,  
Ki a ses mains le tint par grant devociun!

## 27

[S554/K560]

Kar, oez dé feluns quant entr'els fut venuz,  
Cum amiablement feseit entr'els vertuz:  
255 As nocés u il furent e architriclinus,  
Cum de l'ewe fit vin, e cum il feud beus;  
Cum sanat diz leprus; cum fist parler les muz.  
Dous morz resuscita; le tiers fut Lazarus.  
Un home ki esteit de Syloé venuz  
260 Pur santé requere pres de trent anz e plus;  
Icelui sanat il. E quant dans regulus  
Le requist de sun fiz, tut sein il fut renduz.

[John 2:6–10]

[Matthew 8:2–3;  
Luke 17:12–19][John 9:1–41]  
[John 4:46–53]

## 28

[S555/K561]

Kar, oez dé Judeus, cum furent deputaire,  
Encontre les Escriz cum furent a contraire  
265 (Çoe distrent lur Escrit, sicum mei est veire):  
Que d'eus naisciret Christ, e Rei e Amperire,  
E naisciret de la Virgine si n'avret nul paire,  
Neis Johan lur dist ki fiz fut Zachaire  
E al Dei mustrat ke çoe estait lur Salveire.  
270 Unques a dreite veie nes poet Johans atraire,  
Ne Jhesus pur miracle que lui veissent faire.  
Or oez quel envie! Ke unkes oit maire!

## 29

[S556/K562]

Maintes feiz li culvert li voldreint lapider  
Pur çoe ke les maledés li veient saner.  
275 Les ovres que ovret nuls ne poet overer.  
Les clops feseit saillir e les muz parler.  
E pur çoe qu'il le virent les morz resuciter,  
Entr'els sunt comencét de sa mort a parler,

That he would take flesh. He hid nothing from them.  
When they asked for a king, he sent them Saul.

## 26

[S553/K559]

Then through meaningful election he gave them David  
Who killed Goliath. He was a very wise man.  
24rb] When King David died, Solomon was king.  
246 He promised that he'd give them the Promised Land,  
And, for this, when they died with no redemption at all,  
They went to hell to great perdition.  
Wishing to be born of their lineage, he came to be born.  
250 Now listen, lords, how utterly evil they were:  
They didn't even want to believe the righteous Simeon,  
Who held him with his hands very devoutly!

## 27

[S554/K560]

Indeed, hear about the wicked when he came among them,  
How graciously he performed miracles in their midst:  
255 At the wedding where they and the chief steward were present, [John 2:6–10]  
How from water he made wine, and how it was drunk;  
How he healed ten lepers; how he made the mute speak. [Matthew 8:2–3;  
He resurrected two dead; the third was Lazarus. Luke 17:12–19]  
A man who had come from Siloam  
260 Sought health for nearly thirty years and more; [John 9:1–41]  
He healed him. And when a noble ruler [John 4:46–53]  
Sought him on his son's behalf, he was made all well.

## 28

[S555/K561]

Indeed, hear about the Jews, how wicked they were,  
How they were hostile toward Scripture  
265 (Their writings said this, as I know the truth):  
That Christ would be born of them, both King and Emperor,  
And he'd be born of the Virgin and have no father,  
Just as John son of Zachary told them  
And explained that God was their Savior.  
270 But never might John draw them to the right path,  
Nor Jesus by the miracles they saw him perform.  
Now hear what envy! No greater was ever known!

## 29

[S556/K562]

Many times the scoundrels wanted to stone him  
Because the sick came to him to be healed.  
275 The deeds he did might no one else perform.  
He made the crippled walk forth and the mute speak.  
And because they saw him resurrect the dead,  
Among themselves they began to talk of his death,



280 E dient entr'els: "Nus coveint a trover  
Entre nus tel consail dunt le puissum dampner."

## 30

[S557/K563]

[John 11:48]

Li plus riche s'asemblunt tut en une maisun  
E tienent consilie de lur dampnatium,  
Coment en quele manere frunt la traisun:  
"Kar morir lui covient, n'i averat raançun.  
285 Tut li mund lui poursuit. Tant par est sages hom  
Trestut crerrunt en lui si vivre le leissum.  
Puis vendrunt li Romain. Ne nus en defenderum.  
Nostre lei nus tolderunt; après sis servirum."

## 31

[S558/K564]

[John 11:49–52]

Ceo respunt Cayphas: "Seignurs, kar m'escultez!  
290 Joe sui desur vus tuz, sicum vus bien savez,  
E si sui vostre eveske, si sai ke vus m'amez.  
Vus crerrez mun consail si crere me volez.  
Vus ne savez nient ne vus rien n'i pensez.  
24va] Iceo keveint par certes ke un sul hom seit dampnez  
295 E pris, e pur le pople seit a mort livrevez.  
E çoe serrat Jhesus, dunt vus si parlez,  
E, pur lui, ierent tut li fil Deu resemblez."  
Cil felun Judeu se sunt entreaffiez  
Ke il serra tuez s'il poet estre encontrez.

## 32

[S559/K565]

[John 11:53–54]

300 Cayphas fu prophete, sicum m'oyez conter.  
Dist ke murrat Jhesus pur le pople salver.  
De cel jor comencerent li Judeu purparler  
Coment le purrunt occir e dampner.  
Ore ne volt Nostre Sire plus entr'els converser.  
305 Ne veut mes qu'il le veient ne venir ne aler.  
En la cité d'Effrem prent li Sires a aler,  
Ki fut lunc en desert. La voldrat demorer.

## 33

[S560/K566]

[John 6:67–72]

Sachiez ke Nostre Sire ne remist pas el pais  
Kar li Judeu le heent, ne volt ke uncore seit pris.  
310 En la cité d'Effrem lunc un desert s'est mis.  
Od lui vunt si apostre, ke mult sunt si amis.  
Lur peiseid ke lur Maistre est si forment haiz  
De cels dunt estre deut e cremuz e serviz.  
Çoe lur dit Nostre Sire: "Jo ai vus duze eliz.  
315 Le un de vus est diable e iert nus enemiz."  
Çoe dist il de Juda Symen Scariotis.

280 And said to each other: "We need to find  
Some plan among us by which we may condemn him."

## 30

[S557/K563]

[John 11:48]

The richest gathered together in a house  
And held a council about their plot to convict,  
How in what manner they'd carry out the treachery:  
"For it's necessary that he die and not be redeemed."  
285 Everyone follows him. He's a man so very wise  
That they'll all believe in him if we let him live.  
Then the Romans will come. We can't defend ourselves from them.  
They'll take away our law; then we'll be subject to them."

## 31

[S558/K564]

[John 11:49-52]

Caiaphas answered thus: "Lords, listen to me!  
290 I'm above you all, as you well know,  
And I'm your high priest, and I know you love me.  
You'll heed my advice if you want to believe me.  
You know little and understand nothing here.  
24va] It's surely necessary that a single man be condemned  
295 And captured, and for the people's sake be delivered to death.  
And this will be Jesus, about whom you speak here,  
And, in exchange for him, all God's children will be reunited."  
These wicked Jews swore among themselves  
That he'd be killed if he could be met with.

## 32

[S559/K565]

[John 11:53-54]

300 Caiaphas was a prophet, as you hear me tell.  
He said that Jesus should die to save the people.  
From that day the Jews began to conspire  
How they might kill and condemn him.  
Our Lord didn't want to dwell anymore among them.  
305 He didn't want them to see him come or go.  
The Lord started to travel toward the city of Ephraim,  
Which was far in the desert. He wished to live there.

## 33

[S560/K566]

[John 6:67-72]

Understand that Our Lord departed from that land  
Because the Jews hated him, and he wished not to be taken yet.  
310 He took himself far into the desert to the city of Ephraim.  
With him went his apostles, who were truly his friends.  
It distressed them that their Master was so vilely hated  
By those who ought to have respected and served him.  
Our Lord said this to them: "I chose you twelve.  
315 One of you is a devil and will be our enemy."  
He said this of Judas son of Simon Iscariot.

- 34
- [S561/K567]
- En Effrem ne fist pas lunge demoré;  
 Si tost cum il pout, leissa [cele] contré.  
 Ensemble od ses apostres vait en Galilee,  
 320 E Judee eschivve, qui sa mort unt juré.  
 Li Judeu tindrent feste qu'il noment Cenophé:  
 "Trespasat cel chastel, e vint enz Judee.  
 Çoe est drait ke tun regne seit manifesté.  
 De çoe que tu ci faiz n'averas ja renomee.
- [John 7:1-4, 11:55]
- 35
- [S562/K568]
- 325 "Vien en Jerusalem, si te met devant.  
 La sunt tut ti parent, li petit e li grant.  
 Li Judeu tinent feste, e merveilluse e grant,  
 Si sunt tut assemblez, li veil e li enfant.  
 Çoe n'est pas raisun que alez si fuant.  
 330 Venez ensemble od nus, si parole a els oiant,  
 E si faites mervailles devant lur oilz veiant.  
 Tu voils ke aiez los si te vais repunant —  
 Ne fud unques oi de nul home vivant,  
 Ke loez vousist estre ne osit venir avant."  
 335 Çoe respunt Nostre Sire: "Ne savez mun talant."
- [John 7:5-6]
- 36
- [S563/K569]
- "Li munz pas ne vus het, s'il sai a escient."  
 "Joe sai qu'il mult me het, mes ovres, e ma gent."  
 "Il ne vus set haier." "Mai het il durement —  
 Çoe n'est pas merveille, si me conust nient:  
 340 Joe di tut mal de li, e il de moi ensement.  
 Vus alez a la feste — n'en ai aisement.  
 Que ore i puisse aler, qu'il ne me aiment nient?"  
 24vb] Guerpi li unt tut s'in vunt communement.
- [John 7:7-9]
- 37
- [S564/K570]
- Guerpi l'unt si s'en vunt. Sul est remis Jhesus.  
 345 Il s'en vunt devant tut. Cil les ad seuz.  
 Suivet les privément. Ne vout qu'il seit veuz,  
 Ne volt ke se disciple ne il seit coneuz  
 De ces feluns Judeus, qu'il fut aparceuz.  
 Occire le voleient. Amer nel voilent plus.  
 350 Icel felun Judeu mult unt le sen perduz.  
 Demandent lé prophete, crient: "U est Jhesus?  
 Purquai ne vent avant? Qu'est il devenuz?  
 Ore dust venir e faire ses vertuz."
- [John 7:10-11]

- 34
- [S561/K567]  
[*John* 7:1–4, 11:55]
- He didn't stay long in Ephraim;  
As soon as he could, he departed from that land.  
He went with his apostles to Galilee,  
320 And he avoided Judea, which had ordered his death.  
The Jews held a festival that they call Scenopegia: [Matthew 26:17]  
"Leave this town, and come to Judea.  
It's proper that your reign be made manifest.  
You'll never have renown for what you do here.
- 35
- [S562/K568]  
[*John* 7:5–6]
- 325 "Come to Jerusalem, and put yourself forward.  
All your kinsmen are there, the small and the great.  
The Jews hold a festival, magnificent and large,  
And all are gathered together, the old and the young.  
It's foolish that you run away in flight.  
330 Come along with us and speak to the listening crowd,  
And then perform marvels before their attentive eyes.  
You want to gain praise yet you turn away —  
It's never been heard of that any living man  
Dares not to step forward when he hopes to be praised."  
335 Our Lord answered: "You mistake my intent."
- 36
- [S563/K569]  
[*John* 7:7–9]
- "The world doesn't hate you, I'm sure of it."  
"I know that they deeply hate me, my works, and my people."  
"They don't hate you." "They fiercely hate me —  
It's no wonder, for they don't know me:  
340 I speak ill of them, and they speak likewise of me.  
Go on to the festival — I've no pleasure in it.  
Why should I go when they don't love me at all?"  
24vb] They all left him and went away together.
- 37
- [S564/K570]  
[*John* 7:10–11]
- They left him and went away. Jesus remained alone.  
345 They all went ahead. He followed them.  
He followed them secretly. He didn't wish to be seen,  
Nor did he wish that his disciples or he be known  
By the wicked Jews, or that he be seen.  
They wanted to kill him. They no longer cared to love him.  
350 These evil Jews have utterly lost their senses.  
They question the prophets, shouting: "Where is Jesus?  
Why doesn't he come forth? What's become of him?  
He ought to come now and display his power."

## 38

[S565/K571]

[John 10:23–25]

- Al porche Salomun est li Sires entrez.  
 355 De ces feluns Judeus iloez est encuntrez.  
 Ne domorat gueres d'els fut avirunez.  
 Mult fut de eles fierement li Sires apelez:  
 "A cest nostre feste asez i es demandez."  
 "Purquai?" "Ore te dirrum: kar tu es mult dotez.  
 360 Tu dis que es Fiz Deu, e si es apelez.  
 Veirement, le di. Ne seies plus celez!"  
 "Oil, veir, si su joe. Od le Fiz Deu parlez.  
 Joe sai de verité ke vus pas nel creiez.  
 Les ovres ki joe face, que chascun jor veez,  
 365 Ne porreit overer nuls hom, si ke ben le savez.

## 39

[S566/K572]

[John 10:26–28]

- "Joe sai pas nel crerez. Ne sui pas vostre amis.  
 Ne su pas vostre pastur. Ne n'estes mes berbiz.  
 Quar fuisses mes oeilles, mult me su entremis.  
 Ne me volez amer, crere nul de mes dis.  
 370 Mes oailles ki m'aient averunt mun parais,  
 E al jur ke serrunt jugez e morz e vis,  
 Si serrunt a ma destre si verrunt mun cler vis.  
 La vie permanable od mei averunt tut dis.  
 Icel dun lur durrai; ne serra contredis.

## 40

[S567/K573]

[John 10:29]

- 375 "Joe vus ne dut nient — pas nel vus celeraï —  
 Ore entendez trestut içoë que vus dirrai:  
 Deu del ciel est mun Pere — pas nel vus celeraï —  
 Si sui Jhesus sis Fiz. Lui a garant trai.  
 En cest mund su venuz; mes poi i serraï.  
 380 Nequedent, ses oailles tres bien li garderei.  
 Ceus ke m'ad comandez, sachez ke joe garrai.  
 Des peines enferrals bien les deliverai.  
 Joe ai mult grant poesté, e mult grenur averai.  
 Car nus sumes tut un, ja partis ne serraï.

## 41

[S568/K574]

[John 10:30–32]

- 385 "Entre mei e mun Pere, un sumes, çoë est veritez.  
 Ne pas ne poum estre — mei e lui — desheritez."  
 Quant l'oient cil Judeu, a poi ne sunt desvez:  
 "Mult al bien deservi qu'il seit lapidez!"  
 "Purquai?" dist Nostre Sire. "Kar tu te fais le Fiz Dé!"  
 390 "Mainte boneovre ait faite, si que bien le savez.  
 Ore me dites purquai, cheles, me lapidez."

## 38

[S565/K571]

[*John 10:23–25*]

The Lord entered the Portico of Solomon.  
 355 He was met there by the wicked Jews.  
 He'd barely stopped when they surrounded him.  
 Our Lord was violently called by them:  
 "You're summoned here to this our festival!"  
 "Why?" "We'll tell you why: because you're much feared."  
 360 You say that you're the Son of God, and so are you called.  
 In truth, you claim it. Stop being secretive!"  
 "Yes, truly, I'm he. You speak with the Son of God.  
 I know in truth that you will not believe it.  
 The works I perform, which you see every day,  
 365 No man's able to perform, as you well know.

## 39

[S566/K572]

[*John 10:26–28*]

"I know that you won't believe it. I'm not your friend.  
 I'm not your shepherd. You're not my sheep.  
 So that you might be my flocks, I apply myself diligently.  
 You don't care to love me, to believe any of my words.  
 370 My sheep who love me will gain my paradise,  
 And on the day when the dead and the living will be judged,  
 Then they'll be at my right side and see my bright visage.  
 Eternal life with me they'll have forever.  
 I'll give them this gift; it won't be denied.

## 40

[S567/K573]

[*John 10:29*]

375 "I don't fear you at all — I won't hide this from you —  
 Now listen fully to what I say to you:  
 God in heaven is my Father — I'll not hide it from you —  
 And I'm Jesus his Son. I bring him as witness.  
 Into this world I've come; I'll be here but a little while.  
 380 Nonetheless, I'll protect his flocks very well for him.  
 Know well I'll care for those he's commended to me.  
 From the pains of hell I'll surely deliver them.  
 I possess very great power, and much greater shall I have.  
 Because we're one, we shall never be separated.

## 41

[S568/K574]

[*John 10:30–32*]

385 "Between me and my Father, we're one, that's the truth.  
 Nor can we — he and I — be divided."  
 When the Jews hear this, they almost lose their minds:  
 "He fully deserves to be stoned!"  
 "Why?" said Our Lord. "Because you think yourself the Son of God!"  
 390 "Many good works I've performed, as you well know.  
 Now tell me why, indeed, you would stone me."

- 42
- [S569/K575]
- 25ra] “Le bon ovre ke faites pas ne vus lapiderum.”  
 “Dunc me dites purquai.” “E nus le te dirrum:  
 Tu dis que ies Fiz Deu si que bien l’oum.  
 395 Deu te fais si es hom, e de veir le savum.”  
 “C’est veirs. Deus sui e hom. Ja partiz ne serrum.  
 En la lei est escrit — a guarant le traium.  
 Joe e Deu [un] eimes.” “C’est vers, nus le trovum.”  
 “Vus ne savés k’espealt, mes nus le vus dirrum:  
 400 E vostre lei nus proved ke estes felun,  
 E nus tient pur Fiz Deu ki ses ovres fesum.  
 L’Escripture ne ment, ne pas mentirum.
- 43
- [S570/K576]
- [John 10:30, 33–35]
- 405 “En cest mund sui venuz, e Deu mei enveiad.  
 De lui sui joe, c’est veir. Il me saintefiad.  
 Ne ment pas Escripture, ne ja ne menterad.  
 Les ovres que joe face: ki est kis blasmerat?  
 Mult avrat de ces boens cil qui en mei crerrat,  
 E cil avrat travail ki creire nel voldrat.  
 En enfer prent herberge, dunt ja n’istirat.  
 410 Mis Peres est en mei e a tuz jurz serrat,  
 Joe en lui. Mult est sages icil ke çoe crerrat.”
- 44
- [S571/K577]
- [John 10:39]
- Vencu les ad li Sires, ki de sen ert mananz.  
 L’Escripture lur mustre, ki ert mil anz.  
 Conclus les ad li Sires. Tuz les fait recreanz.  
 415 Ore ne sevent ke faire, mult par se funt dolanz.  
 En la cité s’en vunt kar la feste fut granz.  
 E Jhesus entre el temple. La trovat marchanz,  
 E lur boes, e lur vaches, e lur berbiz vendanz.  
 La trovat moneieres e changeurs seanz.  
 420 Devant els unt lur tables, lur moneies changanz.  
 Fors les ad tuz chaciés li Sire od un verganz.
- 45
- [S572/K578]
- [John 2:15–16]
- Il ad pris dous cordeles e ensemble liez.  
 Les marchanz ke trovat feit parmi les chefs.  
 Chaçat fors les berbiz. Les boes n’i ad lessés.  
 425 Forement est corucié envers les moneiers  
 Kar lur tables abat e espant lur deners.  
 Lur chaiers u sient, cels abat a lur piez.  
 Unques ne targat desque tut fud voidés.  
 Une gent trovat. Cels ad araisunez.  
 430 Columbes vendirent. Mut les ad esmaiez.

- 42 [S569/K575]
- 25ra] “It’s not for the good work you do that we’ll stone you.” [John 10:30, 33–35]  
 “Then tell me why.” “So we’ll explain it for you:  
 You say that you’re the Son of God as well as a man.  
 395 God made you and you’re a man, and in truth we know this.”  
 “That’s true. I’m God and man. We’ll never be separated.  
 In the law it’s written — we bring it as witness.  
 I and God are [one].” “That’s true, we find it.”  
 “You don’t know what it signifies, but we’ll tell you:  
 400 Your law demonstrates to us that you’re wicked,  
 And it supports us as God’s Son in that we do his works.  
 Scripture doesn’t lie, nor do we lie.
- 43 [S570/K576]
- “Into this world I am come, and God has sent me. [John 10:36–38]  
 From him I am, this is true. He sanctifies me.  
 405 The Scripture doesn’t lie, nor has it ever lied.  
 The works that I do: who will reproach me?  
 They who believe in me will have many rewards,  
 And they who don’t wish to believe will have torment.  
 In hell will they take lodging, from whence they’ll never leave.  
 410 My Father is in me and always shall be,  
 [And] I in him. Very wise are they who will believe in me.”
- 44 [S571/K577]
- Rich in intelligence, the Lord had vanquished them. [John 10:39]  
 He showed them the Scripture, which was a thousand years old.  
 The Lord had defeated them. He showed them all to be cowardly.  
 415 Now they didn’t know what to do and were very upset.  
 They [Jesus and disciples] went to the city where the festival was big, [Matthew 21:12;  
 And Jesus entered the temple. He found merchants there, Mark 11:15;  
 Selling their oxen, their cows, and their sheep. John 2:13–14]  
 There he found moneylenders and moneychangers seated.  
 420 Before them they had their tables, changing their money.  
 The Lord drove them all outside with a rod.
- 45 [S572/K578]
- He took two cords and tied them together. [John 2:15–16]  
 The traders he found were among the leaders.  
 He drove out the sheep. He didn’t leave the oxen there.  
 425 He grew so terribly angry toward the moneylenders  
 That he threw down their tables and scattered their coins.  
 The chairs where they sat, he threw down at their feet.  
 He didn’t pause till everything had been cleared out.  
 He found a group of men. He questioned them.  
 430 They sold doves. He’d frightened them greatly.



“Tolez vus de caens! N’i remeindrat un piez!  
La maisun est mum Pere que voil que li laissez.

46

[S573/K579]

“Esperez que pur vus fut faite la meisuns?  
Faite fut a mun pere, si la fist Salomuns.  
435 Çoe est temple mun pere e maisun de oreisuns,  
Mais vus [en] avez faite spelunce de laruns.”  
Li Judeu le regardent, lur vis unt tut enbrun.  
“En mei fei, dans Maistre, nus nus esmeveillums,  
Si ne savum purquai tant te soffroms.  
440 Quel signe sez tu faire quant si t’obeisums?”  
25rb] Or oez del Seignur, cum rend bel respons:  
“Or abatez cel temple, e nus le referums.  
En treis jorz iert refaite. Ja plus n’i mettrums.”

[Matthew 21:13;

Mark 11:17]

[John 2:18–19]

47

[S574/K580]

[John 2:20]

“Ostez!” respondent tut. “Ki est k’il puisse oir?  
445 Ces mervailles ke dites ne poum retenir!  
Quant Salomons fut reis e out melz sun empir,  
Saisante anz mist al faire, e furent tut entir.  
Desque il out fait unques ne volt guerpier.  
Mort est — c’est grant damage — cent anz sunt ja entir.  
450 Pur çoe, ne poum mes ne crere ne oir  
Que tu cel en treis jorz puissez acomplir!

48

[S575/K581]

“Salomun fut mut riches e rai renomez.  
Plus sage rai de lui n’en n’i iert ja trovez.  
Totes sont les set ars, çoe savum nus asez,  
455 De lui fut fait cist temple. Mult fut bien compassez.  
Sis pere le volt faire, mes il li fut veez.  
Quarante e sis anz i mist Salomun, li senez.  
En quarante anz par nus ne serrat graventez.  
Tu dis que en treis jurs serrat tut restorez!”  
460 Quant çoe unt dit li Judeu, tut s’en sunt retornez.  
Jhesus od ses apostres i est tut soul remés.

49

[S576/K582]

[John 7:39–44]

Il l’unt tut sul laissé. Nen est pas lur amis.  
De lui vunt maldisant. Mut li sunt enemis.  
Li un dient as autres: “Unkes n’oimes tels diz!  
465 U cist hom est prophete, veirement est Crist!  
Mes une chose i ad dunt tuit sumes surpris:  
Nus connissum Joseph. Jhesus est sis fiz.  
Si sunt de Galilee, dunc ne deit naistre Crist.  
Ainz naistrat de un chastel u fud né rei Davis.

“Get yourselves out of here! No foot may remain!  
I want you to get out of my Father’s house.

46

[S573/K579]

“Do you imagine that the house was built for you?  
It was built for my Father, and Solomon built it.  
435 This is my Father’s temple and a house of prayer,  
But you’ve made it a den of thieves.”  
The Jews looked back at him, their faces all lowered.  
“By my faith, Lord Master, we’re astonished,  
And we don’t know why we allow you such license.  
440 What sign can you make that we should obey you?”  
25rb] Now hear about the Lord, how he returned a fine answer:  
“Now throw down this temple, and we shall rebuild it.  
In three days it’ll be rebuilt. We’ll spend no more time here.”

[Matthew 21:13;

Mark 11:17]

[John 2:18–19]

47

[S574/K580]

[John 2:20]

“Go away!” they all answered. “Who can listen to him?  
445 We can’t fathom these marvels he speaks of!  
When Solomon was king and had his great empire,  
It took sixty years to build, and those were whole years.  
He never wanted to cease till it was completed.  
He’s dead — it’s a great pity — already a hundred full years.  
450 On this account, we can’t ever believe or hear  
That you’d be able to accomplish this in three days!

48

[S575/K581]

“Solomon was an extremely rich and renowned king.  
A wiser king has never been found nor will be.  
By all the seven arts, we know this full well,  
455 This temple was built by him. It was fashioned expertly.  
His father wished to build it, but he was too old.  
Forty-six years Solomon, the old man, put into it.  
In forty years it won’t be demolished by us.  
[Yet] you say that it shall be entirely restored in three days!”  
460 When the Jews had said this, they all turned away.  
Jesus with his apostles remained alone there.

49

[S576/K582]

[John 7:39–44]

They’ve left him all alone. He’s not their friend.  
They go away cursing him. They’re very hostile toward him.  
Some say to the others: “Never heard we such words!  
465 Unless this man is a prophet, truly he is Christ!  
But there’s one thing by which we’re all taken aback:  
We know Joseph. Jesus is his son.  
They’re from Galilee, where Christ ought not be born.  
Rather he should be born in a town where King David was born.

470 Del quel? De Bethleem! Çoe dient nos Escriz!  
 Çoe est veir. Ben est dreiz ke cest lere seit pris.  
 N'est pas de Bethleem. Aparmain seit occis!

50

[S577/K583]

“Sist est bien coneuz si est de ceste contré,  
 E sis pere e sa mere nez sunt de Galilee.  
 475 Icist se fait Fiz Deu. Nel dit pas a celee.  
 Fals est la gent suduit. Grant est la renomé.  
 Mut ad grant poesté. Mult li est grant donee.  
 Neis reis Salomuns ne out tele destinee.  
 Kar Salomuns aprist, la lei li fut mustree  
 480 E trestut li prophete. Çoe est verité provee.  
 Cist nus ad vencus, la gent si sormontee.  
 Parole qu'il die n'est contredite ne vee.  
 Ne de fol ne de sage ki la lei eit fermé.  
 La sentence del mund tut ad par quer formé.

51

[S578/K584]

[John 7:45–50]

485 “Alum ensus de lui. Ja par nus n'iert pris,  
 Kar s'il n'en ad les riches, les povres ad amis.”  
 Tut veinent al Judeus devant les Pharisies.  
 Il li unt demandé: “U est cil Deu enemis?  
 Purquei n'en avez fait pur qua fustes tramis?”  
 25va] “Purquei? Kar il nus ad tuz vencuz e conclus!  
 491 Unkes ne fud home tels veus ne oyz.  
 De nule rien que die ne poet estre pris!”  
 Ceo dient li Judeu. “Vus estes tuz suspris!  
 Dites nus se des voz est nul a els vertis.”  
 495 “Dolenz, ke purrum faire? Cum nus ad tuz huniz!”  
 “Ne connesez la lei. Esguardez es Escriz.”  
 Ceo dist Nichodemus, ke mult ert sis amiz:  
 “Joe quid ben que seit veirz, e si ait li Escriz,  
 Ke hom deit estre j[ugié]s ainz qu'il seit occis.”

52

[S579/K585]

[John 7:51–52]

500 Ceo dist Nichodemus: “Si la lei requerez,  
 Certes, mun escient, que dedenz troverez  
 Quar quant li hom est pris qu'il deit estre menez  
 De devant la justice e par sun dit provez.  
 Se il se puet deraisnier, ne deit estre dampnez.”  
 505 Çoe dient li Judeu: “Defendre li devez  
 Kar, par espeir, ke estes de Galilé nez.  
 Esgardez es Escriz u Crist deit estre nez.  
 En Escrit que aiom, en nul tant ne lirrez  
 Quar trouissez Galilé, mes Bethleem troverez.  
 510 Del lignage David creistrat sis parentez.”

470 Which one? Bethlehem! So say the Scriptures!  
 This is true. It's quite right that this thief be taken.  
 He's not from Bethlehem. Let him be killed at once!

50

[S577/K583]

"It's well known that he's from this country,  
 And his father and mother were born in Galilee.  
 475 This man calls himself God's Son. He doesn't say it secretly.  
 People are led astray falsely. High is his renown.  
 He has extraordinary power. Many gifts are given to him.  
 Even King Solomon didn't have such a destiny.  
 Because Solomon learned, the law was shown to him  
 480 And to all the prophets. That's a proven truth.  
 This man has come to us, surpassing the people.  
 The word he says is neither contradicted nor rejected,  
 The law was not established by the foolish or wise.  
 All its meaning was formed entirely by the heart.

51

[S578/K584]

485 "Let's depart from him. Never may he be taken by us,  
 Even if he doesn't have the rich, the poor are his friends."  
 Then all the Jews came before the Pharisees.  
 They asked them: "Where's this enemy of God?  
 Why haven't you done what you were sent for?"  
 25va] "Why? Because he's fully conquered and confounded us!  
 491 Never was such a man seen or heard.  
 He may not be arrested for anything he said."  
 Thus said the Jews. "You're entirely deceived!  
 Tell us if any of your people have turned toward him."  
 495 "Alas, what can we do? How utterly humiliated we are!"  
 "You don't know the law. Look at the Scripture."  
 Thus said Nicodemus, who was very much his friend:  
 "I certainly believe it's true, and I have here the Scripture,  
 That a man must be tried before he is killed."

[John 7:45–50]

52

[S579/K585]

500 Thus said Nicodemus: "If you seek out the law,  
 Certainly, to my knowledge, you'll find in it  
 That when a man is arrested he must be brought  
 Before the judge and tried on the basis of his own word.  
 And if he can justify himself, he must not be convicted."  
 505 Thus said the Jews: "You'll have to defend him  
 Because, reportedly, he was born in Galilee.  
 Look in Scripture where Christ ought to be born.  
 In the Scripture we possess, nowhere that you read  
 Can you find Galilee, but you'll find Bethlehem.  
 510 From David's line will his parents spring."

[John 7:51–52]

53

[S580/K586]

Mult par furent felun e de povre senz.  
 Mult servirent Diable ne n'erent pas lenz.  
 Plus erunt venimus que n'en est serpenz.  
 Mult ovrent mal entente e plus culvert purpens.  
 515 Cist esteit de lur lin, e si ert lur parenz.  
 As surz rendit oie, e as devés lur senz.  
 Orz leprous lur sanat a un jor tut pulenz,  
 E de euue fist vin mielres fu que piemenz.  
 Treis morz resucita. Bel doctrinat les genz.  
 520 De nul qu'il guarsist or n'ert pris ne argent.  
 Lur oiltz li esvulloent e eschinent lur denz.  
 Il ne volunt souffrir entr'els a nul senz.

[Matthew 11:5]

54

[S581/K587]

Li prince des Judeus l'unt chacé del pais.  
 De çoe firent grant tort, kar mut fu lur amis.  
 525 Veirs fud. A lur ancestres çoe lur mustrat jadis,  
 Quant desuz Pharaon furent maint an chaitis,  
 Quant furent tuz destruz e bien prof tuz oscis.  
 Sin remist Moyses, mult jofnes e petiz,  
 Ki puis fu lur maistre, e jetad del paiz,  
 530 Senz le gré Pharaon e tuz lur enemis.  
 Parmi la Ruge Mer ke un sul ne fu periz,  
 E en cele mer neiad lur enemis.  
 El desert u a tuz fut li mangiers faillis,  
 Par quarante anz lur est del ciel tramis.

55

[S582/K588]

535 Mult par furent tuz jorz e culvert e felun  
 Quant furent deliverez de la chaitivesun.  
 Pharaon fud neiez enz en la Mer Rubrun,  
 E sa grant ost od lui, a grant perdicun.  
 25vb] E doné lur fud del ciel la guareisun —  
 540 Unkes de ci dulce ne gustat nuls hom!  
 Moyses ert lur maistre. Vindrent lui environ.  
 Demandat lur que voldreint. "La lei aver volum."  
 Seignurs, a quei fere de cest plait lung sermun?  
 Doné l'ad a Moysen Deus senz defensun.  
 545 Sur le Munt de Synai lur escrit li prodom.  
 Dunc demanderent plus, icil culvert felun:  
 "Nus volum la Tere de Promissun."  
 Çoe respunt Moysen: "Çoe n'iert tant cum nus vivum.  
 Puis ma mort, vus merrad Josué le fiz Num."

53

[S580/K586]

They were very wicked and of poor sense.  
 They eagerly served the Devil and didn't hold back.  
 They were more venomous than a serpent.  
 They pursued evil aims and very villainous plots.  
 515 This was their heritage, as it shall be for their kin.  
 To the deaf he gave hearing, to the mad their senses. [Matthew 11:5]  
 One day he healed foul-smelling bones of the leprous,  
 And from water he made wine better than spices.  
 Three dead he revived. He taught well the people.  
 520 He didn't take gold or silver from any whom he healed.  
 They turned their eyes away from him and gnashed their teeth.  
 They couldn't abide that he was among them.

54

[S581/K587]

The princes of the Jews drove him from their country.  
 In this they committed sin, for he was wholly their friend.  
 525 It was true. He'd shown this long ago to their ancestors,  
 When for many years they were captives under Pharaoh,  
 When they'd been utterly destroyed and almost all killed.  
 Then he established Moses, very young and small,  
 As their leader, and delivered [them] from the country,  
 530 Despite the wishes of Pharaoh and all their enemies.  
 Amid the Red Sea not a single one perished,  
 But in that sea he drowned their enemies.  
 In the desert where everyone lacked food,  
 For forty years theirs came to them from the sky.

55

[S582/K588]

535 They continued to be fully villainous and evil  
 After they'd been delivered from their captivity.  
 Pharaoh had been drowned in the Red Sea,  
 And with him his great host, by great destruction.  
 25vb] And their nourishment was given them from the sky —  
 540 Never did anyone taste a thing of such sweetness!  
 Moses was their leader. They approached him.  
 He asked what they wanted. "We want to have the law."  
 Lords, why make a long sermon of this request?  
 God gave it to Moses without holding back.  
 545 On Mount Sinai the worthy man wrote it down for them.  
 Then they asked for more, these evil sinners:  
 "We want to have the Promised Land."  
 Thus answered Moses: "That won't happen in our lifetime.  
 After my death, Joshua the son of Nun will lead you."

## 56

[S583/K589]

- 550 Li felun mult duissent Nostre Seignur amer,  
 Quar ainceis ke fut nez, ne sorent demander  
 Qu'il tut ne lur donast ne lur volt rien veer.  
 Nuls hom n'en est tant fors kis osast adeser.  
 Franks furent desque al jor que lur plot demander  
 555 Un seignur que peust de desuz els regner.  
 Dunc lur donat Saul, un corteis bachiler.  
 Icelui lur fist oindre e a rei lever.  
 Quant fut reis, dans Saul si ne poet gouverner.  
 Ben proffurent destruit — ceo ne vus voil celer —  
 560 De un culvert Golias kis volt tuz devorer.  
 Dunc comencent vielz homes e anfans plorer,  
 Femmes veilles e jofnes, merci a demander.

## 57

[S584/K590]

- Dunc distrent tuz ensemble: "Mar venimes le jor  
 Que autre demandames que celui a seignur  
 565 Ki des mains Pharaon nus guarit a un jor.  
 Moyses le nus dist que esteium tricheur,  
 E dist que après sa mort suffrem meint mal jor.  
 Ore est sur nus venuz, las, dolent peccheur!"  
 Dunc oit Nostre Sire de lasus icel plour,  
 570 Si lur ad enveié le fiz a un pastur:  
 Daviet, un enfant, n'ert pas de grant valor,  
 Cil le oscist od sa funde, ne li fist que un sul tor.  
 Après la mort Saul, David lur fut seignur,  
 Ki bel les governat e a mult grant honur.

## 58

[S585/K591]

- 575 Mult furent li chaitif tuz jorz de povre senz.  
 Tut furent oscur de lur quor lur purpenz.  
 De els vindrent les prophetes qui vesquirent lung tenz.  
 Duze en furent, par cunte, mult bons e mult creenz,  
 Uncore unt eles les livres qu'il firent a cel tenz.  
 580 Distrent que d'eus naistrat ki salverait la gens;  
 Del lignage David vendreit sis neisemenz.  
 Quant vint, nel voldrent creire li felun enz nul tenz.  
 Si virent les Treis Reis des teres de oriens,  
 Ki, dedenz Bethleem, en creche dedenz,  
 585 Le troverent gisant od poi d'aturnemenz.  
 E virent les treis dons dont lui fut fait presenz —  
 Els meisme le distrent: or fut mirre, e encenz.

[Matthew 2:1, 11]

## 59

[S586/K592]

- 26ra] Mult furent mescreant e del lin al Diable.  
 Unc creire Deu ne voldraient, Rei espiritable.

56

[S583/K589]

550 The evildoers fully owed love to Our Lord,  
 For before he was born, they only needed to ask  
 And he'd give them everything and deny them nothing.  
 None of them was so strong as to dare approach him.  
 They were freemen till the day they decided to request  
 555 A lord who could reign above them.  
 Then he gave them Saul, a handsome young man.  
 [God] had them anoint and elevate him to king.  
 When he was king, Lord Saul wasn't able to govern.  
 Many were killed — I won't hide it from you —  
 560 By a villainous Goliath who wanted to devour all.  
 Then old men and babies began to weep,  
 Old and young women, to plead for mercy.

57

[S584/K590]

Then they all said together: "Evil be the day  
 When we asked for a lord other than  
 565 He who protected us once from Pharaoh's hands.  
 Moses told us that we were traitors,  
 And said we'd suffer evil times after his death.  
 Now it's come upon us, alas, lamentable sinners!"  
 Then Our Lord on high heard this lament,  
 570 And he sent them the son of a shepherd:  
 David, a child, was not of high reputation,  
 Yet he slew him with his sling, and did only one sin.  
 After the death of Saul, David was their lord,  
 Who ruled them well and with very great honor.

58

[S585/K591]

575 But the wretches remained of very poor sense.  
 The thoughts in their hearts were always dark.  
 From them came the prophets who lived a long time.  
 There were twelve, as it's told, virtuous and faithful.  
 They still have the books they made at that time.  
 580 They said the people's Savior would be born from them;  
 From the line of David would come his birth.  
 When he came, the villains didn't even want to believe.  
 They saw the Three Kings from the eastern lands,  
 Who, in Bethlehem, inside a cradle,  
 585 Found him lying with scarcely any adornments.  
 And they saw the three gifts they gave him as presents —  
 They described it themselves: gold, myrrh, and incense.

[Matthew 2:1, 11]

59

[S586/K592]

26ra] They were miscreants and of the Devil's lineage.  
 They never deigned to believe in God, the spiritual King.



590 Si troverent enz es livres — içoe n'est pas fable —  
 Par la buche al prophete ki parole dist verable,  
 Ke quant Deu naisciret del lui David mirable,  
 Ke puis ne serreit jur lur oingture durable.  
 E quant il lur fut nez en cele povre estable, [Luke 2:8–20]  
 595 Si apparut li angles as pasturs visible.  
 Si lur dist: “Ne tamez. Joe sui angle parable.  
 Joe vus annuns la joie ki iert a tuz durable.  
 Né vus est li salvere ki a tuz est mirable,  
 E demain, quant li jor serrat a tuz visible,  
 600 En Bethlehem le querez, sil troverez en l'estable.”  
 Quistrent le sil troverent cest parole verable.

60

[S587/K593]

[Matthew 2:7–8, 16]

Mult se poent dolir icele gent desvé  
 Quant nez fud si lur fut une esteile mustree.  
 Unkes tele ne fut si ne fut pas celee.  
 605 Unkes puis ne fud d'els esteile si esguardé!  
 E Herodes la vit, ki fut en la contree.  
 Pur l'esteile e les Rais, fut la lei esgardee  
 Ki dist ke Bethleem serreit mut renomee.  
 Herodes fud mut fel. Sa parole ad celee.  
 610 As Rais abandunat trestute sa contree  
 E cele enfant aquere — c'est verité provee,  
 Cum le purrunt veir la gent maluree  
 Quant li rai retournerent par aliene contree.  
 Cum li reis e sa gent fut forsenee,  
 615 La char a lur enfanz cum fut desiree —  
 Pur enfant ne fut puis tante teste coupee!

61

[S588/K594]

Seignurs, mult par puet estre cil lignage dolenz!  
 Ben sevent ke pur lui furent mort lur enfanz.  
 Ne fut puis pur enfant expandu itant sanc!  
 620 E coment Symeon, ki l'attendit tanz anz, [Luke 2:25–29]  
 Cil ki de lui baillier fut tuz jorz desiranz,  
 Il le tint as ses mains devant lur oilz veanz  
 El temple Salomun, ki ert eus oianz:  
 “Nunc dimittis tun serf en pais ki est pesanz!”  
 625 E cument neirent içoe que lur dist Johans,  
 Ki ere el desert les homes baptizans:  
 “A mei estes venuz el desert demandans  
 Si jo sui Messias, ke en seie gehisanz.”  
 Il lur dist que nanal, einz est od els mananz.

[John 1:30]

590 And they found in books — this isn't a fable —  
 From the mouth of the prophet whose word speaks truth,  
 That when God was to be born miraculously of David's line,  
 There'd be for them a time of everlasting anointment.  
 And when he was born in that poor stable, [Luke 2:8–20]  
 595 There appeared the angel visible to the shepherds.  
 And he said to them: "Don't be afraid. I'm a prophetic angel.  
 I announce to you the joy everlasting for all.  
 Born to you is the Savior who's a miracle for all,  
 And tomorrow, when the day is visible to all,  
 600 You'll seek him in Bethlehem, and you'll find him in a stable."  
 They sought him and found these words to be true.

60 [S587/K593]  
 [Matthew 2:7–8, 16]  
 These misguided people were deeply perturbed  
 When a star revealed to them his birth.  
 Never had such a thing happened openly.  
 605 Never afterwards have they viewed such a star!  
 And Herod, who was in that region, saw it.  
 Because of the star and the Kings, he perused the law  
 That said Bethlehem would be highly renowned.  
 Herod was utterly wicked. He disguised his words.  
 610 To the Kings he opened his entire country  
 To gain the child — it's a proven truth,  
 As the unfortunate people could see  
 When the Kings returned by a foreign country.  
 While the king and his people grew mad with fury,  
 615 Their children's flesh was sorely sought out —  
 Never were so many heads cut off for a child!

61 [S588/K594]  
 Lords, how much did this lineage experience grief!  
 They knew that for him their children were dead.  
 Never was so much blood shed for a child!  
 620 And how Simeon, who waited for him so many years, [Luke 2:25–29]  
 He who always yearned to be delivered by him,  
 Held him in his hands before their very eyes  
 In Solomon's temple, within their hearing:  
 "Now release in peace this weary servant!"  
 625 And how they turned livid when John spoke to them,  
 He who in the desert was baptizing the people: [John 1:30]  
 "You've come to me in the desert asking  
 If I'm the Messiah, but I'm only announcing him."  
 He told them he wasn't, yet he dwelled among them.

## 62

[S589/K595]

630 Li Sire il ert venuz entr'els pur eus sauver.  
 Grant amisté lur mustre, mes nel volent amer.  
 Il les sieut. Il le fuient. Nel volent encontrer.  
 Asez les volt atraire. Il le volent dampner.  
 Quant les trovet malades, ne target d'els saner.  
 635 Quant les trovet contraiz, sis fait tut dreit aler.  
 E quant les trovet surz, sis fait oier mult cler.  
 26rb] E quant les trovat morz, sis fait resusciter.  
 Li felun mult duissent icel Seignur amer.  
 Atraire le doussent entr'els e nient tuer.  
 640 Mes de çoe n'i ad rien nes poet adominer,  
 Or nes vold mes fuir; entr'els vold converser.

## 63

[S590/K596]

[*Matthew 21:1–2;*  
*Mark 11:1–2;*  
*Luke 19:28–30]*

Li apostres apelet li Sires debonaire.  
 Sur le Munt d'Olivete lur ad dit sun afaire:  
 “Joe vus dirrai purquai me su mis el repaire.  
 645 Cele gent des Judeus ele est mult de mal eire.  
 Ne me voilent amer pur rien ke puisse faire;  
 Pur miracle que face, nes puis a mai atraire.  
 Alez a cest chastel ke issi m'est contraire.  
 La fest i est mult grante. Lur Pasche voldrunt faire.  
 650 Une asnesse vierrez lié en un aire.  
 Sis asnels est od lui pur le lait que volt traire.  
 Desus ne muntat hom, ne quens ne empere.  
 Desus vodrai estre, en la cité calvachaire.”

## 64

[S591/K597]

[*Matthew 21:3–7;*  
*Mark 11:3–7;*  
*Luke 19:31–35]*

“Alez,” ceo dist li Sires, “laenz en cel chastel.  
 655 Une asnesse vierrez lié a un postel.  
 De lunc li si verrez lié d'un soen asnel.  
 Se hom est qui en face contredit u apel,  
 Dites qu'en ai afaire, c'est a dire, le plus bel.”  
 Li disciple s'en vunt. Entrez sunt le chastel,  
 660 Si troverent liee l'asnesse e l'asnel.  
 Quant li fu amené, si muntat tut bel.  
 Sachez qu'il n'out ne sele ne panel.  
 Si li Sires volsist, il chevachast plus bel,  
 E eust a sun col afuble bon mantel  
 665 Od aficailes de seie. D'or fussent li tassel.

## 65

[S592/M598]

[*Matthew 26:1–2]*

Seinurs, ne voil ke çoe seit oblié,  
 Quar vus ne saciez tute la verité:  
 Quant entur lui furent li disciple asemblé  
 Ainceis qu'il entrat dedenz cele cité,

62

[S589/K595]

630 The Lord was come among them to save them.  
 He showed them profound love, but they cared not to love him.  
 He followed them. They fled from him. They didn't care to meet him.  
 He dearly wanted to draw them in. They wanted to condemn him.  
 When he found them sick, he didn't hesitate to heal them.  
 635 When he found them crooked, then he made them walk straight.  
 And when he found them deaf, then he made them hear clearly.  
 26rb] And when he found them dead, then he made them revive.  
 The sinners ought wholly to love such a Lord.  
 They ought to draw him to them and certainly not kill him.  
 640 But given that he could unquestionably dominate them,  
 He no longer cared to flee; he wanted to dwell among them.

63

[S590/K596]

The gracious Lord summoned the apostles.  
 On the Mount of Olives he told them his situation:  
 "I'll tell you why I've decided to return.  
 645 These people of the Jews are very malicious.  
 They don't care to love me despite all I might do;  
 Nor may I win them over by the miracles I perform.  
 Go into this village opposite to me here.  
 The festival is very big. They'll want to make their Passover.  
 650 You will see a she-ass tied up in a yard.  
 Her young ass is with her for the milk it may suck.  
 No one has ridden it, neither count nor emperor.  
 I wish to ride on it, to go mounted to the city."

[*Matthew 21:1-2;*  
*Mark 11:1-2;*  
*Luke 19:28-30]*

64

[S591/K597]

"Go," said the Lord, "into this village.  
 655 You'll see a she-ass tied to a post.  
 Near her you'll also see her young ass tied.  
 If someone should resist or call out,  
 Say that I need it, indeed, most urgently."  
 The disciples left. They entered the village,  
 660 And they found tied the she-ass and the young ass.  
 When it had been brought, then he handsomely mounted.  
 Know truly that it had neither saddle nor cloth.  
 Just as the Lord wished, he rode most handsomely,  
 And he had donned on his neck a good cloak  
 665 With silk pins. The buckle was of gold.

[*Matthew 21:3-7;*  
*Mark 11:3-7;*  
*Luke 19:31-35]*

65

[S592/M598]

Lords, I don't want this to be forgotten,  
 For you don't know the whole truth:  
 When the disciples were gathered around him  
 Before he had entered the city,

[*Matthew 26:1-2]*

670 E ainçais que od l'asnesse fud l'asnel amené,  
 Si lur dist: "Ne seez unc anu desturbee.  
 Joe vus voil issi dire un mien consail privee.  
 Dirrai purquai alum en iceste cité.  
 Ja est venuz li tens que tant ai desiree,  
 675 Kar le fiz a la femme serrat pris e liveré,  
 Par traisun jugez e en croiz pené.  
 Mort iert e enfuiz e al tiers jur suscité."  
 Quant içoie lur out dit, l'asnel unt amené.

## 66

[S593/M599]

"Estes vus la novele! Este vus la renomee!  
 680 Este vus la grant leesce par tute la contré!"  
 Unkes puis ne ainçais ne fut tele demené!  
 De tute la cité est la gent assemblé,  
 Quant oient que cil vient dunt la gent iert salvé.  
 Issent de la cité tute a une mené.  
 685 Od harpes e od giges est la joie suné,  
 26va] Od corns e od businus de l'autre part corné!  
 Vielz e jofnes li crient trestuz auci hee:  
 "Ben vinges tu, Salvere, en iceste contree —  
 Quar as tant longement guerpi e oblié!"

[*Matthew 21:8–11;*  
*Mark 11:8–10;*  
*Luke 19:36–38;*  
*John 12:12–13]*

## 67

[S594/M600]

690 A maisun sunt remis li riche e li poant,  
 Mes la menue gent e trestut li enfant  
 Lur mantels i desfublent si li jettent devant  
 Teles vestimenz, cum li vunt, devant jetant,  
 E de raims de foille vunt la tere coverant.  
 695 Ore vus dirrai, seignurs, quei distrent li enfant,  
 Cil qui surent parler, ne il li nunsavant.  
 Muntunt tut sur la porte de la cité, veillant,  
 Quant il veient la prese — de totes pars tant grant!  
 As fenestres del mur sunt trestuz en estant,  
 700 Esgardunt lur Seignur, dunt erent desirant.  
 E quant le virent pres de la porte asprosmant,  
 Trestuit a une voiz comencent un chant:

## 68

[S595/M601]

"*Gloria*, laus seit od tai, bel Sire, e honur!  
 Rais Crist, qui en cest mund venis pur nostre amur,  
 705 Redemptor e Sauvere qui es de tel valor,  
 Receif hui a bon gré cest enfantil honur.  
 'Osanna!' te disum par mut grant dulçur,  
*In excelsis*. Grant leiez, non en tere menur.  
 Israel es tu Rais, çoe sevent li plusur,  
 710 Del lignage David n'en savum nul majur.

670 And before the young ass was led with the she-ass,  
 He said to them: "Don't be troubled at all.  
 I'd like to tell you here my private intent.  
 I'll explain why we go into this city.  
 Now the time has come that I've yearned for so much,  
 675 When the woman's son will be seized and delivered,  
 Judged through treason and tortured on a cross.  
 He'll be dead and buried and on the third day arise."  
 When this had been said to them, they led forth the young ass.

66

[S593/M599]

680 "Behold the tidings! Behold the renowned one!  
 Behold the great joy throughout the land!"  
 Never after nor before has there been such a display!  
 From the entire city the people gathered,  
 When they heard that he who'd save the people had come.  
 They all issued from the city at the blast of a horn.  
 685 With harps and with fiddles the joy is sounded,  
 26va] With horns and with trumpets from every side blown!  
 Old and young cry to him like buzzing bees:  
 "You're welcome, Savior, in this country —  
 You were abandoned and forgotten for too long!"

[Matthew 21:8–11;

Mark 11:8–10;

Luke 19:36–38;

John 12:12–13]

67

[S594/M600]

690 At home there remained the rich and the powerful,  
 But the common folk and all the children  
 Take off their cloaks and toss them before him  
 As they go, tossing such garments before him,  
 And with leafy branches they cover the ground.  
 695 Now I'll tell you, lords, what the children said,  
 Those who knew how to talk, not the unknowing.  
 They all climbed on the city gate, keeping watch,  
 As they saw the crowd — so big in every direction!  
 At the wall's windows everyone is standing,  
 700 Looking at their Lord, for whom they were yearning.  
 And when they saw him approaching the gate,  
 All in one voice they began a chant:

68

[S595/M601]

705 "Gloria, praise be with you, good Lord, and honor!  
 Christ King, who came to this world for our love,  
 Redeemer and Savior who's so very worthy,  
 Receive today with good will this childish honor.  
 'Hosanna!' we say to you with great adoration,  
*In excelsis*. We offer much praise, none on earth humbler.  
 Of Israel you're King, many understand this,  
 710 Of David's lineage we know of none nobler.

Vien, Rei, beneit seiez el nun Nostre Segnur!  
 Tei receit plebs Hebree, bel Sire, a grant honor.  
 Od lur palmes tei honourunt si t'apelent Segnur.  
 Ymnes e preieres receif de nus cest jur,  
 715 E si nus oiez qui sumes peccheur.

## 69

[S596/M602]

“Vien çaenz, bon Salvere, qui tant ies desiré!  
 Tu es reis Israel, çoe est la verité!  
 Li prophete distrent devant ke fuisse né  
 Quar naistereit de lin David le Fiz Dé.  
 720 Osanna! Vien avant dedenz cete cité.  
 Tuit sumus tuen, bel Sire. Mult nus as ublié.  
 Beneit seiez tu e le houre ki fus né!  
 Unke rei ne fu venuz a tel humilité!  
 Ben seies tu venu a la sollempnité!”  
 725 La presse fut mult grant. Tut l'unt aviruné.  
 Dedenz Jerusalem, tut chantant, sunt entré.  
 Veiant trestuz les princes, l'unt el temple mené.  
 Il s'estunt as fenestres, si li unt demandé.  
 Dedenz ceste cité ki est si amené.  
 730 Ceo respundirent — tut ne vus serra celé:

## 70

[S597/M603]

“Çoe est Nostre Seignur ke çaenz est venuz,  
 Del lignage David, si ad a nun Jesus.  
 Cist resuscitet les morz si fait parler les muz.  
 26vb] Des treis qu'il suscitât, li un fu Lazarus.  
 735 Si sunt maint jur passés qu'il ne fut mes veuz.  
 Quant sumus sun venir e fut aparceus,  
 Ainz ki chaenz entrast, sin fumes tuz eissuz!  
 Fist amener une asne, si muntat dedesuz.  
 Il meine od li ne sai seignurs duze u plus,  
 740 Si ne sunt pas chalciez; ainz unt les piez tut nuz.  
 Pur çoe, avum mantels es chemins estenduz.  
 'Osanna' criamus, e jofnes e chanuz.  
 Li enfant ensement, as fenestres lasus,  
 A halte voiz escrient: 'Ben venget la Salus!  
 745 Fiz al bon rei David, ben seiez tu venuz!'

## 71

[S598/M604]

“Mult esteient dolent qu'il nus od ublié,  
 Mes ore sumes tut leez qu'il nus ad visité,  
 Si l'avum receu od grant humilité.  
 Al temple Domini si l'avum amené,  
 750 Od grant chant e ymnes, kar mut ert desiré,  
 Kar il ad les plusurs de grant mal deliveré.”

Come, King, be blessed in the name of Our Lord!  
 The Hebrew folk receive you, good Lord, with much honor.  
 With their palm leaves they honor you and call you Lord.  
 This day receive hymns and prayers from us,  
 715 And then listen to us who are sinners.

69

[S596/M602]

“Come inside, good Savior, so greatly yearned for!  
 You’re King of Israel, this is the truth!  
 The prophets said before you were born  
 That born from David’s line would be God’s Son.  
 720 Hosanna! Come forward inside this city.  
 We’re all yours, good Lord. Much you’ve forgotten us.  
 Blessed be you and the hour you were born!  
 Never did a king come with such humility!  
 Well have you come to the celebration!”  
 725 The crowd was enormous. All have surrounded him.  
 All singing, they entered Jerusalem.  
 In the princes’ sight, they led him to the temple.  
 Placed at windows, they call out for him.  
 Into this city thus is he brought.  
 730 They all spoke this way — it won’t be hidden from you:

70

[S597/M603]

“This is Our Lord who is come here within,  
 Of the line of David, and he has the name Jesus.  
 He raised the dead and made the mute speak.  
 26vb] Of the three dead he raised, one was Lazarus.  
 735 Then many days passed when he was never seen.  
 When we knew of his coming and it was perceived,  
 Before he entered in, we all issued out!  
 He summoned an ass, and he mounted upon it.  
 In here he brought with him twelve lords or more,  
 740 And they’re not shod; instead their feet are all bare.  
 On this account, we’ve spread cloaks on the streets.  
 We cry ‘Hosanna,’ both young and old.  
 The children as well, high up at the windows,  
 Cry with a loud voice: ‘Welcome is the Savior!  
 745 Son of good King David, well are you come!’

71

[S598/M604]

“We were sorrowful that he had forgotten us,  
 But now we’re elated that he has visited us,  
 And we receive him with great humility.  
 To the Lord’s temple thus have we brought him,  
 750 With loud chants and hymns, for he’s greatly yearned for,  
 Because he’s delivered many people from great evil.”



- Tuz cist de ceste cité l'unt a rei levé.  
 "Osanna" li escrient, estrange e privé.  
 Seignurs, içoie saciez ke çoe est verité:  
 755 "Osanna" deit l'em dire a rei qui est coroné.  
 Li Judeu qui l'entendent si en unt le sanc mué.  
 Tel doel en funt entre eus, a poi ne sunt desvé.  
 A l'ostel Cayphas sunt trestuit assemblé. [Matthew 26:3–4]  
 Çoe dist li uns a l'autre: "Mut sumes malmené!  
 760 Si nus li laissums qu'il ne seit tué,  
 Trestuit crerrunt en lui. Çoe est la verité!"

## 72

[S599/M605]

- "Seignurs," dist Cayphas, "De çoe sui mut dolent.  
 Cist Jhesus est mut sages, pruz, e vaillanz.  
 Ben prof ke tut le mund est a lui attendanz.  
 765 Kar unkes a nul secle puis que fut fait Adams!  
 Quant il fut en cest mund u suffri tanz ahanz,  
 De sa femme dam Eve engendrat dos enfanz;  
 Horribles, quant nez furent desque furent granz,  
 Caim oscit Abel. Nuls n'en en fut garanz!  
 770 Li haut Sire del ciel, ki lasuz est mananz,  
 Nel veut al pere rendre, ki mut esteit dolanz.  
 E quant al tens Noé, neiad les nunsavanz,  
 N'en guarda il que vit enz l'arche mananz.  
 Quant fut mort Noé, si vint dans Abrahans  
 775 E Ysaac e Jacob e Joseph li vailanz.

## 73

[S600/M606]

- "Trestut icil sunt mort; n'en est un sul remis.  
 Mult furent profitables e mult furent amis.  
 Mes puis qu'il furent mort, ne sunt resuscitez  
 Desque al Jor de Juise, ki li mundz ert finiz.  
 780 Ore est uns home venuz. Ben savum dunt est nez.  
 Mortal est cum nus sumes. Mervailles fet asez.  
 27ra] De devant nus memes, diz lepros ad sanez.  
 Dans Lazre de Betanie fud l'autreer resuscitez.  
 Puans quatruiduans de la tere jetez.  
 785 Pur çoe, est tut le mund a cest home turnez.  
 Ore oez mun consail, si seit ben escultez:  
 C'est veirs que par cestui est tut li mund dampnez!  
 Ore seit icist occis e tut li mund sauvez!

## 74

[S601/M607]

- "Melz est ke uns home muire que tuz serent periz,  
 790 E içoie seit Jhesus — aparmains seit pris!  
 Ceo ne pot or pas estre ke sest jor seit conquis,  
 Kar la feste est mut grante, si en surderat granz criiz,  
 [John 11:49–50,  
 18:14]  
 [Matthew 26:5;  
 Mark 14:1–2]

All those of this city have brought him to the king.  
 “Hosanna” they cry, strangers and friends.  
 Lords, know well that this is true:  
 755 “Hosanna” must a man say to a crowned king.  
 The Jews who heard it there felt their blood change color.  
 They had such distress among themselves, they almost went mad.  
 At Caiaphas’s house they all gathered. [Matthew 26:3–4]  
 Some said to the others: “We’re in big trouble!”  
 760 If we permit that he not be killed,  
 All will believe in him. This is the truth!”

72

[S599/M605]

“Lords,” said Caiaphas, “I’m greatly worried by this.  
 This Jesus is very wise, worthy, and courageous.  
 Nearly everyone is devoted to him.  
 765 There’s never been such in this world since Adam was made!  
 When he was in this world where he suffered such hardships,  
 By his wife Lady Eve he engendered two children;  
 After their births when they were grown, horribly,  
 Cain killed Abel. Nothing is secure anywhere!  
 770 The high Lord of heaven, who dwells up there,  
 Didn’t return him to the father, who grieved so.  
 And when, in the time of Noah, nonbelievers were drowned,  
 He protected only those whom he saw led into the ark.  
 When Noah died, then came Lord Abraham  
 775 And Isaac and Jacob and Joseph the worthy.

73

[S600/M606]

“All these are dead; not one of them remains.  
 They were very fruitful and dearly beloved.  
 And after they died, they may not be revived  
 Till the Day of Judgment, when the world has ended.  
 780 Now a man has come. We know well who he’s born from.  
 He’s as mortal as we are. He performs many miracles.  
 27ra] Before our very selves, he healed ten lepers.  
 Lord Lazarus of Bethania was raised to life recently.  
 Stinking putrefaction he emitted from the earth.  
 785 On this account, everyone has turned to this man.  
 Now listen to my advice, and well may it be heeded:  
 Surely everyone will be damned through this one!  
 So have him killed and all the world saved!

74

[S601/M607]

“It’s better that one man die than all perish,  
 790 And Jesus knows this — have him seized immediately!  
 Now it mustn’t be today that he be defeated,  
 For the festival is big, and a huge outcry would ensue,  
 [John 11:49–50,  
 18:14]  
 [Matthew 26:5;  
 Mark 14:1–2]

Tost serreit commue trestute ceste ciz.  
 Trestut sunt assemblé, les granz e les petiz;  
 795 Chaens l'unt resu e enz el temple mis.  
 Si coveint ke icest plai seit en suffrance mis  
 Ke saient repairez trestuz en lur pais.  
 Enaprès purparlerum cum il serrat trahis,  
 E en la croiz penez e tut sun cors malmis.  
 800 Par itant remeindra cest boban e cest cris."

## 75

[S602/M608]

Seignurs ke Deu amez, entendez bonement,  
 Ke Deus qui meint el ciel e si est en orient  
 Vus pardonist vos pecchez, trestuz communalement.  
 Saciés ke ne sui pas de mult grant asient.  
 805 Jo l'ai jadis oiz e sai ben veirement  
 Ke Deus espant sa grace a mulz deversement.  
 De cest livre, ke fas des le comencement,  
 Sachez ke jol nel fas pur or ne pur argent.  
 Pur amur Deu le fas pur amender la gent,  
 810 E lised la rumanse qui latin n'entent  
 De la mort al Seignur ki tut le mund comprend.  
 Vus dirrai joe qu'en sai de cest livre brefment.  
 E il ki mort suffri pur reindre la gent,  
 Me doinst ke joe la die issi raisunablement,  
 815 Quar ne seie repris en nul parlement!

## 76

[S604/M609]

Seignurs, pur amur Deu, oez que vus dirrai:  
 Joe sui forment pecchiere — pas nel vus celerai.  
 Pri vus ke melz m'en seit quant jeo dit le vus ai.  
 Jeo ne vus sai a dire cum lunges joe vivrai,  
 820 Si ne sai a dire quele mort joe murray.  
 De ceo requerez Deu quant del mund turnerai,  
 Quar cels prengent m'alme que jo ci nomerai:  
 Seint Michel, bon angle, en ma presence averai;  
 E seint Pere e seint Pol, en lur conduit serrai  
 825 Desque Dampnedeu u sa mere verrai;  
 E le bon Nicholas pas ne oblirai.  
 Si cels puis aver, en bon conduit serrai.  
 De l'agait del Deble ja pour n'en averai.

## 77

[S605/M610]

27rb] Seignurs, mult par est fible icest mortale vie.  
 830 Si tost cum home naist, primes plore e crie.  
 Ja de liu ne moverat si il n'en ad aie.  
 Mult vient de povre chose. Ne sai que plus en die.  
 Gardez al rei Henri e sa mantie:

This seizure would quickly be known by all.  
 All are gathered, the great and the small;  
 795 They've received him inside and set him in the temple.  
 So it's fitting that this trial be postponed  
 Until they all may return to their lands.  
 Afterwards we can discuss how he'll be betrayed,  
 And tortured on the cross and all his body destroyed.  
 800 Let us therefore leave this pomp and these cries."

## 75

[S602/M608]

Lords who love God, listen well,  
 That God who dwells in heaven and is here in the east  
 May pardon your sins, every one entirely.  
 Know well that I'm not of very deep learning.  
 805 At one time I've heard and know very well  
 That God spreads his grace in many diverse ways.  
 About this book, which I've composed from the beginning,  
 Know well that I didn't make it for gold or silver.  
 I made it for the love of God to correct the people,  
 810 And so that they who don't know Latin may read in French  
 About the death of the Lord who encompasses the world.  
 I'll tell you briefly in this book what I know about it.  
 And he who suffered death so as to redeem the people,  
 May he grant me that I relate it here intelligently,  
 815 So that I not be upbraided in any discussion!

## 76

[S604/M609]

Lords, for God's love, listen to what I'll tell you:  
 I'm a profound sinner — I won't hide it from you.  
 I pray it'll be better for me when I've told you.  
 I'm unable to tell you how long I will live,  
 820 And I'm unable to say what death I will die.  
 May you pray to God about this when I pass from the earth,  
 So that they whom I'll name here may take up my soul:  
 Saint Michael, good angel, I'll have in my presence;  
 And Saint Peter and Saint Paul, in their safe conduct I'll be  
 825 Till I see Almighty God with his mother;  
 And the good Nicholas I'll not forget.  
 If I am able to have them, I'll be well protected.  
 I'll have no fear of the Devil's snare.

## 77

[S605/M610]

27rb] Lords, this mortal life is extremely feeble.  
 830 As soon as man is born, first he weeps and cries out.  
 He'll never move from a spot if he doesn't have help.  
 From a weak thing much develops. I don't know how else to say it.  
 Take heed of King Henry and his estate:

- 835 Il fut reis d'Engleterre e quens de Normandie,  
 E Guales e Escoce out tuit en sa baillie.  
 Fer fut cum liun; mult out grant seignurie.  
 Princes out e baruns od grant chevalerie.  
 U est ore li prodom? U est sa manantie?  
 E sa grant poesté? Joe vei que ele est faillie.  
 840 Deu li preste le soen regne kar de cest n'a il mie.  
 Mar demenum orgoil. Por nient portum envie.

## 78

[S606/M611]

- Mult est home feble chose e de feble nature.  
 Quant est dedenz la mere, mult ad povre closture.  
 Il ne se pot mover. Chet sur la tere dure.  
 845 Idunc criet e brait. Tele est sa aventure.  
 Home est plus feble chose que altre creature,  
 Kar cum la beste naist, si vait a sa pasture,  
 E li pessuns par l'euue, u ele est clere e pure,  
 E li vermis en la tere, la u ele est plus dure.  
 850 Mes al home chatif covent grant nureture,  
 Primes od la mamele, icoe est sa nature.  
 Quant est granz e cruz e de bele figure,  
 Ainz qu'il mot en sace, si turne a purreture.

## 79

[S607/M612]

- Mult devereit creature sun Creatur amer.  
 855 Quant il le fait de tere, sil fait vivre e parler.  
 Discreciun li done del mal del ben saver.  
 Ben set qu'il murrat. Lunges ne pot durer.  
 Pramet se le lui sert ben a guerdoner.  
 Mes nus chaitis dolenz n'i volum penser.  
 860 Parfitement devriem Nostre Seignur amer,  
 Ke del sege sun pere cha vint pur nus salver.  
 Enz el le quor la Virgine se laissat aumbrer;  
 De la char la Virgine se laissat encharner.  
 Par l'oraile a la bele deigna il entrer.  
 865 Le jor qu'il devait naistre ne lessa il passer.  
 Nul home ne poet dire ne oir ne penser  
 Nient plus sun eissir cum set sun entrer.  
 Si cum, m'avez oid ici devant cunter  
 Se laissat li Sires baptizer e lever,  
 870 E, pur le mund reindre, enz en la croiz pener.

## 80

[S608/M613]

Seignurs, qui Deu amez, entendez bonement.  
 Ceo ki fit Deus pur nus, ne fait hom pur parent.  
 Il descendit del ciel cha jus, primerement,  
 De la Virgine real, vint a sun naiscement.

835 He was King of England and Count of Normandy,  
 And Wales and Scotland he had entirely in his control.  
 He was fierce as a lion; he had a very great domain.  
 He had princes and barons with a big army.  
 Where is now this worthy man? Where is his dwelling?  
 And his great power? I see that it's come to an end.  
 840 God took from him his reign so that he hasn't a bit of it.  
 In an evil hour do we exercise pride. We bear envy for nought.

78

[S606/M611]

Man's a very feeble thing and of a feeble nature.  
 When he's inside his mother, he has a most poor enclosure.  
 He's not able to move. He falls on the hard earth.  
 845 Then he cries and howls. Such is his destiny.  
 Man's a feebler thing than any other creature,  
 For when the beast is born, then it goes to its pasture,  
 And the fish through the water, where it's clean and pure,  
 And the worm in the earth, there where it's hardest.  
 850 But the wretched man needs much nourishment,  
 First at the breast, such is his nature.  
 When he's large and grown and of handsome shape,  
 Before he knows a word, he turns to rottenness.

79

[S607/M612]

Greatly ought a creature love his Creator  
 855 When he fashions him from earth, then makes him live and speak.  
 He grants him the capacity to know good from evil.  
 He knows well that he'll die. He's not able to last long.  
 If he serves him, he promises to protect him well.  
 But we sorrowful wretches don't want to think about it.  
 860 We ought to love perfectly Our Lord,  
 Who from his Father's throne came here to save us.  
 First in the Virgin's heart he allowed himself to be conceived;  
 From the Virgin's flesh he allowed himself to be incarnated.  
 Through the ear of the lovely one he deigned to enter.  
 865 He didn't permit the day he must be born to pass by.  
 No man can say or hear or think  
 Any more of his exit than he knows of his entry.  
 Indeed, I've heard it related here before  
 That the Lord allowed himself to be baptized and raised,  
 870 And, in order to redeem the world, first tortured on the cross.

80

[S608/M613]

Lords, you who love God, listen well.  
 What God did for us, no man ever did for a kinsman.  
 First, he descended down here from heaven,  
 From the royal Virgin, arrived at his birth.

- 875 Quant out trente anz, li Sire, a sun comensement,  
 27va] Enz, el flum Jordan nus fist un lavement,  
 Par cel sumes lavez de grant pecché pudlent.  
 Par tere alad trente anz e treistut veirement.  
 De plusurs enfermetes sanat la sue gent.  
 880 Puis vint en Jerusalem od les suens humblement.  
 Il vint sur [un asne]; n'i vint pas noblement.  
 Il fut receus des enfans bonement.  
 El temple l'unt mené mult honorablement.  
 Mes icil qui ne l'aiment en furent mult dolent.  
 885 Entr'els unt pris consail que mis iert a torment.

## 81

[S609/M614]

- Itant i fud li reis cum li vint a pleisir.  
 Ne s'en volt esloignier. Ne s'en volt departir.  
 Soventes feiz li vienent de sun quor li suspir.  
 La char deceit la Mort, ke lui deveit venir  
 890 E treis ben le saveit que cele deveit morir.  
 E quant furent passez li treis jorz tut entir,  
 E virent li apostre le — qu'ait jor a emplir —  
 Dedevant lur Seignur redutent a venir.  
 Ne se voleit li Sires devant els contenir.  
 895 Nepurquant, si li dient: “La Pasche deit venir.  
 U voldras tu, Maistre, tun manger mentenir?  
 De çoe que te disum nus, deis ben oir,  
 Kar nus sumes tuz prez de faire tun plaisir.

[Mark 14:12]

## 82

[S610/M615]

- “Kar nus dites, bel Maistre, u voldras manger?  
 900 Vols tu que nus l'alum devant apparailler?”  
 Li Sires les regarde od dulç vis e nent od fer.  
 Nes volt en nule guise li Sires curucer.  
 Mult amiablement, les prist a enseigner:  
 “Laenz en cele cité vus irrez premer.  
 905 Un home enconterez od un plumet entier,  
 E il nus merrat en lui u devez herberger.  
 Quant verrez le seignur, si li dirrez premer.  
 Mustrat vus refreitur u joe porrai manger.  
 Prestad vus un cenal mult large e plener.  
 910 Alez, pas ne dotez. N'i averez encumbrier.  
 Ilokes faites ma Pasche mult bel apparailler.”

[Matthew 26:16–19;  
 Mark 14:13–15;  
 Luke 22:9–12]

## 83

[S611/M616]

- “Alez,” çoe dist li Sires, “ne demorez nient.”  
 Il pernent le congé si s'en vunt bonement.  
 Vunt parmi la cité senz nul encumbrement.  
 915 Li bons hom k'il encontrent lur fist aveiement.

[Mark 14:16–17;  
 Luke 22:13–14]

875 When he was thirty years old, the Lord, in beginning,  
 27va] First, from the river Jordan made for us a cleansing,  
 By which we are cleansed of great stinking sin.  
 On earth he walked for thirty years and always truthfully.  
 From many infirmities he healed his people.  
 880 Then he humbly came to Jerusalem with his followers.  
 He came on an ass; he did not come nobly.  
 He was received by the children graciously.  
 They led him to the temple very honorably.  
 But those who didn't love him were quite upset by it.  
 885 Among themselves they decided that he should be tortured.

## 81

[S609/M614]

So much was he King that they came at his pleasure.  
 He cared not to go away. He cared not to depart.  
 Often from his heart there came sighs.  
 His flesh deceived Death, who had to come to him.  
 890 And he knew very well that he had to die.  
 And when three whole days had fully passed,  
 And the apostles saw him — he who had one day left —  
 They feared to approach their Lord.  
 Their Lord didn't want to be distanced from them.  
 895 Nonetheless, they said to him: "The Passover must come.  
 Where do you wish, Master, to hold your feast?  
 Listen well to what we tell you,  
 For we're fully ready to perform your pleasure.

[Mark 14:12]

## 82

[S610/M615]

"Therefore, tell us, dear Master, where you wish to eat?  
 900 Do you want us to go ahead to prepare it?"  
 The Lord looked at them mildly without sternness.  
 The Lord didn't want at all to be angry.  
 In a kind manner, he instructed them:  
 "You shall go ahead in this city.  
 905 You'll meet a man with a full pitcher,  
 And he'll lead us to where we ought to lodge.  
 When you see this nobleman, speak to him first.  
 He'll show you the refectory where I'll be able to eat.  
 He'll prepare you a supper quite large and sumptuous.  
 910 Go, don't be afraid. You'll not be hindered there.  
 Prepare there my most splendid Passover."

[Matthew 26:16–19;  
 Mark 14:13–15;  
 Luke 22:9–12]

## 83

[S611/M616]

"Go," thus said the Lord. "Don't delay at all."  
 They took their leave and departed gladly.  
 They walked through the city without hindrance.  
 915 The good man whom they met gave them guidance.

[Mark 14:16–17;  
 Luke 22:13–14]



- Li Seignur unt cremé, si li distrent brefment:  
 “Chaenz vold Nostre Sire venir privément,  
 Si amerrad od lui mult de sa gent.  
 Mustrez nus un bel liu u seit celement.”  
 920 Çoe respont li bons hom: “Vus l’averez, bonement.  
 Pernez icest cenal tut charitablement.”  
 Il unt apparaillé covenablement.  
 Jhesus iest venuz si apostre ensement.

## 84

[S612/M617]

- Seignurs, mult par fud bele la nuit cele assemblé.  
 925 Mult par fut honorable nequedent fu celé.  
 La male traisun fud la nuit purpensé  
 27vb] De Juda le dolent, as Judeus purparlee.  
 Ore voil ke ma parole seit ben escité —  
 Unkes puis ne enceis ne fut tele demené!  
 930 Plus fut icele nuit de autre maluree,  
 Kar la char al Fiz Deu fut as Judeus livré,  
 Batue, e sechie, e laidement demené,  
 Ferue, demenés, e vilement defolé,  
 E senz nul achaisun la nuit enchartré!  
 935 Nesquedent, cele nuit fuit mult bon uré —  
 Seignurs, icele nuit fut meint alme salvé!

## 85

[S613/M618]

[*Matthew* 26:20, 26–28;  
*Mark* 14:21–25;  
*Luke* 22:16–21]

- Entre ses compaignuns est Nostre Sire asis,  
 La table devant sei le manger desus mis.  
 De la destre al Seignur seigniez e beneis.  
 940 Li Sires prist le pain ke devant lui fud mis,  
 E le chaliz qu’il out dejusté li emplis.  
 Partid l’ad a trestuz. Mes quant fut departis,  
 Dulcement lur ad dit, cum pere a ses fis:  
 “Icest pain est mis cors, ke vus est departis.  
 945 Mangez le bonement, si seiez tuz amis.  
 Icest pain est mis cors, de ceo seiez tuz fiz,  
 Ki en cest nuit serrat pur vus trais.”  
 Il estent sa main si ad pris le chaliz.  
 A tuz le departit, pus qu’il fud beneis:  
 950 “Bevez,” fait il, “trestuz, kar çoe nen est pas vins,  
 Ainz est mi sancs, ke anuit serra pur vus expandis.”  
 Quant entendent Johans, de doel s’est adormis.  
 Li Sire en prent le chef sil met sur sun piz.

[*John* 13:23]

## 86

[S614/M619]

[*Matthew* 26:29]

- “Entendez bonement a çoe que vus dirrai:  
 955 Pernez tuz bonement çoe que doné vus ai,  
 Si mangez e bevez cum joe comandé l’ai.

They feared for the Lord, so they spoke to him quickly:  
 “Our Lord wishes to come inside privately,  
 And he brought with him many of his people.  
 Show us a good place where there can be secrecy.”  
 920 The good man answered: “You’ll have it, gladly.  
 Accept this dinner in all charity.”  
 They’ve prepared in a proper manner.  
 Jesus came there together with his apostles.

84

[S612/M617]

Lords, the gathering that night was quite fine.  
 925 It was very honorable even though it was secret.  
 The wicked betrayal was conceived that night  
 27vb] By Judas the wretch, as Jesus had foretold.  
 Now I wish that my account could be averted —  
 Never before or after was such an act committed!  
 930 Evil greater than any other occurred that night,  
 For the flesh of God’s Son was delivered to the Jews,  
 Beaten, dried up, and paraded heinously,  
 Struck, displayed, and trampled on vilely,  
 And for no cause imprisoned that night!  
 935 Nonetheless, that night was extremely fortunate —  
 Lords, that night many souls were saved!

85

[S613/M618]

Among his company was Our Lord seated,  
 The food placed atop the table before him.  
 With his right hand the Lord signed and blessed.  
 940 The Lord took the bread placed before him,  
 And he filled the chalice from which he had drunk.  
 He shared it with everyone. And when it’d been shared,  
 He spoke to them lovingly, as a father to his children:  
 “This bread is my body, which is shared with you.  
 945 Eat it gladly, and may you all be friends.  
 This bread is my body, of which you’re all children,  
 Which shall be betrayed this night for your sake.”  
 He extended his hand and took up the chalice.  
 He shared it with everyone, and then he blessed it:  
 950 “Drink,” he said, “everyone, for this isn’t wine,  
 But instead my blood, which shall be shed for you tonight.”  
 When John heard this, with sorrow he fell asleep.  
 The Lord took his head and placed it on his breast.

[*Matthew* 26:20, 26–28;  
*Mark* 14:21–25;  
*Luke* 22:16–21]

[*John* 13:23]

86

[S614/M619]

“Listen well to what I say to you:  
 955 Receive gladly what I’ve given you,  
 And eat and drink as I’ve commanded.

[*Matthew* 26:29]

Ne mangerai manger ne beivre ne beverai.  
 De vin que sait de vigne desquel regne serrai,  
 Ensemble od mun Pere, la u vus tuz merrai.  
 960 De mun novel manger od vus dunc mangerai,  
 E de mun novel beivre ensemble od vus bevrarai.  
 Ore ne vus esmaiés de çoe que vus dirrai.  
 La main al traitur de qui trais serrai,  
 Ensemble od vus la tent, mes ice nel nomerai.

## 87

[S615/M620]

965 “Bons freres, bons amis, n’aiez nient de pour.  
 Jol vei e si le conois caenz pur tratur  
 Par ki serrai traiz ainz que vinge le jur.  
 Purquai me ad il mustré, ensemble od vus, amur,  
 Quant il ore me volt faire issi grant deshonor?”  
 970 Quant oient li apostre le dit al Seignur,  
 Mult par furent dolent e plein de grant tristur.  
 Li uns regarde l’altre par mult grant dulçur.  
 Il ne sevent ke dire, si sunt en grant errur.  
 Une contenciun i out devant le Seignur,  
 975 Lequels d’els ert plus maistre e de greignur valur,  
 Quels ad plus poesté e quel plus grant honur.  
 Nostre Sire regarde de lur quor la ferur.  
 28ra] Il lur dist qu’il ne volt que entr’els eit nul seignur.

[*Matthew* 26:21–22;  
*Mark* 14:18–19;  
*Luke* 22:22–27]

## 88

[S616/M621]

[*John* 13:4–6]

De la ceine u il fut, li Sires s’est levad.  
 980 Tel afubla il cum out de tel se defublad.  
 Ceint sei de une tueille; mult bel s’aparilad.  
 Après prist un basins d’eue le s’aundat.  
 Quant ce [ot fait] Nostre Sire, mult bel s’agenulat.  
 Les piez a ses disciples mult humblement lavat.  
 985 Quant les out ters de dras, idunc se humiliat.  
 Li pius de ces chevels trestuz les essuiat.  
 Mes quant il vint a Peres e il si aprosmat  
 A sei, sachiez, ses piez forment vergundat.  
 Mult vistement li dist. Nient ne li celat:  
 990 “Ja, veir, la tue main mun pé ne laverat,  
 Ne ja la tue crine mun pé ne adeserat.”

## 89

[S617/M622]

[*John* 13:7–10]

Dunc respunt Nostre Sire mult amiablement:  
 “Si laver mes ne laissez, sachez vraiment  
 Ke part n’averas en mai tut parmanablement.”  
 995 Çoe dit Pieres: “Bel Sire, nient mes peiz soloment,  
 Mes les piez e le chef e le cors ensement.”  
 Dunc respundit Jhesus, si li dist piément:

I'll not eat food nor drink beverage  
 Of wine that comes from vine until my realm will be  
 Together with my Father, where I'll lead you all.  
 960 I will eat with you then of my new food,  
 And I will drink together with you of my new drink.  
 Don't be dismayed now by what I say to you.  
 The hand of the traitor by whom I'll be betrayed,  
 He extends it together with you, but I'll not name him.

87

[S615/M620]

965 "Good brethren, good friends, don't be afraid.  
 I see and recognize him here as the traitor  
 By whom I'll be betrayed before the day comes.  
 Why has he shown me, together with you, his love,  
 When now he wishes to do me so much shame here?"  
 970 When the apostles heard the Lord say this,  
 They were very upset and filled with deep sorrow.  
 Each looked at the other with profound alarm.  
 They didn't know what to say, as if it were a vast error.  
 They had an argument there in front of the Lord,  
 975 About who was most masterly or highest of worth,  
 Who had the most power or the greatest honor.  
 Our Lord looked at the confusion in their hearts.  
 28ra] He told them he wanted there to be no lord among them.

[*Matthew* 26:21–22;  
*Mark* 14:18–19;  
*Luke* 22:22–27]

88

[S616/M621]

[*John* 13:4–6]

From the supper where he was, the Lord rose up.  
 980 He clothed himself as one such as he should be clothed.  
 He girded himself with a linen cord; finely was he dressed.  
 Afterwards he took a basin and filled it with water.  
 When Our Lord had done this, he knelt very courteously.  
 He washed very humbly the feet of his disciples.  
 985 When he had run out of cloth, then he knelt down.  
 He dried the feet of them all with his hair.  
 But when he came to Peter and then approached  
 His feet, may you know that he was deeply abashed.  
 Very quickly he spoke. He didn't hold back anything:  
 990 "Now, truly, your hand should not wash my foot,  
 Nor should your hair ever come near my foot."

89

[S617/M622]

[*John* 13:7–10]

Then our Lord answered very gently:  
 "If you don't permit me to wash you, know truly  
 You won't possess a portion of me permanently."  
 995 Then said Peter: "Good Lord, [wash] not only my feet,  
 But my feet and my head together with my body."  
 Then Jesus answered, and he said this reverently:

“Cil ke tut est lavé n'en ad mester nient  
 Cum il leve le cors, fors les piez sulement.”  
 1000 Mult lur peisat a tuz; mult en furent dolenz.  
 Ne osent cuntredire. Mult sunt obedient.  
 Ja orrum bel sermun e bel enseignement.

90

[S618/M623]

[John 13:12–17, 21]

“Oez, mi bon ami,” dit il, “ke vus dirrai:  
 Vus m'apelez tuz Maistre. Joe sui e sil serrai.  
 1005 Vus dites ben: joel sui, veir, est — nel nierai.  
 Jo vus dirrai, amiz, purquai vos piez lavai  
 Issi, cum devant vus trestuz me humiliai,  
 E joe de mé chevols vos piez essuai:  
 Chacuns le face a altre issi cum joe fet l'ai.  
 1010 Cest essample vus doins a tuz s'il vus lerrai.  
 Ne domurrat guers ke joe de vos irrai.  
 N'ait orgoil entre vus desi que revendrai.  
 Nurri vus ai tuz duze. Pas nel vus celerai.  
 E par un de vus doze anuit trai serrai.  
 1015 Demain serrai jugez e en la croiz murray.  
 En tere serrai mis. Al ters jur leverai.  
 Ne seiez en dutance, ben vus conforterai.”

91

[S619/M624]

Quant oient qu'il murrat par lur traisun,  
 E que sis cors iert mis a dampnatium,  
 1020 E ke en la croiz suffrat passium,  
 Oent qu'il parole de sa surrectiun,  
 Li uns esteit de l'autre en grant suspeciun.  
 Mult par furent dolent de cel occisiun.  
 Plus en fu dolent Pieres ke dire ne savum.  
 1025 Premerement parlat e mustrat sa raisun.  
 Çoe respunt sein Pere: “Pieres, nel celerum.  
 Çaenz est li traitre par ki trai serrum.”

[John 13:22, 24]

92

[S620/M625]

[John 13:26–27]

28rb] Bonement les regarde si lur dist: “Ne tamez.  
 Il est ensemble od vus par qui serrai dampnez.  
 1030 Sachez que melz li fust ke unques ne fust nez,  
 E volez que vus die coment le conustrez?  
 C'est cil a qui li pain serra moilez donez.”  
 Judas overi sa buche ainz qu'il fust apelez.  
 Li morsels fut tut pres, e ben est temprez.  
 1035 Sa grant gule baee. Dedenz li est botez.  
 Ensemble oud cest morsel Debles est entrez.  
 De venim e d'envie fut trestut enflambés.  
 Il n'i volt demorer, mes mult est tost trovez.

“He who’s entirely washed will have no need  
 To wash his body, except for his feet alone.”  
 1000 This weighed on them all; it disturbed them greatly.  
 They dared not object. They were very obedient.  
 Now they hear a fine sermon and fine teaching.

90

[S618/M623]

“Listen, my good friends,” he said, “to what I tell you:  
 You call me your Master. I am and so will I be.  
 1005 You speak well: I am he, it’s true — I’ll not deny it.  
 I’ll tell you, friends, why I washed your feet  
 Now, just as I humbled myself before all of you,  
 And dried your feet with my hair:  
 That each of you may do to another just as I’ve done.  
 1010 This example I give you all and bequeath to you.  
 Little time remains before I must go from you.  
 Let there be no pride among you before I return.  
 I’ve nurtured all twelve of you. I’ll not hide it from you.  
 And tonight by one of you twelve I’ll be betrayed.  
 1015 Tomorrow I’ll be judged and die on the cross.  
 In the earth I’ll be placed. On the third day I’ll rise up.  
 Have no doubt, I’ll comfort you well.”

[John 13:12–17, 21]

91

[S619/M624]

When they heard that he would die by their treason,  
 And that his body would be condemned,  
 1020 And that on the cross he’d suffer pain,  
 Before he spoke of his resurrection,  
 They viewed each other with great suspicion.  
 They were deeply distraught by this murder.  
 The most upset was Peter who didn’t know what to say.  
 1025 He spoke first and exposed his thoughts.  
 He answered Saint Peter: “Peter, I’ll hide nothing.  
 The traitor’s here by whom I’ll be betrayed.”

[John 13:22, 24]

92

[S620/M625]

28rb] He looked at them gently and said: “Have no fear.  
 He who’ll condemn me is among you.  
 1030 Know well that he was finer than anyone else born,  
 And you want me to say how you can know him?  
 It’s he to whom the moistened bread shall be given.”  
 Judas opened his mouth before he was called.  
 The morsel is next to him, and it’s well soaked.  
 1035 His big jaws gape. It’s thrust inside.  
 The Devil entered along with this morsel.  
 With venom and envy he was fully ablaze.  
 He didn’t want to stay there and left very quickly.

[John 13:26–27]

Si guerpi sun Seignur cum lere provez.  
 1040 Ses freres ad guerpi. Eissi cum forsené.  
 Le Deble li mainet a ki c'est comandé.

93

[S621/M626]

De la destre le Seignur le pain receut Judas.  
 Sa grant gule overist, si entrat Sathanas.  
 Li culvert s'en tornat curant isnelpas.

[John 13:30]

1045 Ai! De quel Seignur est li cum ert severas!  
 Cum lere s'en vait a l'ostel Cayphas.  
 Les Judias i trovat, les feluns aunas.  
 Cum Jhesus serreit pris e cum serrait dampnas  
 Teneient lur consail, quant i survint Judas.  
 1050 Demandent li quel volt e qu'il ne celeit pas.  
 "Par fai," fet il, "de Jhesu ja le saveras,  
 Vesteit sun ostel e hu est herbergas,  
 E si joe sai purquai saiez aseuras.  
 E jol vus trairei, nel tenés pas agas."  
 1055 Içoe respondent tut: "Mult par es prus, Judas.  
 De ceste traisun mut grant profit averas."

[Matthew 26:14–15]

94

[S622/M627]

De tel marchandise fut mult grant mesters.  
 A icels qui la sunt fut mult encumbrés.  
 Le sanc juste lur vent Judas, qui mult fu fers.  
 1060 Or li demandent quel en iert li luers.  
 Içoe respunt Judas: "For sul trente deners."  
 "Si vus en fas, seurs sis avras, volenters."  
 Çoe respunt Judas: "Ne sui pas mensunger."  
 Li chaitif tent la main si receit les deners.  
 1065 Judas esteit entre els cum lere forseners.  
 "E ore, ami Judas mult est grant mesters,  
 Quar de cest covenant ne vus vienge encumbrers."

95

[S623/M628]

"Que faites?" dist Judas. "Purquai tant demorez?  
 Parler voldrai a cels a queles serrat liverez."  
 1070 Ne demorat guers qu'il li sunt amenez,  
 Devant lui en la curt, trestut armez.  
 Çoe lur dist li traître: "Ensemble od mai irrez.  
 Conuissiez vus celui ki vus serrat liverez?"  
 "Nanal," respundunt il, "sil ne nus est mustrez."  
 1075 "Par fai," dist li treitres, "si vus garde en pernez  
 Al signe ke frai, mult tost le cunuistrez.  
 Quant serrai devant, derere lui serrez.  
 28va] Quant le saluerai, mar vus remuerez.  
 Mes quant joe baiseraï, idunkes le pernez.

He abandoned his Lord like a proven thief.  
 1040 He abandoned his brethren. He left like a madman.  
 The Devil to whom he is given led him away.

93

[S621/M626]

Judas received the bread from the Lord's right hand.  
 He opened his big throat, and Satan entered.  
 The scoundrel suddenly left running.

[John 13:30]

1045 Ah, from what a Lord has the scoundrel severed himself!  
 Like a thief he went to Caiaphas's lodging.  
 He found the Jews there, the wicked gathered together.  
 On how Jesus might be taken and condemned  
 They were holding their council, when Judas appeared there.  
 1050 They asked him what he wanted and that he not conceal it.  
 "In faith," he said, "I've just parted company from Jesus.  
 He came to his hostel, and today he's lodged there,  
 And you can rest assured that I'm trustworthy.  
 I'll betray him to you, have no fear."  
 1055 They all answered him: "You're very wise, Judas.  
 For this betrayal you'll earn a very large profit."

[Matthew 26:14-15]

94

[S622/M627]

In such merchandise they were skilled tradesmen.  
 He was much encumbered by those who were there.  
 Brazen Judas sold them the righteous blood.  
 1060 Now they asked him what the payment would be.  
 Judas answered this: "Only thirty deniers."  
 "If you do this, indeed you'll have it, gladly."  
 Thus answered Judas: "I am not a liar."  
 The wretch held out his hand and received the deniers.  
 1065 Judas was among them like a demented thief.  
 "And now, friend Judas, this is a great piece of work,  
 May no obstacle come to you by this covenant."

95

[S623/M628]

"What're you doing?" said Judas. "Why delay?  
 I want to speak to those to whom he'll be delivered."  
 1070 He waited hardly at all till they were brought to him,  
 Before him in the courtyard, entirely armed.  
 The traitor said this to them: "You'll come along with me.  
 Do you know the one who'll be delivered to you?"  
 "Not at all," they answered, "unless he's pointed out to us."  
 1075 "In faith," said the traitor, "if you pay attention  
 To the signs I make, you'll know him soon.  
 While I'm in front of him, you'll be behind him.  
 28va] When I greet him, don't make a move.  
 And when I kiss him, then seize him.



1080 Il ad homes od lui, mes ne sunt armez.  
Si il aider le volent, trestuz lé me tuez.”

## 96

[S624/M629]

Mult par devint Judas e culvert e pudneis.  
Mielz li fust ke fut morz e que il fut bel ais  
Qu’il traist sun Seignur par un baiser de pais.  
1085 Mult par fist que culvert e que lere malveis,  
De oscir sun Seignur, cum asist les agueis.  
Mal fud mult le consail de lui tenu e faiz,  
Dunt li suen Sire fu a damage treis.  
Unkes mes de nul home ne fu tenu tel plais  
1090 Ki n’oust eutre gens menez greignur forfais!  
Ohi, Judas, dolenz! Purquai ne te retrais?  
Rend les deners arere! Veirement, si ne fais,  
Le nun de tratur ne perderas tu jamais!

## 97

[S625/M630]

Seinurs ne vus voil faire de Judas lung sermun.  
1095 Dementers que Judas tint cel consail felun,  
E que il purparle cele grant treisun  
De sun Seignur, qu’il vent de sa dampnatiun,  
Li Sire od ses apostres remist en la maisun.  
Mult dulcement seint Pere li dist: “Que frum?”  
1100 “Trai serraï anuit d’un nostre compaignum.”  
“Uncore sumes unze. Ensemble od tei serrum.  
Mult sumes ben armé. Nule ren ne dutum!  
Si il sa veint pur tei prendre, ben te defenderum!  
Nus sumes tuz hardi. Dous espeies avum.”  
1105 “Asez est,” dist li Sires, “a tel defentum.”  
Tuz lur rovet taisir si lur dist sa raisun:

[Luke 22:38]

## 98

[S626/M631]

[Matthew 26:31–35;  
Luke 22:31–33]

“Joe voil, mi bon ami, que vus ne seit celé.  
Mult ai cestui manger de lunc désiré.  
Sempres vendrat Judas, par qui serraï dampné.  
1110 Une ren vus dirrai ainz ke seie menee —  
Quar ainceis ke me reaiez, serrez mult esgaré.”  
A icest, fust dolz merveillus demené.  
Dunc repelat il Peres e si li ad mustré:  
“Peres, ami, Debles vus ad tut demandé.  
1115 Anuit en ceste nuit, serras tuz desevré.  
Cribler vus volt li Fel sicum l’un crible blé.  
Reconforte tes freres cum serras turné.”  
“Bel Sire,” çoe dist Peres, “tut seit ta volenté.  
Joe te eim e si creim ja ne serrum sevré.  
1120 Ensemble serrum enchartré e a la mort mené.”

1080 He has men with him, but they're not armed.  
If they try to help him, kill them all for my sake."

96

[S624/M629]

Judas grew terribly wicked and detestable.  
It would've been better for him to be dead and at rest  
Than to have betrayed his Lord by a kiss of peace.  
1085 He acted as a scoundrel and a wicked thief,  
To kill his Lord, when he set the trap.  
Wickedly was his advice accepted and enacted,  
By which his own Lord was betrayed into harm.  
Never before had anyone committed such an act  
1090 Leading others to such a disastrous loss!  
Ah, Judas, wretch! Why won't you hold back?  
Send the deniers back! Truly, unless you do,  
You'll never lose the name of traitor!

97

[S625/M630]

Lords, I don't want to make of Judas a long speech.  
1095 While Judas dispensed his wicked counsel,  
And plotted his monumental betrayal  
Of his Lord, whom he sold to his condemnation,  
The Lord and his apostles remained in the house.  
Saint Peter said to him very softly: "What should we do?"  
1100 "I'll be betrayed tonight by our companion."  
"We're still eleven. We'll be together with you.  
We're well armed. We don't fear anything!  
If they come here to arrest you, we'll defend you well!  
We're all brave. We have two swords."  
1105 "That's enough," said the Lord, "for I forbid that."  
He asked them all to be still and explained his reason:

[Luke 22:38]

98

[S626/M631]

"I don't wish, my good friends, to keep it from you.  
Long have I yearned for this supper.  
Judas will come to me soon, whereby I'll be condemned.  
1110 One thing I'll tell you before I'm led off —  
Before you reunite with me, you'll be utterly scandalized."  
With this, he had a wondrously mild bearing.  
He then addressed Peter again and explained this to him:  
"Peter, friend, the Devil has asked for you all.  
1115 Tonight on this night, you'll be fully separated.  
The Evil One wishes to sift you as one sifts wheat.  
Bring comfort to your brethren when you've returned."  
"Dear Lord," said Peter, "may all go according to your will.  
I love you and therefore I believe we won't be separated.  
1120 We'll be imprisoned together and led to our deaths."

[Matthew 26:31–35;  
Luke 22:31–33]

99

[S627/M632]

- Dunc regardat li Sires vers sa dulce mené.  
 Mult par a vint dolente e forment trespensé.  
 Sa parole lur mustre, ke ben fud esculté:  
 “Ohi, bone maisné, cum vus vei esguaré  
 28vb] Cum serrez cest nuit departi e severé.  
 1126 Mes ne vus esmaez; ben serrez raiunee.  
 Ceste Pasche jo l’ai de lunc tens desiree  
 Devant çoe que ma char fust as Judeus liveré.  
 Demain serrat jugé e ens en la croiz pené.  
 1130 Mes si tost cum serrat al tiers jur suscité.  
 Jo vus revisiterai dreit en Galilee.  
 La tristur que ore est entre vus demené  
 Quant vus me reverrez si serrat oblié.  
 Dementers, Peres, amis, de tei ert conforté.

100

[S628/M633]

- 1135 “Cheles, Symon, amis, nel tenis pas agas.  
 Trais serrai anuit de cel felun Judas.  
 Joe serrai sempres pris, e tu echaperas.  
 Joe sai ben, bels amis, ke grant doel en averas.  
 Trestuz vus volt cribler li felun Sathanas  
 1140 Jo voil ke reassembles quant te retourneras.  
 N’aiez trop grant pour. En Galilé irras.  
 Od ces ke sunt ici, ilokes m’atenderas,  
 Iloec vendrei a tei, e iloc me verras.”  
 Çoe li respunt Symon: “Si ne serra pas!  
 1145 Jo serrai pris od tei quant tu pris serras!  
 Ensemble od tei murrai quant en la croiz murras.”  
 “Dulz ami, bon compaignum, ainz me reneiras.

[John 13:36–38]

101

[S629/M634]

- “Certes, Peres, ami, jol ne te quer celer.  
 Mult me verras anuit laidement demener.  
 1150 E ainces que tu oiez treis feiz le coc chanter,  
 Dirras tu de ta buche que ne me sez nomer,  
 Ne ke unques n’oistes home de mai parler.  
 Mes quant revendras si fai tuz auner,  
 Ensemble od els serras pur els ben confermer.”  
 1155 Dunc comencent trestut li apostre a plurer.  
 Dunc levad li Sire. N’i volt plus demorer.  
 Dreit el Mont des Olives s’en començat a aler.  
 Pur le doel qu’il meinent, n’i volt plus demorer.  
 Tuz les leissat fors treis qu’il fait od sai aler.

[Matthew 26:30, 34;  
 Luke 22:34, 39]

99

[S627/M632]

Then the Lord looked upon his sweet face.  
 It became very anxious and sorely perturbed.  
 He revealed his word, attentively listened to:  
 “Ah, good followers, I see how scandalized you are  
 28vb] That tonight you’ll be divided and made separate.  
 1126 But don’t be dismayed; you’ll be reunited.  
 I’ve long yearned to have this Passover  
 Wherein my flesh is delivered to the Jews.  
 Tomorrow it’ll be judged and then tortured on the cross.  
 1130 But soon it will rise up on the third day.  
 I’ll visit you straightaway in Galilee.  
 The sadness that’s now made manifest among you  
 Will be forgotten when you’ve seen me again.  
 Meanwhile, Peter, friend, may you be comforted.

100

[S628/M633]

1135 Come now, Simon, friend, don’t be afraid.  
 I’ll be betrayed tonight by this wicked Judas.  
 I’ll be taken alone, and you’ll escape.  
 I know well, good friend, the sorrow you’ll feel thereof.  
 Wicked Satan wishes to sift you all.  
 1140 I want you to reassemble when you return.  
 Don’t be too afraid. You’ll go to Galilee.  
 With those who’re here, you’ll wait there for me,  
 There shall I come to you, and there shall you see me.”  
 Answered Simon this: “I won’t be there!  
 1145 I’ll be taken with you when you’re taken!  
 I’ll die together with you when you die on the cross.”  
 “Dear friend, good companion, instead you’ll deny me.

[John 13:36–38]

101

[S629/M634]

“Truly, Peter, friend, I don’t wish to hide it from you.  
 Tonight you’ll see me treated most shamefully.  
 1150 And before you hear the cock crow three times,  
 You’ll say by mouth that you don’t know how to name me,  
 That you never heard anyone speak of me.  
 But when you return and gather your assembly,  
 You’ll be together with them to lead them ably.”  
 1155 Then all the apostles started to weep.  
 Then the Lord rose up. He didn’t want to delay longer.  
 He began to go straight to the Mount of Olives.  
 Because they felt sad, he didn’t wish to delay longer.  
 He left them all except three whom he had accompany him.

[Matthew 26:30, 34;  
 Luke 22:34, 39]

## 102

[S630/M635]

[Matthew 26:37–38]

- 1160 Les bons fiz Cebedei li bons Sires apelad,  
 Saint Jame e saint Johan, kar forment les amad,  
 E Peres sun ami. Tuz les autres laissat.  
 Icels ensemble od lui privément menat  
 Sur le Mont d'Olivete. Sun consail lur mustrat.  
 1165 Cum bon pere sun fiz, mult bel les doctrinat.  
 Puis lur dist piément — nient ne lur celat:  
 “Ma alme est en tel dolur, jamés si grant n’averad,  
 Pur la grant passium qu’ele sustendrad.  
 Sustenez vus od mai.” Quant ceo out dit, s’en ala,  
 1170 En dolur e en plur ses treis seignurs laissa.

## 103

[S631/M636]

[Matthew 26:39]

- 29ra] Itant cum uns hom poet une pere ruer,  
 Sis laissat il tuit treis si se prent a aler.  
 Le doel qu’il demene ne vus sai acunter,  
 Fors tant cum a son Pere volt li Sires apeler.  
 1175 Seignurs, pur Deu, oez que joe vus voil mustrer,  
 Ke volez cest grant doel oir e ascuter:  
 Ostez l’orgoil de vus! Apernez a plurer!  
 Certes, de tel dolur n’oistes mes parler!  
 Car cum vint a tere e començat urer,  
 1180 Tant par out grant pour qu’il començat suer.  
 Tut sun cors comencat de pur sanc degoter:  
 “Pere, tis Fiz t’apele. Vols le tu escuter?  
 Beverat il cest calix? S’en puet par ele passer?  
 Mis Pere es, jo tis Fiz. Ore seit ta volenté.

## 104

[S632/M637]

[Matthew 26:40–47;

Luke 22:41–46]

- 1185 “Pere, de cest chaliz jo en serrai abevrez,  
 Quant il ne poet estre altre seit ta volentez.”  
 Seignurs, pur amur de Deu, volenters m’escultez:  
 Certes, de tel dolur jamés parler n’orrez!  
 Mult par fut dolerus li Sires e trespensez.  
 1190 Mult par dutat la mort. Tant par fud tremeuz  
 Quar parmi sun gent cors est li sanc tresuez,  
 E li lus u il jut fud ensanglantez.  
 Après cele suur, est li Sires levez.  
 Vint a ces compaignuns sis ad dormans trovez.  
 1195 Lur oilz esteient mult de plur agrevez.  
 De doel de lur Seignur sunt mult trespensez.  
 Quant les vit endormiz, bel les ad apelé.  
 Puis dist mult dulcement: “Symon, purquai dormez?  
 Veillez! Cheles! Veillez que ne seiez tempteiz.”

## 102

[S630/M635]

[Matthew 26:37–38]

- 1160 The good Lord called the good sons of Zebedee,  
 Saint James and Saint John, who loved him dearly,  
 And Peter his friend. He left behind all the others.  
 He privately brought these together with him  
 To the Mount of Olives. He showed them his thoughts.  
 1165 Like a good father to his sons, he taught them very well.  
 Then he spoke to them seriously — he hid nothing from them:  
 “My soul is in sorrow, has felt nothing else so profound,  
 On account of the great pain it shall endure.  
 Stay with me.” When he had said this, he went away.  
 1170 He left the three lords in grief and in tears.

## 103

[S631/M636]

[Matthew 26:39]

- As far as a man’s able to throw a stone,  
 29ra] Thus did he leave all three and withdraw himself.  
 I’m not able to tell you the sorrow he displayed,  
 Only that the Lord wished to speak with his Father.  
 1175 Lords, by God, hear what I’ll try to explain to you,  
 If you care to hear and pay heed to this grief:  
 Throw off your pride! Learn to weep!  
 Indeed, you’ve never heard words of such sorrow!  
 For when he knelt on the earth and started to pray,  
 1180 He had such trepidation that he began to sweat.  
 His entire body began to drip with pure blood:  
 “Father, your Son calls you. Do you wish to hear him?  
 Will he drink this chalice? Might he be able to avoid it?  
 You’re my Father, I your Son. Now let your will be done.

## 104

[S632/M637]

[Matthew 26:40–47;

Luke 22:41–46]

- 1185 “Father, I shall drink of this chalice,  
 As there can be no other course by your will.”  
 Lords, for God’s love, listen to me closely:  
 Indeed, you’ll never hear such sorrow uttered!  
 The Lord was profoundly sad and troubled.  
 1190 He feared death deeply. So completely was he afraid  
 That throughout his noble body he profusely sweated blood,  
 And the spot where he lay was covered in blood.  
 After that sweating, the Lord raised himself up.  
 He came to his companions and found them sleeping.  
 1195 Their eyes were much swollen with tears.  
 They were quite troubled by their Lord’s sadness.  
 When he saw them sleeping, he called to them kindly.  
 Then he said very gently: “Simon, why are you sleeping?  
 Wake up! Come now! Beware lest you be tempted.”

## 105

[S633/M638]

- 1200 De doel erent grevez si erent endormiz.  
 Li Sires vient a els, ki mult lur est amiz.  
 Il par esteit dols, tant simples e tant pius.  
 E dist Symon: "Tu dorz?" E s'il s'est espariz.  
 "Or ne te sovent pas de çoe que me desis?  
 1205 Que morrez od mei? Or l'as en obli mis,  
 Quant tu une sule hore ne poez veillir nis!  
 Veillez, cheles, e urez que ne seiez suspris.  
 La char est mult enferme. Prest est li esperiz."  
 Quant çoe out dit bonement, s'est puis d'elz departiz.  
 1210 Mult les leissa dolenz e plurans e pensis,  
 E revait a cel liu u il esteit aenceis.  
 Mult redutat la mort u nus sumes guariz.  
 Forement se humiliad. Jus a tere s'est mis,  
 E reit sa ureisun par ces memes diz:  
 1215 "Ben sai que par mai passerat cest chaliz.  
 Ore seit ta volenté, Pere. En tei m'en sui mis."

## 106

[S634/M639]

- Quant çoe out dit li Sires, bonement se levad.  
 Revint a ces apostres. Endormi les trovad.  
 Ne volt pas esveiller mes dormir les lessat.  
 1220 De doel esteient las. Pur çoe nes esveillat.  
 29rb] Mult out d'els grant pité. Arere returnat  
 El lui u enceis fud a tere se culchat.  
 Le ureisun qu'en ainceis dist, cele recomençat.  
 De la mort qu'il doteit a sun pere parlat.  
 1225 Le doel ne vus sai dire qu'il illoc demenat.  
 Quant out dit que li plout, li Sire se levat.  
 Revint a ses apostres sicum il les leissat.  
 Trovat les endormiz mes il les esveillat.  
 Bonement lur ad dit, nient ne lur celat:  
 1230 "Ore dormez, kar cil vient ke ja me traierat."

## 107

[M640]

- "Dormez, ami, kar ben le poez faire.  
 Veez Judas, ki a mort me volt traire.  
 Maint ben li fis. Or est mult de mal aire,  
 Od li granz gens ki me frunt cuntraire.  
 1235 Lanternes unt pur la clarté que paire.  
 Machues unt dunt me volent mal faire.  
 Melz venist a Judas, ke tant est de mal aire,  
 Quar engendrez ne fust de la char sun paire,  
 Quar fuist mort enz que eissist del ventre sa maire."

## 105

[S633/M638]

- 1200 They were stricken with grief as they slept.  
 The Lord came to them, a great friend to them.  
 He was kind, so humble and so compassionate.  
 And he said to Simon: "Are you asleep?" And he woke up.  
 "Now do you remember what you said to me?  
 1205 That you'll die with me? Now you've forgotten it,  
 Unable to keep watch for even an hour!  
 Wake up, come now, and pray that you not be overtaken.  
 The flesh is quite feeble. It's quickly awakened."  
 When he'd said this kindly, then he departed from them.  
 1210 He left them very sad and crying and pensive,  
 And he returned to the place where he'd been earlier.  
 He feared greatly the death whereby we are saved.  
 He humbled himself utterly. Down on ground he knelt,  
 And he continued his prayer by means of these very words:  
 1215 "I know well that this chalice will pass to me.  
 Now thy will be done, Father. Unto your hands I deliver myself."

## 106

[S634/M639]

- When the Lord had said this, he graciously rose up.  
 He returned to his apostles. He found them asleep.  
 He didn't care to awaken them but let them sleep.  
 1220 They were weary with grief. That's why he didn't wake them.  
 29rb] He felt deep compassion for them. He returned again  
 To the spot where earlier he'd lain on the ground.  
 The prayer that he'd uttered earlier, he began again.  
 He spoke to his Father about the death he feared.  
 1225 I can't express to you the sorrow that he showed there.  
 When he had said what he wanted, the Lord rose up.  
 He returned to his disciples just as he'd left them.  
 He found them sleeping but woke them up.  
 He spoke to them gently, concealed nothing from them:  
 1230 "Now sleep, for here comes the one who's already betrayed me."

## 107

[M640]

- "Sleep, friends, for you're easily able to do so.  
 Behold Judas, who wants to betray me to death.  
 I was very good to him. Now he's extremely wicked,  
 Along with the many people who shall be against me.  
 1235 They have lanterns for the bright light they shine.  
 They have clubs by which they expect to harm me.  
 Worst among them is Judas, who's so very wicked,  
 For his equal's never been engendered in flesh,  
 For he was dead before he left his mother's womb."



## 108

[S635/M641]

- 1240 “Dormez, ami,” fet il, “e si vus reposez.  
 Ça vendrat cil par qui serrai dampnez.”  
 Neire est la nuit e grant l’oscurtez.  
 Des diz lur maistre erent tuz desturbez.  
 Quant se regardent, virent une clartez  
 1245 Dunt il furent forement espontez.  
 Virent u Judas venit desfublez.  
 Ensemble od lui aveit plusurs armez  
 Od grant maques, od speez a lur lez.  
 Des princes as Judeus li erent comandez,  
 1250 Quar a icés fust li maistre liverez.  
 De ses serreit tute la nuit gardez,  
 E l’endemain as autres presentez,  
 Jugez a mort, e enz la croiz penez.  
 Quant fust li Sires de Judas avisé,  
 1255 De male part fud de li saluez.  
 Cum il amast baisez e acolez.

## 109

[S636/M642]

[Matthew 26:48–49;

Luke 22:47–48]

- Judas le vit si lui dist haltement:  
 “Deus te salt, Maistre. Pren cest saluement!”  
 Jhesus le regarde si li dist bonement:  
 1260 “Judas, que quers? Di le mei. Nel celét nient.”  
 A icest dit, Judas tremblat forement.  
 A tere chet. Ne poet estere nient.  
 Kar il chait entre tute sa gent,  
 Ensemble cheent trestut communablement.  
 1265 Judas salt sur piez, plein de mal talent.  
 Sil resalue, cum fist primerement.  
 Li pius Sires, li bons, li respunt brefment:  
 “Çoe ke tu deis faire, fai plus hastivement.”  
 Judas lui aprosmet ki ne l’amat nient.  
 29va] Mult out le fel al quor mult haredement  
 1271 Semblant li fait d’amur celement.  
 Basier le volt. Li Sires le consent.  
 Quant l’ad beisé, od ambes mains le prent.  
 Quantque volt faire, bonement li consent.

## 110

[S637/M643]

[Matthew 26:50–52;

Luke 22:49–50;

John 18:3–10]

- 1275 “Judas,” fait il, “jadis fus mis amis.  
 Ore vei jo ben que par tai sui trais.  
 Par un baisier, le Fiz a home as pris.”  
 A icest dit, sunt tuz avant saillis.  
 De tutes pars l’unt tuz sachiez e pris,  
 1280 De lur maques batu e de lur piés.  
 Peres l’esgarde, ki ert mult sis amis.

## 108

[S635/M641]

- 1240 "Sleep, friends," he said, "and rest yourselves here.  
 For he shall come by whom I'll be condemned."  
 Black is the night and profound the darkness.  
 They were disturbed by their Master's words.  
 When they looked about, they saw a bright light  
 1245 By which they were utterly frightened.  
 They saw where Judas came with no cloak.  
 Together with him were many armed men  
 With large clubs, spears at their sides.  
 The princes of the Jews had ordered it,  
 1250 For their Master had been handed over to them.  
 He'll be guarded by them all night,  
 And presented to others in the morning,  
 Condemned to death, and tortured on cross.  
 When the Lord was seen by Judas,  
 1255 In a wicked manner was he greeted by him.  
 As though he loved him, he kissed and embraced him.

## 109

[S636/M642]

[*Matthew 26:48–49;*  
*Luke 22:47–48*]

- Judas saw him and said to him loudly:  
 "God save you, Master. Accept this greeting!"  
 Jesus looked at him and said to him gently:  
 1260 "Judas, who are you seeking? Tell me. Hide nothing."  
 At this word, Judas trembled violently.  
 He fell to the ground. He couldn't stand at all.  
 Because he fell among all his people,  
 They all fell together as one.  
 1265 Judas jumped to his feet, filled with evil purpose.  
 Then he greeted him again, as he'd first done.  
 The pious, good Lord answered him briefly:  
 "Whatever you must do, do it quickly."  
 Judas approached the one he loved not at all.  
 29va] Greatly did the villain show boldness of heart.  
 1271 He secretly faked the appearance of love.  
 He wished to kiss him. The Lord allowed it.  
 When he'd kissed him, with both hands he held him.  
 Whatever he wished to do, he allowed it graciously.

## 110

[S637/M643]

[*Matthew 26:50–52;*  
*Luke 22:49–50;*  
*John 18:3–10*]

- 1275 "Judas," he said, "you were formerly my friend.  
 Now I see well I'm betrayed by you.  
 By means of a kiss, you've captured the Son of man."  
 At this word, they all rushed forward.  
 From every side, they all knew and seized him,  
 1280 Beat him with their clubs and their feet.  
 Watching this was Peter, steadfastly his friend.

- Le brand d'acier fors de fuere ad mis.  
 Ferit un serjant, pur poi ne l'out malmis.  
 Mult volenters l'eust Pieres oscis.  
 1285 De la part destre est li taillanz asis.  
 Tut l'oraille, sanglent, li fait voler del vis.  
 Mult volenters s'en fuist il entremis,  
 Quar li suens Sires fuist des feluns guariz.  
 Il reguarde s'il ad a raisun mis:  
 1290 "Osté l'espee," fet il, "Peres, amis,  
 Ki glaive prent par glaive seit peris."

111

[S638/M644]

- "Peres," fait il, "met el fuere t'espee.  
 Ne voil ore qu'il ait fait medlee.  
 Sachez pur veir cele gent mar fud né  
 1295 Ki par mal trait de fuere fors espee,  
 Kar par espee iert malveis e dampné.  
 As tu dunc ore ma parole oblié?  
 Si a mun Pere est aie demandé,  
 Mult serrat devant mai amené.  
 1300 A l'ost mun Pere n'en ad nul duré.  
 D'angles iert l'ost ki me serrat presté.  
 La prophecie ben deit estre averree,  
 Ke li prophete unt de mei esguardé."  
 A ces paroles, l'oraille ad demandé.  
 1305 Ele li est enz en sa main doné.  
 Il la receit dunt ele fud severé.  
 La char li ad od l'oraille sané.

[*Matthew* 26:53–54;  
*Luke* 22:51;  
*John* 18:11]

112

[S639/M645]

- L'oraille prist la u ele chai jus,  
 En sa main, le bon mirie Jhesus.  
 1310 Le serf apele ki out nun Malcus.  
 Si li resanet ja seit içoe qu'il fust muz.  
 Dunc fust pris Peres e illoc retenuz  
 Pur le surfait. N'i volt demurer plus.  
 Sun Maistre en amenant sil batent od fust.  
 1315 Ses mains lient quant il fust ben batus.  
 Par les chevolz le tirent. Par les dras est tenus.  
 Or l'abatent a tere. Ore le sachent sus.  
 Mult le mainent vilement. Ne pount faire plus.  
 29vb] Quant veit que sil laidisent, sis apelet Jhesus:  
 1320 "A, bone gent," fait il, "purquai n'estes pitus?  
 Purquai m'avez vus pris e batus?  
 Issi cum a larun estes a mei venuz  
 Par nuit od vos lanternes. Joe n'ere pas repuns.

[*Matthew* 26:55;  
*Luke* 22:52–53]  
 [*John* 18:10]

He drew his steel sword from its sheath.  
 He struck a soldier, almost mutilated him.  
 Very gladly would Peter have killed him.  
 1285 On the right side he cut him thoroughly enough.  
 He made his whole ear fly, bloody, from his face.  
 Very gladly would he have intervened,  
 Because his own Lord was surrounded by villains.  
 He glanced at him to see whether he'd acted properly:  
 1290 "Put down the sword," he said, "Peter, friend.  
 He who takes up the sword shall perish by the sword."

111

[S638/M644]

"Peter," he said, "put your sword in its sheath.  
 I don't now desire that it be engaged.  
 Know truly that that man is sinfully born  
 1295 Who for evil intent takes his sword from its sheath,  
 For by the sword he shall be wicked and damned.  
 Have you thus now forgotten my words?  
 If help from my Father is called for,  
 A multitude shall be led before me.  
 1300 No one's ever held out against my Father's army.  
 The army lent to me will be composed of angels.  
 The prophecy must be wholly fulfilled,  
 Which the prophets have uttered concerning me."  
 With these words, he asked for the ear.  
 1305 It was given to him straightaway into his hand.  
 He received it from the one from whom it'd been severed.  
 He healed the flesh together with the ear.

[Matthew 26:53–54;  
 Luke 22:51;  
 John 18:11]

112

[S639/M645]

He took the ear from where it had fallen,  
 In his hand, the good physician Jesus.  
 1310 He called to the servant named Malchus.  
 Then he healed him so that it was just as before.  
 Then Peter was taken and detained there  
 On account of the crime. He no longer wished to stay.  
 They led his Master away and beat him with sticks.  
 1315 They tied his hands when he'd been thoroughly beaten.  
 They dragged him by the hair. They held him by the clothes.  
 Now they struck him to the ground. Now they dragged him upward.  
 They handled him quite cruelly. They could do nothing worse.  
 29vb] When he saw how they'd injured him, Jesus called to them:  
 1320 "Ah, good people," he said, "Why are you unmerciful?  
 Why have you grabbed and beaten me?  
 You've come to me like a thief  
 By night with your lanterns. I wasn't hiding.

[Matthew 26:55;  
 Luke 22:52–53]  
 [John 18:10]

## 113

[S640/M646]

[Matthew 26:56–57]

- “Unques ne deservi, de nuit ne de jur,  
 1325 Ne de fait que fesise — ne fustes nient peiur —  
 Ne de dit que deisise — ne feistes [vos pior].  
 En icés synagoges dun nere joe chascun jur,  
 U erent ensemblé li prince e li seignur,  
 Ne n’i out un sul, tant fut de valur,  
 1330 Ki me s’out reprendre, unc n’en oi pour.  
 A mai estes venuz en ceste tenebrur.  
 Pris m’avez vilement, n’i mustrez nul amur.  
 Ben vei qu’envers mei n’avez nule dulçur.  
 Joe sai que remaindrez durement peccheur.  
 1335 Mar creites Judas cel culvert traitur.  
 En grant peine serrez, mes il averat greignur.”  
 A l’ostel Cayphas, l’evesque e lur seignur,  
 L’unt amené tut liéed s’il gardent desque jur.

## 114

[S641/M647]

[Matthew 26:58;

Luke 22:54]

- Quant l’unt lunges tenus que tut en furent las,  
 1340 Mes ne seurent purquai; trestut furent mas,  
 Kar itant l’unt mené, ne mie pas pur pas,  
 A l’ostel l’evesque que clament Cayphas,  
 Ensemble od els amenant icel felun Judas.  
 La lur livre sun Maistre, ferm liéed od laz.  
 1345 De devant lui firent ris e deriere lur gaz.  
 Quant Piere n’out sun Maistre, nel pot oblier pas.  
 Après curt li bons hom, que tuit en devint las.  
 La porte trovat fermé. Durement en fu maz.  
 Uns out dedenz de seus amout Cayphas.  
 1350 Icist le fist entrer priveement le pas.

[John 18:15–16]

## 115

[S642/M648]

[Matthew 26:69–70;

Luke 22:55–57]

- Un de ses compaignus dedenz le fist entrer.  
 Le doel qui aveit Pieres nel sai acunter.  
 Sachez, s’il put estre, ne s’en vousist sevrer.  
 Mult se alout demusçant. Ne se volt demustrer.  
 1355 Il ne conuiseit nul u il osast parler,  
 Si volsist saver, s’il osast demander  
 Qu’il ferunt de sun Maistre e u le voldrunt mener.  
 Un feu aveit a l’aire. La vit gent assembler.  
 Pur noveles oir la veit e pur eschaufier.  
 1360 Un des serjanz le vit sil prist a aviser.  
 “Cestui vi joe en l’ort!” començant a crier.  
 “Ne sui, veir, ne od lui. Ne me veis unc aler.  
 Ne joe ne sai ki cest. Ne ruis oir parler.”

[John 18:17]

- 113 [S640/M646]
- 1325 “Never did I deserve this, by night or by day, [Matthew 26:56–57]  
 Neither by the acts that I did — you weren’t the worst for it —  
 Nor by the words that I said — you uttered worse.  
 In the synagogue where I was each day,  
 When the princes and the lords were assembled,  
 There wasn’t a single one there, of whatever worth,  
 1330 Who had reason to reprove me, nor did I fear it.  
 You’ve come to me in this darkness.  
 You’ve taken me shamefully, and you’ve shown no love.  
 I see well that you feel no kindness toward me.  
 I know that you’ll remain hardened sinners.  
 1335 In an evil hour did you believe Judas that evil traitor.  
 You’ll be in great pain, but he’ll be in greater.”  
 To the lodging of Caiaphas, the high priest and their lord,  
 They led him all tied up and guarded him till daylight.
- 114 [S641/M647]
- 1340 Then they’d held him for so long that they were exhausted, [Matthew 26:58;  
 But they didn’t know why; they were all dismayed, Luke 22:54]  
 For very many had brought him, step by step,  
 To the lodging of the high priest they call Caiaphas,  
 Along with them they lead this wicked Judas.  
 There they deliver his Master tied firmly with cords.  
 1345 In front of him they joke and behind him they mock.  
 When Peter no longer had his Master, he couldn’t forget him.  
 The good man ran after him, growing thereby exhausted.  
 He found the door closed. He was much dismayed by that.  
 He had a man inside among those [who] loved Caiaphas. [John 18:15–16]  
 1350 He allowed him to enter the doorway secretly.
- 115 [S642/M648]
- One of his companions inside allowed him to enter. [Matthew 26:69–70;  
 I don’t know how to express the grief Peter felt. Luke 22:55–57]  
 Had he been able, he wouldn’t have been separated from him.  
 He wandered long in secret. He didn’t care to show himself.  
 1355 He didn’t know anyone to whom he dared speak.  
 If he hoped to find out, then he had to dare ask  
 What they’d done with his Master and where they planned to bring him.  
 They had a fire in the courtyard. He saw people gather together.  
 He went there to hear the news and get warm.  
 1360 A soldier saw him and looked him over.  
 “I saw this one in the garden!” he began to cry out. [John 18:17]  
 “I’m not he, truly, nor am I with him. You never saw me go.  
 I don’t know who he is. I never heard him speak.”

## 116

[S643/M649]

- “Pernez cel viel, cest chanu, cel barbé!  
 1365 Jol conuis ben, e si l’ai avisé!”  
 Çoe dist uns e altres: “Tu as dit verité!”  
 A halte voiz li ad cil escrié:  
 30ra] “Sis compainz ies! Trop ies avant alé!  
 Tu fus en l’ort u te vi tut armé,  
 1370 U cil fut pris ki est enprisuné.”  
 “Tais tai!” dist Peres. “Ne dis pas verité.  
 Ne conuis l’ome, ne sai dunt il est né.”  
 A icest mot, Peres s’est mult hasté.  
 Pur eissir haste, mes il est encontré  
 1375 De une meschine que l’ad araisuné:  
 “Estez, maistre,” fait ele. “N’en isterez.

[Matthew 26:71–72;  
 Luke: 22:58;  
 John 18:25–26]

## 117

[S644/M650]

- “Estez, dans Viel! Ben estes coneuz.  
 Od celui fustes, si fustes veuz,  
 E si ies d’els bien aperceuz.  
 1380 Purquai te teis? Purquai es si muz?  
 Par ta parole te conuiz, dan Chanuz.  
 Coment, dan Vielz? N’ies tu Galileus?”  
 “Nai, par fai,” çoe respunt Petrus.  
 “Unques nel vi, n’en l’ort ne fu veuz.”  
 1385 A ces paroles, est de la curt issuz,  
 Li cocs chantans dunc, c’est aperceuz.  
 Dunc fut dolenz. Ne poet estre plus.

[Matthew 26:73–75;  
 Mark 14:66–73;  
 Luke 22:59–62;  
 John 18:27]

## 118

[S645/M651]

- Dist la mechine: “Ceo est verité provee:  
 Ben te conuis si es de Galilee,  
 1390 E ta parole est ben manifestee.  
 Par ta parole, s’il ai ben recorder.”  
 “Tes tei, mechine! Ne serras escultee.  
 Unques nel vi, ne ne sai sa cuntree.”  
 Cest parole ne fut si tost finee  
 1395 De cele nuit fut la maitié passé.  
 Li cocs chantat a ure acostumee.  
 Quant l’entent Peres, la face ad mué.  
 L’ewe li est des oilz a vai colee.  
 Cele nuit ad mainte lerne ploré.  
 1400 La parole est de sun Meistre averré.

## 119

[S646/M652]

Peres plorad, cum dit l’Escripture.  
 Mult li peisat de si faite aventure.  
 Amerement plured. Ne set nule mesure.

- 116 [S643/M649]
- 1365 “Take this old man, this white-hair, this bearded one!  
I recognize him well, and I’ve looked him over!”  
Thus said one to another: “You’ve spoken the truth!”  
One shouted in a loud voice:  
30ra] “You’re his companion! You’ve ventured too far!  
You were in the garden where I saw you fully armed,  
1370 Where the one who’s imprisoned was seized.”  
“Be quiet!” said Peter. “You don’t speak the truth.  
I don’t know the man, nor do I know where he was born.”  
At this word, Peter made great haste.  
He hurried to escape, but he was met  
1375 By a girl who addressed him:  
“Stay, master,” she said. “Don’t go away.
- 117 [S644/M650]
- 1380 “Stay, Sir Old! You’re well known.  
You were with him, and you were seen,  
And you’ve been observed by them too.  
Why do you keep quiet? Why are you so silent?  
By your voice I knew you, Sir White-Hair.  
How, Sir Old? Are you not Galilean?”  
“No, in faith,” answered Peter.  
“I’ve never seen him, nor was I seen in the garden.”  
1385 With these words, he issued from the courtyard,  
The cock crowing then, he understood.  
Thereupon he was upset. He couldn’t be more so.
- 118 [S645/M651]
- 1390 The girl said: “So is the truth proven:  
You know well you’re from Galilee,  
And your word’s revealed openly.  
By means of your speech, and it’s been well recorded.”  
“Be quiet, girl! You won’t be listened to.  
I’ve never seen him, nor do I know his homeland.”  
This speech had hardly been finished  
1395 When half the night had passed.  
The cock crowed at the customary hour.  
When Peter heard it, his face changed.  
The water came running down from his eyes.  
That night he cried many tears.  
1400 The words of his Master had come true.
- 119 [S646/M652]
- Peter wept, as the Scripture says.  
This adventure of his weighed heavily on him.  
He cried bitterly. He knew no measure.



La nuit li fut mult pesmé e mult oscure.  
 1405 Il c'est musciez suz une roche dure.  
 Le jor atent. L'albe fu clere e pure.  
 Deu reguardat si s'en vait a dreture.  
 Ore revendrum a cele gent parjure  
 Ki lur Seignur tienent en lur closture.  
 1410 Mult li unt fait les feluns grant laidure,  
 Homes ki nez sunt de malveise nature.

## 120

[S647/M653]

Li jurz fut clers, e l'abe ert crevee.  
 Mult plurat Peres e pleinst sa destiné.  
 Quant sa dolur out si lunges mené,  
 1415 Sa compaignie ad Peres visité,  
 Quar li suens Sires li aveit comandé.  
 E les Judeus, cele gent maluré,  
 Ki a nul jur ne volt estre senee,  
 30rb] De la cité s'est tute auné.  
 1420 Dedenz la curt Cayfas est alé.  
 La mort al Maistre unt purparlee,  
 Par qui maint alme fust cel jor salvé.  
 La cort d'enfern fut le jor gasté;  
 Cele de ciel fut mult honoré.

## 121

[S648/M654]

1425 Trestut s'asemblent enz l'ostel Cayphas.  
 Granz e petis viennent, pas pur pas.  
 Dient entr'els: "Que ferad Cayphas?  
 Tuer le volt kar il n'en vivrrat pas.  
 Hastivement seit demandé Pilas.  
 1430 La seit mené; iloec jugas."  
 Pilates vient od lur dit e lur gas.  
 Trestut esteient cum felun perjuras.  
 "Ou est vostre Reis?" fet il. "Kar le me amenas."  
 "Amenéd l'unt," tut crient a un glas.  
 1435 "Par fai, Pilate, tu nel deis amer pas,  
 Kar Rei se fait si ne l'otrie Cesars."  
 Encore dit: "Entent e si l'orras,  
 Par fai, Pilate, mult te merveilleras."

[Matthew 27:1-2;  
 Luke 23:1-2]

## 122

[S649/M655]

Cayphas, lur evesque, mult par fud riche hom.  
 1440 Tuit se sunt assemblé le jor a sa maisun.  
 Jhesus ert en la chartre en mult fort prisun.  
 Ore l'en unt fors jeté li culvert felun.  
 Liéd devant Pilate meinent cum larun.  
 Idunkes se purpensat de l'accusatium,

- The night felt heavy on him and quite dark.  
 1405 He hid himself away under a hard rock.  
 He awaited the day. The dawn was bright and clear.  
 God judged whether he had acted righteously.  
 Now let's return to the perjuring people  
 Who hold the Lord in their enclosure.  
 1410 The wicked have committed grave offenses,  
 Men who are born with an evil nature.

120

[S647/M653]

- The day was bright, and the dawn had broken.  
 Peter wept a great deal and lamented his fate.  
 When he had carried his sorrow for a long time,  
 1415 Peter visited his companions,  
 As his own Lord had commanded him.  
 And the Jews, that evil people,  
 Who at no time wanted to be healed,  
 30rb] Gathered together in the city.  
 1420 Caiaphas went inside the courtyard.  
 They've agreed on the death of the Master,  
 By which many souls were saved that day.  
 The court of hell was destroyed that day;  
 That of heaven was highly honored.

121

[S648/M654]

- They gathered together in Caiaphas's lodging.  
 1425 Great and small came in, step by step.  
 They said among themselves: "What will Caiaphas do?  
 He wants to kill him so that he'll live no more.  
 May Pilate be asked for quickly.  
 1430 May he be brought; then you may judge."  
 Pilate came amid their talk and their mockery.  
 They all were like false perjurers.  
 "Where's your King?" he said. "Now bring him to me."  
 "They've brought him," they all shouted like a trumpet.  
 1435 "In faith, Pilate, you must not love him,  
 For he calls himself King and bows not to Caesar."  
 They also said: "Listen and you'll hear him.  
 In faith, Pilate, you'll marvel greatly."

[*Matthew* 27:1-2;  
*Luke* 23:1-2]

122

[S649/M655]

- Caiaphas, their high priest, was a very rich man.  
 1440 They were all gathered that day at his house.  
 Jesus was in prison in a secure cell.  
 Now the wicked villains have released him.  
 They brought him before Pilate tied like a thief.  
 At that time they agreed on the accusation,

- 1445 Coment il l'oscirent de sa perdition.  
 Pilates les reguardet, ki mut est sages hom.  
 Esgardet les culvers, escultet lur raisun.  
 Il entent qu'entr'els l'unt par traisun.  
 Il nes amot nient, kar mult erent felun.  
 1450 Pilates est asis, tuit li prince environ.

123

[S650/M656]

- Si tost cum il sist, il li fu amenez.  
 Devant Pilate esteit cum un aignel privez.  
 Tut enclin ad chef nes ad pas esgardez.  
 De plusurs mençungiers est illoec acusez.  
 1455 Pilates fait pais feire, sis ad ben escultez.  
 Il n'en oit ne ne veit dunt deit estre dampnez.  
 Enz en mi le concilie, dous fauz sunt levé.  
 A haute voiz escrient: "A nus ore entendez!  
 Cist home se fait Fiz Deu. Çoe creire ne devez.  
 1460 Dist que Deus est cis Pere. Çoe n'est pas veritez,  
 Kar ben le conuissum, e savum dunt est nez.

[Matthew 26:60]

124

[S651/M657]

- "Ore entendez trestuz a çoe que vus dirrum,  
 E çoe ke nus oimes e qui sur lui portum:  
 Nus fumes enz el temple. Oimes sun sermum.  
 1465 Abatre nus rovat le temple Salomun.  
 Il dist a plein. Sachez que n'i mentum."  
 Quant l'entendi Pilate, si apeled Jhesum.  
 Ensemble od lui, vait hors del pretorium.  
 De lunc lui c'est asis, mustrat li sa raisun:  
 30va] "N'oz tu cum tei accusent icest Judeu felun?  
 1471 Purquei ne respons? Tu trop ies simples hom!

[Matthew 26:61–62;  
 Luke 23:3][Mark 15:1–5;  
 John 18:33–34]

125

[S652/M658]

- "Cist Judeu te heent mortellement.  
 Cil te oscirunt s'il pount, mult vilement.  
 De totes pars t'acusent mut forement.  
 1475 Mut merveille que ne respons nient.  
 E es mut saives, sicum dient la gent.  
 Quar dirras tu? Dites le brefment."  
 A ces paroles, este vus un serjent.  
 De part sa femme li est venu curent.  
 1480 Un sun message li dit hastivement:  
 "Saluz te mandet ta femme, veirement.  
 Quant se culchat anuit priveement,  
 Bel se dormi senz nul encombrement.  
 Un home unt pris de ceste Judee gent.

- 1445 How they'd kill him to cause his destruction.  
 Pilate, a very wise man, considered them.  
 He listened to the scoundrels, heard their reasoning.  
 He understood that they held him through treachery.  
 He didn't like them at all, for they were despicable.  
 1450 Pilate sat down, with all the princes about him.

## 123

[S650/M656]

- As soon as he sat down, he was led in.  
 He stood before Pilate like a tame lamb.  
 He inclined his head but didn't look at him.  
 This one is accused by many liars.  
 1455 Pilate commanded order, and he listened attentively.  
 He heard and saw nothing for which he should be sentenced.  
 In the midst of deliberation, two false men rose up.  
 They cried out loudly: "Now listen to us!  
 This man calls himself God's Son. You mustn't believe this.  
 1460 He says that God's his Father. This isn't truthful,  
 For we know him well, and we know of whom he was born.

[Matthew 26:60]

## 124

[S651/M657]

- "Now everyone listen to what we say to you,  
 And what we heard and hold against him:  
 We were in the temple. We heard his speech.  
 1465 He urged us to tear down the temple of Solomon.  
 He said it clearly. Know truly that we don't lie."  
 When Pilate heard this, he called for Jesus.  
 Together with him, he left the pretorium.  
 He sat beside him, offered him his thoughts:  
 30va] "Haven't you heard how these wicked Jews accuse you?  
 1471 Why don't you answer? You're too guileless a man!

[Matthew 26:61–62;  
 Luke 23:3][Mark 15:1–5;  
 John 18:33–34]

## 125

[S652/M658]

- "These Jews hate you mortally.  
 They'll kill you if they can, very basely.  
 From all sides they accuse you quite violently.  
 1475 I marvel greatly that you answer nothing.  
 And you are very wise, as the people say.  
 What do you say to that? Speak briefly."  
 At these words, a soldier was seen.  
 He came running on behalf of his wife.  
 1480 He hastily spoke a message to him:  
 "Your wife sends you greetings, truly.  
 When she went to bed alone last night,  
 She slept well without any disturbance.  
 A man was taken by this Jewish people.

1485 Cel vit tuit anuit visablement.  
Sungat que esteit en merveillus turment.

## 126

[S653/M659]

[Matthew 27:19]

“Pilate, sire, entent a ma raisun:  
Ta femme gist malade en ta maisun.  
Mult est pensante de l’avisun,  
1490 E si te mande ke mult est justes hom,  
Ke cist Judeu unt pris par grant traisun.  
Anuit le vit. Mentir ne te volum.  
Uncore en ad el cors grant passium.  
Si tu le poez faire, fai li, sire, pardun,  
1495 Quar de sun cors n’en ait perdicium.”  
Quant entendi Pilates le sermun,  
De devant li ad fait eisir Jhesum.  
Veient as Judeus dreit al pretorium.  
“Par fai,” fait il, “nule ren n’i trovum,  
1500 Mes çoe me semble que il est mult justus hom.  
Ben seit batuz si nus en deliverum.”

[Luke 23:4]

## 127

[S654/M660]

[Luke 23:5–6]

“Teis tei, Pilate, ne te volum esculter.  
Ne l’otrium que l’en laissez aler.  
De altre manere tei covent parler.  
1505 Il se fait Rai, e nel volt pas celer.  
Par tut u vait, se fet Rei apeler.  
Nez est de Galilee si fait la gent errer.”  
Mult se vousist volenters deliverer,  
Mes quant lur oit Galilé nomer,  
1510 Mult durement començat a duter  
Tut pur Herode, que terre out a garder.  
Aprociéd l’ad si li fait amener.

## 128

[S655/M661]

[Luke 23:7–9]

Quant out Pilate qu’il est de sun mestier,  
Herodes dutet nel volt corecier.  
1515 Ses serjanz fait tut prest apparailler.  
Par els, li volt bonement enveier.  
En nule guise nel volt plus corucier.  
Receud l’out, pensed de l’esplaiter.  
Quant l’ot Herodes prist sai a eslecier.  
30vb] De lui veir aveit grant desirer.  
1521 Encontre li vait od li si chevaler.  
De ces miracles volt vere le mestier.  
Delivres fust. Ja ne donast dener,  
Mes il se taist kar ne n’ad nul mester.

1485 At night she saw it all vividly.  
 She dreamed that he was in incredible pain.

126

[S653/M659]

[Matthew 27:19]

“Pilate, sire, listen to my thoughts:

Your wife lies ill in your house.

She’s quite pensive because of her vision,

1490 And she sends word to you that he’s a just man,  
 Whom the Jews have seized through great treachery.

She saw it last night. She wouldn’t lie to you.

She still feels bodily agony because of him.

If you can, grant him pardon, sire,

1495 So that his body not suffer destruction.”

When Pilate heard this speech,

He ordered Jesus to be sent out before him.

He went straight to the Jews in the pretorium.

[Luke 23:4]

“In faith,” he said, “I don’t find anything there,

1500 But it seems to me that he’s a truly just man.

He’ll be well beaten unless we free him from it.”

127

[S654/M660]

[Luke 23:5–6]

“Be quiet, Pilate, we don’t care to hear you.

We won’t allow you to let him go.

It behooves you to speak in a different manner.

1505 He calls himself King, and he won’t conceal it.

Everywhere he goes, he has himself called King.

He was born in Galilee and makes people believe falsely.”

He yearned very much to freely release him,

But when he heard them name Galilee,

1510 He began to grow terribly afraid

All on account of Herod, who had the land in governance.

He approached him [Jesus] and had him brought in.

128

[S655/M661]

[Luke 23:7–9]

When Pilate heard that [Jesus] was under [Herod’s] lordship,

He feared Herod and didn’t wish to anger him.

1515 He ordered his soldiers to get ready quickly.

Using them, he wished to convey [Jesus] formally.

In no way did he want to anger [Herod] more.

He had obtained [Jesus], so he hoped to make use of him.

When Herod heard about it, he began to rejoice.

30vb] He eagerly wanted to see [Jesus].

1521 With his knights he went to meet up with him.

He yearned to discover the mystery of his miracles.

[Jesus] was handed over [to Herod]. [Pilate] didn’t pay tribute,

But he kept silent because he didn’t have jurisdiction.

## 129

[S656/M662]

[Luke 23:11–12]

- 1525 En icel tens, esteient enemis.  
 Mais en icel jur furent fait amis  
 Pur le Seignur que cil li ad tramis.  
 De mainte chose l'ad Herodes requis.  
 Unques li Sires ne li turnat sun vis.  
 1530 Mult esteient li Judeus enemis.  
 Neis Herode en aveient requis,  
 Ne li aidast qu'il ne fust malmis.  
 Herodes ad tuz lur consailz ois.  
 Ses dras l'ostat. Autres li ad vestis.  
 1535 De purpure furent, cum dient li Escriz.  
 Entre les mains as feluns, l'ad remis,  
 E a Pilate arere l'ad tramis.

## 130

[S657/M663]

- Mult receut Herodes bonement —  
 Ne mie il sul, mes tute sa gent —  
 1540 Kar desirez l'aveit lungement.  
 Il i a parolé, mes ne respont nent.  
 Herodes e Pilates s'entreheient forment.  
 A icel jur unt fait bel acordement.  
 Se un miracle fait tant sulement,  
 1545 Pur nul dit de home ne venist a torment.  
 A cel Herode em peisat forment.  
 Il li demandet: "Di mai, primerement,  
 Pur quel forfait t'unt pris icele gent?  
 Parole a ma. Ne te valdra nient.  
 1550 Purquei t'ameinent prisun issi vilement?"  
 Revestud l'ad de un purpre vestement.  
 Si le reveit mult honorablement.

## 131

[S658/M664]

- Cil s'en repairunt a qui il fu livré.  
 Pilate trovent si l'unt bel salué.  
 1555 Çoe dit Pilate: "Vus l'avez remené.  
 Quai dist Herodes? Gardez ne seit celé."  
 "Saluz te mande. Des ore serrez privé.  
 Ben set que l'aimez kar bien li as mustree.  
 Icest prodome li avum presentee.  
 1560 Asez li ad enquis e demandé  
 Purquei fust pris. Respont verité.  
 Unke mes tel home ne vi enprisoné.  
 Ne respundist quant il fust encombré.  
 Cist tient le chif tuz jur si encliné.  
 1565 Ne respont, mos ad jus esguardé.  
 Cest li demandet si l'avum remené."

129

[S656/M662]

[Luke 23:11–12]

- 1525 At this time, [Pilate and Herod] were enemies,  
 But on this day they became friends  
 On account of the Lord whom he'd turned over to him.  
 Herod had sought him for many reasons.  
 He had never turned his face from the Lord.
- 1530 The Jews were very hostile.  
 They didn't ask anything of Herod,  
 Nor did he help one who'd been mistreated.  
 Herod heard all their accusations.  
 He took away [Jesus'] clothes. He had him dressed in others.
- 1535 They were of purple, as the Scriptures say.  
 He returned him to the hands of the wicked,  
 And he sent him back to Pilate.

130

[S657/M663]

- Herod received [Jesus] graciously —  
 Not only he alone, but all his people —
- 1540 Because he had long yearned for him.  
 He spoke then, but [Jesus] didn't answer anything.  
 Herod and Pilate greatly hated each other.  
 On that day they made an amicable accord.  
 If he had performed just one miracle,
- 1545 He wouldn't have come to torture by any man's word.  
 The man was a heavy burden on Herod.  
 He asked him: "Tell me, first,  
 For what crime have these men arrested you?  
 Speak to me. It will cost you nothing.
- 1550 Why did they bring you to prison so shamefully?"  
 He reclothed him in a purple garment.  
 Then he sent him back quite honorably.

131

[S658/M664]

- Then they returned to where he'd been handed over.  
 They found Pilate and greeted him well.
- 1555 Pilate said this: "You've brought him back.  
 What did Herod say? Take care you hide nothing."  
 "He sends you greetings. Henceforth you'll be friends.  
 He knows well you love him for you've shown it clearly.  
 You've presented this worthy man to him.
- 1560 He's questioned him and asked  
 Why he was seized. He answered the truth.  
 He's never seen such a man imprisoned.  
 He didn't answer when he was accused.  
 He always held his head inclined just so.
- 1565 He didn't answer, but looked at the ground.  
 Then [Herod] commanded that we bring him back."



## 132

[S659/M665]

[Luke 23:13–15]

- Çoe dist Pilate: “De çoe su joe tuit liez,  
 Quar Herodes m’eimet kar mult enseignez.  
 Pur Deu, seignurs, des ore me consaillez  
 31ra] Quar joe en face, kar mult est grant Mesters.  
 1571 Mult ad esté cest prodom enseigniez.  
 Sur altres homes tuz juz affeitez,  
 Mes il nus ad tuz, espeir, contraliez.  
 Ceo est consail qu’il seit chastiez.  
 1575 Dites mei tuz que en jugiez.”  
 Trestut responent: “Qu’il seit crucifiez!”  
 Çoe dist Pilate: “Vus estoet dire melz:  
 Vostre consail, pur Deu, si estregniez!”  
 Pilates fut durementes corusciez,  
 1580 Si ad ces oilz forment esroilliez.  
 “Di va,” fet il, “purquei ies tu tant fiers  
 Quar ne respons contre tes adversers?”

## 133

[S660/M666]

[Matthew 26:63–66]

- “Joe sai purquei responez si a enviz.  
 Par ces evesques es tu a mai traiz.  
 1585 Jo vei que sunt trestuz tes enemis.  
 N’i vei un sul qui unc seit tis amis.  
 De tei aider n’en as pas entremis.  
 Di mai de Deu si tu ies sis Fiz,  
 Si que jo l’oie e seie tut fis.”  
 1590 Idunc respundit Sire, levat sun vis:  
 “Joe su sun Fiz, e veirs est ke tu diz.  
 Oiez qu’il te dirrat, e si en seiez tut fis.  
 Il musterat es nues. Ja n’iert contredis,  
 E si descenderat e succurat ses amis.”  
 1595 A ces paroles fust il tres ben oiz,  
 E criouent tuz ensemble od grant criz:  
 “Ore seit jugez a ses mesme dis!  
 N’ait raançun! Enz en la croiz seit mis!”

## 134

[S661/M667]

[Luke 22:63–65;

John 18:22–23]

- Quant çoe out dit, sa parole ad finé.  
 1600 Un des serjanz l’at mult mal esculté,  
 Kar sa main destre ad il mult halt levee.  
 Ferit le el col. Donat lui grant colee.  
 Après parlat parole mal mustree:  
 “Par fai,” fait il, “ja ne t’iert pardoné.  
 1605 Il est evesque. L’onur li est doné!  
 Ta parole iest malveisement finé.”  
 Dunc ad Jhesus sa face suslevé,  
 Si li ad dit parole remembré:

## 132

[S659/M665]

[*Luke 23:13–15*]

- Pilate said this: "I'm very glad about this,  
 That Herod loved me because he is enlightened.  
 By God, lords, henceforth you'll advise me  
 31ra] What I ought to do with him, for he's a very great Master.  
 1571 This worthy man's been a fine teacher.  
 You've always reconciled with other men,  
 But he has, in my opinion, opposed all of you.  
 It's been recommended that he be chastised.  
 1575 Tell me fully how you'd judge him."  
 They all answered: "Let him be crucified!"  
 Thus said Pilate: "You should speak better:  
 In God's name, change your advice!"  
 Pilate was extremely angry,  
 1580 And he rolled his eyes fiercely.  
 "Now then," he said, "why are you so proud  
 That you don't answer your adversaries?"

## 133

[S660/M666]

[*Matthew 26:63–66*]

- "I know why you answer so unwillingly.  
 You've been brought to me by these high priests.  
 1585 I know that they're all your enemies.  
 None there has ever been your friend.  
 They've not undertaken to help you.  
 Tell me whether you're indeed God's Son,  
 So that I may hear it and know for sure."  
 1590 Then the Lord answered, his face raised:  
 "I am his Son, and what I say is true.  
 Hear what I tell you, and then you'll be sure of it.  
 He'll show it in the clouds. Soon he'll not be opposed,  
 And then he'll come down and rescue his friends."  
 1595 These words of his were heard very well,  
 And they all shouted together with a loud cry:  
 "Now may he be judged by his own words!  
 Don't release him! Instead put him on the cross!"

## 134

[S661/M667]

[*Luke 22:63–65;**John 18:22–23*]

- When this was said, his speech was over.  
 1600 A soldier had listened to him with hostility,  
 And he raised his right hand very high.  
 He struck him in the neck. He gave him a great blow.  
 Afterwards he spoke poorly chosen words:  
 "In faith," he said, "you'll never be forgiven.  
 1605 He's a high priest. The honor is given to him!  
 Your speech here has ended badly."  
 Then Jesus lifted up his face,  
 And he said to him memorable words:

1610 “Cheles, amis. Purquei m’as tele doné  
Ainz que me eusses ma parole amendé?

135

[S662/M668]

“Cheles, amiz. Purquai m’as fet tel laid  
Quant en dit nel forfis ne en fait?  
Çoe n’est pas dreit que hom ferge home en plait  
Desque i set coneus entreshait.  
1615 Congiez n’el ad. Ne jo sai qui l’ait  
D’ome ferir desqu’il n’en ad mesfait.”  
Fors del pretorie danz Pilates s’en vait,  
E li culvert unt Jhesum après trait.  
31rb] Ceo dist Pilates: “Ne li faites nul laid,  
1620 Kar ne savez cum li plais vent e vaid.”

136

[S663/M669]

Enz en la chambre est Pilates entrez,  
E Jhesus est ensemble od lui alez.  
De dan Pilate est bel araisunez:  
“Amis,” fet il, “tu es enprisonnez  
1625 Par evesques si es a mai liverez.  
Tul conuis de cel lignage es nez,  
E d’els eissit trestut ti parentez.  
Es tu Fiz Deu? Di mei si est veritez.”  
“Veir, jol t’ai dit. Purquai le demandez?”  
1630 “Merveilles oi. Coment, e si ne savez,  
Quar m’est donee de tai la poestez?

[Matthew 27:11–14;  
Luke 22:66–71, 23:1–3;  
John 18:33–35]

137

[S664/M670]

“Di mai purquai es tu si haiz.  
Joe sai e vei que n’es pas lur amis.  
Ne finerunt, veir, si t’avrunt oscis.  
1635 Poesté ai que eschaperez tut vis.”  
Çoe dist Jhesus: “Çoe me n’est mie vis.  
La poestez ne l’avrez a tut dis.  
Tu l’as de Deu, e joe sui sis Fiz.”  
Quant veit Pilate que nel veinterad par diz,  
1640 Ses dras li tolt, altres li ad vestiz,  
Sil renveat entre ses enemiz.  
“Tut avras mal, mes cil en averat piz  
Par qui jo su entre voz mains traiz.”

[John 19:10–11]

138

[S665/M671]

Pilates l’ad d’autres dras conraïé,  
1645 Corone el chef, par eschar coroné.  
De devant lui el pretorie est entré.  
Mult fut huntus quant tuit l’unt esguardé,

[John 19:2–6,  
12, 14–15]

1610 “Come now, friend. Why have you given me this  
Before I myself had amended my speech?

135

[S662/M668]

“Come now, friend. Why have you done me such harm  
When there’s no transgression in either speech or action?  
It is not right that a man strike another man in court  
Before he’s been known to be convicted.  
1615 He had no right. I don’t know what caused him  
To strike a man when he hadn’t committed a crime.”  
Lord Pilate went out of the pretorium,  
And the villains dragged Jesus after him.  
31rb] Thus said Pilate: “Don’t do him any harm,  
1620 For you know not how the action comes or goes.”

136

[S663/M669]

Into the chamber entered Pilate,  
And Jesus went together with him.  
He was questioned well by Lord Pilate:  
“Friend,” he said, “you were imprisoned  
1625 By high priests and delivered to me.  
You know from what lineage you’re born,  
And from whom all your kinsmen issued.  
Are you God’s Son? Tell me if it’s true.”  
“Truly, I’ve told you. Why do you ask it?”  
1630 “I hear of wondrous things. How is it, if you know,  
That power over you is given to me?

[Matthew 27:11–14;  
Luke 22:66–71, 23:1–3;  
John 18:33–35]

137

[S664/M670]

“Tell me why you’re so hated.  
I know and see that you’re not their friend.  
They’ll not stop, truly, till they’ve killed you.  
1635 I have the power to let you escape fully alive.”  
Jesus said: “This isn’t at all my opinion.  
You’ll not always have this power.  
You have it from God, and I’m his Son.”  
When Pilate saw he wouldn’t be won over by words,  
1640 He took his clothes, had him dressed in others,  
And sent him back among his enemies.  
“You shall be harmed, but worse shall be given that one  
By whom I was brought into your hands.”

[John 19:10–11]

138

[S665/M671]

Pilate had other clothes prepared for him,  
1645 [And] a crown on his head, crowned with mockery.  
He entered before him into the pretorium.  
It was most shameful when all saw him,

[John 19:2–6,  
12, 14–15]

- Kar ne sout estre de tels dras aurné.  
 Le vis enclin, oiant tuz, ad crié:  
 1650 “Ecce homo qu’il vus unt amené!”  
 Pilates escrie: “A mai ore intendité:  
 Veez vostre Rei que ai ci amené!”  
 En halte voiz escrient tuz: “Tollé!”  
 Enaprés distrent: “Crucifigé!”  
 1655 Ceo dist Pilate: “Ne m’est a volenté.  
 Ne deit morir pur ren que aie trové.”  
 Tuit li escrient: “Si il n’est dampné,  
 Ja de Cesar ne serrez ben amé.”

139

[S667/M672]

- Çoe dist Pilate: “Une custume avez.  
 1660 Içoe sachez. Pur mei ne la perderez.  
 Çoe fut custume eneis que fuissiez nez  
 Quar si larun s’i ad enprisoniez  
 En ceste feste si un en demandez,  
 Quar ces mesfaiz li erent pardonez.  
 1665 Veez vostre Rei que en presence tenez.  
 Cel vus larrai si avoir le volez.”  
 Çoe dient tuit: “Pur nent en parlez!  
 31va] Choisi avum! Celui nus graantez:  
 C’est Barrabas qui est enprisoniez!”

[*Matthew* 27:15–17, 21;  
*Mark* 15:6–11;  
*Luke* 23:16–20;  
*John* 18:39–40]

140

[S668/M673]

- 1670 “Oez, Pilate! Entent que te dirrum:  
 Cel homicide Barraban demandum —  
 Tu l’as laenz, sil tienz en prisun.  
 E Nostre Sire liverez a passium!”

[*Matthew* 27:22;  
*Luke* 23:21]

141

[S669/M674]

- Çoe dist Pilate: “Ja n’a il rien mesfait.  
 1675 Unkes li bons home ne fist a home lait.”  
 Çoe dient tuit: “Unke n’oimes tel plait!  
 Dan Barraban avrum tuit entreshait!  
 Jesus penderat! Ne poet estre retrait!”  
 A icel dit li poples suz estait.  
 1680 Trestut criant entur Pilate vait.  
 D’ist n’i [a] plus: dan Barraban lur lait.  
 Jhesum lur livre, debatu e detrait.

[*Matthew* 27:23, 26;  
*Mark* 15:12–15;  
*Luke* 23:22–25]

142

[S670/M675]

- Quant veit Pilates qu’il pas nels veintrad,  
 Voleit u nun ke lur talent frad.  
 1685 Esnelpas de l’ewe demandad.  
 Veant le pople iloec ses mains lavad.

[*Matthew* 27:24–25]

For he wasn't accustomed to be garbed in such clothes.  
 His face bowed, in the hearing of all, someone cried out:  
 1650 "Behold the man whom they've led to you!"  
 Pilate called out: "Listen to me now:  
 Behold your King whom I've led here!"  
 Loudly they all cried out: "Seize him!"  
 And then they said: "Let him be crucified!"  
 1655 Thus said Pilate: "I don't do this willingly.  
 He shouldn't die for anything that I've found."  
 They all cried out: "If he's not convicted,  
 You'll never be beloved by Caesar."

139

[S667/M672]

Pilate said this: "You have a custom.  
 1660 You know this. You'll not lose it on my account.  
 It was a custom you once maintained  
 That if there are imprisoned thieves  
 And one is asked for during this festival,  
 That he be pardoned for his crimes.  
 1665 Behold your King whom you have at hand.  
 I'll release him to you if you'd like to have him."  
 They all said: "Don't ever mention him!"  
 31va] We've chosen! Grant this one to us:  
 Barabbas who's imprisoned!"

[*Matthew* 27:15–17, 21;  
*Mark* 15:6–11;  
*Luke* 23:16–20;  
*John* 18:39–40]

140

[S668/M673]

1670 "Listen, Pilate! Hear what we're telling you:  
 We ask for the homicide Barabbas —  
 You have him inside, for he's held in prison.  
 And deliver Our Lord to suffering!"

[*Matthew* 27:22;  
*Luke* 23:21]

141

[S669/M674]

Pilate said: "Never has he committed a crime.  
 1675 Never has the good man injured anyone."  
 They all said: "We've never heard such an idea!  
 We'll take Lord Barabbas right now!  
 Jesus shall hang! It can't be revoked!"  
 At this word all the people stood up.  
 1680 All started to cry out around Pilate.  
 There's nothing else to say: he gave them Lord Barabbas.  
 He released Jesus to them, beaten and torn.

[*Matthew* 27:23, 26;  
*Mark* 15:12–15;  
*Luke* 23:22–25]

142

[S670/M675]

When Pilate saw that he couldn't win them over,  
 He performed their will whether he liked it or not.  
 1685 Right away he asked for water.  
 In the people's sight he washed his hands there.

[*Matthew* 27:24–25]

Fist faire pais, oiant els tuz parlad:  
 “Ne muert par mai Jhesus, ne ne murrad.  
 Sis justes sanc expandu ne serrat.”  
 1690 La pute gent mult haltement parlad:  
 “Ja li suens sancs ne tei nuirrad.  
 Sur nos enfanz e sur nus serrad.”

143

[S671/M676]

[Matthew 27:27–29]

“Pur çoe me sui devant vus la vez:  
 Quar li suens sanc ne seit par mei dampnez.”  
 1695 Çoe dient tuit: “Ja pecché n’i avez.  
 Tuit le pecché sait sur nus turnez,  
 E de nos fiz ne seit pas tres turnez.”  
 Pilate salt. Forment s’est escriez:  
 “Faites mai pais, trestuz, si ascultez!  
 1700 Cest vostre Sire vus serrat ja livrez,  
 Vus dites çoe: que vus le crucifierez.”  
 “Par Deu, Pilate, pur nient em parlez.  
 Nus avum lei, e par cele iert dampnez.”  
 Pilates volt des Judeus estre amez.  
 1705 Dedevant lui, est Jhesus flaellez,  
 Batus, liez, d’espines coronez,  
 E as serjanz prendre est livrez.

144

[S672/M677]

Li homicides est mis hors de prisun.  
 Nostre Seignur a mainent li felun.  
 1710 Fors de la chartre unt jeté le larrun,  
 E en la croiz vunt pendre le barun.  
 Mal change unt fait cil culvert felun:  
 Ki laissunt l’or e demandent le plum.  
 Par icel change averunt dampnatiun,  
 1715 Dunt tuit li munz receit salvatiun.  
 A Barraban rendit tut sa possessiun,  
 E lur Seignur mainent a passiun.

145

[S673/M678]

[Matthew 27:3–5]

31vb] Judas esteit tuit sul entre la gent.  
 Sun Seignur veit qu’il meinent vilement.  
 1720 Quant vait le fel qu’il vait a turment,  
 Mult le regarde des oilz pitusement.  
 Ore veit il ben e set perfitement  
 Qu’il le demainent mult angoissusement..  
 Il le veit batre e mener a turment.  
 1725 Dolenz devint ens el quor forment.  
 Avant saillist desmesurement.  
 Trente deners qu’il d’els prist lur rent.

He made them be still, then spoke in everyone's hearing:  
 "Jesus won't die on my account, nor should he die.  
 This worthy blood shouldn't be shed."  
 1690 The heinous people spoke very loudly:  
 "His blood shall never be upon you.  
 It shall be upon us and our children."

143

[S671/M676]

"For this have I washed myself in front of you:  
 Because his blood's not been convicted by me."  
 1695 They all say: "You won't ever have sinned here.  
 May all the sin be turned on us,  
 And may it not be turned from our children."  
 Pilate jumped up. He cried out loudly:  
 "Be quiet, all of you, and listen!  
 1700 It's your Lord who'll be released to you now,  
 [Yet] you say this: that you'll crucify him."  
 "By God, Pilate, you speak to no purpose.  
 We have law, and by this he'll be convicted."  
 Pilate wanted to be loved by the Jews.  
 1705 In front of him, Jesus is scourged,  
 Beaten, tied, crowned with thorns,  
 And delivered up to be taken by the soldiers.

[Matthew 27:27-29]

144

[S672/M677]

The homicide is released from prison.  
 The villains lead away Our Lord.  
 1710 They've ejected the thief from prison,  
 And they'll hang the worthy man on the cross.  
 These wicked villains have made an evil exchange:  
 They abandon gold and ask for lead.  
 They'll have damnation by this exchange,  
 1715 Through which all the world receives salvation.  
 They returned to Barabbas all his belongings,  
 While they lead their Lord to suffering.

145

[S673/M678]

31vb] Judas was all alone among the people.  
 He saw that they treated his Lord shamefully.  
 1720 When the traitor saw him go toward torture,  
 With his eyes he gazed upon him very compassionately.  
 Now he apprehends well and comprehends perfectly  
 How they've treated him most painfully.  
 He sees him beaten and led to torture.  
 1725 He becomes very distressed of heart.  
 He rushes forth without restraint.  
 He returns the thirty deniers he took from them.

[Matthew 27:3-5]



“Mult ad en vus,” fait il, “malveise gent.  
Vus le ne menez pas entempreement.”

## 146

[S674/M679]

- 1730 Çoe dist Judas: “Pas nel vus celeraï:  
Quant jol trai, mult durement pecchrai.  
Pur le sanc juste les deniers que pris ai,  
Içoe sachez: que nul ne retendraï!  
Veez les deniers que joe mar guainai —  
1735 Vus les reaiez, kar un sul n’en averai!  
Ohi, chaitif! Le jor mar me levai  
Quant mun Seignur issi deguerpi ai!  
Le jugement memes en frai.  
Si par mai murt, e pur lui murrai.  
1740 Si il l’oscient, joe me oscirai.  
S’il murt en croiz, de laz m’estranglerai.”

## 147

[S675/M680]

- “Allaz!” fait il. “Cum par fu malurez!  
Mar vi le jur que fu de li privez!  
Mar fud l’ore ke joe fu engendrez!  
1745 Cele noaldre que en tere fu nez,  
Quant de ma mere me fut laid donez —  
Mielz fust qu’en tere fuisse absorbez!  
Allas, dolenz! Cum maluré fu nez  
Quant pur avoir fui treitre clamez!  
1750 Feluns Judeus, icés, voz deniers, pernez!  
Le vostre aiez! El mien me rendez!”  
A ces paroles ad les deners jetez  
Devant lur piez. Après s’en est alez.

## 148

[S676/M681]

- “Vendu vus ai,” fait il, “le juste sanc.  
1755 Mult ad en mai horrible marchant!  
Joe vei sa mort alez apparaillant.  
Tenez le vostre, kar le mien vus demant.”  
Sun Seignur veit qu’en mainent li tyrant.  
Les deniers jettéd a lur piez dedevant.  
1760 Ore escultez de Judas li dolant.  
Sun Seignur veit. Devant lui vait fuiant.  
Un liu esgarde neient bel ne avenant.  
Entur sun col ad mis un laz curant.  
Il munt en halte, icez laz confermant.  
1765 Li fel salt jus, si remist en pendant.

“There are among you,” he says, “wicked people.  
You don’t treat him respectfully.”

146

[S674/M679]

1730 Judas says this: “I’ll not hide it from you:  
When I betrayed him, I sinned very grievously.  
The deniers I’ve taken for the righteous blood,  
Know this: I won’t keep them!  
Behold the deniers that I’ve gained foully —  
1735 You can have them back, for I won’t keep a single one!  
Ah, wretch! I woke up on an evil day  
When I forsook my Lord in this manner!  
I’ll render to myself the judgment for it.  
If he dies by my doing, I’ll die for him.  
1740 If they kill him, I’ll kill myself.  
If he dies on the cross, I’ll strangle myself with rope.”

147

[S675/M680]

Alas!” he says. “How wretched I am!  
Wickedly did I live on the day I was deprived of him!  
Wicked was the hour wherein I was conceived!  
1745 This seed from which I was born on earth,  
When from my mother it was vilely given me —  
Better that it’d been absorbed in the earth!  
Alas, wretch! How foully were you born  
When for greed you were proclaimed a traitor!  
1750 Wicked Jews, take these back, your deniers!  
Have what’s yours! Return to me what’s mine!”  
With these words he threw the deniers  
At their feet. Afterwards he went away.

148

[S676/M681]

“I’ve sold to you,” he says, “the righteous blood.  
1755 I’ve become a horrific merchant!  
I see you making preparations for his death.  
Take what’s yours, as I ask you for mine.”  
He sees that the tyrants lead his Lord away.  
He threw the deniers at their feet.  
1760 Now heed the wretched Judas.  
He sees his Lord. He goes fleeing before him.  
He spies a place neither beautiful nor pleasing at all.  
Around his neck he sets a loop of rope.  
He climbs up, fastening the rope.  
1765 The felon jumps down, then remains hanging.

## 149

[S677/M682]

- Morz est Judas par nun de tricheur.  
 Pur trente deniers vendi sun bon Seignur.  
 32ra] Judas se pent par nun de boseiur  
 Kar a sun Maistre ne mustrat nul amur.  
 1770 Judas le fel ne volt venir a jur.  
 De plait n'out cure ne de nul plaidur.  
 Justice esgarde tote sa peiur.  
 Oid l'ai dire, sil dient li plusur:  
 Ne fust oie tele mort desque cel jur!  
 1775 De celui fait Judas sun vavvassur  
 Ki pur nient trait sun bon Seignur.  
 Pur tel servise deit aver tel honur:  
 Cum se pendit, pendet a deshonor.

## 150

[S678/M683]  
[Matthew 27:6–10]

- Ore est Judas pendu e astranglés,  
 1780 E as Debles s'est del tuit donez.  
 De sun Seignur fud jadis mult privez.  
 Mult malement s'est de lui deseverez.  
 Deners em prist trente, tuz moneez.  
 Ore s'en repente sis ad tuz rejetez,  
 1785 Mes li Judeu ne sunt pas dejetez.  
 De cels deniers unt un champ achatez.  
 A un porter sunt les diners deliverez.  
 Les pelerins estranges e privez  
 Puis icel jur dedenz sunt enterrez.  
 1790 Des paisans un num li est doneez:  
 "Acheldemac" uncore est apelez.

[Acts 1:19–20]

## 151

[S679/M684]

- Cil Judeu, cil felun nunsavant,  
 Les deniers prennent qui lur gisent devant.  
 Çoe dient tut, li petit e li grant:  
 1795 "Nus nes mettrum mie en covenant,  
 Kar de nus sunt donez em pris pur sanc."  
 A lui les livrent, si achatent un cham.  
 Issi, cum dient uncore li paisant,  
 Cel altre apelent champ: "Achaté de sanc."

## 152

[S680/M685]  
[Matthew 27:32;  
Mark 15:21;  
Luke 23:26]

- 1800 Del Salveur des ore devum parler,  
 E sa dolur, ses peines acunter.  
 La croiz unt faite li felun bachiler  
 D'un mult bel fust, cyprés oi nomer.  
 Sur un halt munt l'unt fait apporter;  
 1805 Munte Calvarie l'ai oi nomer.

149

[S677/M682]

Dead is Judas with the name of traitor.  
 For thirty deniers he sold his good Lord.  
 32ra] Judas hung himself with the name of deceiver  
 Because he showed no love for his Master.  
 1770 Judas the felon didn't want to stay alive.  
 He had no remedy for the deed nor any advocate.  
 He executed his harshest justice.  
 I've heard it said, and most people say it:  
 Such a death's never been heard of since that day!  
 1775 By this action Judas became a servant  
 Who for no reason betrayed his good Lord.  
 For such service he earned such an honor:  
 In hanging himself, he hung in dishonor.

150

[S678/M683]

[Matthew 27:6–10]

Now is Judas hung and strangled,  
 1780 And he's given himself entirely to the Devil.  
 He was once very intimate with his Lord.  
 He severed himself from him very foully.  
 He took for him thirty deniers, all minted.  
 Now he repents and has thrown them all back,  
 1785 But the Jews were not humiliated.  
 With these deniers they purchased a field.  
 To a porter were the deniers handed over.  
 Foreign and impoverished pilgrims  
 Have been buried in it since that day.  
 1790 The peasants have given it a name:  
 "Field of Blood" it's still called.

[Acts 1:19–20]

151

[S679/M684]

The Jews, those ignorant villains,  
 Take the deniers that lie before them.  
 They all say, the great and the small:  
 1795 "We won't promise anything at all,  
 Since they are given by us as the blood price."  
 They hand them over to him, buying a field.  
 Thus, as the peasants still say,  
 Some call the field "Bought with Blood."

152

[S680/M685]

[Matthew 27:32;  
 Mark 15:21;  
 Luke 23:26]

1800 We ought to speak now of the Savior,  
 And of his suffering, to recount his pain.  
 Villainous young men built the cross  
 Of beautiful wood I've heard called cypress.  
 Atop a high hill they had him carry it;  
 1805 I've heard it called Mount Calvary.

Un home encontrent, dan Symon, a l'aler.  
 De Cyrenen veneit pur esculter.  
 A lui firent icele croiz porter.  
 Ne la baillast s'il l'osast veer.  
 1810 Desuz le munt li unt fait lever.  
 Une corone après funt a prester,  
 Tute d'espine, s'il volent coroner.

153

[S681/M686]

[Matthew 27:28–31]

Des ore, escultent qui en Deu unt amur:  
 Sa passium orrent e sa dolur.  
 1815 Desvestus tud l'unt e si li vunt entur.  
 Tut l'escharnissent, si li funt altre atur.  
 Un vestement li donent mult meillur —  
 Corone el chef ki li fait dolur.  
 32rb] Entur lui sunt li prince e li seignur,  
 1820 Tuit li felun e tuit li traitur.  
 Fors de la cité amainent lur Seignur.  
 Trestut le siwent, li grant e li menur.  
 Asquant em plurent pur le grant deshonor.  
 Asquanz se peinent pur faire lui majur.

154

[S682/M687]

[Mark 15:17–19]

1825 Cele corone dunt m'oez parler,  
 Sun chief li funt antur aviruner.  
 Tortice fud e fud d'un aiglenter,  
 E les espines li funt el chief entrer.  
 Tuit sun bel vis li funt ensanglenter.  
 1830 Aval la face li curt le sanc, tut cler.  
 Un rosel tient icel li fait porter.  
 Seer le funt. Puis le funt saluer.  
 Mult se travaillent cum le pount gaber.  
 Quei qu'il facent, ne volt a els parler.  
 1835 Cum uns aignels, ne volt un mot soner.  
 Plus li funt ke jo ne puisse penser!

155

[S683/M688]

[Matthew 27:41–43]

Li culvert, li felun, mult par furent tyrant.  
 Il tenent lur Seignur. Ne li [funt] bel semblant.  
 Les oilz li unt covert. El col l'unt ferant  
 1840 E devant en la face. Puis li vunt demandant:  
 “Ohi, Rais debonaire. Tant par as le sen grant.  
 Nus juwm od tai. Ne n'aiez maltalant.  
 Ore devineras cels ki te vunt ferant.”  
 Enmi sun vis escrachent. Mult le vunt laidisant.  
 1845 Li Sires seet s'il soeffre, ne lur fait mal semblant.  
 Ainz atent la bone ure que li vait aprosmant.

They meet a man, Lord Simon, on the way there.  
 He came from Cyrene in order to listen.  
 They made this one carry the cross for him.  
 He might support him if he dared to see to it.  
 1810 They made him raise it up atop the mountain.  
 Afterwards they have a crown prepared,  
 Entirely of thorns, and they want to crown him.

153

[S681/M686]

[Matthew 27:28–31]

Listen now, those who have love for God:  
 You'll hear of his Passion and his suffering.  
 1815 They've entirely stripped him and surrounded him.  
 All mock him, and they make him other clothes.  
 They give him a much finer garment —  
 A crown on his head that greatly injures him.  
 32rb] Surrounding him are the princes and the lords,  
 1820 All the villains and all the traitors.  
 They lead their Lord outside the city.  
 All follow him, the great and the small.  
 Some of them weep for the great dishonor.  
 Others exert themselves to make it greater for him.

154

[S682/M687]

[Mark 15:17–19]

1825 This crown of which you've heard me speak,  
 They make it wholly encircle his head.  
 It was twisted and made from a briar,  
 And they make the thorns penetrate his head.  
 They make it cover his lovely face all in blood.  
 1830 Down his face runs his blood, all bright.  
 He holds a reed someone makes him carry.  
 They make him sit. Then they pretend to salute him.  
 They work as hard as they might to mock him.  
 Whatever they do, he doesn't wish to speak to them.  
 1835 Like a lamb, he chooses not to utter a word.  
 They do more to him than I can imagine!

155

[S683/M688]

[Matthew 27:41–43]

The wretches, the villains, they were excessively cruel.  
 They restrained their Lord. They didn't treat him kindly.  
 They covered his eyes. They struck him on the neck  
 1840 And in his face. Then they went about asking him:  
 "Oh, handsome King! You've got so much good sense.  
 We merely play with you. Don't be angry.  
 Now you may figure out what we mean to do with you."  
 They spit in his face. They abuse him greatly.  
 1845 The Lord sits and allows it, nor does he look upset.  
 Instead he always awaits the good hour that approaches him.

## 156

[S684/M689]

Sun bel cheif covrent sil ferent el col.  
 A deviner le revent. Sil tinent tut pur fol.  
 Ses membres li debatent ki tant par erent mol.  
 1850 Sur le vis li escrakent, mes il n'en fait nul doel.  
 Tut le vunt saluant. Puis le ferent el col:  
 "Ave, Rex des Judeus, ki gouvernes le sol!"

## 157

[S685/M690]

Mult par ert icele gent, seignurs, maluré.  
 Mult unt grant hardement quant il le donent colé.  
 1855 E corone d'espine li unt el chief posé.  
 E le fust d'aiglester; en la char l'unt pressé  
 Si ke tute sa face li unt ensanglanté.  
 Quant veient ke sa croiz est sur le Munt levé,  
 La gent de la cité veneit, tuit assemblé.  
 1860 Mené l'unt cele part. Ne funt plus demuré.  
 La coste de sun dos cele li unt osee.

## 158

[S686/M691]

[Luke 23:27]

La gent de la cité est venue curant.  
 Tuit i vieinent ensemble, li viel e li enfant.  
 Les dames de la cité vunt lur palmes batant.  
 1865 Trestut veir i acurent, li petit e li grant,  
 Esguarder le prophete, u il le vont menant.  
 Sur le munt de Calvarie veient la croiz estant.  
 Environ lur Seigneur vont cil felun juuant.  
 A mult granz criz escrient: "Que faites nunsavant?  
 32va] U merrez le Seigneur, male gent mescreant?  
 1871 Quar vus ad il mesfait, u en poi u en grant?"  
 Dames e meschines pur lui vunt plorant.

## 159

[Not in S or M]

[Luke 23:28–30]

Li Sires se reguarde e sis veit plurer.  
 Une raisun lur dist que ore purrai mustrer:  
 1875 "Files de Jerusalem," fait il, "laissez cest dolocer.  
 Pur mai ne vus pri pas si faitement demener.  
 Sur vus memes e sur voz fiz, poez vus plurer,  
 Kar uncore vendrunt li jor — nel vus voil celer —  
 Ke les munz e les tertres voldreis apeler,  
 1880 E prier mult volenters de vus a graventer,  
 Quar ja puis de iloec ne puissez echaper.  
 E boneurez dirrez cels que [ne] porrent enfanter  
 E les mamele que ne porrent laid doner."

156

[S684/M689]

- They cover his lovely head and strike him on the neck.  
 They ask him to prophesy. Then they all take him for a fool.  
 They discuss his limbs that had become so very slack.  
 1850 They spit on his face, but he doesn't complain at all.  
 They all go about saluting him. Then they strike him on the neck:  
 "Hail, King of the Jews, who rules the sun!"

157

[S685/M690]

- This people, lords, were extremely wicked.  
 Many felt very brave when they gave him blows.  
 1855 And they placed a crown of thorns on his head.  
 And they've pressed the branch of briars into his flesh  
 Until they've bloodied his entire face.  
 When they saw that his cross had been raised on the Mount,  
 The people of the city came, all gathered together.  
 1860 They've led him to that place. They'll not wait longer.  
 They've removed the cloak from his back.

158

[S686/M691]

[Luke 23:27]

- The people of the city have come running.  
 All come there together, the old and the young.  
 The ladies of the city come waving their palm branches.  
 1865 They run there to see everything, the small and the great,  
 To gaze upon where they go, leading the prophet.  
 On the Mount of Calvary they see the cross standing.  
 Around their Lord go the villains playing.  
 Very loudly they shout out: "What are you fools doing?"  
 32va] Where are you leading the Lord, you evil, wayward men?  
 1871 How has he harmed you, in ways small or large?"  
 Ladies and girls go weeping for him.

159

[Not in S or M]

[Luke 23:28–30]

- The Lord looks around and sees them weeping.  
 He tells them a reason that he's now able to divulge:  
 1875 "Daughters of Jerusalem," he says, "quit this sorrow.  
 I pray you not to act so on my behalf.  
 For yourselves and your children, you may weep,  
 For the day's not yet come — I won't hide it from you —  
 That you'll want to call to the mountains and the hills,  
 1880 And pray earnestly that they knock you down,  
 Because in no manner can you escape from here.  
 And you'll call blessed those who weren't able to give birth  
 And [blessed] the breasts that weren't able to give milk."



## 160

[Not in S or M]

- 1885 Cil felun Judeu, cil mal traitur,  
Communement s'asembrent senz nul pour.  
Vers sa mort amainent Nostre Seignur.  
Quant vindrent al liu u suffri la dolur,  
Dunc joie receurent tuit peccheur,  
En croiz le leverent. Oez quel tendur:  
1890 Ses mains clouficherent al fust que mult fu dur,  
Les piez, l'un sur l'autre. E puis li vunt entour.  
Escharnisant le vunt, cil malveis lechur.  
De une lance aovererunt les lez al Creatur.  
Mult furent plain de Deble si firent grant folur.

## 161

[M694/695]

[John 19:26–27]

- 1895 Nostre Sire, la u il fud en la croiz posez,  
Sus garde e veit ester tut dreit a sun lez  
Marie e sain Johan — nel vus seit pas celé.  
Quant vit sa mere e le disciple plein de humilité,  
Si lur ad dit le Fiz Deu od mult grant pitié:  
1900 “Mullier, veez ci tun fiz, plein de virginité.  
Frere, ci est ta mere que te voil comander.”  
La gloriose Virgine deit virgines garder.  
La dame vit sun fiz en croiz issi pener.  
Vis li fud que dunc glaive eust le quer percié.  
1905 Conuist de Symeon qu'il dist veritez.

[Luke 2:35]

## 162

[M695/696]

[Matthew 27:34, 48;

Luke 23:36;

John 19:28–30, 34, 36]

- “Sey ai,” dist Nostre Sire el turment u il ert.  
Ne fu mie de beivre, mes del pople saluer.  
Li felun qui oient li, corent, apporter  
Un vasseil plein de beivre que mult esteit amer,  
1910 De fiel fud e de eisil, od ysope mellez.  
A la bouche li mistrent, mes il ne volt guster.  
Dunc met sa vertu suz la charnalité.  
“Consummatum est,” çoe dist, le chef ad encliné.  
Le senttime esperiz en est idunc alé  
1915 Entres les mains sun Pere, qu'il out comandé,  
Si descent a enfern ses amis fors jeter.  
Le cors fud desus l'aisel e de lance fered.  
Sanc en issit e euue pur nus regenerer.  
Un chevaler li ferist — Longis l'oï clamur.  
1920 Ne voleit de ces os qu'il fuissent entamez.

## 163

[M696]

- 32vb] “Pecchiere!” dist Judas, “malement ai ereid  
Quant sanc del juste home ai pur argent liveré.”  
Arere vunt el temple. Cil ad dedenz jecté.

160

[*not in S or M*]

- 1885 These wicked Jews, these evil traitors,  
 Gather all together fearlessly.  
 They lead Our Lord to his death.  
 When they come to the place where he'd suffer pain,  
 From which all sinners will receive joy.  
 They raised him on the cross. Hear how tenderly:  
 1890 They nailed his hands to the wood most hard,  
 His feet, one on the other. And then they surrounded him.  
 They continued to mock him, these evil sinners.  
 With a lance they opened the Creator's side.  
 They were full of the Devil and acted very foolishly.

161

[*M694/695*][*John 19:26–27*]

- 1895 Our Lord, there where he was put on the cross,  
 Looked down and saw standing right by his side  
 Mary and Saint John — I don't want to hide it from you.  
 When he saw his mother and his disciple filled with humility,  
 Then God's Son said to them with great compassion:  
 1900 "Woman, see here your son, full of virginity.  
 Brother, here is your mother whom I choose to entrust to you."  
 The glorious Virgin ought to be cared for by a virgin.  
 The lady saw her Son thus suffering on the cross.  
 Her face looked as if a sword had pierced her heart.  
 1905 She understood that Simeon had spoken the truth.

[*Luke 2:35*]

162

[*M695/696*][*Matthew 27:34, 48;**Luke 23:36;**John 19:28–30, 34, 36*]

- "I am thirsty," said Our Lord from within his torment.  
 There was no drink at all, but the people mocked.  
 The villains who heard it brought to him, running,  
 A vessel filled with a very bitter drink,  
 1910 Containing a mixture of gall, vinegar, and hyssop.  
 They set it in his mouth, but he didn't want to taste it.  
 Then he placed his might beneath his flesh.  
 "It is consummated," he said, and he bowed his head.  
 His holy spirit then departed from him  
 1915 Into the hands of his Father, as he had commanded.  
 Then he descended into hell to haul out his friends.  
 His body was beyond misery and the iron lance.  
 Blood and water issued down to regenerate us.  
 A knight struck him — Longinus was he called.  
 1920 He didn't want them to injure those bones.

163

[*M696*]

- 32vb] "Sinner!" said Judas, "I behaved wickedly  
 When for silver I handed over the righteous man's blood."  
 They went back to the temple. That one threw himself down.

- 1925 Deçout l'ot le Deble. N'osat merci crier.  
 Un laz mist en sun cor si s'en est estranglez.  
 Encore ert en la croiz le beneit Fiz Dé [Matthew 27:57–60;  
 Quant un prodrom vint ke mult l'aveit amé, Mark 15:43–46;  
 Ab Aramathia, Joseph l'oi clamer. Luke 23:50–53;  
 Congéd quist a Pilate. Sil en fist porter. John 19:38, 41]
- 1930 Un noef sepulcre aveit en sun ort apresté,  
 Covert d'un vert sudarie, si ad Jhesum enz posé.  
 La tere contre lui comencet a trembler. [Matthew 27:51–53;  
 Li temple en fendist. Li drap est desiré Mark 15:38;  
 Ki pendit es musters dunt il fud cortiné. Luke 23:45]
- 1935 Li sarcieu aovrent. Li mort en sunt levé.  
 As plusurs apparurent en la sainte cité.  
 Centuriuns e li altre ki i goe unt esguardé [Matthew 27:54;  
 Distrent qu'il esteit veirement Fiz Dé. Mark 15:39; Luke 23:47]
- 164 [M696]
- 1940 Li felun Judeu li guaiterent, armé — [Matthew 27:55–66;  
 Ki oient dire qu'il deut relever, Luke 23:55–56]  
 Mes quant li angles vint, si out si grant clarté  
 Ke, de pour, chairrent li culvert tuit pasmé.  
 Marie Magdaleine nel volt mie ublier  
 Çoe qu'il en sa vie li aveit comandé.
- 1945 Par matin al dimaine, li soleil ert levez, [Mark 16:1–6;  
 Od dous altres Maries si l'ad revisitez. Luke 24:1–6;  
 Precius oignement out od eles porté. John 20:1]  
 Quant vindrent al sepulchre, ne l'unt mie trové.  
 Mes li angles lur dist qu'il ert resucité,  
 1950 Si lur mustrat le lu u il fud posé.
- 165 [M697]
- Marie en out joie si començat a plorer, [Mark 16:9–10;  
 Quant le Fiz Deu vint de devant lui ester: Luke 24:9–12;  
 “Femme, a quei plurez tuz?” çoe li ad demandé. John 20:11–18]  
 “Sire, pur mun Seignur que joe ne puis trover.  
 1955 Pur amur Dé, di le mai si tu le n'as porté.”  
 Adecertes, quidout al curtiler parler.  
 Il ad apelé “Marie,” e cele l'ad avisé.  
 Mult tost la conuist e si l'ad “Meistre” clamé.  
 Sez piez voleit beiser quant il li dist suef:  
 1960 “Amie, joe sui çoe. Nel t'estoed doter,  
 Mes ne me poez uncore par raisun adaser.  
 Ainz irras a mes freres mun message porter,  
 Si lur di que joe sui de mort resucité.  
 Al men Pere e a lur m'en voldrai aler.”  
 1965 Del doel que Piers ad, sil vat conforter.  
 E le creit a dreiture, si l'ad auré.

- The Devil had deceived him. He hadn't dared beg for forgiveness.  
 1925 He'd placed a rope on his neck and strangled himself with it.  
 Remaining on the cross was the blessed God's Son [Matthew 27:57–60;  
 When along came a worthy man who'd loved him deeply, Mark 15:43–46;  
 From Arimathea, Joseph was he called. Luke 23:50–53;  
 He asked permission of Pilate. Then he carried him away. John 19:38, 41]
- 1930 He'd prepared a new sepulcher in his garden,  
 And he placed Jesus inside, covered with a green shroud.  
 The ground against him began to tremble. [Matthew 27:51–53;  
 The temple split on account of it. Torn is the cloth Mark 15:38;  
 Hung in churches as curtains. Luke 23:45]
- 1935 The coffins open. The dead rise up from them.  
 They appeared to many in the holy city.  
 The centurion and the others who had guarded him [Matthew 27:54;  
 Said that he was truly God's Son. Mark 15:39; Luke 23:47]
- 164 [M696]
- 1940 The wicked Jews, armed, watched over him — [Matthew 27:55–66;  
 They'd heard it said that he should rise up, Luke 23:55–56]  
 But when the angel came, he had such great brightness  
 That, from fear, all the wretches fainted and fell down.  
 Mary Magdalene didn't want to forget anything  
 That he had commanded her during his life.
- 1945 In the morning on Sunday, the sun was risen, [Mark 16:1–6;  
 And she visited him with the two other Marys. Luke 24:1–6;  
 They brought precious ointment with them. John 20:1]  
 When they came to the sepulcher, they didn't find him.  
 But the angel told them that he had arisen,  
 1950 And he showed them the place where he had lain.
- 165 [M697]
- Mary then began to weep joyfully for this, [Mark 16:9–10;  
 Whereupon God's Son came to stand before her: Luke 24:9–12;  
 "Woman, why do you weep?" he asked her. John 20:11–18]  
 "Sire, for my Lord whom I cannot find.
- 1955 For God's love, tell me if you've carried him away."  
 Certainly, she thought she spoke to the gardener.  
 He called "Mary," and she looked at him.  
 At once she knew him and then called him "Master."  
 She wanted to kiss his feet, when he said to her softly:
- 1960 "Friend, I am he. You need not be frightened,  
 But you're not yet able to approach me properly.  
 Go carry my message to my brethren,  
 And tell them that I am arisen from death.  
 I wish to go to my Father and to them."
- 1965 Because of the grief felt by Peter, he wanted to comfort him.  
 And she believed in him wholly, and she worshiped him.

- Puis vait la volenters u il out comandé.  
 Les apostres trovat en un liu assemblé.  
 “Seignur,” çoe lur ad dit, “ki amez le Fiz Dé,  
 1970 Il nus mande par mai qu’il est resuscité.  
 Alez en Galilee se veier le volez.”  
 33ra] Pieres e Johan courent al sepulcre garder;  
 Ki drains vint primer i c’est entré.  
 Le sudarie troverent ki esteit enz remez.  
 1975 Dunc creirent le dame qu’ele dist veritez.

166

[M698]

- Mes quant icés desciples volt aler regarder,  
 A lei de pelerin eissit de la cité.  
 Dous de ces amis ad en la veie encontré.  
 Mult les vit des heitez, si lur ad demandé:  
 1980 “Seignurs, ke avez vus qui tel tristur demené?”  
 Cil out nun Cleophas qui primes ad parlé:  
 “Tu es sul pelerin, si te avum si trové,  
 De Jerusalem novelement turné.  
 As oid des Judeus, cum il unt erré,  
 1985 Ki trait unt a mort Jhesu Crist le Fiz Dé,  
 De ki nus esperames qu’il deust rechater  
 Le pople de Israel, ki esteit mes alez.”  
 Li bons pelerins dist: “Estultement parlez.  
 N’estes des prophecies encore endoctrinez?”  
 1990 Ja l’aveit enceis as apostres mustrez  
 Quar il serrait trai, liez, e flaelez.  
 Murir de veit en croiz e puis resusciter.  
 Issi le covent en sa glorie entrer.”  
 Pur ces beles paroles l’unt od elz menez.  
 1995 Içoe qui l’orent, li unt abandoné.  
 Al pain qu’il fruissat le voldreint entreцер,  
 Mes devant lur oilz s’est d’elz esvanez.  
 Cil remistrent dolent quant il s’en fud turné.  
 Puis vait a Galilee les altres saluer  
 2000 Dedenz une maisun u erent enfermez.  
 Parmi les closes portes vint enmi els ester.  
 De pais aver entr’els les ad amonesté,  
 Si lur mustrat les plaies des mains, e piez, e lez.  
 Mes Thomas l’apostre n’ad mie trové  
 2005 Quant il fud repairé, sui ert cil Sire alez —  
 Ki la tristur lur fist en joie tres turnez.  
 Si compaignun demandent u avez demorez:  
 “Nus avum puis veu le benait Fiz Dé,  
 La sue grant merci qu’il vus vint reguarder.”  
 2010 Thomas dist: “Nel pus craire ke said de mort levé,  
 Si joe ne vei les plaies des mains, des piez, des lez.”

[Mark 16:12–14;  
 Luke 24:15–52;  
 John 20:19–25]

Then she went gladly to where he had commanded.  
 She found the apostles gathered in one place.  
 “Lords,” she said to them, “who love God’s Son,  
 1970 He sends to tell you by me that he has arisen.  
 Go to Galilee if you wish to see him.”  
 33ra] Peter and John ran to the sepulcher to see;  
 He who arrived last entered there first.  
 They found the shroud where it’d been placed earlier.  
 1975 Then they believed that the lady had spoken the truth.

166

[M698]

But when he wanted to go see his disciples,  
 In the guise of a pilgrim he went forth from the city.  
 Two of his friends met him in the street.  
 He saw they were very sad, and he asked them:  
 1980 “Lords, what’s caused you such sorrow?”  
 The one named Cleophas spoke first:  
 “You’re a solitary pilgrim, and thus have we found you,  
 Newly come from Jerusalem.  
 You’ve heard of the Jews, how they’ve gone astray,  
 1985 Who’ve betrayed unto death Jesus Christ Son of God,  
 Who we had hoped might redeem  
 The people of Israel, who have sinned.”  
 The good pilgrim said: “You speak foolishly.  
 Haven’t you learned about the prophecies yet?  
 1990 Earlier he had signified to the apostles  
 That he’d be betrayed, tied, and flagellated.  
 He had to die on the cross and then be resurrected.  
 This was required for him to enter his glory.”  
 For these good words they brought him with them.  
 1995 Whatever they had, they gave to him.  
 They wanted to share the bread that he broke,  
 But before their eyes he vanished from them.  
 They were again sorrowful when he left them.  
 Then he went to Galilee to greet the others  
 2000 Inside a house where they were enclosed.  
 He came through the closed doors to be among them.  
 He admonished them to have peace among themselves,  
 And he showed them the wounds in his hands, feet, and side.  
 But the apostle Thomas found nothing at all  
 2005 Because when he returned, the Lord had departed —  
 He who’d made their sorrow turn to joy.  
 His companions asked [Thomas] where he had been:  
 “We’ve just seen the blessed Son of God,  
 Let there be much grace that he came to see us.”  
 2010 Thomas said: “I cannot believe he’s arisen from death,  
 And I didn’t see the wounds in his hands, feet, and side.”

[Mark 16:12–14;  
 Luke 24:15–52;  
 John 20:19–25]

167

[M698]

Aprés uit jurz les vint altre feiz saluer.

[John 20:26–30]

Thomas esteit od eles dunc si l'ad apelez,

Si mustrat les plaies des mains, des piez, dé lez.

2015 Thomas mist enz sun deit, si conoust veritez.

Dulcement le clamat sun Seignur e sun Dé:

“Veu m'as e cremud.” Çoe li dist le Fiz Deu.

“Qui crerrunt senz veier serrunt benurez.”

Quarante jurz tuz plains ad od els conversez,

2020 E puis lur oilz veanz s'en est el ciel muntez.

Une raisun lur dist dunt sunt esleecez:

33rb] “Seignurs, li mien disciple, vus qui servid m'avez,

Ne vus guerperai mie en tel orphanitez.

Joe revendrai a vus, a seur. M'atendez.”

2025 Ja s'abaisat la nue si reçut le Fiz Dé.

Dous seignurs blancs vestuz virent juste els ester,

Ke lur dient de bouche e od deiz l'unt mustree:

“Homes de Galilee ki el ciel esgardez,

Jhesus le vostre Sire, que de vus est sevez,

2030 Si veirement vendrat cum aler le veez.”

Puis repairat en tere sun pople conforter.

Sur els vint Sainz Esperiz, cum feu esbracez.

De sen e des langages les ad enluminez.

Dous e dous les en vait par tutes la citez.

2035 Prechier volt en tere saint cristianitez.

Qui receivent le baptême vendrunt a salvetez,

E li fol mescreant serrunt senz fui dampnez.

[Acts 2:2–4]

168

[M698]

Seignurs, par tele mesure nus vint Deus rechater

Neient par vos desertes, mais par sa grant charité.

2040 Del suen chier baptesme nus ad regeneré.

Par içoe sumes nus cristiens apelé.

Le suen beneit nun nus fait a tuz porter.

Del servage al Deable nus ad trestuz jetez.

Si par nos granz folies ni volum returner,

2045 Tut tens le devum mes e servir e amer,

E large guerdun l'en doirium doner.

Jo vos di de sa part que vus nel retenez.

Si vus ne trovez lui, as povres le rendez,

Kar çoe est tuit del suen. Ne seiez mie avers.

2050 Si vus faites pecché, ne vus en desperez.

Conuisiez vostre culpe. Penitence pernez.

Puis aiez esperance e fai e charité.

Par cestes treis vertuz poez a Deu aler.

Mes li Munz vus retent, ki vus volt esganer.

2055 Nuls homs nel devereit ja ne servir ne amer,

[1 Thessalonians 5:8]

167

[M698]

Eight days later he came again to greet them.

[*John 20:26–30*]

Thomas was with them because he had called for him,

And he showed him the wounds in his hands, feet, and side.

2015 Thomas placed his finger inside, and he knew the truth.

His Lord and his God called to him gently:

“You’ve seen me and believed.” Thus spoke God’s Son to him.

“Those who believe without seeing shall be blessed.”

He dwelt with them for forty whole days,

2020 And then before their eyes he ascended to heaven.

He gave them a teaching that made them quite joyful:

33rb] “Lords, my disciples, you who’ve served me,

I’ll not abandon you at all to an orphaned state.

I’ll return to you, certainly. Wait for me.”

2025 Now a cloud came down and received God’s Son.

They saw two lords dressed in white stand near them,

Who spoke to them by mouth and gestured by finger:

“Men of Galilee who look toward heaven,

Jesus your Lord, who’s separated from you,

2030 You’ll see him truly when he shall come to be seen.”

Then he returned to earth to comfort his people.

They saw the Holy Sprit descend on them, burning with fire.

[*Acts 2:2–4*]

It illumined them with knowledge and with languages.

Two by two they traveled throughout all the cities.

2035 They wished to preach sacred Christianity on earth.

Those who receive baptism shall come to salvation,

And foolish evildoers shall be damned without end.

168

[M698]

Lords, by such means God came to redeem us

Not for our merits, but through his great charity.

2040 He birthed us again by means of his dear baptism.

For this are we called Christians.

He created us to carry his blessed name.

He released us all from servitude to the Devil.

If we don’t want to return there for our sins,

2045 We must always serve and love him the more,

And we must show great gratitude to him for it.

I advise you on his behalf that you not hold back.

If you cannot find him, give to the poor,

For that is all his. Don’t be at all contrary.

2050 Should you sin, don’t despair over it.

Acknowledge your fault. Accept penance.

Then you may have hope and faith and charity.

[*1 Thessalonians 5:8*]

With these three virtues you can come to God.

But holding you back is the World, which wishes to trick you.

2055 No man should ever serve it or love it,



- Kar en lui n'out unkes nient d'estableté.  
 Ki quidet mielz tenir tost li est esculez:  
 Trestuz vos anceisurs ad cil pur fols mené  
 Ke rai ne dux ne princes ne li pout eschaper.  
 2060 A Mort la larenese les ad fait tuz embler,  
 La u quidoent estre mielz a lur seurté  
 Icel larrun deit l'um forement duter,  
 De qui turz ne dangons ne se poet hom garder.  
 Or ne argent, ne palies, ne coveite a embler,  
 2065 Mes les aumes des cors, celes en volt porter!  
 A riches e a povres ad un ostal prestez.  
 Dunt les fenestres desuz sustenent a lur nez.  
 Puis resaisist li munz — e chastels e citez,  
 E tresurs e avers — que il out mustrez.  
 2070 Tel s'en fud bel garde ki ja n'en saverunt grez —  
 A nul de ces chattis — qu'il ovrent amassez.  
 33va] Cil que ben unt fait irrunt a seurtez,  
 E trestut li felun sunt en enfern donez.  
 A un tel jugement sumes tuz enviez:  
 2075 Ki impartirat par mal ja n'iert acordez.  
 E li bon e li mal ierent asemblez.  
 Çoe ke chascuns ad fait li ert representez.  
 La receverunt coronas tuit li bonurez,  
 E li serf al Deble serrunt el fu jetez.  
 2080 Enz el pulent enfern ierent si obliez,  
 Jamés nule feid ne en remembra Deu.  
 Cel dolerus ostal deit hom mult echivver,  
 Dunt ja nuls n'en isterat puis qu'il ert entré.  
 De çoe devum requere la sue pité  
 2085 Al nostre cher Saignur qui maint en Trinité.  
 Tant cum nus sumes el siecle, sil poum reclamer.  
 Qu'il tolget de nus tot içoe qu'il het,  
 E sez comandemens nus duinst issi garder,  
 Ke la sue amisté en puissum achater.  
 2090 Içoe si nus otreit li parmanables Deus,  
 Qui home e femme, cel e tere e mer. Amen.

**De la Passioun Jhesu [L'Évangile de Nicodème, La Tradition A]**

[art. 3]

**I. [Préface]**

- 33va] Çoe avint al quinzime an que Tyberie Cesar avait esté emperur de Rome, e al disnefime an qui Herodes le fiz Herode avait esté rei de Galilee, e en l'utisine kalende d'averil, ki est el vint e neofime jor de marz, e al quart an del cunte Rufin

For in it there's never been anything stable.  
 He who thinks to possess more will soon be taught this:  
 The World has treated all your ancestors so much like fools  
 That neither king nor duke nor prince can escape it.  
 2060 The thief has had them all stolen away by Death,  
 No matter where they think to be the more secure.  
 A man ought to greatly fear this thief,  
 From whose towers and dungeons a man can't protect himself.  
 He doesn't want to steal gold, silver, or rich vestment,  
 2065 But he wants to carry off souls from bodies!  
 For rich and poor he has prepared a dwelling,  
 For which the windows below are in store for them.  
 He then steals back the worldly good — castles and cities,  
 Treasures and wealth — that he showed them.  
 2070 He takes care that they never know pleasure —  
 None of those wretches — from what they've striven to gain.  
 33va] Those who've done well shall head to safety,  
 And all evildoers shall be dispatched to hell.  
 To such a judgment all of us shall be sent:  
 2075 One who's sent off for evil shall never be at peace.  
 And the good and the evil will assemble together.  
 What each has done will be apportioned to him.  
 There shall all good people receive crowns,  
 And servants of the Devil shall be thrown into fire.  
 2080 In stinking hell shall they thus be forgotten,  
 Never at any time shall God remember them.  
 This sorrowful lodging should men wholly shun,  
 From whence none shall escape after he's entered.  
 For this reason we ought to seek out mercy  
 2085 From our dear Lord who dwells in Trinity.  
 As long as we're in the world, he can redeem us.  
 May he remove from us all that he hates,  
 And may it be given to us to keep his commandments,  
 So that we may thereby purchase his friendship.  
 2090 May this be granted to us by everlasting God,  
 Who [created] man and woman, heaven and earth and sea. Amen.

**Of Jesus' Passion [The Gospel of Nicodemus, Tradition A]**
**[art. 3]**
**I. [Preface]**

33va] This happened in the fifteenth year that Tiberius Caesar was emperor of Rome,  
 and in the nineteenth year that Herod son of Herod was king of Galilee, and in the  
 eighth calends of April, which is the twenty-ninth day of March, and in the fourth

- 5 e Leun. En l'an quant furent evesques Joseph e Cayphas, el quint an aproef la passium Nostre Seignur, Nichodemus escrist ceste hystorie en ebreu e en latin.

## II. [Le Procès de Jésus]

- 10 (1) Anna e Chayphas e Sobna, Datan e Abiron, Gamaliel, Judas, Levi, Neptalim, Alixandre, Esyr, e li altre Judeu vindrent a Pilate encontre Jhesu si l'acuserent de multes paroles, e distrent: "Nus savum que cest est fiz Joseph le fevre, nez de Marie. E il dit qu'il est le Fiz Deu e Rai. E nun solement viole nostre sabat mes la lei Nostre Pere volt defere."

Dist Pilate: "Que fait il?"

Li Judeu dient: "Sulunc nostre lei, nul ne deit altre guarir d'enfermeté el sabat. Icist acertes guarist les surz, e les clops, e les curvés, e les paralitikes, e les ciuz, e les leprus, e les encumbrez de Deable, e çoe par mals feiz!"

- 15 Pilate dist: "Coment est 'per mals feiz'?"

Il li dient: "Sorciere est. E par le prince des deables Beelzebub, jete hors les deables, e totes choses li sunt a diu." |

- 33vb] Dist Pilate: "Çoe n'est mie par le maligne esprit geter hors deables, enz est par vertu de Deu."

- 20 Li Judeu dient a Pilate: "Nus te prium que tu le facez venir devant tei e si l'oiez parler."

(2) Pilate apele sun bedel, si li dit: "Sire, alez si m'amenez amiablement Jhesu."

Le bedel s'en eissi. Il [le] conuit si l'aura. E un drapel qu'il portout en sa main a tere le estendit, sil dit: "Sire, alez sur cel drap si venez al prince parler."

- 25 Li Judeu virent que li bedels firent, crierent a Pilate, si distrent: "Purquai nel faites a altre apeler, e ne mie al bedel? Kar nus veimes ke le bedel l'aura, si li dit: 'Sire, le prince vus apele.'"

Pilate apele le bedel, si li demande: "Purquai faites tu çoe?"

5        year of the consulate of Rufus and Leo. In the year when Joseph and Caiaphas were bishops, in the fifth year after the Passion of Our Lord, Nicodemus wrote this history in Hebrew and Latin.

## II. [The Trial of Jesus]

10        (1) Annas and Caiaphas and Somne, Datam and Abiron, Gamaliel, Judas, Levi, Nephthalim, Alexander, Jairus, and other Jews came to Pilate against Jesus and accused him of many sayings, and said: "We know that this is the son of Joseph the workman, born of Mary. And he says that he is the Son of God and King. And he not only violates our Sabbath but wants to undo the law of Our Father."

Said Pilate: "What did he do?"

The Jews said: "According to our law, no one ought to cure another of illness on the Sabbath. This one has certainly cured the deaf, the lame, the crippled, the paralyzed, the blind, the lepers, and those afflicted by the Devil, and he's done this through wicked deeds!"

15        Pilate said: "What does 'through wicked deeds' mean?"

And they said to him: "He's a sorcerer. And by power of the prince of devils Beelzebub, he throws devils out, and all things are obedient to him." |

33vb]    Said Pilate: "To throw devils out is certainly not of the evil spirit's, but of God's power."

20        The Jews said to Pilate: "We ask that you have him come before you and hear him speak."

(2) Pilate called for his beadle, and said to him: "Lord, go and bring Jesus peaceably to me."

The beadle departed. He knew [him] and worshiped him. And he stretched over the ground a cloth that he carried in his hand, and said to him: "Lord, walk on this cloth and come speak to the prince."

25        The Jews saw what the beadle did, cried out to Pilate, and said: "Why didn't you have someone else, not the beadle, summon him? For we saw the beadle worship him, and say to him: 'Lord, the prince calls for you.'"

Pilate called for the beadle, and questioned him: "Why did you do this?"

- 30 Le bedel li dit: “Quant vus m’enveastes a Alisandre en Jerusalem, dunc vi joe Jhesu seir sur le asnun e les enfanz des Ebreus criant, ‘Osanna!’ E tindrent en lur mains raims de palmes. Li altre getoent lur vestemenz en sa veie, si distrent: ‘Salvé seiez tu ki ies en halt! Beneit seit qui vient el nun Deu!’”
- E li Judeu crierent envers le bedel: “Li enfant crient en ebreu, e tu, coment crias en ebreu puis ke tu es greu?”
- 35 Respondi le bedel: “Joe demandai a un Judeu, ‘Çoe que est ke li enfant crient en ebreu?’ E il me dist.”
- E Pilate lur demanda: “Coment crient il en ebreu?”
- E il distrent: “Osanna!”
- E Pilate dist: “Quei est içoe?”
- 40 Il li distrent: “Çoe est ‘Sire, savez nus!’”
- Dunc dist Pilate: “Vus testemoinez çoe qui li enfanz distrent. Quel mal fist?”
- Dunc le bedel e il se turent.
- Dunc dist Pilate al bedel: “Eissez la hors e, sicum vus volez, si l’amenez çaenz.”
- 45 Dunc eissi le bedel, si fist cum il aveit devant. Puis si dist a Jhesu: “Sire, entrez. Li prince vus mande.”
- Cum Jhesu fud entré, les enseines ke l’um teneit devant Pilate se abaisierent e aurerunt Jhesu. E cum il se baisèrent encuntre lui, dunc escrierent li Judeu icels qui porterent les enseignes. Pilate dist idunc as Judeus: “Ne vus plaist nient çoe que les enseignes se baisèrent par sai mesmes e aurerent Jhesu. E vus blasmés ceus
- 50 kis portent cum si il les baisacent pur li aurer.”
- Dunc dient li Judeu a Pilate: “Nus veimes cum cels kis portent les enseines se abaisierent si aurerent Jhesu.”
- Dunc apela Pilate cels ki portouent les enseines, si lur demanda: “Purque feistes vus çoe?”
- 55 Il dient a Pilate: “Nus sumes paens e serfs as ydles. Purquai l’aureiem nus? Veirement, nus tenimes fermement les enseines, mes els maismes se abaisierent.”

30 The beadle said to him: "When you sent me to Alexander in Jerusalem, then I saw Jesus upon an ass and the children of the Hebrews crying, 'Hosanna!' And they held palm branches in their hands. Others threw their garments in his path, and said: 'May you be saved, you who are on high! Blessed is he who comes in the name of God!'"

And the Jews cried out against the beadle: "The children cried out in Hebrew, and you, how did you cry out in Hebrew when you are Greek?"

35 Answered the beadle: "I asked a Jew, 'What is it that the children cry out in Hebrew?' And he told me."

And Pilate questioned them: "What did they cry out in Hebrew?"

And they said: "Hosanna!"

And Pilate said: "What does that mean?"

40 And they said: "That means 'Lord, save us!'"

Then said Pilate: "You testified that the children spoke. What crime did he commit?"

Then the beadle and they were silent.

Then said Pilate to the beadle: "Go outside and, if you please, bring him inside."

45 Then departed the beadle, and he did as he'd done before. Then he said to Jesus: "Lord, come in. The prince calls for you."

50 When Jesus was entered, the banners that men held before Pilate bowed down and worshiped Jesus. And when they'd bowed down before him, the Jews cried out against those who carried the banners. Pilate said this to the Jews: "It certainly doesn't please you that the banners bowed down by themselves and worshiped Jesus. And you blame those who carry them as if they had bowed them down in order to worship him."

Then said the Jews to Pilate: "We saw how those who carry the banners bowed down and worshiped Jesus."

Then Pilate called for those who carried the banners, and questioned them: "Why did you do this?"

55 They said to Pilate: "We are pagans and servants to idols. Why would we worship him? Truly, we held the banners firmly, but by themselves they bowed down."

- 34ra] Dunc dist Pilate as mestres de la synagoge: “Eslisiez de vus meismez forz homes, e il tingent les enseignes. Si verrum | si il s’abaisient par eles mesmes.”
- 60 Dunc pristerunt duze fors homes si lur firent tenir les enseignes devant Pilate. Dunc dist Pilate al bedel: “Menez Jhesu hors del pretorie, e puis sil ramenez en quele manere ke vus voldrez.”
- 65 Dunc eissi fors Jhesu od le bedel. Dunc apelat Pilate cels qui tindrent les enseignes, si jura par la saluz Cesar que si les enseignes abeiasent quant Jhesu vendreit enz arere, que il lur freit trencher lé testes. Quant il out çoe dit, si comanda remener Jhesu el pretorie. E le [bedel] qui l’aveit amené devant le remainé. E quant reentrat, les enseignes ses baisèrent si aurerunt Jhesu sicut il aveient devant fait. Pilate, quant çoe veit, si out mut grant pour. Si se levat sus de sun sege si ne sout que faire. Sa femme par nun Procula li enveia un message. Si li manda ke nient ne li aferait a juger cel just home. E si li mande ke mult aveit suffert cele nuit grant
- 70 peine en avisiun pur cel saint home. [*Compare Matthew 27:19.*]
- Dunc distrent li Judeu a Pilate: “Dun ne vus deismes bien qu’il est enchantere? Veez cum il ad fait a vostre femme souffrir grant peine en sunge pur çoe qu’ele le deust deliverer.”
- 75 (3) Pilate apele Jhesu, si lui dist: “Dun n’oiz tu de ces Judeus cum il t’acusent en multe choses? E tu ne respons nient.”
- E Jhesu lui respondi: “Si il n’osent poesté de parler de lur bouche bien et mal, nient ne parlissent, mes il verrunt çoe qu’il parolent.”
- 80 Dunc respondirent les plus vielz des Judeus, si dient a Jhesu: “Que verrum nus dunc? Primes, es nez en fornicatiun, e puis par ta naisance fud faite l’occisiun des enfanz en Bedleem. E puis s’en fuirent Marie e Joseph en Egypte pur çoe qu’il n’orent nient de fiance en vostre pople.”
- Li asquant des Judeus qui iloec erent parolent ben de Jhesu, e distrent: “Nus ne dium pas ke il fust nez en fornicatiun. Einz, savum ben que Marie sa mere fud esposé a Joseph, ne est pas nez en fornicatiun.”
- 85 Dunc dist Pilate as Judeus qui distrent qu’il ert nez en fornicatiun: “La vostre parole n’est pas verrière kar sa mere fud espusee, sicut partie de vostre gent testemoine.”
- Dunc distrent a Pilate Anna et Cayphas: “Tuz dient qu’il est nez en fornicatiun e qu’il est enchantere fors ces ki sunt si disciple e proselite, nez de fornicatiun cum il.”

34ra] Then said Pilate to the teachers of the synagogue: "Select strong men from among yourselves, and they shall hold the banners. And we will see | whether they bow down by themselves."

60 Then they took twelve strong men and had them hold the banners before Pilate. Then Pilate said to the beadle: "Take Jesus outside the pretorium, and then bring him back in whatever manner pleases you."

65 Then Jesus went outside with the beadle. Then Pilate called for those who held the banners, and swore by Caesar's oath that if the banners lowered when Jesus came back inside, he'd have their heads cut off. After he had said this, he ordered Jesus brought back to the pretorium. And the beadle who'd brought him before brought him back. And when he reentered, the banners bowed and worshiped Jesus as they'd done before. Pilate, when he saw this, was very frightened. And he rose up from his seat and didn't know what to do. His wife named Procula sent him a message. And she sent word to him that he should do nothing to judge this righteous man. And she also sent word to him that in a vision that night she'd  
70 much suffered great distress for this holy man. [*Compare Matthew 27:19.*]

Then said the Jews to Pilate: "Haven't we shown you clearly that he's a magician? See how he's made your wife suffer great distress in a dream so that she feels obliged to set him free."

75 **(3)** Pilate called for Jesus, and said to him: "Don't you hear how these Jews accuse you of many things? And you don't give any response."

And Jesus answered him: "Had they the power to speak from their mouths good and evil, they would say nothing, but they shall see that of which they speak."

80 Then the eldest of the Jews responded, and said to Jesus: "What then shall we see? First, you were born of fornication, and then on account of your birth there occurred the killing of the infants in Bethlehem. And then Mary and Joseph fled into Egypt because they had no trust in your people."

Some of the Jews who were there spoke well of Jesus, and said: "We don't say that he was born of fornication. Instead, we recognize that Mary his mother was married to Joseph, and that he is not born of fornication."

85 Then said Pilate to the Jews who said he was born of fornication: "Your speech is not true since his mother was married, as some of your people bear witness."

Then said Annas and Caiaphas to Pilate: "All say that he is born of fornication and that he is a magician except for those who are his disciples and believers, born of fornication like him."



- 34rb] Dunc apelad | Pilate Anna e Cayphas, si lur demanda: “Ki sunt li proselite?”
- 91 Cil qui distrent Lazar e Astaron, e Autonon e Jacob, Ezras e Samuel, Ysaac e Phinees, Cripone e Agrippe, Annes e Judas: “Nus ne sumes pas en fornicatiun nez, en sumes fiz des Judeus, e dium verité, kar nus fumes as espusails Marie.”
- 95 Dunc conjura Pilate les duze par la salue de Cesar si çoe ert veir que il n’ert pas nez en fornicatiun.
- Il dient a Pilate: “Nus ne devum pas jurer, sulunc nostre lei. Mes il dient que nus ne dium pas verité par la salu de Cesar, e nus serrum cupable de mort.”
- 100 Dunc distrent Annas e Cayphas a Pilate: “Verité est çoe que ces duze dient, qu’il n’est pas nez de fornicatiun. Mes enchantere est, e dist qu’il est le Fiz Deu e Rei. E nus pas nel le creum.”
- Dunc comanda Pilate tut le pople eissir hors fors les duze que diseient qu’il n’estoit pas nez de fornicatiun. E Jhesu fist aler par sei a une part. Puis si lur demanda par quele raisun volent il occir Jhesu. E il li dient: “Envie unt de çoe que il guarist la gent per lur sabat.”
- 105 E Pilate respunt: “Pur bon ovre le volent oscire?”
- E il responderent: “Sire, oil.”
- Pilate, repleniz de ire, eissid fors del pretorie, si lur dist: “Joe ne trois nule chaisun de mort en cest home.”
- Li Judeu respondirent: “Se il ne fust culpable, nus nel te livresiem pas.”
- 110 E respondi Pilate: “Menez l’en e sil jugez sulunc vostre lei.”
- E il respondirent: “A nus ne list oscire nul home.” [*Compare John 18:30–31.*]
- (4) Dunc entrat Pilate el pretorie, si apela Jhesu sulement, si li demanda: “Es tu Reis dé Judeus?”
- Respondi Jhesu, si li dist: “Diz tu çoe de tai memes, u altres le te distrent de mei?”

- 34rb] Then called | Pilate for Annas and Caiaphas, and questioned them: "Who are his believers?"
- 91 Those who spoke [were] Lazarus and Asterius, and Autonius and Jacob, Ezra and Samuel, Isaac and Phinees, Cripson and Agrippa, Amnes and Judas: "We are not born of fornication, but are children of Jews, and we say the truth, for we were at Mary's wedding."
- 95 Then Pilate had the twelve swear by Caesar's oath whether it was true that he was not born of fornication.
- They said to Pilate: "We ought not swear, according to our law. But should anyone assert that we don't speak the truth by Caesar's oath, then we would be mortally guilty."
- 100 Then said Annas and Caiaphas to Pilate: "What these twelve say is true, that he is not born of fornication. But he is a magician, and he says that he is the Son of God and King. And we do not believe this."
- Then commanded Pilate that all the people go outside except for the twelve who said that he was not born of fornication. And he had Jesus go by himself to a different place. Then he questioned them why they wanted him to kill Jesus. And they said to him: "They are jealous that he cures the people on their Sabbath."
- 105 And Pilate responded: "For good works they want to kill him?"
- And they answered: "Lord, yes."
- Pilate, filled with anger, went out of the pretorium, and said to them: "I find no reason to sentence this man to death."
- The Jews responded: "If he were not guilty, we would not have handed him over to you."
- 110 And responded Pilate: "Take him away and judge him according to your law."
- And they responded: "It's not permitted for us to kill anyone." [*Compare John 18:30–31.*]
- (4) Then Pilate entered the pretorium, called for Jesus alone, and questioned him: "Are you King of the Jews?"
- Answered Jesus, and said to him: "Do you speak this on your own, or did others say this to you about me?"

- 115 Pilate respondi: “Sui joe dunc Judeu? Vostre gent e voz evesques te livererent a mai. Quei avez vus forfait?”
- Respondi Jhesu: “Mun regne n’est pas de cest monde. Se il fuist de cest monde, mes menestrels cuntrestusent, si ne fuisse pas livré as Judeus. Mes mun regne n’est pas ici.”
- 120 Respont Pilate: “Ies tu dunc Rei?”
- Respondi Jhesu: “Tu diz qui sui Rez. A içoe sui joe nez, e a içoe vinc joe. E chascun qui est de verité oit ma voiz.”
- E Pilate demanda: “Quei est verité?”
- E Jhesu li dit: “Verité est del ciel.”
- 125 Pilate dit: “N’est pas verité en tere?”
- Respondi Jhesu: “Cels qui verité dient en tere, coment poent il estre jugez par cels  
34va] | qui sunt poent en tere?”
- Pilate laissat Jhesu el pretorie, si eissi fors as Judeus, si lur dist: “Neis unc achaisun ne truis joe en cest home.” [*Compare John 18:32–38.*]
- 130 (5) Li Judeu li distrent: “Icestui dist, ‘Joe puis destrure le temple, e en treis jurz le puis refaire.’” [*Compare Matthew 26:61.*]
- Dunc lur dist Pilate: “Lequel temple?”
- E il dient: “Le temple u Salamon mist quarante e siz anz al faire. E cil dist qu’il defra le e refra en treis jurz.”
- 135 E dunc dist Pilate: “Joe ne sui pas culpable del sanc de cest juste home. Vus le verrez.”
- Dunc dient li Judeu: “Sun sanc seit sur nus e sur noz fiz.” [*Compare Matthew 27:24–25.*]
- Dunc apela Pilate les plus vielz prestres, si lur dist priveement: “Laissez voz accusatiuns, kar joe n’i truis nul achaisun digne de mort, ne pur la curatiun ne pur le trespasement del sabat.”
- 140 Dunc dient li provere a Pilate: “Coment est dunke? Ki contredit a Cesar si est digne de mort, e cist contredite a Deu e a Cesar.”

115 Pilate responded: "Am I therefore a Jew? Your people and your bishops handed you over to me. What have you criminally done?"

Answered Jesus: "My kingdom is not of this world. If it were of this world, my servants would have resisted, and I would not have been given over to the Jews. But my kingdom is not here."

120 Responded Pilate: "Are you then King?"

Answered Jesus: "You say that I am King. To this was I born, and to this have I come. And each who is of truth hears my voice."

And Pilate asked: "What is truth?"

And Jesus said to him: "Truth is from heaven."

125 Pilate said: "Is there not truth on earth?"

34va] Answered Jesus: "Those who speak truth on earth, how may they be judged by those | who are powerful on earth?"

Pilate left Jesus in the pretorium, and went out to the Jews, and said to them: "I do not find even one wrongful deed in this man." [*Compare John 18:32–38.*]

130 (5) The Jews said to him: "This one said, 'I can destroy the temple, and then I can rebuild it in three days.'" [*Compare Matthew 26:61.*]

Then said Pilate to them: "Which temple?"

And they said: "The temple that Solomon took forty-six years to build. And this one said he'll destroy and rebuild it in three days."

135 And then said Pilate: "I am innocent of the blood of this righteous man. Look you to it."

Then said the Jews: "Let his blood be on us and on our children." [*Compare Matthew 27:24–25.*]

140 Then Pilate called for the eldest priests, and said to them privately: "Drop your accusations, for I do not find any crime deserving of death, not for healing nor for violating the Sabbath."

Then said the priests to Pilate: "How is this? He who denies Caesar is deserving of death, and this one denies God and Caesar."

- 145 (6) Dunc comanda Pilate as Judeus que eisseient tuz fors del pretorie. E apela Jhesu, si li dist: “Que vols tu ke joe te face?”
- E Jhesu respondi: “Sicume doné est.”
- E dit Pilate: “Coment est doné?”
- Respundi Jhesu: “Moyses e les prophetes profetizerunt de ceste passium e ma resurrectiun.”
- 150 Cum çoe oïrent les Judeus, si distrent a Pilate: “A quei volez plus oïr les mensunges a cest enchanteur?”
- E dit Pilate: “Si çoe est mençunge qu’il dit, menez l’en a vostre synagoge e sil jugez sulunc vostre lei.”
- 155 (7) Dunc dient li Judeu a Pilate: “En nostre lei, est dreit si home mesfait a altre, ke hom li doinst trent e noef cops. Ki encontre Deu parole deïst estre lapidé.”
- Dunc lur dist Pilate: “Si il contre Deu parole, menez l’en sil jugez sulunc vostre lei.”
- E li Judeu dient: “Nus volums qu’il seit crucifiez.”
- E Pilate dit: “Soe n’est mie ben.”
- 160 Pilate esguardat al pople, si vit plusurs des Judeus pluranz, si dist: “Tut cest pople ne volt pas qu’il murge.”
- Dunc dient li plus viel provere a Pilate: “Pur çoe est il venu, qu’il deit murir.”
- Dunc dit Pilate: “Que ad il mesfait, purquai il deive murir?”
- Il respundirent: “Kar il dit qu’il est Fiz Deu e Rei.”
- 34vb] Nichodemus s’estut devant Pilate, si dist: “Sire, joe vus pri, donez mei congé de dire un poi | des paroles.”
- 166 Respondi Pilate: “Di.”
- 170 “Joe diz as proveres e as deacres e a tuit le pople des Judeus en le synagoge: Que volez voz de cest home? Il fait teles signes glorijs ke unkes mes home ne fist. Laissez le ester. Ne lui faites nul mal. Se il est de part Deu, ses signes esterrunt, e si nun, li chairrunt. Kar Moyses, enveiez de Deu, fist mulz signes en Egypte, sicum Deu le comanda, devant Pharaoui le rei. E deus e de ces nurriz,

145       (6) Then Pilate commanded the Jews to leave the pretorium. And he called for Jesus, and said to him: "What do you want me to do with you?"

And Jesus answered: "As it is given."

And said Pilate: "How is it given?"

Answered Jesus: "Moses and the prophets prophesied of this passion and my resurrection."

150       When the Jews heard this, they said to Pilate: "Why do you want to hear more of this magician's lies?"

And said Pilate: "If what he says is a lie, take him to your synagogue and judge him according to your law."

155       (7) Then said the Jews to Pilate: "By our law, it is right that when a man wrongs another, one should give him thirty-nine blows. He who speaks against God should be stoned."

Then said Pilate to them: "If he speaks against God, take him away and judge him according to your law."

And the Jews said: "We want him to be crucified."

And Pilate said: "This is not good."

160       Pilate looked at the people, and saw many Jews crying, and said: "All these people don't want him to die."

Then said the eldest priests to Pilate: "For this has he come, that he must die."

Then said Pilate: "What is his offense, for which he must die?"

They answered: "It is because he claims he is the Son of God and King."

34vb]       Nicodemus stood before Pilate, and said: "Lord, I pray you, give me leave to speak a few | words."

166       Responded Pilate: "Speak."

170       "I say to the priests and the deacons and all the Jewish people in the synagogue: What do you want from this man? He makes such glorious signs as were never before made by anyone. Leave him alone. Don't harm him. If he is on God's side, his signs will stand, and if not, they will fall. Likewise did Moses, sent by God, make many signs in Egypt, as God ordered him, before King Pharaoh. And two of his

Jannes e Mambres, refirent ces meismes signes, mes nient tanz. E les Egypciens les ourent si cum pur Deu. E pur çoe que les signes qu'il fesaient nen erent de depart Deu, si perirent e tuz icels qui en els creirent. E, pur çoe, vus di joe que  
175 cestui laissez, kar il n'est pas digne de mort."

Dunc distrent li Judeu a Nichodeme: "Tu iés sun disciple si parlés pur lui."

Dist Nichodeme: "Est dunc le prince sun disciple la parole il pur li? Dun n'at il la poesté de Cesar de ceste digneté?"

Des, idunc, erent li Judeu irré vers Nichodeme, si li distrent: "Tu creis en sa vertu  
180 e si aiz part od lui."

E Nichodemus dist: "Amen."

(8) Un altre des Judeus sailli sus, si prea a Pilate que il osast parler. E Pilate dit: "Parole."

E il dit: "Joe giseie en mun lit de dolur trente anz e oit, e Jhesu me sana. E mils  
185 autres pursis del Diable sunt sanez par li. E milz purpris de diverses enfermetés sunt par li gariz. Kar si tost cum il me vit, si out merci de mei, si me dit: 'Leve sus si porte tun lit si va.' E joe levai si alai." [*Compare Matthew 9:6-7; Mark 2:3-12; Luke 5:18-25; John 5:5-9.*]

Dient li Judeu a Pilate: "Dun ne vus deismes nus altresi qu'il sanout la gent el  
190 sabbat e jetout les diables hors de lur cors?"

E uns autres levat sus, si dit: "Joe fui cieus de ma naissance, e sicum Jhesu passa par mei, joe criai a halte voiz, 'Le fiz David, aied merci de mei!' E il out merci de mei, si mist sa main sur mes oilz, e joe aneire vi." [*Compare Mark 10:46-52.*]

E un autre levat sus, si dist: "Joe ere curf, e il me sana par parole."

195 E un autre dist: "Joe ere lepro, e il me sana par parole."

E une femme par nun Veronica dist: "Joe currui de sanc duze anz, e joe atuchai la frengie de sun vestement, e aneire fui garie." [*Compare Mark 5:25-34.*]

Dient li Judeu: "Nostre lei ne receit pas testimoine de femme."

E mulz autre Judeus e les femmes diseient: "Icist home est prophete, e les debles  
200 li sunt suziez."

[Pharoah's] retainers, Jamnes and Mambres, made these same signs, but not as many. And the Egyptians worshiped them as God. And because the signs they made were not on God's behalf, they and all who believed in them perished. And,  
175 for this, I tell you to leave this one alone, for he's not deserving of death."

Then said the Jews to Nicodemus: "You are his disciple and speak for him."

Said Nicodemus: "Is the prince therefore his disciple who speaks for him? Does he not have the power of Caesar in this high office?"

For this, then, the Jews were angry at Nicodemus, and said to him: "You believe  
180 in his power and take his side."

And Nicodemus said: "Amen."

(8) Another Jew jumped forward, and prayed Pilate that he might speak. And Pilate said: "Speak."

And he said: "I lay in my bed suffering for thirty-eight years, and Jesus healed me.  
185 And a thousand others afflicted by the Devil have been healed by him. And a thousand afflicted with various illnesses have been cured by him. As soon as he saw me, he had mercy on me, and said to me: 'Rise up and leave your bed and go.' And I rose up and went." [*Compare Matthew 9:6-7; Mark 2:3-12; Luke 5:18-25; John 5:5-9.*]

Said the Jews to Pilate: "Haven't we already told you that he healed people on the  
190 Sabbath and threw out devils from their bodies?"

And another rose up, and said: "I was blind from birth, and when Jesus passed by me, I cried out loudly, 'Son of David, have mercy on me!' And he had mercy on me, and placed his hand on my eyes, and immediately I saw." [*Compare Mark 10:46-52.*]

And another rose up, and said: "I was paralyzed, and he healed me by his word."

195 And another said: "I was leprous, and he healed me by his word."

And a woman named Veronica said: "I flowed with blood for twelve years, and I touched the fringe of his garment, and immediately I was cured." [*Compare Mark 5:25-34.*]

Said the Jews: "Our law does not accept the testimony of women."

And many other Jews and women said: "This man is a prophet, and devils are  
200 subject to him."



- 35ra] Dunc lur dist Pilate: “Purquei ne sunt | **[quiere 4]** il suziét a voz maistres?”
- E il li dient: “Nus ne savum.”
- E li altre diseient a Pilate: “Il resuscitat le mort Lazarum après le quart jour qu’il fust mis en monument.”
- 205 Dunc out pour Pilate, si dist as Judeus: “Purquai volez voz espandre le sanc de nunnuisant?”
- (9) Puis si apele Pilate Nichodemus e les duze Judeus qui aveient dit ke Jhesu n’ert pas nez de fornicatiun, e si lur dist: “Ke frai joe de cest poeple que tel tumulte fait?”
- 210 E il li dient: “Nus ne savum. Il le verrunt.”
- Dunc apela Pilate tuz les Judeus, si lur dist: “Dun n’est vostre coustume ke hom vus laist un home culpable a vostre Pascha? E joe en ai un noble home des homicides en la chartre qui est apelé Barraban, kar en Jhesu ne truis joe nul achaisun de mort. Lequel volez ke joe vus laise?”
- 215 Dunc crierent li Judeu, si distrent: “Barraban laissez ester!”
- E Pilate lur demanda: “Ke frum nus de Jhesu qui est apelé Crist?”
- E il distrent: “Seit crucifié!” [*Compare Matthew 27:15–17, 20–22.*]
- Altre feiz distrent: “Tu n’es pas ami Cesar si tu cestui laissez, kar il se fait Fiz Deu e Rei! Se vus ne volez qu’il seit rei, e nient Cesar!” [*Compare John 19:12.*]
- 220 Dunc se coruceat Pilate, si lur dit: “Tuz jurz fustes gent estrivose e contraliouse a cels ke pur vus furent.”
- Respundirent li Judeu: “Ki fust pur nus?”
- Pilate lur dist: “Vostre Deu, qui vus deliverad del dur servage de Egypte, si en menat par la mer si cum par seche tere, e el desert vus pout de manne e euue vus
- 225 dona de la freide pere, e lai vus [dona] par Moysen. E en tutes maneres li fuistes contralius si que il vus volt oscire si Moyses ne eust depreié pur vus — le quel volsistes puis lapider! E vus dites ore que jo haz Cesar nostre rei!”
- Puis si levad sus de sun sege irrément, ne volt eissir fors od els. E li Judeu crierent: “Cesar est nostre rei, ne mie Jhesu! Ja seit içoe que li Treis Reis aportasent duns

35ra] Then said Pilate to them: "Why aren't | **[quire 4]** they subject to your teachers?"

And they said to him: "We do not know."

And others said to Pilate: "He raised the dead Lazarus after the fourth day that he'd been entombed."

205 Then Pilate was frightened, and said to the Jews: "Why do you want to shed the blood of an innocent?"

(9) Then Pilate called for Nicodemus and the twelve Jews who'd said that Jesus wasn't born of fornication, and he said to them: "What should I do with these people who make such a disturbance?"

210 And they said to him: "We do not know. Let them see to it."

Then Pilate called for all the Jews, and said to them: "Isn't it your custom that a guilty man be released to you during your Passover? I have a nobleman named Barabbas among the murderers in prison, and in Jesus I find no cause for death. Which one do you want me to release to you?"

215 Then cried out the Jews, and said: "Let Barabbas be released!"

And Pilate questioned them: "What shall we do with Jesus who is called Christ?"

And they said: "Let him be crucified!" [*Compare Matthew 27:15–17, 20–22.*]

After that they said: "You're not Caesar's friend if you release this one, for he claims to be the Son of God and King! And you don't want him to be king, and not Caesar!" [*Compare John 19:12.*]

220 Then Pilate grew angry, and said to them: "People are always quarrelsome and contrary against those who act on their behalf."

Responded the Jews: "What did he do on our behalf?"

225 Pilate said to them: "Your God, who delivered you from hard bondage in Egypt, led you across the sea as though on dry land, and gave you in the wilderness pots of manna and water from cold stone, and [gave] you the law through Moses. And in every way you were so contrary against him that he would've killed you had not Moses prayed for you — Moses whom you then wished to stone! And now you say that I hate Caesar our king!"

Then he rose up angrily from his seat, and didn't wish to go with them. And the Jews cried out: "Caesar is our king, certainly not Jesus! This one is already such that the

230 cum a Rei. E quant Herodes oi par ceus que uns Reis esteit nez, sil volt oscire. E  
quant sun pere Joseph oi ceo, si s'en fui en Egypte od lui e od Marie sa mere. E  
quant Herodes sot que les Treis Reis l'aveient deceu, si fist oscire tuz les enfanz de  
Bethleem e de tute la cuntree."

235 (10) Quant Pilate oit ses paroles, si out grant pour. Si fist le pople taisir, e dit: "Est  
çoe, dunc, cestui que Herodes quist?"

E il li dient: "Icist."

35rb] Dunc prist Pilate Jhesu si l'enveia a Herodes, kar | il esteit a Jerusalem a icel jur.  
Herodes, cum il vit Jerusalem, si s'esbai mult, kar il aveit lungementes covetise eue  
de lui veir, pur çoe qu'il aveit multes choses del lui oi dire. E il esperout de veir  
240 acun miracle de li. Il li demanda multes choses, e il nel li volt rien respundre. Li  
provere des Judeus e li escrivain l'acusouent forment devant Herode. Herode od  
tut sun ost despit Jhesu si l'escharni. E vestu d'un blanc vestement sil renvead a  
Pilate. A icel jur furent acordez Herodes e Pilate, kar devant çoe aveient esté  
enemiz.

245 (11) Dunc dist Pilate a cels k'il remenerent e a tut le pople: "Vus m'amenez cest  
home cum celui qui tresturne le pople, e vus veez que joe ne Herodes ne trovum  
en lui nul achaisun digne de mort, de quanque que vus l'acusez."

E respondirent li Judeu, sil ramenerunt devant sun sege, disant: "Cestui se fait Rei  
des Judeus, e, pur çoe, volums nus que vus cestui crucifiez e Barraban laissez."

250 Dunc dist Pilate ces paroles pur sentence envers Jhesu: "Le tuen lignage te  
comprove que tu te fais Reis, e, por ceo, comand joe a flaeler tei sulum la custume  
de premerains princes."

Dunc si comanda mettre en la croiz el liu mesmes u il le pristrent, e dous larruns  
ensemble od lui, orent nun Dismas e Gestas.

### III. [La Crucifixion]

255 (1) E cum il monouent Jhesum hors del pretorie, e dous larruns od lui, si  
encontrerent un home par nun Symun de Cyrennee, si li enchargierent la croiz  
aporter après Jhesum. Si cum il vindrent al liu u il mistrent la croiz, sil  
despoillerent de ces dras, cil ceinstrent de un lintel, e une corone d'espines li  
mistrent el chief, si l'aurerent en gabbant. Puis sil suspendirent en la croiz e dous  
260 larruns dé dous pars de li: Dismas a destre e Gestas a senestre.

230 Three Kings carried gifts to him as to a King. And when Herod heard from them that a King had been born, he wished to kill him. And when his father Joseph heard this, he fled into Egypt with him and with Mary his mother. And when Herod knew that the Three Kings had deceived him, he commanded all the infants of Bethlehem and the whole countryside be put to death."

235 (10) When Pilate heard these words, he was very frightened. He silenced the people, and said: "Is this, then, the one for whom Herod searched?"

And they said: "It is."

35rb] Then Pilate took Jesus and sent him to Herod, for | he was in Jerusalem that day. Herod, when he saw him in Jerusalem, was much dismayed, for he had long desired to see him, having heard many things said about him. And he hoped to see some miracle from him. He asked him many things, and he chose not to respond at all. The Jewish priests and the scribes vehemently accused him before Herod. Herod and his whole host scorned Jesus and mocked him. And they sent him dressed in a white garment back to Pilate. On that day Herod and Pilate were reconciled, for before then they had been enemies.

245 (11) Then said Pilate to those who'd brought him back and to all the people: "You bring me this man as one who misleads the people, and you see that neither I nor Herod find in him any cause deserving of death, whatever you accuse him of."

And responded the Jews, those who'd brought him back before his throne, saying: "This one calls himself King of the Jews, and, for this, we want you to crucify this one and release Barabbas."

250 Then said Pilate these words as a sentence upon Jesus: "Your lineage forbids you from calling yourself King, and, for this, I command that you be scourged according to the custom of former princes."

Then he commanded that he be put on the cross in the same place where they'd arrested him, and two thieves together with him, named Dismas and Gestas.

### III. [The Crucifixion]

255 (1) As they led Jesus out of the pretorium, and with him the two thieves, they met a man named Simon of Cyrene, and he proffered himself to carry the cross behind Jesus. And as they came to the place where they set the cross, they stripped off his clothes, girded him with a linen cloth, placed a crown of thorns on his head, and mockingly worshiped him. Then they suspended him on the cross with the two thieves on either side of him: Dismas on the right and Gestas on the left.

260

(2) Dunc dist Jhesu: “Pere, pardonez lur, kar il ne sevent quei il funt.”

Puis esguarda sa mere e le disciple qu’il tant amad, si dist a sa mere: “Meere, veez ci tun fiz.” E a saint Johan sun disciple, redist: “Johan, veez ci ta mere.” E des icel, le agarda Johan cum sa mere.

35va] Puis si deviserent ces vestemenz par sort. E le pople, e les princes des Judeus, | e  
266 les jageurs esturent, sil gabberent, e distrent: “Il salva les altres. Ore salt sei meimes! S’il est fiz Deu, descende de la croiz, e nus crerrum en lui!”

E les chevalers le gaboent, si li offrirent a beivre vin medlé oud aisil e fiel, e distrent: “Si tu ies Reis des Judeus, delivre tei mesme!”

270 Dunc prist Longui le chevaler sa lance, sil feri el costé, e sanc e ewe en eissi. Dunc comanda Pilate escrivere un tite en ebreu, e en latin, e en griu, e mettre sur sun chef en la croiz. E tel fut le tite: “Cist est Jhesu de Nazerene, Rei des Judeus.”

Uns des larruns ki pendeit delez li, Gestas par nun, si dist: “Si tu es Fiz Deu, delivre tei e nus.”

275 Respondi Dismas par coruz, si li dist: “Tu n’as nient de pour de Deu en cest turment? Nus avum par dreit la paine pur noz desertes, mes ne deservi unques mal.” E puis qu’il out çoe dit a sun cumpaignun, si dist a Jhesu: “Sire, remembre tei de mei en tun regne.”

Respundi Jhesu, si dist: “Veirement le te di, ui serras od mei en parais.”

280 E dunc ert le siste ure del jur. E tenebres sunt faites sur universe tere tresque a uro de noune, e puis li solail fu devenu oscur. La couverture del temple si defendi en dous meitez del sumet desqu’al val. E Jhesu criat od grant voiz, si dist: “En tes mains, Pere, comant joe mun esperit.”

E cum il out çoe dit, si rendi l’esperit. [*Compare Luke 23:34–46; John 19:19–34.*]

#### IV. [La Résurrection et l’Ascension]

285 (1) Cum li maistre des chivalers out veues le mervailles ki erent avenues, si glorifia Dampnedeu e dist: “Veirement, cist home fu Fiz Deu.” E tut le pople qui ert pur

(2) Then said Jesus: "Father, forgive them, for they know not what they do."

Then he looked at his mother and the disciple he loved so much, and said to his mother: "Mother, see here your son." And to Saint John his disciple, he repeated: "John, see here your mother." And on account of this, John looked at her as his mother.

265 Then they divided up his robe by lots. And the people, and the Jewish high priests,  
35va] | and the judges took their positions, mocked him, and said: "He saves others.  
Now let him save himself! If he's the Son of God, let him descend from the cross,  
and we will believe in him!"

And the soldiers mocked him, and offered him wine mixed with vinegar and gall to drink, and said: "If you're King of the Jews, deliver yourself!"

270 Then Longinus the soldier took his lance, struck him in the side, and blood and  
water issued forth. Then Pilate commanded that an inscription be written in  
Hebrew, Latin, and Greek, and placed above his head on the cross. And this was  
the inscription: "Here is Jesus of Nazareth, King of the Jews."

One of the thieves who hung beside him, named Gestas, then said: "If you're the Son of God, free yourself and us."

275 Responded Dismas angrily, and said to him: "Don't you have any fear of God in  
this torment? We justly receive pain for our deeds, but he doesn't deserve any  
harm." And when he'd said this to his companion, then he said to Jesus: "Lord,  
remember me in your kingdom."

Responded Jesus, and said: "I say to you truly, that you shall be with me today in  
paradise."

280 And then it was the sixth hour of the day. And shadows were made upon the entire  
universe until the hour of noon, and then the sun became dark. The roof of the  
temple split into two halves from top to bottom. And Jesus cried out in a loud  
voice, and said: "Unto your hands, Father, I commend my spirit."

And when he had said this, he released his spirit. [*Compare Luke 23:34–46; John 19:19–34.*]

#### IV. [The Resurrection and Ascension]

285 (1) When the leader of the soldiers had seen the miracles that occurred, he  
glorified God, and said: "Truly, this man is the Son of God." And everyone watching

esgarder ourent grant pour de la marvaille qu'il virent. E baterent lur piz si s'en retournerent. [*Compare Luke 23:47–48.*]

290 E le cunestable qui i aveit esté recuntat tut a Pilate cum esteit avenu. Si cum il oi la mervaille, si out mult doel, si ne manja ne beut en tuit icel jur. Puis si apela les Judeus, si dist: "Avez oi la mervaille ki est avenue?"

E li Judeu respondirent: "Ja avint l'osculté del solail, ki sout avenir."

35vb] Tuz cels ki [le] conurent e les femmes ki l'aveient sywi de Galilee | virent tutes ses mervailles.

295 (2) E quant Jhesu fud mort, si vint Joseph ab Arimathie, la cité que ert en Galilee. Icist esteit prodome e dreiturel si attendeit le regne Deu. Icist ne fud pas consentant as volentez ne as fais as Judeus. Il demanda a Pilate le cors Jhesu, e Pilate li dona. E Joseph l'osta de la croiz, si l'envolupa en un drap mult net, si mist en sun monument noef u unkes home n'aveit jeu. [*Compare Luke 23:50–53.*]

300 (3) Quant li Judeu oient çoe que Joseph aveit demandé a Pilate le cors Jhesu, sil quistrent pur oscire, e les duze baruns qui distrent devant Pilate que Jhesu ne fut pas nez de fornicatium, e Nichodeme, e les altres ki aveint testemoiné devant Pilate les bones ovres que il aveit faites. Mes tuz se muscerent fors Nichodemus, kar il ert lur prince.

305 Il lur demanda: "Coment osez vus entrer en la synagoge puisque vus esteiez homicides?"

E il respondirent: "Mes vus cum i osez entrer, ki es consentant a Jhesu? Parçunier seiez tu de sun regne."

E respunt Nichodemus: "Amen, amen."

310 Estes vus Joseph ki vint a eles, si dist: "Purquei vus corociez vers mei pur le cors Jhesu que joe demandai a Pilate? Pur Deu, joe l'ai mis en un monumente, envelopé en un net drap, e si ai mise la pere devant l'us del monumente. Vus le verrez e aillurs e ici — çoe que crucifiastes le just home e feristes de lance."

315 Cum çoe oient lé Judeus, si pristrent Joseph, si li tindrent, puis si li distrent: "Nus te gardirum dreske après le sabbat. E saciez ke tun cors n'avera nient de sepulture. Einz, le durrum as oicels del ciel e as bestes de la tere pur devorer."

Respundi Joseph, si lur dist: "Vus ressemblez Golie ki se prist vers Deu e envers seint David sun serf. Ja dist Nostre Seignur: 'Maie seit la venjance e jo gueredonerai.'

was very frightened by the miracle they saw. And they quickened their steps and retreated from there. [*Compare Luke 23:47–48.*]

290 And the constable who'd been there told Pilate everything that had happened. And when he heard about the miracle, he felt great distress, and didn't eat or drink all that day. Then he called for the Jews, and said: "Have you heard of the miracle that's occurred?"

And the Jews answered: "There has occurred the sun's darkening, as is customary."

35vb] All those who knew [him] and the women who'd followed him from Galilee | saw all these miracles.

295 (2) And when Jesus was dead, then Joseph came from Arimathea, the city that was in Galilee. This one was a worthy and righteous man who waited for God's kingdom. He did not agree with the Jews' purposes or actions. He asked Pilate for Jesus' body, and Pilate gave it to him. And Joseph removed it from the cross, wrapped it in a very clean sheet, and placed it in a new tomb where no one had ever been laid. [*Compare Luke 23:50–53.*]

300 (3) When the Jews heard that Joseph had asked Pilate for Jesus' body, they sought to kill him, the twelve nobles who'd said before Pilate that Jesus was not born of fornication, Nicodemus, and the others who'd testified before Pilate of the good works that he'd done. But all hid themselves except for Nicodemus, for he was their leader.

305 He questioned them: "How dare you enter the synagogue when you are murderers?"

And they answered: "And how dare you enter there, you who agree with Jesus? You are a participant in his kingdom."

And Nicodemus responded: "Amen, amen."

310 And Joseph came to them there, and said: "Why are you angry at me for asking Pilate for Jesus' body? For the sake of God, I have placed it in a tomb, wrapped in a clean sheet, and I have placed the stone in front of the tomb's door. You shall see him both somewhere else and here — you who crucified the just man and struck him with a lance."

315 When the Jews heard this, they seized Joseph, held him, and then said to him: "We'll hold you in custody till after the Sabbath. And know well that your body shall have no sepulcher. Instead, we'll give it to the birds of the sky and the beasts of the earth to devour."

Responded Joseph, and said to them: "You resemble Goliath who defied God and holy David his servant. Then Our Lord said: 'Vengeance is mine and I shall



- 320 E quant Pilate od tristur od lavez mains, si dist, 'Jo sui net del sanc de cest juste home. Vus le verrez.' E vus respondistes, e deistes, 'Li suen sanc seit sur nus et sur noz fiz.' E quid si serra cum vus deistes."
- 36ra] Quant çoe oient li Judeu, irrément pristrent Joseph, si l'encloistrent fermement en une | maisun u il n'aveit nient de fenestre. E Anna e Caypfas enselerent la cloistre si mistrent gardes devant. Puis si pristrent consail que il s'assemblerent tuz  
325 pur esgarder de quele mort il le fereient morir. Quant il furent tuit assemblé, si comanderent Anna e Cayphas qu'il avant Josep amenassent. E cum il orent overt les us de la maisun, si ne troverent pas Josep. Quant il oierent ke pas n'i ert Joseph, si s'esmerveillerent, kar il troverent la maisun close sicum il l'aveient laissé. E Anna e Cayfas dolenz s'en alerent.
- 330 (4) Dunc si vint uns des chevalers ki aveient gardé le sepulchre. Si entra en la synagoge, si dist: "Sicum nus gardeum le sepulchre, grant terremote avint. E si veimes l'angle Dé cum il tresturna la pere devant le monument e sist desure. E sun esguard esteit sicum fuildre e ses vestemens tels cum neif. E pur la pour de li devenimes si cum morz. E nus oimes l'angle dire as femmes qui esteient venueus  
335 al sepulcre Jhesu: 'N'en aiez nient de pour. Jo sai ben que vus querez Jhesu qui fud crucifié, mes il est resuscité. N'est pas ici — venez e si veez le liu u il [l']aveint mis. E alez tost, e si dites a ses disciples qu'il est resuscité de mort, e qu'il irra devant els en Galilee. Iloec le verrunt, sicum il lur dist devant.'" [*Compare Matthew 28:2–7.*]
- 340 Dunc vindrent li Judeu, si assemblerent tuz les chivalers qui aveient gardé le sepulcre, si lur demanderent: "Ki furent les femmes a qui l'angle parlat? E purquoi nes preistes vus?"
- Il distrent: "Nus ne savum, kar nus fuimes cum mort pur la pour de l'angle. Cument le pensum nus dunc prendre?"
- Respundirent li Judeu: "Saciez nus vus creium ben!"
- 345 Respondirent li chevaler, e distrent: "Tantes merveilles veistes faire a Jhesu e oistes e pas nel creistes. Coment crerriez dunc nus? Bien savum que cel sire vit, que vus crucifiastes. E bien savum que vus enclosistes Joseph en une chambre senz fenestre. E quant vus l'uveristes, nel trovastes pas. Donez nus, dunc, Joseph que vus  
36rb] enclosistes, e nus vus durrum Jhesu que nus gardames el | sepulcre."
- 350 Respondirent li Judeu: "Nus vus rendrum Joseph. Rendez nus Jhesu. Kar Joseph est en Aramathie sa cité."
- Respondirent li chevaler: "Si Joseph est en Aramathie, e Jhesu est en Galilee, sicum nus oimes l'angle dire as femmes ke nus veimes."

320 protect.' And when Pilate had washed his hands sorrowfully, then he said: 'I am clean of the blood of this just man. Look you to it.' And you responded, and said: 'Let his blood be on us and on our children.' And believe that it shall be as you said."

36ra] When the Jews heard this, they angrily took Joseph, and locked him firmly in a | house having no windows at all. And Annas and Caiaphas sealed the narrow entry and placed guards before it. Then they agreed that they'd all assemble to decide 325 what kind of death they'd make him die. When they were all assembled, Annas and Caiaphas commanded that Joseph be brought before them. But when they opened the house's doors, they didn't find Joseph there. When they heard that Joseph wasn't there, they were amazed, because they found the house locked as they had left it. And Annas and Caiaphas went away anxiously.

330 (4) Then came one of the soldiers who had guarded the tomb. And he entered the synagogue, and said: "As we guarded the tomb, a great earthquake occurred. And we saw the angel of God as he moved aside the rock before the tomb and sat on it. And his look was like lightning, and his clothing like snow. And we became as if dead for fear of him. And we heard the angel say to the women who'd come to 335 Jesus' tomb: 'Have no fear. I know well that you seek Jesus who was crucified, but he is risen. He's not here — come and see the place where they had put him. And go quickly, and say to his disciples that he is risen from death, and that he will go before them to Galilee. They shall see him there, as he told them before.'" [Compare Matthew 28:2–7.]

340 Then came the Jews, and they assembled all the soldiers who'd guarded the tomb, and questioned them: "Who were the women to whom the angel spoke? And why didn't you detain them?"

They said: "We don't know, for we were as if dead for fear of the angel. How could we then think to detain them?"

Answered the Jews: "Know well that we believe you."

345 Responded the soldiers, and said: "You saw and heard so many wonders performed by Jesus and didn't believe in them. How, then, might you believe us? We know well that this Lord lives, whom you crucified. And we know well that you locked Joseph in a room without a window. And when you opened it, you didn't find him. Give us, then, Joseph whom you locked up, and we'll give you Jesus 36rb] whom we guarded in the | tomb."

350 Responded the Jews: "We'll give you back Joseph. Give us back Jesus. For Joseph is in Arimathea his city."

Responded the soldiers: "So Joseph is in Arimathea, and Jesus is in Galilee, as we heard the angel say to the women who came to us."

355 Cum çoe oïrent li Judeu, od pour se purpenserent, e distrent: “Si ses paroles sunt oïes que ces dient, tuz crerrunt en Jhesu.”

Si assemblerent grant avoir dunc, si donerunt as chevalers pur çoe qu’il deuissent dire que les disciples Jhesu fuissent venuz al sepulchre quant il dormirent, e eussent emblé le cors Jhesu, e si Pilate l’oït dire, “nus serrum pur vus envers lui.”

360 E li chevaler pristrent l’aveir, si distrent cum il aveient prié. Mes cele parole fud tost expandue par tote la cité.

(5) Dunc vindrent treis proveres a tuz del sinagoge: “Nus veimus Jhesu que vus crucifiastes seant od ses disciples e parlant od eus. Si lur dist: ‘Alez par tut le mund, si prechiez ma resurrectiun, si baptizez en le nun del Pere e del Fiz e del Seint Espirit. E qui en mei crerra e baptizié serra salz serra.’ E cum il out çoe dit a ces disciples, veant lur oilz muntat el ciel.”

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Cum çoe oïrent, des princes des proveres distrent as Judeus: “Distes nus veïr, par la glorie Deu, ci çoe est veïrs ke vus dites, e que vus l’oïstes e veïstis.”

E il responderunt: “Par le Deu de noz peres Abraham e Ysaac e Jacob, en verité le vus diums sicum nus l’oïmes. E veïmes munter el ciel. E si nus taisum la verité, pecchié en averum.”

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Dunc esturent sus les princes des provers, si pristrent la lei en lur main. Si conjurerent qu’il ne deïent mes icels paroles de Jhesu, si lur donerent grant avoir. Sis renveerent en lur cuntree, kar il ne voleient mes qu’il estuissent en Jerusalem.

(6) Dunc s’assemblerent tuz li Judeu, si distrent, en plurant: “Deus, qu’est içoe qu’est venu en Israel?”

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Dunc distrent Anna e Cayfas, sis conforterent: “Devum nus creire as chevalers ke garderent le sepulcre Jhesu, qui dis|trent que le angle tresturnat la pierre de l’us del monumente? Poet cel estre que ces desciples lur donerent avoir qu’il duissent ceo dire, puis si pristrent si porterent le cors. Saciez que l’um ne deït craire as estranges de nule parole, kar il pristrent luier de nus si distrent çoe que nus lur preames dire. As quels devient il melz porter fei? As disciples Jhesu u a nus?”

36va]

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Dunc se leva Nichodemus, si dist: “Parlez adreit, li fil de Israel. Vus avez oi quei les treis baruns jurerent sur la lei, e distrent: ‘Nus veïsmes Jhesu seant sur Munte Olivete od ces disciples, e nus le veïmes munter el ciel.’ Ja dit l’Escripture que Elyas fud ravi. E les fiz as prophetes demanderent a Helyseu: ‘U est nostre pere Helyas?’ E il lur dist: ‘Ravi est.’ E les fiz as prophetes li distrent: ‘Poet cel estre que esprit l’ad ravi si l’ad mis eus munz de Israel. Mes elisum homes od nus, si l’alum quere

385

355 When the Jews heard this, they thought about it with fright, and said: "If these words they say be heard, all will believe in Jesus."

Then they gathered a large sum of money, and said they'd give it to the soldiers if they'd report that Jesus' disciples had come to the tomb while they were sleeping, and had stolen Jesus' body, and should Pilate hear of it, "we'll support you in his presence."

360 And the soldiers took the money, and reported as they'd been asked to. But this word quickly spread throughout the city.

(5) Then came three priests toward everyone in the synagogue: "We saw Jesus whom you crucified sitting with his disciples and speaking with them. And he said to them: 'Go throughout the world, preach of my resurrection, and baptize in the name of the Father and of the Son and of the Holy Ghost. And whoever believes in me and will be baptized shall be saved.' And when he had said this to his  
365 disciples, he rose up before their eyes to the sky."

When they heard this, the high priests said to the Jews: "Tell us truly, for the glory of God, whether what you say is true, and that you saw and heard this."

370 And they responded: "By the God of our fathers Abraham and Isaac and Jacob, in truth we say to you exactly as we heard. And we saw him rise up to the sky. And if we silence the truth, we will have sinned."

Then the high priests stood, and they took the law in their hands. And they swore that they'd never heard these words about Jesus, and they gave them much money. And they returned to their country, for they no longer wanted to stay in Jerusalem.

375 (6) Then assembled all the Jews, and they said, crying: "God, what is this that has occurred in Israel?"

36va] Then said Annas and Caiaphas, comforting them: "Must we believe the soldiers who guarded Jesus' sepulcher, who said that the angel moved aside the rock in front of the tomb? It could be that his disciples gave them money to report this, and then they took and carried away the body. Know well that no one should  
380 believe strangers, for they took payment from us and reported what we asked them to report. In whom is it best to bear faith? In Jesus' disciples or in us?"

385 Then arose Nicodemus, and said: "Speak righteously, sons of Israel. You've heard how the three nobles swore by the law, and said: 'We saw Jesus seated on the Mount of Olives with his disciples, and we saw him rise up to the sky.' The Scripture already says that Elijah was taken up. And the sons of the prophets asked Elisha: 'Where is our father Elijah?' And he said to them: 'He is taken up.' And the sons of the prophets said to him: 'It could be that the spirit has carried and placed him on the mountains of Israel. So choose men from among us, and we will search for him on

es munz de Israel. Poet cel estre sil purrum trover.' E praierent Helyseu qu'il alast  
od els, e il alad od els treis jurz. Sil ne troverent pas. [*Compare 2 Kings 2:16–17.*] E  
390 ore me creez, le fiz Israel: enveium es munz de Israel quere. E poet cel estre  
qu'alcun esperit ad ravi Jhesu sil troverum. Puz, si pernum nostre penitence de çoe  
que nus nel voleiem creire."

E a tuz plout le consail de Nichodeme. Dunc enveient pur quere Jhesu. E cum  
furent repairé, distrent: "Nus avum quis Jhesu, mes nel poum pas trover. Mes nus  
395 avum trové Joseph en Aramathie."

(7) Cum çoe oient les princes des proveres e tuit le pople, si s'esmerveillerent si  
loerent Deu que Joseph ert trové. Dunc firent li Judeu grant assemblé, si pristrent  
consail cum il puissent mander Joseph pur parler od lui. Dunc escristrent lur  
chartres, si li manderent ces paroles: "Bel sire Josep, pais seit od tei. Bel sire, ben  
400 savum que pecchié avum vers tei, e que Deus t'ad deliveré de noz meins e de nostre  
maligne consail. Or vus plaise venir a voz peres e voz fiz, que nus puissum a vus  
36vb] parler. Pais seit od tei, honorable en tuit | le pople."

Dunc si elistrent set baruns, amis Joseph, si lur distrent: "Vus irrez a Joseph si li  
porterez ceste chartre."

405 Cum il vindrent a Joseph, sil saluerent. Si li donerent la chartre, e il la list. E cum  
il avait lite, si benequist Deus ki l'oud deliveré de lur mains qu'il n'espandirent  
sun sanc. E cum il out çoe dit, si receut honorablement en sa maisun les messages.  
A l'autre jur si alerent en Jerusalem. E cum li Judeu oient sa venue, si eissirent tuz  
encontre lui. Sil saluerent, e Nichodemus receut le en sa maisun od grant honur.

410 A l'autre jur Annas e Cayphas e Nichodemus distrent a Joseph: "Regeisiez nus  
verité de çoe ke nus vus demanderum."

E Joseph respunt: "Volenters."

"Coment fud çoe que vus ne fustes pas trové u fustes enclos? Saciez que pour e  
grant merveille en avum sufferte einz que nus ussum od tei parlé. Mes, ore, nus di  
415 cum en fus delivré."

Respondi Joseph, e dit: "Quant vus me eustes pris e mis en la chartre, entur minuit  
suzleva la chambre par les quatre angles, si vi Jhesu si cum foudre de lumere. E de  
la pour si chai en tere. E il prist ma main, si me leva de tere, e de rose arusat ma  
face. Puis si me terst e baisa, e dit: 'Joseph, n'aiez pour. Reguarde, çoe sui joe.' E  
420 l'esgardei, si dis: 'Maistre Helyas!' E il me dist: 'Joe ne su pas Helyas. Einz, su  
Jhesu ki cors vus sevelistes.' E jo li dis: 'Sire, mustrez mai le monument u jo vus

the mountains of Israel. It might be that we'll be able to find him.' And they asked Elisha to go with them, and he went with them for three days. But they didn't find him. [Compare 2 Kings 2:16–17.] And now believe me, sons of Israel: let us send [men] to search on the mountains of Israel. And it might be that some spirit has taken up Jesus and that we'll find him. Therefore, let's accept our penance for not desiring to believe in him."

And all were pleased by the counsel of Nicodemus. Then they sent [men] to search for Jesus. And when they had returned, they said: "We've searched for Jesus, but we cannot find him. But we have found Joseph in Arimathea."

(7) When the high priests and all the people heard this, they marveled and praised God that Joseph had been found. Then the Jews held a large assembly, and they agreed to send for Joseph to speak with them. Then they wrote their letters, and sent these words to him: "Good lord Joseph, peace be with you. Good lord, we know well that we have sinned against you, and that God has delivered you from our hands and from our wicked counsel. Now may it please you to come to your fathers and your sons, that we may speak to you. Peace be with you, honorable among all | the people."

Then they chose seven nobles, friends of Joseph, and said to them: "Go to Joseph and bring this letter to him."

When they came to Joseph, they greeted him. And they gave him the letter, and he read it. And when he had read, he blessed God that he had delivered him from their hands so that they hadn't shed his blood. And when he had said this, he received the messengers honorably in his house. On the next day they went to Jerusalem. And when the Jews heard of his arrival, they all went out to meet him. And they greeted him, and Nicodemus received him in his house with great honor.

On the next day Annas and Caiaphas and Nicodemus said to Joseph: "Recount to us the truth of what we shall ask you."

And Joseph responded: "Gladly."

"How was it that you weren't found where you were enclosed? Know well that we suffered fear and much wonder before we'd spoken with you. But, now, tell us how you were freed from there."

Responded Joseph, and said: "When you had taken and placed me in prison, at around midnight the room was raised up by four angels, and I saw Jesus like a burst of light. And with fear I fell down to the ground. And he took my hand, raised me from the ground, and sprinkled my face with rosewater. Then he held and kissed me, and said: 'Joseph, do not be afraid. Look, it is I.' And I looked at him, and said: 'Master Elijah!' And he said to me: 'I am not Elijah. Rather, I am Jesus whose body you buried.' And I said to him: 'Lord, show me the tomb where I placed

mis.' E il prist ma main si m'amena al liu u jo l'enseveli, si me mostra le drap u jo l'envolupai, e le suarie de sun chief. Dunc soi jo bien que çoe fu Jhesu. Si l'aurai, e dis: 'Beneit seit que vint el nun Deu Nostre Seignur.' Puis si m'amena par la main  
 425 a mun ostel en Aramathie. Puis si me dist: 'Pais seit a tei. Ne devant quarante jurz ne issir de ta maisun. E jo m'en voiz a mes disciples.'"

E si cum les princes des Judeus oirent ces paroles, si chairent en tere cum morz sur faces, e, en criant, distrent: "Deus, quel aventure est avenue en Israel?"

Dunc se leva un bon home, Levi, si dist: "Joe coneu del lignage Jhesu tels qui mult  
 37ra] crienstrent Deu e od ureisuns portouent lur oblatiuns | el temple Deu de Israel.  
 431 E quant le suverain provere, li dreiturier Symeon, le receut en ses mains, si dist: 'Ore laissez tu, Bel Sire, tun serf, sulunc ta parole, en pais.' E si benqui sainte Marie, si li dist: 'Jo te di de cest enfant, Il iert a mulz de Israel a resurrectiun, e a mulz a trebuchement, e li contredirent. E la dolur de sa mort passera cum espee tun quor.  
 435 E les pensez des mulz quors serrunt descovert.'" [*Compare Luke 2:25–35.*]

(8) Dunc distrent tuit li Judeu: "Enveium pur les treis baruns qui distrent qu'il virent Jhesu en Munt Olivete od ces disciples."

Cum il furent venu, si lur demanderent: "Veistes voz Jhesu?"

E il respondirent: "Par le Deu de Israel, nus le veimes veirement munter el ciel."

440 Dunc vint Annas e Cayphas, sil partirent. E a chescun par sai, demandirent s'il eussent veu Jhesu. E chascun jura qu'il l'aveit veu munter el ciel.

(9) Dunc distrent Annas e Cayphas: "Nostre lei deit estre tele que le testimoine de dous u de trais est verrai. Mes que dirrum nus? Dun ne plot Enoch a Deus, e il fu ravi par la parole Deu? Ne la sepulture Moyses ne [puet] estre trovee, ne la mort  
 445 Helye le prophete. E Jhesu fud livré a Pilate, e flaelé, e escopi, e d'espines coroné, e feru de lance, e crucifié el fust, mort e ensevili. E Joseph l'onurable dist que il le vit vif, e les treis baruns distrent qu'il le virent en Munt Olivete, od ses disciples, munter el ciel." [*Compare Deuteronomy 19:15; Genesis 5:24; Deuteronomy 34:6.*]

## V. [La Descente aux Enfers]

450 (1) Dunc dist Joseph a Annas e Cayphas: "Ne vus devez mie sulement esmerveiller qu'il vif munta el ciel. Mes plus vus devez esmarvailler de çoe qu'il resuscita de

you.' And he took my hand and led me with him to where I had buried him, and he showed me the sheet in which I had wrapped him, and the sweat of his brow. Then I knew well that this was Jesus. And I worshiped him, and said: 'Blessed is he who comes in the name of Our Lord God.' Then he led me by the hand to my  
 425 home in Arimathea. And then he said to me: 'Peace be with you. Do not leave your house for forty days. And I am going to my disciples.'"

And when the Jewish high priests heard these words, they fell down on their faces to the earth as if dead, and, crying, said: "God, what event has occurred in Israel?"

Then rose up a good man, Levi, and he said: "I've known that those of Jesus' lineage greatly feared God and brought their offerings with prayers | to the temple  
 37ra] of the God of Israel. And when the most high priest, the righteous Simeon,  
 431 received him in his hands, he said: 'Now may you release, good Lord, your servant in peace, according to your word.' And he blessed Saint Mary, and said to her: 'Of this child I say to you, he will be for many of Israel a resurrection, and for many an obstacle, and they will deny him. And the sorrow of his death will pass through  
 435 your heart like a sword. And the thoughts of many hearts will be revealed.'" [Compare Luke 2:25-35.]

(8) Then said all the Jews: "Send for the three nobles who said they saw Jesus on the Mount of Olives among his disciples."

When they had come, they questioned them: "Did you see Jesus?"

And they answered: "By the God of Israel, we saw him truly rise up to the sky."

440 Then came Annas and Caiaphas, and they divided them up. And to each one by himself, they asked if he had seen Jesus. And each swore that he had seen him rise up to the sky.

(9) Then said Annas and Caiaphas: "Our law requires that the testimony of two or three is true. But what ought we to say? Was not Enoch pleasing to God, and was he taken up by the Word of God? Neither Moses nor the dead prophet Elijah was  
 445 found in the sepulcher. And Jesus was given to Pilate, flogged, spit on, crowned with thorns, struck with a lance, crucified on the tree, dead and buried. But honorable Joseph says that he saw him alive, and the three nobles say that they saw him on the Mount of Olives, among his disciples, rise up to the sky." [Compare Deuteronomy 19:15; Genesis 5:24; Deuteronomy 34:6.]

## V. [The Descent into Hell]

(1) Then said Joseph to Annas and Caiaphas: "You shouldn't be amazed merely by  
 450 the fact that he rose alive up to the sky. You should be more amazed that he arose



mort e mulz altres morz fist resusciter od lui, e de ceus mult sunt veuz en Jerusalem. E tuz savum bien ke le benurez Symeon, le halt proveire, le receut od ses mainz el temple, e qu'il od dous fiz, germain freres. E nus tuz fumes a lur mort e a lur sepulture. Or aleez veir a lur monumente: e il sunt overt. E il sunt resuscité  
 455 e si sunt en Aramathie ma cité, u il vivent en ureisuns. Iloc les ot hom criez e od nul home parlant. Mes ore alum a els od grant amur, les faines venir a nus, e sis  
 37rb] conjurum qu'il nus dient aucune chose de la | resurrectiun Jhesu."

E cum il oirent ces paroles, si s'en merveillerent tuz. Si alerent Annas, e Caiphas, e Nichodemus, e Joseph, [e] Gamaliel. E n'es troverent pas en lur sepultures. Dunc  
 460 se alerent a la cité de Aramathie. Iloc sis troverunt en ureisuns a genuilz flechiz, sis saluerent od grant reverence, puis si baisierent, sis menerent od els en Jerusalem en lur synagoge. Puis si cloestrent les portes. E pristrent la lei Nostre Seignur, si conjurerent: "Par la Deu, Adonay, e par le Deu Israel, qui par la lei e par les prophetes parla a noz peres, si çoe est Jhesu que vus resuscita de mort, et  
 465 coment il vus resuscita."

Cum oirent ceste conjureisun, Carinus e Leucius si tremblerent des cors, e geistrent des quers, si esgarderent vers le ciel, e firent signacle de la croiz en lur lenges. E si distrent ensemble: "Donez a chescun de nus un foil de parchemin ke nus puissum escrire çoe ke nus oimes e veismes."

470 E il lur distrent qu'il volenters, si lur donerent. E il sistrent chascun par sai. Si escritrent, e distrent: "Bel Sire Jhesu Crist, veir Deu, rescitere de morz e veire vie, otriez que nus puissum reconter les secrez overaines de vostre mort e de vostre croiz, kar nus sumes par tei conjurez. Vus comandastes a nus, voz serfs, ke nus ne deuissum reconter les secrez de vostre majesté que vus faites en enfer."

475 **(2)** Cum nus fumes en emfern od noz peres en la profundesce des tenebres, hastive chalur de l'orin soleil, e la real lumere expandi sur nus. Anaïre le pere de humaine ligne Adam, od tuz lé patriarches e od les prophetes, esleeça, si dist: "Ceste lumere est la faiture de la pardurable Lumere, ki nus pramist a enveir sa pardurable lumiere."

480 Dunc s'escriva Ysaïe le prophete, si dit: "Çoe est la lumere del Fiz Deu le Pere, sicum jo dis quant joe ere vif en tere: 'Le pople qui seed en regne de umbre de mort vit grant lumere, e ele resplendira sur els.' E ore est avenue e resplendi sur nus seanz en mort." [*Compare Isaiah 9:2.*]

37va] E cum nus eusum | grant joie de la lumere ki resplendisset sur nus, nostre pere  
 485 Symeon, esjoiant, dist a tuz: "Glorifiez Crist Nostre Sire, Seignur le Fiz Deu, kar jol receu en mes mains el temple, e par le Saint Espirit si li dis: 'Ore virent mi oil,

from death and that many other dead arose with him, and many of these were seen in Jerusalem. And everyone knows well that blessed Simeon, the high priest, received him with his hands in the temple, and that he had two sons, brothers by birth. And all of us were at their death and at their sepulcher. Now go see their  
 455 tombs: they are open. And they have been raised and are in Arimathea my city, where they live in prayer. There a man heard them crying out without speaking to anyone. But now let's go to them with deep love, compel them to come to us, and  
 37rb] ask them to tell us something about the | resurrection of Jesus."

And when they heard these words, they were all amazed. So Annas, Caiaphas, Nicodemus, Joseph, and Gamaliel went. And they didn't find them in their  
 460 sepulchers. Then they went to the city of Arimathea. There they found them in prayer on their bent knees, and they greeted them with deep reverence, kissed them, and led them with them to their synagogue in Jerusalem. Then they closed the doors. And they took the law of Our Lord, and swore: "In the name of God, Adonai, and the God of Israel, who through the law and the prophets spoke to our  
 465 fathers, [say] whether this is Jesus who raised you from death, and how he raised you."

When they heard this conjuration, Carinus and Leucius trembled in their bodies, moaned in their hearts, looked to the sky, and made the sign of the cross on their tongues. And then they said together: "Give each of us a leaf of parchment so that we may write what we heard and saw."

470 And they said to them that they gladly would, and gave them to them. And they sat each by himself. And they wrote, and said: "Good Lord Jesus Christ, true God, raiser of the dead and true life, permit that we may recount the secret works of your death and your cross, because we are conjured in your name. You have commanded us, your servants, to recount the secrets of your majesty that you performed in hell."

475 (2) When we were in hell with our fathers in the depths of shadows, a sudden heat of the sun rose up, and royal light spread upon us. Immediately the father of the human race Adam, with all the patriarchs and all the prophets, rejoiced, and said: "This light is created by the Eternal Light, who promised to send us his eternal light."

480 Then cried out the prophet Isaiah, and said: "This is the light of the Son of God the Father, just as I said when I was alive on earth: 'The people who sit in the kingdom of the shadow of death see a great light, and it shines upon them.' And now it is come and shines upon us abiding in death." [*Compare Isaiah 9:2.*]

37va] And as we had | great joy from the light that shone upon us, our father Simeon,  
 485 rejoicing, said to all: "Glorify Christ Our Lord, the Lord Son of God, for I received him in my hands in the temple, and through the Holy Ghost said to him: 'Now my

Bel Sire, la tue salu, que vus apparilastes en le regard de tut le pople.” [Compare Luke 2:30–31.]

490 Quant oi la compaignie des seinz, si s’esjoi plus. Dunc s’escriva Johan, e dist: “Joe sui voiz e prophete Deu le Treshaltme. Joe alai devant li pur apparailier sa veie, pur doner science de salu. E quant jol vi, si dis: ‘Veez si l’Aignel Deu ki tolt les pecchez del mund.’ E jol baptizai el Flum Jordan, e jo vi le Saint Espirit descendre sur li en la guise de colum, e jo oi la voiz del ciel, ki dit: ‘Icist est mis cher Fiz ki mult plout a mei.’ Ore su jo venu devant sa face, e sa su descendu a vus pur  
495 annuntier vus qu’il viseterat nus, qui seuun en tenebres e en umbre de mort.” [Compare Matthew 3:16–17; John 1:29.]

E cum nostre premerain pere Adam oi qu’il fud baptizé el Flum Jordan, e dist a sun fiz Sech: “Cunte a tes fiz, as patriarches, e as prophetes çoe que seint Michel l’angle dist quant joe renveiai as portes de parais pur depreier Nostre Seigneur qu’il  
500 m’enveast sun angle, qui me donast oile de Arbre de Misericorde pur uindre mun cors quant jo fui malade.”

Dunc s’aprosça Sech as patriarches e as prophetes, si dist: “Cum joe fui as portes de parais depreant Deu, dunc vint seint Michel l’angle, si me dist: ‘Joe sui enveié a tei de par Deu, ki sui establi sur home. Ne t’estuet laborer pas en plurant pur  
505 preiere le Oile de Misericorde a uindre Adam tun pere pur l’enfermeté de sun cors, kar en nule manere nel purras aver devant les drains tenz quant serrunt acompliz des le commencement del mund desqu’al incarnatiun de Crist, cinc milie e cinc cenx anz. Dunc vendra en tere le tres amé Fiz Deu Jesu Crist pur resusciter le cors Adam e des autres morz. E il serra baptizé el Flum Jordan. Dunc se oindra  
510 de l’Oile de Misericorde cels qui crerrunt en lui e ki serrunt a regenerer de l’ewe e del Seint Espirit | en vie permanable. Dunc descenderat en enfern le tré cher Fiz Deu Jhesu Crist si merrat Adam tun pere a l’Arbre de Misericorde.”

Quant çoe oirent tuz lé patriarches e les prophetes, si s’esjoierent. Dunc vint Sathan, le prince e le duitre de Mort, si dit a Enfern: “Apparaille tei de recevoir Jhesu Crist le Fiz Deu, qui s’est glorifié. E home fud cremant mort quant il dist: ‘M’aume est triste desqu’a la mort.’ [Compare Matthew 26:38.] Il est celui qui me  
515 tolt cels ke jo aveie fait cius, e clops, e curvés, e leprus, e il par parole les sana. E les morz qui jo t’amenai, il les traist vif de tai.”

Dunc respondi Enfern, si dist a Sathan le prince d’enfern: “E ki est cest puissant home cremant mort? Tuz les puissanx que sunt en tere sunt susgez a ma poesté, que tu menas par ta poesté. Ne ies tu, dunc, si puissant cum cel home Jhesu, ki  
520 crient mort e est cunte ta puissance? Se il est tel si puissant en humanité, dunc te

eyes see, good Lord, your salvation, which you revealed in the sight of all the people.” [*Compare Luke 2:30–31.*]

490 When the company of saints heard this, they rejoiced still more. Then John cried out, and said: “I am the voice and prophet of God the Most High. I went before him to prepare his way, in order to deliver an understanding of salvation. And when I saw him, I said: ‘See here the Lamb of God who takes away all the sins of the world.’ And I baptized him in the River Jordan, and I saw the Holy Ghost descend upon him in the form of a dove, and I heard the voice from the sky, which said: ‘This is my dear Son who is very pleasing to me.’ Now I am come before his face, and I am come down to you in this place to proclaim to you that he will visit us, who are in darkness and in the shadow of death.” [*Compare Matthew 3:16–17; John 1:29.*]

500 And when our first father Adam heard that he’d been baptized in the River Jordan, he said to his son Seth: “Announce to your sons, the patriarchs, and the prophets what Saint Michael the angel said when I sent you to the doors of paradise in order to beseech Our Lord that he send to me his angel, who would give me oil from the Tree of Mercy to anoint my body when I was sick.”

505 Then Seth approached the patriarchs and the prophets, and said: “When I was at the doors of paradise beseeching God, then came Saint Michael the angel, and he said to me: ‘I who am ordained over men am sent to you on God’s behalf. It is useless for you to labor in tears to pray for the Oil of Mercy to anoint Adam your father for his body’s infirmity, for you certainly shall not be able to have it before the final times that shall be completed from the beginning of the world until the Incarnation of Christ, in five thousand and five hundred years. Then shall come on earth the dearly beloved Son of God Jesus Christ to raise the bodies of Adam and the other dead. And he shall be baptized in the River Jordan. Then he shall anoint with the Oil of Mercy those who believe in him and who will be regenerated by the water and the Holy Ghost | into eternal life. Then the dearly beloved Son of God Jesus Christ shall descend into hell and lead Adam your father to the Tree of Mercy.’”

515 When all the patriarchs and prophets heard this, they rejoiced. Then came Satan, the prince and leader of Death, and he said to Hell: “Prepare yourself to receive Jesus Christ Son of God, who has glorified himself. And he was a man fearing death when he said: ‘My soul is sorrowful unto death.’ [*Compare Matthew 26:38.*] He is the one who took from me those whom I’d made blind, lame, crippled, and leprous, and by his word he cured them. And the dead whom I’ve led to you, he shall draw them alive away from you.”

520 Then responded Hell, and said to Satan the prince of hell: “And who is this powerful man fearing death? All the powerful on earth, whom you lead by your power, are subject to my power. Are you, then, as powerful as this man Jesus, who fears death and is opposed to your power? If he be so very powerful in humanity, then I say

di jo qu'il [est] tut puissance en deité, e a la sue puissance nuls ne poent contrestre.  
 Çoe qu'il dit — qu'il creint mort — par çoe, te volt deceivre, e ce li ert a pardurable  
 525 glorie."

Respundi Sathan e Enfern: "Que dotes tu a recevoir Jhesu, mun adversarie e le  
 tuen? Ja l'ai jo tempté, en mun ancien pople de Judeus ai jo commou vers li. Si ai  
 la lance aguisé pur lui ferir, si ai medlé le fiel e l'aisil pur doner lui a beivre, e si ai  
 apparillé le fust pur lui crucifier e les clous pur lui cloifier. E proceinement si  
 530 murra, e joe l'enmerrai susget a mei e a tei."

Respond Enfern, si dist: "Tu me diz qu'il traist de mei les morz ki sunt de mei trait  
 par preieres de seinz homes. E Deu Omnipotent les me toli. E ki est cest Jhesu ki  
 les morz ad trait de mai ne mie par praieres fors par sul parole? Puet cel estre, que  
 çoe est celui qui resuscitat Lazarum, que teneie mort pudlent de quatre jurz? E il  
 535 le liverat a vie par la force de sa parole."

E respondi Sathan, e dist: "Çoe est cel Jhesu."

Quant çoe oi Enfern, si dit: "Joe te conjur par les tues vertues e par les meies ke  
 38ra] tu pas ne l'amenez a mai! Kar quant jo oi la parole de | sun comandement, si  
 tremblai tut esbai de pour, e tutes mes felunesses overaines sunt troublez od mei. Ne  
 540 nus ne puemes retenir Lazarum, mes il s'escust cum egle si s'en sailli igneusement  
 de nus. E cele qui teneit li mortel cors de Lazre aneire le rendi vif. E, pur içoe, sai  
 que cel home, qui çoe puet fare, est fort Deu, puissant par comandement en  
 humanité, e par li serra salvee humaine ligné. E si vus le m'amenez, tuz cels qui si  
 sunt en cruel chartre enclos e eisterent de lienx de pecché deslierat, e a la vie de  
 545 sa deité les amerrat."

E cum Sathan e Enfern parolent issi entr'els, si oierent une voiz cum tunere, e  
 espiritel cri disant: "Uvrez voz porte, princes d'enfern, si entra le Rei de Glorie!"  
 [Compare Psalm 23:7.]

E cum çoe oi Enfern, si dist a Sathan le prince: "Departiez vus de mei, si t'en is  
 550 hors des mes seges! Si tu es malveis cumbateur, coment te combateras tu od  
 Jhesu?"

Puis sil chaça hors. Si dist a ses malvetsses overaignes: "Cloeiz voz portes d'raim, si  
 i metez voz sereures de fer, e contresteiez forment, que nus ne seium pris od nostre  
 preiere que nus tenum."

Cum çoe oie la compaignie dé seinz, si escria Enfern, si dit: "Ovre tes portes, e  
 555 laisse entrer le Rai de Glorie!"

Dunc escria David, si dist: "Quant joe ere vif, dun ne vus di jo devant: 'Les  
 misericordes Nostre Seignur regehisent a lui e ses merveilles as fiz des homes, kar

to you that he [is] powerful in divinity, and none can resist his power. What he said  
— that he fears death — by that, he wished to deceive you, and that will be to his  
525 eternal glory.”

Responded Satan to Hell: “Why do you fear to receive Jesus, my adversary and  
yours? I’ve tempted him, and I’ve aroused my ancient Jewish people against him.  
I’ve sharpened the lance to strike him, and I’ve mixed the gall and vinegar to give  
him to drink, and I’ve prepared the tree to crucify him and the nails to nail him.  
530 And soon he’ll die, and I’ll lead him away subject to me and to you.”

Responded Hell, and said: “You say to me that he’ll take away from me the dead  
who’re taken from me by the prayers of holy men. And Almighty God takes them  
from me. And who is this Jesus who has taken the dead from me not by prayers but  
by his word alone? Can this be, that this is he who raised Lazarus, whom stinking  
535 death held for four days? He delivered him to life by the power of his word.”

And responded Satan, and said: “This is that Jesus.”

When Hell heard this, he said: “I beg you by your powers and mine that you not  
38ra] bring him to me! For when I heard the word of | his commandment, then I  
trembled all dismayed by fear, and all my wicked deeds were disturbed along with  
540 me. Nor were we able to retain Lazarus, but he shook himself like an eagle and  
rose up swiftly from us. And he who held the mortal body of Lazarus immediately  
returned it to him alive. And, for this, I know that this man, who’s able to do this,  
is strong God, powerful in humanity by [divine] command, and through him the  
human race shall be saved. And if you bring him to me, all those shut in cruel  
prison and left sorrowful shall be unbound from sin, and he shall lead them to the  
545 life of his divinity.”

And as Satan and Hell spoke this among themselves, they heard a voice like  
thunder, and a spiritual cry saying: “Open your gates, princes of hell, and the King  
of Glory shall enter!” [*Compare Psalm 23:7.*]

And when Hell heard this, he said to Satan the prince: “Depart from me, and leave  
550 my domain! If you’re a poor fighter, how shall you fight against Jesus?”

Then he sent him away. And he said to his wicked servants: “Shut your gates of  
brass, set there your iron locks, and resist boldly, that we not be overtaken amid  
the plunder we hold.”

555 When the company of saints heard this, they cried out to Hell, and said: “Open  
your gates, and let the King of Glory enter!”

Then cried out David, and said: “When I was alive, did I not say before you:  
‘Profess to the children of men the mercies of Our Lord and his wonders, for he

il destruit les portes d'araim e les cloistres de fer depescha, sis delivra de la veie  
560 de lur felenies'?" [*Compare Psalm 106:15–17.*]

E en après dist Ysaie a tuz les seinz: "Dun ne vus dis jo quant ere vif en tere: 'Li  
mort qui sunt en tere s'esjoierunt, kar la rosee de Nostre Seignur est lur sancté'?  
E altre fait si dis: 'Mort, u est ore tun agulun? E u est ore ta victorie?'" [*Compare*  
*Isaiah 26:19, 25:8; 1 Corinthians 15:55.*]

565 Quant goe oient li saint de Ysaie, si distrent a Enfern: "Tu vencu, ovre tes portes,  
kar des ore serras nunpuissant!" E altre feid crierent od voiz cum tunere, e  
distrent: "Overez voz portes, princes d'enfern, si entra li Rai de Glorie!"

Quant Enfern oi qu'il oient dous feiz crié, si cum il n'en oit pas si dist: "Ki est cel  
Rei de Glorie?"

570 E dist David a Enfern: "Icist cri e ceste voiz conuis jo bien, kar ce est le fort Seignur  
38rb] e le puissant en | bataille, e il est Rei de Glorie e li Sires del ciel des ciels. E  
esguardat en tere pur oir le gémissement dé empecchiez e qu'il desliast les fiz des  
meschatez. E tu — tres vil e tres puillenz en enfern — ovre tes portes, si entra li Rei  
de Glorie!" [*Compare Psalm 23:8–9.*]

575 (3) E cum David diseit ses paroles a Enfern, este vus si survint, le Rei de Glorie e  
cum Deu de majesté en forme de home, ki prdurables tenebres enlumina e les  
nundesliables nuiz defist par l'aie de sa nunvencue force. E nus, seant en tenebres,  
des deliz visita.

E cum go oi Enfern e Mort od lur felenesses overaignes e od lur cruel ministres, si  
580 s'espoenterent en propres realtez cum il oient la lumere de si grant clarté. E quant  
il virent Crist sudeement seeir en lur seges, si s'escrierent, e distrent: "Nus sumes  
de tei vencuz! Ki es tu qui mustres a nostre seignur nostre confessiun? Ki es tu qui,  
senz corruptiun, de majesté destrus nostre poesté? Ki es tu — si grant e si petit, si  
halt e si baz, chevaler e emperur, e en furme de serf, merveillus guerreur e Rei de  
585 Glorie, morz e vif — que la croiz portat, oscis? Morz justes el sepulcre, e vif  
descendistes a nus. E en la tue mort tute creature trembla, e tutes les esteilles  
furent commus. E ore es tu entre les morz francs si troubles nos compaignuns! Ki  
es tu qui desliez cels qui furunt lié par le premerein pecchié? Ki es tu qui  
enlumines ces qui furent fait cieus par tenebres de pecché e sis remaines en  
590 ancienne franchise?"

Ensement tutes les compaignies des deables, trublés de pour, si escrient  
pourusement, si distrent: "Dunc, es tu si fort home, si resplendissant de  
majesté, si cler senz tache, si net senz crimine? Cel monde terrien que tuteveie  
nus fud sujet des que ore, ki nus soleit servir, ne nus enveiat unkes mes tel mort  
595 home, ne unkes mes ne dona a enfern teles dons. Ki es tu, ki si nun  
tremblement entres en noz contreez e n'avez mie pour de nos tormenz?"

destroys the gates of brass, bursts the iron bars, and delivers them from their sinful ways'?" [*Compare Psalm 106:15–17.*]

And afterwards Isaiah said to all the saints: "Did I not say to you when I was alive on earth: 'The dead who are on earth will rejoice, for the dew of Our Lord is their health'? And another time I said this: 'Death, where now is your sting? And where now is your victory?'" [*Compare Isaiah 26:19, 25:8; 1 Corinthians 15:55.*]

When the saints heard this from Isaiah, they said to Hell: "You who are vanquished, open your gates, for henceforth you shall be powerless!" And another time they cried out with a voice like thunder, and said: "Open your gates, princes of hell, and the King of Glory shall enter!"

When Hell heard them cry out two times, he then said as though he hadn't heard it: "Who is the King of Glory?"

And said David to Hell: "This cry and this voice I know well, for this is the Lord strong and powerful in | battle, and he is King of Glory and Lord of the heaven of heavens. And he watches over the earth to hear the groans of sinners and unbind the children of those who've come to grief. And you — so vile and so stinking in hell — open your gates, and the King of Glory shall enter!" [*Compare Psalm 23:8–9.*]

(3) And as David said these words to Hell, then you arrived, the King of Glory as God in majesty in the form of a man, who illuminated the eternal darkness and unbound the boundless nights by the force of his unvanquished power. And us, seated in the darkness, you visited with delights.

And when Hell and Death amid their wicked servants and cruel ministers heard this, they were terrified in their own realms as they saw light of such great brilliance. And when they saw Christ suddenly sit in their thrones, they cried out, and said: "We are conquered by you! Who are you who reveal our confession to our lord? Who are you of majesty who, without corruption, destroy our power? Who are you — so important and so small, so proud and so humble, knight and emperor, and in the image of a servant, a wondrous warrior and King of Glory, dead and alive — who carried the cross, when killed? Dead you lie in the sepulcher, and living you've descended to us! And at your death all creatures trembled, and all stars were shaken. And now you've come freely among the dead and disturb our troops! Who are you who unbind those bound by original sin? Who are you who illuminate those made blind by the darkness of sin and lead them back to former freedom?"

Likewise all the troops of devils, disturbed by fear, cried out fearfully, and said: "Are you, then, so strong a man, so resplendent of majesty, so bright without stain, so clean without mortal sin? This earthly world that always until now has been subject to us, which is accustomed to serve us, has never before sent to us such a dead man, nor ever before given to hell such gifts. Who are you, who without trembling enter our country and haven't even a single fear of our torments?"



- 38va] Einz, t'esforces de tolir nus cels ki nus tenum en noz lienz! Puet cel estre que | tu  
ies cel Jhesu de qui nostre prince Sathan disoit ke par la mort de ta croiz averés la  
posté de tut le mund?"
- 600 Dunc se calçat Mort le Rei de Glorie, Seignur en sa majesté, ki prist Sathan. E li  
livera a la poesté d'Enfern e traist Adam a sa clarté.
- 605 Dunc dist Enfern od escharn al prince Sathan: "O prince de mort Beelzebub —  
duitre de mort, escharn as angles, despit as dreiturez — purquei volsistes vus  
crucifier le Rei de Glorie, en qui mort vus nus pramises tel conquest? Vus  
mesconuistes, cum fol, çoe que vus faites! Veez ci Jhesu, qui chace les tenebres de  
mort par la resplendissur de sa deité, e les forces de noz chartres depiece, si en  
jette les chaitifs, e deslie les liez. E tuz cels qui suelent estre suz noz turmenz si nus  
escharnissent, e par lur preierez sunt noz regnes desturiz. E humaine ligne nient ne  
nus crient. Einz, nus manace forement, ki unkes ne sourent vers els enorguiller —  
610 tant il furent chaitif en nostre poesté. O prince Sathan, pierre de tuz mals, purquai  
volsistes vus çoe faire? Icez qui furent desperé tresque ore de salu e de vie, ore n'i  
ad nul ki giense. E en els ne pert trace de lerne. O prince Sathan, maistre clavier  
d'enfern, celes tues richieisez que tu aveiez purchasiez par le trespasement de  
Adam e del fust deveé e par la perte de parais, ore, par le fust de la croiz Jhesu as  
615 tu tut çoe perdu, e avec, tote la leesse! E quant tu cest Rai de Glorie Crist crucifias,  
encontre mei e rencontre tei mesovras. Des ore, conuistras tuz les pardurable  
turmenz que tu suffras en ma garde. O prince Sathan, auctor de mort e  
comencement de orguil, tu duisiez primes aver conu la malice Jhesu, e puis sil  
deusez aver trai. Mes vus n'i poutes nule trover. E purquei le crucifiates vus, dunc,  
620 a tort e senz raisun? Tu amenas en noz regiuns un home nun nuissant, e, pur çoe,  
as tu perdu tuz les nuisanz del mund, e tuz les nunpuissanz, e tuz les  
nundreiturels!"
- E cum Enfern e Sathan parlerent ensemble, si dit li Rai de Glorie a Enfern:  
38vb] "Sathan iert en ta poesté tres|qu'as pardurables siecles el liu Adam e ses fiz mes  
625 dreiturels."
- (4) Dunc estendi Nostre Seignur sa main, si dist: "Venez a mai, tuz mes fiz, ky avez  
ma ymage e ma figure, e ki par le fust deveé e par le Diable fuistes dampné a mort.  
Ore venqueiz par le fust de la croiz e Deable e Mort!"
- Aneire s'assemblerent tut li saint desuz la main destre Adam, si li dist: "Pais seit a  
630 tei e a tuz cels fidels e les miens."

38va] Instead, you strive to rob us of those whom we hold in our bonds! Could it be that |  
you are that Jesus of whom our Prince Satan said that by death on your cross would  
have the power of all the world?"

600 Then Death was driven away by the King of Glory, God in his majesty, who seized  
Satan. And he delivered Adam from the power of Hell and took him with his  
brightness.

605 Then said Hell with derision to Prince Satan: "O prince of death Beelzebub —  
leader of death, scorn of angels, contempt for the righteous — why did you want  
to crucify the King of Glory, by whose death you promised us such conquest? You  
misunderstood, like a fool, what you did! See this Jesus, who drives away the  
darkness of death by the brightness of his divinity, shatters the forces of our prisons,  
throws the wretched out of them, and unbinds the bound. And all those accustomed  
to be under our torments mock us, and by their prayers they've destroyed our  
kingdoms. And the human race doesn't fear us at all. Instead, they who knew never  
to grow proud toward us — so wretched were they in our power — now menace us  
610 strongly. O Prince Satan, father of all evils, why did you want to do this? Now, of  
those who until now have despaired of salvation and life, there is no one who  
groans. And no trace of tears appears in them. O Prince Satan, principal keeper  
of the keys of hell, those riches of yours that you've gained through the trespass of  
Adam and the forbidden tree and the loss of paradise, now, by the tree of Jesus'  
615 cross you've lost them all, and with them, all joy! And when you crucified this King  
of Glory Christ, you acted wrongly against me and against yourself. From now on,  
you shall know every eternal torment that you'll suffer in my keeping. O Prince  
Satan, author of death and originator of pride, you should've first recognized  
Jesus' malice, and then you should've led him away. But you weren't able to find  
620 anything there. And why did you crucify him, then, wrongly and unreasonably?  
You brought to our regions a man without sin, and, for this, you've lost all the  
sinful ones of the world, all the powerless, and all the unrighteous!"

38vb] And when Hell and Satan had spoken together, then the King of Glory said to  
625 Hell: "Satan will be in your power fo|r eternal centuries instead of Adam and his  
more righteous children."

(4) Then Our Lord extended his hand, and said: "Come to me, all my children,  
who have my image and my form, and who were damned to death by the forbidden  
tree and by the Devil. Now both the Devil and Death are conquered by the tree of  
the cross!"

630 Immediately assembled all the saints under Adam's right hand, and he said: "Peace  
be with you, and with all these faithful and mine."

E Adam se geta a ces piez e od plurant voiz, si dist: “Jo t’eshalcerai, Bel Sire, kar tu me as receu ensement!”

635 E tuit li saint chairent a ses piez, e distrent a une voiz: “Tu es venu, le Reintur del mund, sicum nus pramaistes par voz prophetes, e par fait avez aempli e reinsistes les Jus par ta croiz. E par la mort de ta croiz a nus descendis pur nus reindre d’enfern e de mort par ta majesté. Bel Sire, sicum tu as mis la croiz, signe de redemptiun, en tere, si la metét en enfern en signe de ta victorie, que mort ne s’estende nient plus.”

640 Dunc estendi Nostre Sire sa main, si fist signe de la sainte croiz sur Adam e sur tuz les seinz.

Dunc escria a halte voiz David le prophete, si dist: “Chantez a Nostre Seignur novel chant, kar il ad fait merveilles!” [*Compare Psalm 97:1.*]

E tute la compaignie dé seinz respondi, e dit: “Çoe est la glorie a tuz seinz! Amen! Alleluya!”

645 Après çoe s’escria Abbacus, si dist: “Tu eisis, Sire, en la salu de tun poeple, pur deliverer tes esliz!” [*Compare Habakkuk 3:13.*]

E tut li saint respondirent, “Amen,” e distrent: “Beneit seit qui vint el nun Nostre Seignur! Deus Nostre Seignur il nus enlumina! Amen! Alleluya! Cest loenge e glorie seit a Deu!”

650 E puis après Micheas le prophete s’escria, si dist: “Ki est Deus sicum tu, Sire, tolant les felenies e trespassant les pecchez? E de ta volenté est misericorde.” [*Compare Micah 7:18–20.*]

E tute returnes ci: “As merci de nus, e tu asoldras totes noz felunies e tuz nos pecchez as plungié en la merci, cum tu juras a nos peres ces anciens jurz.”

655 E tuit li saint respondirent, e distrent: “Icist Nostre Sire pardurablement e el sicles des secles! Amen! Alleluya!”

39ra] E tuz crient, “Alleluya,” e sywirent Nostre Seignur. Dunc prist Nostre Seignur Adam par la main sil livera a seint Michel l’archangle. E tut li seint sywirent seint | Michel, e il les mena es delitabletez de parais.

660 (5) Dunc lur vindrent encontre dous baruns anciens de jurz. Si lur demanderent li saint: “Ki estes vus ki ne fustes pas morz ne od nus en enfern? E en paradis estes od cors?”

And Adam threw himself at his feet with a weeping voice, and said: "I will exalt you, good Lord, for you have received me in the same way!"

635 And all the saints fell down at his feet, and said in one voice: "You have come, Conqueror of the world, just as you promised us through your prophets, and perfectly you have fulfilled and rescued the Jews by your cross. And by your death on the cross you descended to us to rescue us from hell and death by your majesty. Good Lord, just as you've placed the cross, sign of redemption, on earth, so place the sign of your victory in hell, so that death may extend itself no further."

640 Then Our Lord extended his hand, and he made the sign of the holy cross upon Adam and all the saints.

Then cried out David the prophet in a loud voice, and said: "Sing to Our Lord a new song, for he has performed wonders!" [*Compare Psalm 97:1.*]

And all the company of saints answered, and said: "This is the glory of all saints! Amen! Hallelujah!"

645 After that cried out Habakkuk, and said: "You have come, Lord, as the salvation of your people, in order to deliver your chosen!" [*Compare Habakkuk 3:13.*]

And all the saints responded, "Amen," and said: "Blessed is he who comes in the name of Our Lord! God Our Father enlightens us! Amen! Hallelujah! This praise and glory is given to God!"

650 And then next Micah the prophet cried out, and said: "Who is a God like you, Lord, forgiving crimes and absolving sins? And your will is merciful." [*Compare Micah 7:18–20.*]

And all replied in this way: "Have mercy on us, and you shall have absolved all our crimes and immersed all our sins in mercy, as you swore to our fathers in former days."

655 And all the saints responded, and said: "This is Our Lord eternally and forever and ever! Amen! Hallelujah!"

39ra] And all cried out, "Hallelujah," and followed Our Lord. Then Our Lord took Adam by the hand and gave him to Saint Michael the archangel. And all the saints followed Saint | Michael, and he led them to the delights of paradise.

660 (5) Then there came to meet them two very old nobles. And the saints questioned them: "Who are you who are neither dead nor with us in hell? And are you in paradise with your bodies?"

- 665      Respundi l'un d'eus, si dist: "Joe sui Enoc ki par la parole Deu sui ci mis. Icestui qui est ci od mai si est Helyas qui fui ravi el currie fuin e ici aporté. Tresque ore pas ne gustames mort, mes en advenement Antecrist, nus cumbaterum od ces disciples e od lui, par signes e par miracles. E al drain, si serrum de lui oscis en Jerusalem. E après le tierz jur e demi, altre feid es nues serrum vif repris."
- 670      E cum il parolent eissi seint Helias e saint Enoc, dunc i survint un home portant une croiz sur les espaldles. E quant tut li seint le virent, si li demanderent: "Ki es tu? Ta veue semble vue de larrun. E que est içoe que tu portes a tes espaldles?"
- 675      Il respondi, si dist: "Veirement, [fui larrun] tut mal en tere, e li Jueu me crucifierent od Jhesu. E joe vi les signes k'avindrent en sa mort, si crei qu'il fud Creatur de tutes creatures e Rei tuit puissant. Si li preiai merci, e dis: 'Sire, membre tei de mei en tun regné.' E il aneire receut me praïere, si me dist: 'Senz falte, te dis, tu serras ui od mei en parais.' [*Compare Luke 23:42–43.*] Si me dona le signe de ceste croiz, e dist: 'Porte içoe, si va en parais. E si l'angle ki la garde te contredit l'entree, si di: "Veez ci ceste croiz. Jhesu Crist le Fiz m'enveia ça." E aneire m'amena en la destre part de parais, ci me dist: 'Ici t'esta, si entra le pere de humaine ligné Adam, od tut les fideilz Nostre Seignur Jhesu Crist le crucifié.'"
- 680      A ces paroles, tuit li seint a une voiz loerunt Deu, e distrent: "Benait sait Deu Omnipotent, Pere de Misericorde, qui tele grace dona as peccheurs, e ki en parais les mena pur aver part des delices espiritels. Amen! Amen!"
- 685      Çoe sunt les secrez que nus, Leucius e Karinus, veismes e oimes. Ne plus ne nus osum cunter des secrez Nostre Seignur, kar l'Archangle le nus defendi, si nus dist: "Aiez a vos freres en Jerusalem, e iloez serrez en oreisuns criant e glorifiant la resurrectiun Nostre Seignur Jhesu Crist, qui ensemble od lui vus resucita de mort. 39rb] Ne vus ne parlerez od nul ho|me. Einz, serrez cum meu tresque l'ure vienge que Nostre Seignur vus doinst cungié pur cunter les secrez de sa deité."
- 690      E après çoe, nus dist l'archangle saint Michiel que nus alisiem ultre le Flum Jordan, u out mulz d'iceus qui resusciterent od nus, el testimoine de la resurrectiun Jhesu Crist. Tant solement nus est otrié: pur estre en Jerusalem treis jurz pur celebrer la Pascha od noz parenz vifz, el testimoine de la resurrectiun Jhesu Crist. E nus sumes baptizez el seint Flum Jordan, dunc chascun de nus ad receu blanc estole. E quant nus averum celebré la Pasche, si serrum ravi as nuues od tuz cels 695 qui od nus resusciterent, si serrunt porté ultre le Flum Jordan. Nul home ne nus verrat fors nus.

665      Answered one of them, and said: "I am Enoch who by the word of God was placed here. This one with me is Elijah who was taken up in a chariot of fire and brought here. Until now we've not tasted death, but upon the coming of the Antichrist, we shall fight against his disciples and him, according to signs and miracles. And on the last day, we shall be killed by him in Jerusalem. And after three and a half days, we shall be taken back to the clouds alive."

670      And when Saint Elijah and Saint Enoch had spoken this, then there came a man carrying a cross on his shoulders. And when all the saints saw him, they questioned him: "Who are you? You have the look of a thief. And what's this that you carry on your shoulders?"

675      He answered, and said: "Truly, I was a very wicked thief on earth, and the Jews crucified me with Jesus. And I saw the signs that came at his death, and I believed he was Creator of all creatures and Almighty King. And I prayed to him for mercy, and said: 'Lord, remember me in your kingdom.' And immediately he received my prayer, and said to me: 'I say to you, without fail, today you shall be with me in paradise.' [*Compare Luke 23:42-43.*] And he gave me the sign of this cross, and said: 'Carry this, and go to paradise. And if the angel who guards it denies you entry, then say: "See here this cross. Jesus Christ the Son sends me here."' And immediately he led me to the right side of paradise, and said to me: 'Remain here, and there will enter here the father of the human race Adam, with all the faithful of Our Lord Jesus Christ the crucified.'"

680      At these words, all the saints praised God with one voice, and said: "Blessed be Almighty God, Father of Mercy, who has given such grace to sinners, and who has led them to paradise to have a part in the spiritual delights. Amen! Amen!"

685      These are the secrets that we, Leucius and Carinus, saw and heard. We dare not relate any further secrets of Our Lord, for the archangel forbade us, and said to us: "Go to your brothers in Jerusalem, and there you shall cry out in prayers and glorify the resurrection of Our Lord Jesus Christ, who together with him raised you from death. You shall not speak with any man. Instead, you shall be like a mute  
39rb] until the hour comes when Our Lord allows you to relate the secrets of his divinity."

690      And after this, the archangel Saint Michael said to us that we should go beyond the River Jordan, where there are many of those who were raised with us, and bear witness to them of the resurrection of Jesus Christ. Only so much has been given to us: to be in Jerusalem three days to celebrate the Passover with our living relatives, and to bear witness to them of the resurrection of Jesus Christ. And we were baptized in the holy River Jordan, at which time each of us received a white chism-cloth. And when we have celebrated the Passover, then we shall be taken  
695 up into the clouds with all those who were raised up with us, and we shall be carried beyond the River Jordan. No man shall see us other than ourselves.

“E çoe est le cunte que Nostre Seignur nus ad otrié que nus vus cuntissum. Ore l'en rendez loenge e confessiun. Si vus repentez, e il averat merci de vus. Pais aiez de Jhesu Crist, le Saveur de nus tuz. Amen.”

## VI. [La Fin]

700 Quant chescun d'els out escrit icest cunte en sa chartre, si s'esdresierent sis donerent a Nichodeme e a Joseph. Puus si furent hastivement transfiguré e enblanchiez, e puis ne furent veu. Lur escrit sunt trové tut uel, ne nient une lettre plus en l'un k'enz l'autre.

705 Quant çoe oi tote la synagoge des Judeus, si dit chascun a altre: “Veirement, sunt ces choses de Deu. Beneit seit Deu el secle des secles. Amen.”

Dunc si eissirent tuz de la synagoge od grant pour, batant lur piz. Si ala chascun a sa maisun.

710 Tutes ces choses qui furent faites al synagoge Nichodemus e Joseph lé recunterent a Pylate. E Pilate escrit tutes les choses ke furent avenues entre Jhesu e les Judeus, kar il les volt totes mander a l'amperur Tyberye Cesar de Rome.

## Epistle a Tiberie

[art. 3a]

39rb] Si escrit tele chartre: ¶ “Punce Pilate a Tyberye Cesar suen emperur, saluz. Novelement avint, e joe mesmes le sai, que li Judeu par envie me livererent Jhesu Crist pur dampner en mort. E il dampnerent sai, e cels qui après els vendrunt des  
39va] lur, en lur dampnatiun. | Ici seit içoe que fust pramis a lur peres: que lur Deu lur  
5 enverrait sun seint Fiz del ciel, ki par dreit serrait lur Rei apelé. E si lur pramist qu'il par virgine lur enverreit en tere. E sicum li Deu des Ebreus lur enveia quant joe gouvernoue la regne de Judee. E li Ebreu le virent les ciels enluminer, e les leprus munder, e les paralis saner, e les deables des homes chacier, e les morz resusciter, e as vens commander, e sur les undes de la mer od ses piez aler, e mulz  
10 autres miracles qu'il le virent faire. E mulz des autres Judeus creirent qu'il fud Fiz Deu.

15 “Dunc le pristrent li prince des Judeus par envie, sil me livererent, et multes mensunges me distrent de li: e qu'il ert enchantere e overout encuntre lur lei. E joe crei a lur paroles e quidou ke issi fust. Si lur liverai flaele a lur jugement. E il le crucifierunt el fust. E cum il fust mis el sepulcre, si me demanderent de mes chualers pur garder le sepulcre. E jo lur prestai. E sicum il le guardouent, il le

“And this is the story that Our Lord has permitted us to recount to you. Now may you render praise and confession to him. And may you repent, and may he have mercy upon you. May you have the peace of Jesus Christ, Savior of us all. Amen.”

## VI. [The End]

700 When each of them had written this history on his parchment, then they rose up and gave their writings to Nicodemus and to Joseph. Then they were quickly transformed and made white, and afterwards they weren't seen. Their writings were found to be exactly the same, without any letter more in one than the other.

705 When all the Jewish synagogue heard this, then each said to the other: “Truly, these are things of God. Blessed be God forever and ever. Amen.”

Then they all left the synagogue with great fear, hurrying their steps. And each went to his house.

710 Nicodemus and Joseph recounted to Pilate all these things done in the synagogue. And Pilate wrote down all the things that had happened between Jesus and the Jews, for he wished to send them all to Emperor Tiberius Caesar of Rome.

## Letter of Pilate to Tiberius

[art. 3a]

39rb] He wrote this letter: ¶ “Pontius Pilate to Tiberius Caesar his emperor, greetings. It recently happened, and I myself know it, that the Jews out of envy delivered Jesus Christ to me to condemn to death. And they condemned themselves, and  
39va] those of theirs who came after them, in their condemnation. | This event had previously been foretold to their fathers: that their God would send to them from  
5 the heavens his holy Son, who would rightfully be called their King. And also it was promised to them that he would be sent to them on earth through a virgin. And in just this way the God of the Hebrews sent [him] to them when I governed the kingdom of Judea. And the Hebrews saw him light up the sky, cure lepers, heal paralytics, drive devils out of men, raise the dead, command the winds, and walk  
10 with his feet on the waves of the sea, and many other miracles that they saw him perform. And many other Jews believed he was the Son of God.

15 “Then out of envy the Jewish high priests seized him, handed him over to me, and told me many lies concerning him: that he was a magician and worked against their law. And I believed their words and thought this to be true. And I gave him to them to scourge according to their judgment. And they crucified him on a tree. And when he was placed in the sepulcher, they asked me to place soldiers to watch over the sepulcher. And I gave [them] to them. And as they guarded him, he



resuscita del monument vif. Puis si crut tant lur envie vers lui e lur felunies qu'il donerent avoir as chuvalers qu'il gardouent pur çoe qu'il duissent dire que ses disciples l'eussent emblé quant il furent endormi. E cum il orent l'aveir, si ne porrunt taisir la verité. Einz, distrent si cum il ert avenu, e témoignerent qu'il ert resuscité del sepulcre.

“E pur çoe, vus ameneste joe, sire rai, que vus autrement ne creez d'iceste aventure fors sicum jol vus mand. E tuit sicum avint de Jhesu vus ai escrit. ¶ Salvez seiez.”

### Epistle a Claudie l'emperour

[art. 3b]

39va] Ceste chartre enveia Pylate a Claudie, ki puis fud emperur après Tyberie. Vivant l'emperur Tyberie, mes Tyberie ert suspris de une grante enformeté, pur çoe si eslist Claudie pur estre emperur aprof lui. Dunc se purpensa Tyberie l'emperur qu'il enverreit un sage home en Jerusalem pur enquere de Jhesu Crist, kar il le covitout mult a veoir pur çoe qu'il avait oi dire multes mairvailles de li: qu'il out resuscité les morz e les malades sanout par parole sulement, e ne | mie sulement il mes ses disciples par li.

Uncore, dist Tyberie a sun privé consail: “Sil est Deus, dunc nus purrad il aider. E s'il est tant sulement home, dunc nus purra il valer a gouverner nostre empire. Icestui desir jo avoir, kar m'enfermeté me constreint mult. Ore eslisum un sage home ki od grant honur le nus puisse amener.”

Dunc eslistrent un bon barun par nun Volusien, provere de temple. Sil roverent que, s'il peut Jhesu trover, qu'il la meint od lui. La dolur des plaies qu'il avait el plus secré lu de sun cors l'anguissent a mort, e le venim senz retenement en issist. Ne de quanque il feseit de richez mescines nel li pout rien valier, ne nule sancté ne pout par mescines recoverer.

Mult sembla a Tyberie lunge la demurance de Volusien, sis manda qu'il venist a lui. E quant il fud venuz, si li dit: “Je te conjur, par l'autorité a tuz les deus, qui tu hastivement facies mun message. E quanque tu meisme me voldras requere, tuit te frai.”

Quant Volusien oi la haste l'emperur, si fist sa devise sulunc la vielz lei. A tuz seus de sa maisun prist congié, si entra en la nef pur faire le message ki li ert esgargié. E si mist el aler vers Jerusalem un an e treis meis, pur les perilz ki aveient esté en mer. Quant il vint a la cité de Jerusalem, tuz les plus halz dé Judeus furent esponté en sa venue. Si alerent a Pilate, ki avait esté prince de Judee, pur lui nuncier l'avenement Volusien, kar il quidoient qu'il fust venu pur garder Judee.

20 raised himself alive from the tomb. Then their envy toward him and their crimes increased so much that they gave money to the knights who watched over him so that they'd report that his disciples had stolen him away while they slept. And when they had the money, they weren't able to hide the truth. Instead, they reported it as it had happened, and they testified that he had arisen from the sepulcher.

"And on account of this, I've sent information to you, lord king, for otherwise you wouldn't believe in this event unless I informed you of it. And I've written to you everything as it happened to Jesus. ¶ May you be saved."

### Letter of Pilate to Emperor Claudius

[art. 3b]

39va] Pilate sent this letter to Claudius, who was emperor then along with Tiberius. Emperor Tiberius was alive, but Tiberius had been taken with a grave illness, so he chose Claudius to be emperor along with him. Then Emperor Tiberius decided that he'd send a wise man to Jerusalem to inquire about Jesus Christ, for he very  
5 much wanted to meet him because he'd heard many of his miracles spoken of: that  
39vb] he'd raised the dead and cured the sick solely by his word, and not | only he himself but also his disciples through him.

10 Moreover, Tiberius said to his privy council: "If he is God, then he'll be able to help us. And if he is such a singular man, then we intend to send for him to govern our empire. I wish to have this, for my infirmity much hinders me. Now may we choose a wise man who can lead us to him with great honor."

15 Then they elected a fine noble named Volusian, priest of the temple. And they commanded him, if he were able to find Jesus, that he bring him back with him. Pain from the wounds that he [Tiberius] had in the most private part of his body tormented him mortally, and poison flowed unceasingly from it. Whatever expensive medicines he tried were of no use to him, nor could he recover health by any treatment at all.

20 The absence of Volusian seemed overly long to Tiberius, and he commanded that he come to him. And when he had come, he said to him: "I solemnly conjure you, by authority of all the gods, to convey my message quickly. And whatever you yourself want to request of me, I wholly grant it."

25 When Volusian heard the emperor's urgency, he carried out the plan faithfully. He took leave of his entire household, and he boarded a ship in order to deliver the message charged to him. He traveled toward Jerusalem for a year and three months, through perils met at sea. When he came to the city of Jerusalem, all the highest-ranking Jews were frightened by his arrival. And they went to Pilate, who had been prince of Judea, to announce to him Volusian's coming, for they thought he had come to oversee Judea.

Dunc ala Pilate estu dulcement encontre Volusien, si li dist: “Purquei ne peumes nus saveir devant, bel sire, de vostre venue, ke nus puissum avoir enveie encontre vus?”

30 Dunc dist Volusien: “Nus ne sumes pas enveié pur prendre garde de ches cuntreez, ne pur les cités garder, ne pur les communes rentes, mes pur quere le sancté de nostre tres piu seignur Tyberie Cesar, ki mult est suspris de grant enfermeté, si que nule mescine ne nul enchantement ne li poet valer. Kar la tres perçant gute festre  
40ra] l’ad desfait, e çoe est l’achaisun de nostre avenement en cest pais. Mes nus  
35 demandum un home Jhesu par nun, lequil noz desirum a veir, ke, seet, senz mescine e senz conjurement d’erbes puet sancté doner as enfirms, sicum un home dist que ci est venu od nus que dit: qu’il garist tutes les enfermetez, e santé ad en poesté, e les morz resuscité.”

E quant çoe oi Pilate, si fud tristes, e geinst. Dunc parla un Judeu par nun Thomas, ki ces choses aveit cunté a Tyberie Cesar l’emperur, si dist qu’il esteit Deu e Fiz Deu, e neis les deables le regehrent: “E ci poez trover de ces disciples, ki vus dirrunt tute la verité du lui.”

Dunc dist un des chevalers Pilate a Pilate: “Icil tres sage home desir avoir Tyberie Cesar ke vostre haltesce pas ne dota a crucifier.”

45 Dunc fud Pilate confundu a la parole de sun chevaler.

A ceste parole, demanda Volusien a Pilate: “Oi tu, Pilate, purquei volsis tu, senz le congé del tres piu Tyberie Cesar nostre seignur, Jesum, que tuit le pople teneit a dreiturer, dampner a mort?”

50 Respundi Pilate, e dit: “Jo ne pas souffrir le cri des Judeus, kar il diseit qu’il ert Reis.”

Dunc dist un des chevalers Pilate a Volusien: “Bel sire, saciez que nus le veismes resusciter de mort al tierz jur qu’il fu mis el sepulchre. E mulz out od nus qui puis le virent haitement aler, e neis Josep ki l’ensevili le vit puis.”

55 Dunc comanda Volusien aneire que um amenast Joseph od grant honur. E quant il fud venu, si li demanda Volusien: “Tu qui sulz es e sages e courtes el pople des Judeus, sicum nus avum oi dire, di nus la verité de Jhesu, qui fud prové a dreiturer en nostre gent, lequel neis le Deable regeisent qu’il esteit Deuz, si çoe est veirs, qu’il relevast de mort. Kar, tuen testimoine sulement receverum pur vaire.”

60 Dunc respondi Josep, e dist: “Jo su cerz qu’ele mien Seignur Jesu Crist est resuscitez de mort, kar jo puis le vi e parlai od lui. E puis que joe l’enseveli en mun monument nuef que entaillai en la pierre, le vi joe en Galilee vif, seant sur un Munt [Olivete], enseignant.”

Then Pilate went nobly to meet Volusian, and said to him: "Why weren't we informed in advance, good lord, of your coming, so that we might have arranged for envoys to meet you?"

30        Then said Volusian: "We aren't sent to oversee these regions, protect the cities, or  
collect the general payments, but rather to seek the health of our very devout Lord  
Tiberius Caesar, taken with a grave illness, whom no medicine or magic may cure.  
40ra] An excruciating ulcer has enfeebled him, and this is the reason for our com|ing  
35        to this country. But we ask for a man by the name of Jesus, whom we wish to see,  
and who, it seems, without medicine or conjuring of herbs can give health to the  
infirm, as someone who came from here reported among us: that he cured all  
sicknesses, has health in his power, and raises the dead."

And when Pilate heard this, he was quite upset, and he groaned. Then spoke a Jew  
40        named Thomas, who had related these things to Emperor Tiberius Caesar, and  
said that he was God and the Son of God, and that even devils confessed to him:  
"And you can find here some of his disciples, who will tell us the truth about him."

Then one of Pilate's soldiers said to Pilate: "I wish to inform Tiberius Caesar that  
your Highness didn't refrain from crucifying this very wise man."

45        Thus was Pilate put to shame by his soldier's statement.

Upon this word, Volusian questioned Pilate: "Listen, Pilate, why did you choose,  
without permission of the very devout Tiberius Caesar our lord, to condemn Jesus  
to death, whom all the people held to be righteous?"

50        Pilate answered, and said: "I couldn't bear the Jews' outcry that he said he was  
King."

Then one of Pilate's soldiers said to Volusian: "Good lord, know well that we saw  
him arise from death on the third day after he was placed in a sepulcher. And  
there are many among us who then saw him ascend on high, and then even Joseph  
who buried him saw him."

55        Then commanded Volusian immediately that someone fetch Joseph with great  
honor. And when he had come, Volusian questioned him: "You who alone are wise  
and courteous among the Jewish people, as we've heard, tell us the truth about  
Jesus, who was shown to be righteous among our people, of whom even the Devil  
professed he was God, and who, if it's true, arose from death. Indeed, we shall  
receive as true only your own testimony."

60        Then Joseph responded, and said: "I'm certain that my Lord Jesus Christ has  
arisen from death, for I was able to see him and speak with him. And after I buried  
him in my new tomb that I hewed of stone, I saw him alive in Galilee, sitting on the  
Mount of Olives, teaching."

- 65 Dunc enveiat Volusien par tut le regne de Jerusalem pur saveir si l'um purrait Jhesum trover, kar mult le desirout a veir. E quant hom ne poet trover, si s'endolut anguissusement Volusien.
- 40rb] Dunc vindrent duze homes, | e Joseph ensemble od els, qui distrent: "Nus veimes Jhesu munter el ciel."
- 70 E çoe sunt les nuns d'els: Didimus, Lucius, Ysaac, Didarus, Addadas, e les altres qu'il nome devant. Dunc comanda Volusien prendre Pylate e mettre en chartre. E il le pristrent si l'encoistrent en une forte jaole. Puis vindrent a Volusien e homes e femmes, ki cunterent a lui e a ces chevalers les granz merveilles ke Jhesu fist en tere.
- 75 Quant Volusien out oi ces marvailles, si dit devant tuit le pople: "Jhesu esteit Deu, dunc nus poet il aider e avoir merci de nus. E s'il esteit tant sulement home, dunc poet il gouverner tuit nostre empire."
- 80 Dunc comanda Volusien a tut sun ost qu'il preisent tut le lignage Pilate si meisent en chartre. E si comanda amener Pilate devant lui e devant ses chevalers. Si li dist, en plurant: "Tu, enemî de verité e del regne de Rome, purquai ne demandastes tu a Tyberie Cesar la grant bunté e la grant puissance ke ert en Jhesu, e ke tut le pople l'out e teneit pur Seignur?"
- Respondi Pylate, e dist: "Joe ne sui pas culpable de sun sanc, mes li Judeu s'esforcent sovent de li oscire."
- E Volusien li dist: "Coment te porras defendre que tu ne siez culpable de sa mort, quant nel deliveras des feluns einz lur liveras?"
- 85 Dunc se leva sus un de ces disciples Jhesu par nun Symun. Si estust devant Volusien e devant tut le pople, si dist: "Pilate, quant feisiez batre Jhesum de nerfs e de curgies, e si li diseis: 'Jo ai poété de tei laiser, e si ai poesté de tei oscire.' E coment tu puez ore escundire que tu ne siez de sa mort culpable?"
- 90 "Joe cremeie les engins as Judeus, e pur çoe lur liverai. E pur mustrer ke joe ne fui culpable de sa mort, jo lavei mes mains devant tuz les Judeus, si dis: 'Joe ne sui pas culpable del sanc de cest dreitural home. Vus le verrez.' A içoe, si me respundirent li plus ancien des Judeus, si me distrent: 'Sun sanc seit sur vus e sur voz fiz.'"
- E quant Volusien oi çoe, en plurant, dist a Pilate: "Ahi, Pilate, mun piu, quant tu le pues deliverer? Tu ne lur deus pas avoir laisse."
- 40va] Puis si comença Volusien a enquere | od grant desirer qu'il peut saveir par alcun  
96 home semblance de lui. Dunc vint un home par nun Marcus qui sout le segrei

65 Then Volusian sent throughout the kingdom of Jerusalem to know whether anyone was able to find Jesus, for he greatly desired to see him. And when no one was able to find him, Volusian mourned with anguish.

40rb] Then there came twelve men, | and Joseph together with them, who said: "We saw Jesus rise up to the sky."

70 And these are their names: Didimus, Lucius, Isaac, Didarus, Addadas, and the others whom he named before. Then Volusian commanded Pilate be seized and put in prison. And they seized him and enclosed him in a strong jail. Then came to Volusian both men and women, who told him and his soldiers about the great wonders Jesus had performed on earth.

75 When Volusian had heard of these wonders, then he said before all the people: "If Jesus is God, then he might have helped us and had mercy on us. And if he was merely a man, then he might have governed our whole empire."

80 Then Volusian commanded his whole army to seize Pilate's entire lineage and put them in prison. And then he commanded that they lead Pilate before him and his soldiers. And, weeping, he said to him: "You, enemy of truth and the kingdom of Rome, why didn't you acquire for Tiberius Caesar the vast goodness and vast power in Jesus, whom all the people held and honored as Lord?"

Pilate answered, and said: "I am not guilty of his blood, but the Jews strove to kill him."

And Volusian said to him: "How are you able to deny that you're guilty of his death, when you were able to set criminals free rather than hand them over to them?"

85 Then rose up one of the disciples of Jesus named Simon. And he stood before Volusian and all the people, and said: "Pilate, for a time you had Jesus beaten with whips and scourges, and then you said to him: 'I have the power to let you go, and I also have the power to kill you.' How are you now able to deny that you were guilty of his death?"

90 "I feared the plots of the Jews, and for that reason, I handed him to them. And to show that I was not guilty of his death, I washed my hands before all the Jews, and said: 'I am innocent of the blood of this just man. Look you to it.' To this, the eldest of the Jews responded me, and said: 'Let his blood be on us and on our children.'"

And when Volusian heard this, he said, weeping, to Pilate: "Ah, Pilate, my wretched one, why didn't you free him when you were able? You shouldn't have given him to them."

40va] Then Volusian began to inquire | eagerly whether he might learn from someone  
96 about his appearance. Then there came a man named Marcus who knew the secret

de une bone femme, si dist a Volusien: “Treis anz ad passez que Jhesu salva une femme de la cursum de sanc. E quant ele fud garie de la grant amur qu’ele out vers lui, si fist prendre un ymage del semblant Jhesu dementers qu’il ert vivant. E il bien le saveit que la bone femme le fit par bone entente e pur la grant amur qu’ele aveit vers lui.”

Dunc dist Volusien a celui: “Di mai cum la femme ad nun.”

E il li respondi: “Veronica ad nun.”

“U maint cele?”

105 E li dist: “En Tyr.”

Dunc comanda Volusien que hum li amenast. E quant ele fu amenee, si li dist Volusien: “Multe gent me unt dit de la vostre bunté e unt loé la vostre cointise, e pur çoe vus pri joe que vus me mustrez l’imagine Jhesu, del veir Deu e del grant Deu, ke te rendi la sancté de tun cors.”

110 Dunc respondi la femme, si dist qu’ele pas ne l’aveit.

E Volusien, sicum cestui ki quidout estre escharni, amiablement la cumence a enquere e a pramettre granz louers. E tant la requist e tant li pramist que la femme que ert suieté a Deu sun Seigneur ja seit çoe que entuz li regeiseit: qu’ele aveit l’imagine de l’Auctur de Salu. E Volusien enveia dunc od icil grant plenté des chevalers, si troverent la ymagine de l’Auctur de Salu desuz les chevez de sun lit, kar tant l’aveit chere qu’ele ne volt pas esloigner la de li. Ainz, ert tuteveie a sun chief quant ele dormeit. Ele prist le imaigne, si l’aportat a Volusien.

E quant Volusien la vit, si dist: “Est cest le ymagne Nostre Seigneur Jhesu Crist?”

120 Anere s’esfremi si l’aura, e dist: “Veirement, je vus di que mal guerdun avera qui livra Jhesu Crist a crucifier — ki les malades sanout e les morz resuscitout.”

E quant tut çoe ert apparaillé, si comanda a tuz ses armez compaignuns des nes qu’il s’aparaillassent. E il od ses chevalers, e ensemble od Pilate e Veronica la bone femme od tute l’ymagne Nostre Seigneur Jesu Crist, a grant honur est entré en la nef. | Dunc ses hasterent d’aler al plus tost qu’il porent vers la cité de Rome, e après neuf mais sunt venu a la cité de Rume. E quant l’advenement Volusien fud nuncié a Tyberie Cesar, si fud lilie cum estre pout par sa grant enfermeté. Dunc se vint Volusien après si entra a Tyberie Cesar, si se baisa devant lui, si li salue. Si li cunta tut cum ertvenu enz l’eiére, e qu’il tant aveit demuré pur les tempestes qu’il aveit eues en la mer.

40vb]  
125

of a good woman, and he said to Volusian: “Three years ago Jesus saved a woman from an issue of blood. And when she was cured by means of the deep love she felt for him, she obtained a portrait of Jesus’ countenance while he was alive. And he  
100 knew well that the good woman did it with good intent and out of the deep love she felt for him.”

Then Volusian said to him: “Tell me the woman’s name.”

And he answered him: “Her name is Veronica.”

“Where does she live?”

105 And he said: “In Tyre.”

Then Volusian commanded that she be brought before him. And when she was brought, Volusian said to her: “Many people have told me of your goodness and have praised your wisdom, and for this I ask that you show me the portrait of Jesus, the true and great God, who restored your body’s health to you.”

110 Then the woman answered, and said she didn’t have it.

And Volusian, because this woman thought she was being mocked, started to question her in a friendly way and promise her many honors. And he asked her so earnestly and promised so much that the woman who’d devoted herself to God her Lord confessed everything to him: that she had the portrait of the Author of  
115 Salvation. And Volusian then sent many soldiers with her, and they found the portrait of the Author of Salvation under the head of her bed, for she loved it so dearly that she didn’t wish to be far away from it. Instead, it was always at her head while she slept. She took the portrait and carried it to Volusian.

And when Volusian saw it, he said: “Is this the portrait of Our Lord Jesus Christ?”

Immediately she trembled and prayed, and said: “Truly, I say to you that an evil reward shall he have who delivered Jesus Christ to be crucified — he who cured the  
120 sick and raised the dead.”

And when all this had been readied, he commanded all his armed comrades to ready themselves. And he along with his soldiers, together with Pilate and the good woman Veronica with the full portrait of Our Lord Jesus Christ, boarded the ship with great ceremony. | Then they hastened to travel as quickly as they could to the  
40vb] city of Rome, and after nine months they arrived at the city of Rome. And when  
125 the arrival of Volusian was announced to Tiberius Caesar, he was as pleased as possible given his grave illness. Then Volusian approached and entered into the presence of Tiberius Caesar, bowed before him, and greeted him. And he related everything as it had happened in the journey, and said that he’d been so slow to return because of storms encountered at sea.



- 130 Dunc li dist Tyberie Cesar: “Purquei n’est, dunc, Pilate oscis?”
- Respundi Volusien: “Joe crei ens la vostre pité si ne l’osi pas faire oscir. Enz, l’ai sa amené, e vus en frez faire vostre commandement.”
- Dunc se curiça forment Tyberie Cesar. E ne volt suffrir que Pilate veit sa face. Einz, jura iriément e dit que il ne mangereit de chose quite ne enz fu ne en ewe jamés.
- 135 Einz, le dampna sil comanda enveir en une cité de Tuscie par num Amerine eloec le comanda a mettre en chartre.
- Dunc dist Volucien a Tyberie Cesar: “Une femme guari Jhesu de la cursun de sanc qu’ele aveit euue diz e neuf anz, ki pur l’amur Deu de li fit depeindre un ymagne a suen oez en la semblance Jhesu en sa vie. E cele ai jo aporté e la femme od mai
- 140 ai menee kar cele mesme femme ad guerpie tute sa sustance qu’ele aveit si ad siwi lungement de sun Deu, disant: ‘Jo ne larrai pas ma vie ne l’esperance de ma salu. E la force de m’[ame] amane me.’”
- Quant ço oit Tyberie Cesar, si comanda que hom li amenast la femme ensemble od l’ymagne Jhesu Crist. E quant Tiberie vit l’ymagne e la femme qu’il aveit aporté,
- 145 si dist a la femme: “Tu deservis a veoir e a tucher la frenche del vestement Jhesu.”  
[Compare Mark 5:27–29.]
- E quant il out çoe dit, si esguardat le ymagne Noste Seignur Jhesu Crist e chai a tere od cremur e od lermes. Si l’aura. E quant il out auree, aneire fud sané de l’enfermeté e de la poretur de ses plaies qu’il aveit dedenz le cors. E puis qu’il
- 150 senti la santé de sun cors par çoe qu’il aveit l’ymagene vue, aneire si comanda a la bone dame doner grant avoir de la commune rente a l’emperur. Puis si comanda
- 41ra] | aurner l’ymage d’or, e d’argent, e de precioses.
- Dunc si dist Tyberie Cesar a Voluisien: “Quel est la requeste de mun seignur?”
- E Volusien respondi: “Sire, jo ne desir nient el fors ke icest pople seit tut baptizé
- 155 en l’onur de Nostre Seignur Jhesu Crist, e ke tuz le creient qu’il est le verrai Fiz Deu.”
- Dunc dist Tyberie Cesar: “Allas, que jol nel puis veoir vivant!”
- Aproef le nuefime meis si se fist Treberie Cesar baptizer, si fud gari de tutes ces enfermetez. Dunc si ad receu sun concilie od glorie imperial. Si comanda a sun
- 160 concilie que tuz communalement aurassent Jhesu Crist, e sil tenissent pur veir Deu, e qu’il meisent l’ymagne e sur les ymagnes a tuz les emperus e sur les ymagnes a tuz les deus, e si la dediasent noblement en l’onur Deu e de la cité. E quant le cuncilie pas nel consenti al comandement l’emperur de recevoir le nun Jhesu Crist, dunc se corucea forment e si en out si grant desdein ke plusers des plus nobles del
- 165 concilie fist turmenter de deverz turmenz e tresqu’a la mort pener pur çoe qu’il

130 Then Tiberius Caesar said to him: "Why, then, is Pilate not killed?"

Answered Volusian: "I feared your compassion and dared not have him killed. Instead, I've brought him here, and you may do with him as you command."

Then Tiberius Caesar grew very angry. And he wouldn't allow Pilate to come before his face. Instead, he angrily swore and said that he couldn't eat cooked food  
135 or bathe ever again. And he condemned and sentenced him to be sent to a city in Tuscany called Ameria and imprisoned there.

Then said Volusian to Tiberius Caesar: "Jesus cured a woman of an issue of blood that she'd suffered for nineteen years, and she for love of God had painted an eyewitness portrait of Jesus' image during his lifetime. And this I've brought, and  
140 I've led with me the woman who's forsaken all her sustenance and long followed her God, saying: 'I won't abandon my life or the hope of my salvation. And the strength of my soul leads me.'"

When Tiberius Caesar heard this, he commanded that a man bring the woman to him along with the portrait of Jesus Christ. And when Tiberius saw the portrait and  
145 the woman who carried it, he said to the woman: "You were worthy to see and touch the fringe of Jesus' garment." [*Compare Mark 5:27-29.*]

And when he had said this, then he looked at the portrait of Our Lord Jesus Christ and fell down to earth with awe and tears. Then he worshiped it. And when he had worshiped, immediately was he cured of sickness and decay from the wounds  
150 inside his body. And when he felt his body's health because he'd seen the portrait, he immediately commanded that a large sum from the emperor's general revenue be given to the good woman. And then he commanded that | the portrait be  
41ra] ornamented with gold, silver, and precious gems.

And then said Tiberius Caesar to Volusian: "What is my lord's request?"

And Volusian answered: "Lord, I wish nothing other than that all these people be  
155 baptized in honor of Our Lord Jesus Christ, and that all believe regarding him that he is the true Son of God."

Then said Tiberius Caesar: "Alas, that I couldn't see him alive!"

After nine months Tiberius Caesar had himself baptized, and he was cured of all his sicknesses. Then he received his consuls with imperial glory. And he  
160 commanded all his consuls to worship Jesus Christ communally, accept him as true God, set his portrait above the portraits of all the emperors and all the gods, and consecrate it nobly in honor of God and the city. And when the consuls didn't consent to the emperor's command to receive the name of Jesus Christ, then he grew very angry and had so much scorn for them that he had many of the noblest  
165 consuls tormented with various afflictions and tortured to death because they

ne voldreint Jhesu Crist aurrer. E qui devant çoe aveit esté suief de boen aire a eus desi dunc devint cruel e contralius al noble concilie dé senaturs de Rume. Mes aproef çoe, ne vesqui pas lungement. Einz, fud neié el Teivre, la qui alme seit od les fedeilz Nostre Seignur.

170 Aprof li regna Claudius Cesar l'emperur, e aprof Claudie, si reçut Nerum l'empire de Rume. Un poi de tens aprof çoe, vindrent li disciple Nostre Seignur Jhesu Crist: seint Pere, e saint André, e seint Pole en la cité de Roum. E devant ert venu un Samaritan Symoi par nun, qui mult ert enseigné de l'art d'enchantment en qui mulz diebles habitouent. E il diseit qu'il ert Deus e Crist le Fiz Deu, e que lé Judeu  
175 le crucifierent, e qu'il fud mort e ensevili. E qu'il ert le tierz jurz resuscité aformout. Mes, a Nerun Cesar furent cunté mult des faiz Jhesu Crist le Fiz Deu le vif qu'il aveit fait en Judee. E neis de Pilate, li fud cunté cum il aveid dampné Jhesu a mort. E il enveia ses chevalers hastivement en Amerine la cité si fist Pilate amener devant li. E quant Nerun | Cesar le vit en sa presence, si li ruva qu'il li cuntast tut  
41rb] 180 sicum esteit avenu de Jhesu de Nazareth. Dunc fist Nerun Cesar amener saint Pere e saint Pol devant sei e devant sun enchanteur Symun. E li apostre desdistrent que Symun niert pas Crist.

Si distrent al emperur: "Bon emperere, si tu velz saver les faiz Jhesu qu'il fist en Judee, pernez les lettres que Ponce Pylate enveia a Claudie Cesar l'emperur. Dunc  
185 purras tu saveir tuz les faiz Jhesu qu'il fist en Judee."

Dunc enveia Nerun Cesar al tresor del Capitolie u la chartre esteit. Quant il la vit, si la list. E quant il out lite les lettres, aneire si dist Nero Cesar: "Di mai, Pieres, sunt tutez ces choses veraiez que l'um [dit] que Jhesu ad faites?"

Dunc respondi Pieres, si dist: "Bon emperur, tuz les bons faiz que avez oi sunt faiz par Jhesu Crist le Fiz Deu. Kar cest enchanteur Symun est plain de mençongez e des arz as debles avironez, e sil qu'il dit — qu'il est Deus — qui est home suillié. E si se ose apeler Fiz Deu, par qui nus sumes tuz reinz de la poesté del deble. Si dit qu'il est cele divine majesté ki prist char en la virgine Marie, laquele deigna pur home aver merci de homes, en laquele ad dous sustances, c'est a saver, de Deu e  
190 de home. En cest enchanteur Symun ad dous sustances, c'est a saver, ne mie de Deu e de home, ainz sunt del Deble e de home. E il est sudeuire. E par home, si volt les homes sedeuire."  
195

Quant Nerun out oi icés paroles, si demanda a Pilate si veir fud çoe que Pieres li aveit cunté e qu'il aveit oi.

200 Respondi Pilate, e dist: "De quanque Pieres vus cunte de Jhesu, n'i ad un mot de mençunge."

didn't want to worship Jesus Christ. And he who'd before been gentle and meek toward them became from this time cruel and hostile to the noble consulate of Roman senators. But after that, he didn't live very long. Instead, he was drowned in the Tiber, he whose soul may rest with the faithful of Our Lord.

170 After him there reigned Emperor Claudius Caesar, and after Claudius, Nero received the Roman Empire. A short time later, there came to the city of Rome the disciples of Our Lord Jesus Christ: Saint Peter, Saint Andrew, and Saint Paul. And earlier there had come a Samaritan named Simon, who had learned much of the art of magic wherein many devils dwelled. And he said that he was God and Christ  
175 the Son of God, that the Jews had crucified him, and that he'd been dead and buried. And he asserted that he'd arisen on the third day. Moreover, to Nero Caesar were related many of the deeds that Jesus Christ Son of the living God had performed in Judea. And regarding Pilate, it was related that he had condemned Jesus to death. And he sent his soldiers hastily to the city of Ameria and had Pilate  
41rb] brought before him. And when Nero | Caesar saw him in his presence, he commanded that he recount everything to him as it had happened concerning  
180 Jesus of Nazareth. Then Nero Caesar had Saint Peter and Saint Paul brought before him and his magician Simon. And the apostles said that Simon was not Christ.

And they said to the emperor: "Good emperor, if you wish to know about the deeds that Jesus performed in Judea, look at the words that Pontius Pilate sent to Emperor Claudius Caesar. Then you'll be able to know about all the deeds Jesus  
185 performed in Judea."

Then Nero Caesar sent to the treasury of the Capital where the letter was. When he saw it, then he read it. And when he had read the words, Nero Caesar immediately said: "Tell me, Peter, are all these things true that people say Jesus performed?"

Then answered Peter, and said: "Good emperor, all the good deeds that you've  
190 heard about were performed by Jesus Christ the Son of God. This magician Simon is full of lies and given to the devils' arts, and what he asserts — that he is God — he asserts as a sullied man. And he by whom we're all beguiled by the Devil's power also dares call himself the Son of God. And he also says that he is the divine majesty who took flesh in the Virgin Mary, who deigned for mankind to have mercy on men, and in whom there are two substances, namely, of God and of man.  
195 In this magician Simon there are two substances, namely, not of God and of man, but rather of Devil and of man. And he is a seducer. And as a man, he wished to lead men astray."

When Nero had heard these words, he asked Pilate if what Peter had told him and what he'd heard were true.

200 Answered Pilate, and said: "In what Peter has recounted to you about Jesus, there's not one word of a lie."

- 205 Aprof çoe, pur la circumcisiun que Pilate aveit receue des Judeus, est il altre feid  
 41va] enveié en eissil en Amerine la cité par le comandement Nerun Cesar. E iloc, pur  
 la grant angusse qu'il suffri, se trespërça de une espee, de tel manere murut. E tute  
 escrite l'achaisun purquai Tyberie Sesar, l'enveia en eissil, ki crei en Nostre  
 Seignur Jhesu Crist e de cest siecle en pais s'en ala. Nerun adecertes l'osciur des  
 martyrs, le felun, le nun piu, le païen, le feru del Deable. Sicum il errout sul par  
 une fo|reste, d'un agu fust se trespersa e en cele guise si murut. E puis fu de lonz  
 devoré, sicum Symun l'enchanteur li aveit dit devant par le ait del Deable.
- 210 Nostre Seignur ad doné salu a ceus ki en li creient, e nus creium qu'il est le Fiz  
 Deu, ke od le Pere e od le Saint Espirit vit e regne el secle des secles. Amen.

### De saint Johan le Ewangeliste

[art. 4]

- 41va] Le secunt travaux as cristiens, aprof Nerun l'emperur, fist Domicien l'emperur, qui  
 après lui regna, e il fist amener sain Johan le euuangeliste devant sei. Si li  
 demanda par ki congé il feseit edifier les eglises de Effesie e aillurs, e en qui nun.  
 Il respondi nun pourusement, kar il ert plain de la vertu del Saint Esperit. "Jo,"  
 5 dist Johan, "les face edefier en l'onur Nostre Seignur Jhesu Crist e de la Virgine  
 Marie sa mere."
- Dunc Domicien le emperur: "Osez vus dunc contredire a mai qui sui emperur, e  
 a mes deus ke jo aur?"
- 10 Dunc respondi sain Johan: "Jo ne contredi pas a Deu, kar il nen est fors un Deu,  
 Jhesu Crist le Fiz Marie, que crei e preche e aur. E a voz ydles surz e muz de Marz  
 e de Diane, ki el nun del Diable sunt consecrez, contredi."
- Dunc respondi Domicien: "Noz deus qui vus tant avilez e despicez, qui maint aie  
 nus unt fait en noz bosoinz, vus mustrent uncore ui lur ires."
- 15 Dunc respondi saint Johan: "Voz ydles qui vus apelet deus ne vus firent unques aie  
 ne succurs, mes les debles en qui nun il sunt consecrez vus funt entendre par subtil  
 espirement que les bones aventures que vus avenent erent par voz ydles en lur nun  
 consecrez. E cument vus pount il aider, qui sunt e surz e muz e mesmes ne se poent  
 muveier, ne turner, ne remuer?"
- 20 Dunc se corecea Domicien, si dit a sain Johan: "E le vostre Jhesu Crist Deu, qui fud  
 fiz de une femme, cum vus dites, cument vus poet il aider ne valer, e qui li Jude  
 crucifierent e oscistrent vileinement?"

- After that, on account of the circumcision that Pilate had received from the Jews, he was once again sent into exile in the city of Ameria at Nero Caesar's command. And there, for the great anguish he suffered, he stabbed himself with a sword, and in this way he died. And all recognized the reason for which he'd been sent into exile by Tiberius Caesar, who believed in Our Lord Jesus Christ and left this world in peace. Nero was certainly a killer of martyrs, a criminal, an impious man, a pagan, and an instrument of the Devil. As he wandered alone in a forest, he was pierced by an arrow and died in that manner. And then he was devoured by lions, just as Simon the magician had prophesied to him earlier by help of the Devil.
- 205
- 41va] Our Lord has given salvation to those who believe in him, and we believe that he is the Son of God, who with the Father and with the Holy Ghost lives and reigns forever and ever. Amen.
- 210

#### The Life of Saint John the Evangelist

[art. 4]

- 41va] After Emperor Nero, the next persecution of Christians was conducted by Emperor Domitian, who ruled after him, and he had Saint John the Evangelist brought before him. Then he asked him by whose leave he had built the churches of Ephesus and elsewhere, and in whose name. He answered without fear, for he was filled with the power of the Holy Ghost. "I," said John, "had them built in honor of Our Lord Jesus Christ and the Virgin Mary his mother."
- 5
- Then Emperor Domitian: "Dare you then to oppose me who am emperor, and my gods whom I worship?"
- 10
- Then answered Saint John: "I do not oppose God, for there is only one God, Jesus Christ the Son of Mary, in whom I believe and preach and worship. And your deaf and dumb idols of Mars and Diana, who are consecrated in the name of the Devil, I do oppose."
- Then responded Domitian: "Our gods whom you so revile and insult, who have given us great help in our need, will show you yet today their anger."
- 15
- Then responded Saint John: "Your idols whom you call gods have never given you help or aid, but the devils in whose name they're consecrated make you believe by subtle insinuation that the good fortune coming to you was consecrated by your idols in their name. But how can they help you, they who're deaf and dumb and can't even move, turn, or budge?"
- 20
- Then Domitian grew enraged, and he said to Saint John: "But your Jesus Christ God, who was the son of a woman, as you say, how can he help or assist you, he whom the Jews basely crucified and killed?"

41vb] Dunc dist sain Johan: “Veirement, di jo que le men Seignur Jhesu Crist fud fiz ne  
25 rechatel del pecché Adam nostre premirain pere | e suffri mort sicum il volt. E  
puis resuscita al tierz jur. E al quarantime jur munta el ciel u il seet a la destre sun  
Pere e Deu tut puissant en ciel e en tere.”

Dunc dist Domicien: “Quant les noz deus sunt si nunpuissant e le vostre est de si  
grant puissance, ore verrum si il vus delivera de mes mains, ki ci despreiciez les  
miens deus e le vostre loez.”

30 Dunc comanda Domicien emplir chaudieres de oile e fere le ben boiller. E puis  
comanda mettre en une grante cuve tresque ele fust pleine. E quant ceo fut fait, si  
comanda prendre sain Johan l’apostre e despoillier le tut nu. E quant il orent si  
fait, dunc si li dist Domicien: “Ore saciez, Johan, que tu serras en cest oille boillant  
quit tresque mort u tu sacrefieras a mes deus u le tuen Deu te delivera.”

35 Dunc respondi sain Johan: “As tuens deus ne sacrifierai, kar le men Deu est si  
puissant que bien me delivera de totes les peines que tu me purras faire.”

Dunc comanda Domicien qu’il le jetassent en la cuve de oille pleine buillant.

40 “Laissez,” dist sain Johan. “N’estuet pas ke vus me metez mai enz par force, kar jo  
el nun al mien Seignur Jhesu Crist, hardiement i entrai.” Dunc se fist le signacle  
de sainte croiz sur la cuve, si entra senz dutance, e si sist grant pece. E puis si en  
eissi senz mal qu’il i suffrist si cum li fud virgine e nez senz corrupciun charnel.

45 E quant çoe veit Domicien, qu’il mal nen out de l’oile boillant, si dist qu’il ert  
enchantere e que par enchantement se ert gari. E dist qu’il li apparillereit tel  
turment dunt pas ne eschapereit. Quant oi le pople — ki si grant miracle li avait  
veu faire e ki crei en Jhesu Crist par sain Johan — si escria encuntre Domicien. E  
dist tut a une voiz que pas ne suffreit qu’il mes li feist turment en nule manere.  
Dunc out Domicien grant ire e grant desdein. Si se suffri tresque le pople fu  
departi, puis sil comanda enchartrer. Après çoe, l’enveia il celeement en eissil en  
l’idle de Padme, u il escrit le livre de l’Apochalipse si cum Nostre Seignur li  
50 mostra.

42ra] Domicien, adecertes, en l’en mesmes qu’il avait eissilé saint Johan, fud oscis dé  
Romains, e nient ne voldreint aver establé de quanque Domicien avait establi, pur  
laquele chose il firent | revenir sain Johan de l’eissil od grant honur a la cité de  
Effesie. E tuit le pople le reçut od grant honur e a grant joie. E dist: “Beneit seit  
55 le nun Deu ki saint Johan nus ad remené de l’eissil.”

41vb] Then said Saint John: “Truly, I say that my Lord Jesus Christ was not at all the son  
25 of a corrupt woman, but of a virgin woman, and that he took flesh to buy us back  
from the sin of Adam our first father | and suffered death as he willed. And then  
he revived on the third day. And on the fourth day he rose up to heaven where he  
sits at the right hand of his Father and God Almighty in heaven and on earth.”

Then said Domitian: “Since our gods are so powerless and yours is so powerful,  
let’s now see if he shall deliver you from my hands, you who so scorn my gods and  
praise yours.”

30 Then Domitian commanded that cauldrons be filled with oil and made to boil  
rapidly. And then he commanded that the oil be put in a large tub till it was full.  
And when this was done, he then commanded that Saint John the apostle be seized  
and stripped fully naked. And when they had done this, then said Domitian to  
him: “Now understand, John, that you’ll be cooked to death in this boiling oil  
unless you sacrifice to my gods or your God delivers you.”

35 Then responded Saint John: “I won’t sacrifice to your gods, for my God is so  
powerful that he can easily deliver me from all the pains that you may inflict on me.”

Then Domitian commanded that they throw him into the tub of rapidly boiling oil.

40 “Let go,” said Saint John. “You needn’t put me in by force, for in the name of my  
Lord Jesus Christ, I’ll enter there bravely.” Then he made the sign of the holy cross  
on the tub and entered fearlessly, and then sat for a long time. And then he came  
out without suffering any harm there because he was a virgin and born without  
carnal corruption.

45 And when Domitian saw this, that he suffered no harm from the boiling oil, then  
he said that he was a magician and that he’d been protected by enchantment. And  
he said that he would prepare for him such torture that he’d not escape from it.  
On hearing this, the people — who had seen him perform this great miracle and  
believed in Jesus Christ on Saint John’s account — then cried out against  
Domitian. And they all said in one voice that they’d never permit him to torture  
him in any way. Then Domitian felt great anger and great contempt. So he waited  
until the people had left, and then he commanded that he be imprisoned. After  
that, he sent him secretly into exile on the island of Patmos, where he wrote the  
50 book of the Apocalypse as Our Lord showed him.

42ra] Domitian, moreover, in the same year that he had exiled Saint John, was killed by  
the Romans, and they didn’t want to maintain any of what Domitian had  
established, for which reason they had | Saint John return from exile to the city of  
Ephesus with great honor. And all the people received him with great honor and  
great joy. And they said: “Blessed be the name of God who has brought Saint John  
55 back to us from exile.”



- E cum il entra en la cité de Effesie, une dame par nun Drusiane qui pur la dolor d'ïcoe que sain Johan fut enveié en eissil murut. Kar mult l'aveit servi e amé, laquele i portouent morte encuntre lui. Si cum sain Johan vit les povres, e les vedves, e les orfanins, e ses parenz, pluranz e disanz: "Beu sire, veez nostre amie
- 60 Drusiene que nus portum ici morte, ki par vostre amonestement nus tuz nuriseit e servi Deu en chasteté e en humilité. E chascun jur desirout vostre repaire, e si diseit: 'Deus, verrai joe sain Johan l'apostre ainz ke jo muire?' E, sire, ore estes venu, e pas ne vus poet veeir si cum ele desirout."
- Dunc comanda sain Johan mettre suz la bere u unum portout la dame. Si la
- 65 comanda deslier. E od clere voiz si dist: "Leve sus, si va a ta maisun si m'aparaillie a mangier."
- A iceste voiz, se releva cele qui morte avait esté. Si en ala mult halegre et mult ententive del comandement a l'apostre, si que li sembla que pas n'esteit resuscité de mort mes sicum ele fust esveillé de dormir. Dunc cria tuit le pople par trais
- 70 hores, si dist: "Un Deu est qui sain Johan preche, e un verrai Jhesu Crist Nostre Seignur."
- Al'autre jur après, Craton, un sage philosophe, fist un sermun enmi la cité al pople del despit del monde. E diseit que nient ne valeient tutes les richescz de cest siecle. Quant çoe oïrent, dous richez homes — freres qui aveient vendu tut lur
- 75 heritage pur dous precïousus gemmes qu'il aveient achaté — cels si apporterent al philosophe. E il lur comanda a depiescier veanz tut le pople en menues pieces.
- E sicum il aveint depeciez les gemmes, si avint si que l'apostre passa par illoc. Si apela a sei Craton le philosofe, si li dist: "Fol despit del mund ad cil qui est loé des buches des homes e de Deu est despit. Sicum vaine est la mescine ki pas n'oste
- 80 enfermeté, si est vaine la doctrine qui pas n'ost les vices de l'anme ne des corages. Li mien maistre," dist sein Johan, "enseigna un jofne home qui coveitout a avoir
- 42rb] vi parmanable par ces paroles. Si li dist que si il volsist estre | parfit, qu'il alast si vendist quanque il avait e donast as povres, e par çoe si avereit tresor el ciel e vie parmanable trovereit."
- Dunc respondi Craton le philosoppe: "Jo ai fait destrure le humaine coveitise ki esteit es gemmes, kar tutes sunt depesciez veant le pople. Mes si veirs Deus est
- 85 vostre maistre, e il voile que le pris de ces precïoses gemmes soit doné as povres, fai les entyers, que çoe que jo fis pur loenge dé homes, tu faiz, que soit fait aloenge a tun maistre."
- Dunc cuilli sein Johan tutes les pecez des gemmes sis tint en sa main. Si leva ces
- 90 oilz vers le ciel, e dist: "Sire Jhesu Crist qui tut avez en poesté — ki, le monde perdu par le fust de coveitise, par le fust de la tue sainte croiz le monde restoras; ki, al ceu

And as he entered the city of Ephesus, [it happened that] a lady named Drusiana had died for sorrow because Saint John had been sent into exile. Because she had served and loved him greatly, they carried her dead body toward him. Then Saint John saw the poor, the widows, the orphans, and her family, weeping and saying:

60 “Good lord, see our friend Drusiana whom we carry here dead, who by your teaching nourished us all and served God in chastity and humility. And each day she desired your return, and said this: ‘God, will I see Saint John the apostle before I die?’ And, lord, now you have come, and she wasn’t able to see you as she desired.”

Then Saint John commanded that he be placed on the bier where men carried the lady. Then he commanded that she be unbound. And with a clear voice he said this: “Rise up, and then go to your house and make preparations for me to eat.”

65

At this word, she who had been dead rose up. And she went away entirely healthy and entirely intent upon the apostle’s commandment, so that it didn’t seem as though she’d been raised up from death but that she’d awoken from sleep. Then

70 all the people cried out three times, and said: “There is one God of whom Saint John preaches, and one true Jesus Christ Our Lord.”

On another day afterwards, Craton, a wise philosopher, gave a sermon in the middle of the city to the people about the contempt of the world. And he said that all the riches of this world were worth nothing. When they heard this, two rich men — brothers who had sold all their inheritance for two precious gems that they had bought — carried them to the philosopher. And he commanded them to shatter

75 them into little pieces in the sight of all the people.

And when they had broken the gems, it happened that the apostle passed by there. Then he called to him Craton the philosopher, and said to him: “Foolish contempt of the world has he who’s praised by the mouths of men and despised by God. Just

80 as the medicine is vain that doesn’t remove disease, so too is vain the doctrine that doesn’t remove vices from the soul or heart. My teacher,” said Saint John, “taught a covetous young man to have everlasting life through these words. He said that

42rb] if he wished to be | perfect, he must go and sell whatever he had and give to the poor, and through this he would have treasure in heaven and find everlasting life.”

Then responded Craton the philosopher: “Human covetousness for gems I have caused to be destroyed, for all are shattered in the sight of the people. But if true God is your teacher, and he wishes that the value of these precious gems be given to the poor, make them whole, so that what I did for the praise of men, you shall

85 [un]do, you who know what needs to be done in praise of your teacher.”

Then Saint John gathered all the gem fragments and held them in his hand. Then he raised his eyes to the sky, and said: “Lord Jesus Christ who has power over everything — you who, the world having been lost by the tree of covetousness, restored the world by the tree of your holy cross; you who, to those

90

- nez a qui nature aveit veue deveié, rendistes les oilz; e resuscitas Lazarum après le quart jur qu'il fud mort; e tuz mals e tutes enfermetez par la force de ta parole
- 95 sanas — tu facez ore que ses gemmes que les homes depescierent pur loenge de gent seient entiers e en meimes la bealté u il furent, que le pris des gemmes pouset estre doné as povres, e que cels qui en tei creient puissent glorifier tun Pere, e tai sun cher Fiz, e le Saint Espirit ki est enluminere e seintifiur de tute saint Iglise.”
- Dunc respundirent tuz les cristiens qui furent od l'apostre: “Amen.” E tutes les
- 100 pieces de gemmes issi sunt ressemblés e rejuntes que nul enseigne de çoe qu'eles erent depeciez ne pout home trover.
- Dunc chai Craton le philosophe od les dous juvencels e od tuz ces disciples as piez de l'apostre. Si se fist baptizer. Si comença a precher le nun Nostre Seigneur Jhesu Crist veant tuz.
- 105 Dunc vindrent de la cité d'Effecie dous honorables baruns e riches par l'esample de dous honorables baruns ki aveient vendu lur heritage pur les gemmes achater e ki tuit le pris aveient doné as povres. Si vendirent quanque il orent e tut le pris donerent as povres. E puis si sywirent l'apostre la u il alout par les citéz prechant le nun Nostre Seigneur Jhesu Crist.
- 110 Après çoe, avint sicum il entrèrent en la cité de Pergame ke les dous juvencels qui  
42va] aveient vendu lur heritage e le pris doné | as povres qu'il virent lur serfs qui aveient esté vestu de vestemens de seie alant par la cité od grant orgoil e en la glorie del siecle resplendissant. Dunc avint qu'il furent feru de la seate al Diable. E devindrent tristes d'ïçoe qu'il se virent en un sul malveis mantel e suffreitus de
- 115 multes choses, e lur cerfs virent aisiez de grant richescs.
- Mes icez engin del Diable entendi l'apostre, si dist: “Jo vei que vus avez mué ambure e les chieres e les curages pur çoe ke vus avez sywi la doctrine mun Seigneur Jhesu Crist e quanque vus eustes avez doné as povres. E se vus volez recoverir quanque vus eustes en or, e en argent, e en preciosus peres, apportez mei faiselez
- 120 de dreites verges. Si varrez que joe frai.”
- E il alerent apporter. E el nun Nostre Seigneur Jhesu Crist, il les mua en or. E puis altre feid les rova apporter des menues peres del rivage de la mer. E il li apporterent. E saint Johan apela la majesté Nostre Seigneur Jhesu Crist, sis muat en precieuses gemmes. Après çoe, lur dist sain Johan l'apostre: “Set jurz alés per les orfèvres e
- 125 par les periers, e quant vus averez prové que çoe est verrai or e verraies pieres, sil me renunciez.”

born blind from whom nature had taken away sight, restored their eyes; and you raised up Lazarus on the fourth day after he had died; and you cured all evils and sicknesses by the power of your Word — may you fashion now that these gems shattered by men for the praise of the people be made whole and of the same beauty that they had, so that the gems' value may be given to the poor, and so that those who believe in you may be able to glorify your Father, and you his dear Son, and the Holy Ghost that is the light and sanctification of all Holy Church.”

Then responded all the Christians who were with the apostle: “Amen.” And all the gem fragments were in this way reassembled and rejoined so that one mightn't find any sign that they'd been shattered.

Then Craton the philosopher with the two young men and all the disciples fell down at the apostle's feet. Then he had himself baptized. And he began to preach the name of Our Lord Jesus Christ in the sight of all.

Then there came from the city of Ephesus two rich and honorable men who followed the example of the two honorable men who had sold their inheritance to buy gems and had given the full value to the poor. And they sold everything they had and gave to the poor the full value. And then they followed the apostle wherever he went among the towns preaching the name of Our Lord Jesus Christ.

After this, it happened as they entered the city of Pergamum that the two young men who'd sold their inheritance and given the value | to the poor saw their servants clothed in silk garments going through the city with great pride and resplendent in the world's glory. Then it happened that they were struck by the Devil's arrow. And they became sad because they saw themselves in a single wretched cloak and bereft of many things, and they saw their servants furnished with great riches.

But the apostle perceived this trick of the Devil, and he said: “I see that you have altered both your faces and your hearts because you've followed the doctrine of my Lord Jesus Christ and given everything you had to the poor. And if you wish to recover everything you had in gold, silver, and precious stones, bring me baskets of straight sticks. And you shall see what I will do.”

And they went to bring them. And in the name of Our Lord Jesus Christ, he changed them into gold. And then once more he commanded them to bring small stones from the seashore. And they brought them. And Saint John called upon the majesty of Our Lord Jesus Christ, and he changed them into precious gems. Thereupon, Saint John the apostle said to them: “Go for seven days among the goldsmiths and the jewelers, and when you've affirmed that these are true gold and true stones, relate it to me.”

E il alerent. E après seet jurz si repairerent a sain Johan, si distrent: “Bel sire, tuz les orfevres avum ascherchié, e tut li orfeur nus dient que unques si bon or ne virent ne si pur, e tut li perier nus dient qu’il unkes si bones peres ne si precieuses gemmes ne virent.”

Dunc lur dist saien Johan: “Alez si rechatez vestemenz de seie, que vus en cest secle pucez resplendir cum rose. E si vus rechatez voz teres que vus vendistes, kar le celestien guerdun avez perdu. E endementers que vus flurirez en ceste secle, aiez resplendisur e odor. E quant vostre flur ert chete, ke vus perirez, kar vus suspirez mult en la garde de voz serfs ki si sunt richement aturnez, e doluzez mult de çoë que vus estes si povres pur amur Deu. Ore seiez riche temporelement que vus puissez mendier pardurablement. Dun ne poet Nostre Seigneur faire ces cerfs abundant de richesce e resplendir pardurablement? Mes grant bataille lur estuet suffrir des corages qui velent | parvenir a pardurable richesce e pur amur Deu guerpir les temporeles choses.”

Dunc dist sain Johan: “Nostre Seigneur Jhesu Crist nus cunta de un riche home ke manjout chascun jur resplendissablement e qui refuseit en or e en porpre, a qui porte un povre giseit, par nun Lazarus, qui desirout a manger del releif ki chaïet de sa table, e nuls ne li volt doner. E avint si que ambedous murirent ensemble en un jur. E cil Lazarus fut porté en joie e en repos el sein seint Abraham, e li riches fut porté en flamme de pardurable turment.

“E cum il vit Lazere seant en repos en le sein Abraham, si dist, en criant: ‘Bel pere Abraham, aiez merci de mai! Enveiez mei Lazre, que il mult sulement sun dei en ewe e refreit ma buche, kar jo su crucié en ceste flamme.’

“Dunc respondi Abraham, si dist: ‘Membre tei que eus grant bien en ta vie, e Lazarus tut mal. E or ad il confort, e tu grant turment. E grant deseverance ad entre nus e vus, kar nus ne pouns a vus venir, ne vus a nus.’

“Dunc dist icil qui aveit esté riche home: ‘Bel sire, jo ai al secle cinc freres, ci vus pri que faciés resusciter alcun home kis guarnisse, qu’il ne viengent en cest lui de turment e de flambe.’

“A ki Abraham respondi: ‘Il unt Moysen e les prophetes. Oient els si il velent.’

“E il respondi: ‘Si alguns ne resucite qui lur die, il ne crerrunt pas.’

“E Abraham respondi: ‘Si il ne velent creire a Moysen e as prophetes, qui alguns resuscitout de mort qui lur deïst, ne plus ne creient.’ Icestes paroles enferma nostre maistre Jhesu Crist par esamples dé vertuz.” [*Compare Luke 16:19–31.*]

And they went out. And after seven days they returned to Saint John, and they said: “Dear lord, we have questioned all the goldsmiths, and all the goldsmiths tell us that they’ve never seen gold so good nor so pure, and all the jewelers tell us that they’ve never seen stones so good nor gems so precious.”

Then Saint John said to them: “Go and buy back the silk garments, so that in this world you may be as resplendent as a rose. And then buy back your lands that you sold, for you’ve lost the heavenly reward. And while you flower in this world, you’ll have splendor and fragrance. And when your flower has withered, then shall you perish, for you sigh much at the sight of your richly adorned servants, and you sorrow much because you’ve become so poor for the love of God. Now be rich temporally so that you may beg eternally. Is it not the case that Our Lord may make his servants abound in wealth and shine eternally? But it’s a great struggle for them to be steadfast, those who wish | to attain eternal wealth and abandon temporal things for the love of God.”

Then said Saint John: “Our Lord Jesus Christ told us of a rich man who feasted sumptuously each day and who was resplendent in gold and in purple, at whose door a poor man lay, by the name of Lazarus, who wished to eat the scraps that fell from his table, but he wished to give him none. And it happened that both of them died together on the same day. And this Lazarus was carried in joy and ease to the bosom of holy Abraham, and the rich man was carried in flames of everlasting torment.

“And when he saw Lazarus sitting in ease in Abraham’s bosom, he said, crying out: ‘Dear father Abraham, have mercy on me! Send Lazarus to me, that he may only moisten his finger in water and cool my mouth, for I am tormented in this flame.’

“Then Abraham answered, and said: ‘Remember that you had great wealth in your life, and Lazarus every misfortune. And now he has comfort, and you great torment. And there is great separation between us and you, so that we may not come to you, nor you to us.’

“Then said the one who had been a rich man: ‘Dear lord, I have in the world five brothers, and I pray you that you raise up some man who may warn them, so that they not come to this place of torment and fire.’

“To which Abraham responded: ‘They have Moses and the prophets. They may listen to them if they wish.’

“And he responded: ‘If someone who hasn’t been raised up speaks to them, they won’t believe.’

“And Abraham responded: ‘If they don’t wish to believe Moses and the prophets, who raised up some from the death that was their due, they’ll believe nothing more.’ Our Lord Jesus Christ affirmed these words through virtuous examples.”  
[Compare Luke 16:19–31.]

Dunc distrent les juvencels a sain Johan: “Ki vint unques d’iloec a nus que nus puissum craire?”

Dunc dist sain Johan: “Aportez mai les morz qui sunt en ceste cité.”

165 E il, cum oient, si aportent treis morz devant lui. Sis comanda lever si cum il les aveilast de dormir. E si testimonierent totes les paroles que saint Johan lur aveit cuntés.

43ra] “Mes que vus conterai jo plus des paroles nostre maistre Jhesu Crist, quant ci sunt  
170 en present les morz que jo ai resuscitez ci devant vus par la vertu de li — ki testimonient quanque joe di — e en qui nun vus m’avez veu curer les pa|ralitikes, e munder les leprus, e enluminer les ceus, e les homes deliverer de Deable. Mes la puissance de ces vertuz pas ne puent aver ki coveitent avoir les terrenes richesses. E vus mesmes, quant vus veez as maledes par le nun Jhesu Crist que vus en apelez si garissent, e vus chaciez les diables, e as cieus rendez lur veue, ore vus est toleite ceste grace. Si estes chatif devenuz, ki einz eriez fort e puissant de vertuz. E li deble  
175 tant vus cremeient que par voz comandemenz eissent des cors as homes qu’il aveient purpris. E vus des ore les creindrez, kar li amant de richeises sunt serfs de Mammona. Mammona adecertes est nun a diable ki est maistre de seculers guainz e est seignur de ceus qui aiment le monde.

180 “Ore seit un ventre,” dist l’apostre, “si seit mis devant li qui puisse suffire a mil ventres. E seit un cors devant ki seit mis tant de vestesmenz ki puissent suffire a vestir cors de mil homes. Par Deu, çoe qu’il ne purra vestir estura garder.

185 “E si ne saura nuls a qui oez. Kar çoe dist le prophete par le Saint Espirit: ‘En vain se travaille chascun home qui quilt tresor e ne seet a ki oez. [*Compare Psalm 39:7*]. Nus nus expandirent en tere les enfantemenz des femmes businus de viande e de beivre e de vestesmenz, e nus nus receverat la tere.’

190 “Mes les communes richeisez que Deu nus dona tuz les avum uelement. La resplendur del solail e al riche e al povre est commune, ensement la lumere de la lune e des esteilles, e la temprance de l’air, e les gutes de la pluie, e l’entree de saint Iglise, e la significatiun de la baptesme e le remissiun dé pecchiez, e la parçunerie de l’alter, e le communiun del cors e del sanc Nostre Seignur, e del seint cresse le unctiun, e la large visitatiun del large douçur Nostre Seignur, e le pardun de universel pecchié.

195 “Tutes ces choses sunt communes a tuz [sans] reguard de personage, par la grace al Salveur, ne nient autrement use ces douns le riche e autrement le povre. Mais chaitif est l’ume ki vult plus avoir que li ne suffist. E d’iço, naissent a home neis corporelement chalurs de deverses fevres e dolurs de diverses enfermetez

Then said the two young men to Saint John: “Who has ever come from there to us whom we may believe?”

Then said Saint John: “Bring me the dead who are in this city.”

165 And then, as they had been bid, they brought three dead before him. Then he commanded them to rise as if he had awakened them from sleep. And then they testified to all the words that Saint John had spoken to them.

43ra] “Moreover, I will relate to you more concerning the words of Our Lord Jesus Christ, when here are present the dead whom I’ve thus raised up before you by his power — who testify to everything I say — and in whose name you’ve seen me cure  
171 pa|ralytics, cleanse lepers, give sight to the blind, and deliver men from the Devil. But the power of these virtues is not given to those who covet earthly wealth. And you yourselves, when you see the sick whom you call in the name of Jesus Christ and cure them, and you drive out devils, and to the blind restore their sight, now this grace is taken from you. And you are become wretched, who formerly were  
175 strong and powerful in virtues. And devils so feared you that by your commandment they left the bodies of men whom they had seized. And you from now on will fear them, for the lovers of wealth are servants of Mammon. Mammon assuredly is the name of the devil who is master of worldly profits and lord of those who love the world.

180 “Now let there be a belly,” said the apostle, “and let there be placed before it what might suffice for a thousand bellies. And let there be a body before which is placed as many garments as might suffice to clothe the bodies of a thousand men. According to God, he who is unable to be clothed must be protected.

185 “And so one knows nothing of the purpose. For the prophet says this through the Holy Ghost: ‘Each man works in vain who amasses treasure and does not know the purpose. [*Compare Psalm 39:7.*] We spread upon the earth the progeny of women in need of food and drink and clothing, and we will inherit the earth.’

190 “But the common riches that God gave us we all have equally. The radiance of the sun is common both to the rich and the poor, likewise the light of the moon and the stars, and the mildness of air, and the drops of rain, and the entrance into Holy Church, and the true meaning of baptism and the remission of sins, and the sharing of the altar, and the communion of the body and the blood of Our Lord, and the unction of the holy oil, and the copious visitation of the copious sorrow of Our Lord, and the pardon of universal sin.

195 “All these things are common to all without regard for personal status, by the grace of the Savior, nor is anything different in the use of these gifts by the rich and the poor. But wretched is the man who wishes to have more than is sufficient to him. And from this, natural bodily heats from various fevers and the pains of



43rb] issi, qu'il ne poent beivre ne man|jer. Que la coveitise deive conuistre que poi lur  
valdrunt lur richises, ki si fait lur gardeins estre ententif e curius de nuz e de jurz,  
200 qu'il unques ne pount estre senz cure, neis la space de un ore, ne nule fié seurs en  
nul lui. [*Compare Ecclesiastes 5:9.*] Kar dunc guard um la maisun de larruns quant  
home i asemble l'aveir.

205 "Ahi, vus homes — dementers ke vus entendez a vos charues, e rendez al rei ses  
rentes, e edifiez voz garniers, e estudiez as seculers guainz; e endementiers ke vus  
entendez a acorder a riches homes ki sunt curiciez a vus, e les meins puissanz de  
vus despoilliez, e rendez guereduns des ires a ceus que puez, e avisunkes le puez  
suffrir ki vus coruseint; dementers que vus entendez a la suatume de vostre char;  
dementiers ke vus estudiez a juer as chiez e as tables e as esgarz dé deverses deduz;  
e dementiers que vus suilliez voz cors en luxuria e suffrez ke home vus suilt — e  
210 après icés, issiez de cest secle nuz e nient ne portez sulement fors pecchiez pur  
lesqueles suffrez pardurables tormenz." [*Compare Ecclesiastes 5:14.*]

E si cum saint Johan les guarnisseit e diseit ces paroles, estevus une vedva ki porta  
sun fiz mort, ki aveit pris femme dunc aveit trente jurz ensemblé od li. Vindrent  
grant gent après le mort, que l'um portout. E tuz chairrent od la vedve as piez de  
l'apostre, muianz e gemisanz e pluranz. E prient pur amur de sun Seigneur Crist  
215 qu'il resuscitast cel juvencel sicut il aveit resuscité Drusienne la vedve. Tant crierent  
trestuz e plurerent ke l'apostre a peine se pout atemperer de plur. Dunc si laissa le  
pople, si chai en ureisuns si plura lungement. Puis si s'eleve de ureisuns, si expandi  
ses meins vers le ciel, e teisable praire dist lungement.

E cum il aveit si fait treis feiz, si comanda a deslier le cors. E dist: "Tu, juvencel, ki  
220 pur l'amur de ta char as perdue t'aneme! Ahi, juvencel, ki pas ne coneus le Salveur  
des homes ne tun verrai ami, e pur çoe vus livre al felun Enemi par la tue  
mescreance! Jo ai expandues lermes pur tai a Deu Nostre Seigneur que tu puissez  
43va] relever de mort desliez de tuz | liens, e que tu puissez annoncer a cels dous  
juvencels, qui pur Deu aveient vendu e duné quanque il aveient, cum grant glorie  
225 il unt perdu e cum grant paine les atent."

Dunc se leva celui qui mort aveit esté si aura l'apostre. Si comença a blasmer ceus  
dous, si lur dist: "Joe vi voz angles plurant e les angles Sathané esjoisanz de vostre  
dejectiun. Ja avez perdu le regne ki vus ert apparillé, e les segez aurnez pleines des  
joies e des presieuses pieres avirunez, e pleines dé delisieuses viandes e de vie  
230 parmanable, e pleines de perpetuele lumere e dilectiun. E avez purchacié lieus dé  
tenebres pleines dé draguns, pleines dé cruciantes flambes, pleines dé turmenz e  
dé nuncomparables peines, pleines de dolur, pleines dé anguisses, pleines de  
pour e d'esponsable tremblement. Uncore, avez perdu lieus de dulçur pleines de

43rb] various infirmities arise in men, such that they can neither drink nor e|at. Thus the covetous should know that of little worth to them are their riches, which make their possessors be attentive and anxious night and day, so that they can never be without worry, not even the space of an hour, nor feel any security anywhere.  
 200 [Compare Ecclesiastes 5:9.] For a man must guard his house from thieves whenever he gathers wealth there.

“Ah, you men — while you attend to your plows, give the king his rents, build your granaries, and concern yourselves with your worldly profit; while you attend to reconciling with rich men who are angry with you, despoil those less powerful, give  
 205 the wages of anger to those to whom you’re able, and are scarcely able to endure those angry with you; while you attend to the sweetness of your flesh; while you study to play at chess and at checkers and at the diversions of various delights; and while you soil your body in lust and permit that a man soil you — after this, you go out from this world naked and carry nothing except the sins for which you will  
 210 suffer everlasting torments.” [Compare Ecclesiastes 5:14.]

And as Saint John warned them and said these words, there came a widow who carried her dead son, who had taken a woman and then been together with her for thirty days. A large crowd came behind the dead man, whom a man carried. And they all fell down with the widow at the apostle’s feet, lamenting and groaning and  
 215 weeping. And they prayed for the love of their Lord Christ that he might raise up the young man as he had raised up Drusiana the widow. So much did they all cry and weep that the apostle was hardly able to refrain from tears. Then he left the people, and he fell down in prayer and wept for a long time. And then he rose from prayer, spread his hands to the sky, and said a silent prayer for a long time.

And when he had done this three times, then he ordered that the body be  
 220 unbound. And he said: “You, young man, who for the love of your flesh have lost your soul! Ah, young man, who didn’t know the Savior of men nor your true friend, and for this gave yourself to the wicked Enemy for your lack of faith! I have shed  
 43va] tears for you to God Our Lord that you may rise up from death free of all | bonds, and that you may proclaim to these two young men, who for God’s sake have sold and given away all that they had, what great glory they have lost and what great  
 225 punishment awaits them.”

Then he who had been dead rose up and blessed the apostle. And he began to reproach those two, and he said to them: “I see your angels weeping and the angels of Satan rejoicing in your being cast down. You have already lost the realm that was prepared for you, and the adorned seats filled with joys and surrounded by precious stones, and filled with delicious foods and with everlasting life, and  
 230 filled with perpetual light and pleasure. And you have purchased places of darkness filled with dragons, filled with excruciating flames, filled with tortures and incomparable pains, filled with suffering, filled with anguish, filled with fear and dreadful trembling. Moreover, you have lost places of sweetness filled with

235 nunflestrisanz flurz, pleines de voiz dé orgues. E avez purchacié lieuz u ne  
defailent ne par nuit ne par jur guaiementenz, e criz, e plurs. Mes jo ne vus sai  
meillur consail doner fors ke vus alez chaiez as piez de apostre. E sicum me  
resuscita de mort a vie, issi vus resuscite del perpetuel peines e voz almes, que ja  
sunt osteez dé livres de vie u eles erent escrites.”

240 Dunc vint celui qui fud resuscité, si se chai a tere od tut le pople e od les dous  
juvencels ki lur avoir aveient departi as povres. Si crierent tuz merci a l’apostre, si  
li preierent qu’il deust preier pur eus a Nostre Seignur. E li sainz apostre en cest  
manere lur respondi: qu’il offrissent penitence par trente jurz a Dampnedeu, es  
queles il puissent mesmement prier que les verges d’or returnassent en lur nature,  
e les gemmes ensemment a la vilté a quai il furent faites repairassent.

245 E cum le terme de trente jurz fud passé, e les verges e les gemmes furent returnés  
en lur nature, dunc vindrent les dous juvencels a l’apostre. Si li distrent: “Tuz avez  
prechié misericorde e pardun, avez enseigné e comandez ke home parduinst a  
43vb] altre sun mesfait. E si Deu volt ke hom parduinst a | altre si a ceus sun mesfait, dun  
ne deit il dunc parduner a autre si a ceus qui mesfait unt a lui? Ben savum que nus  
250 avum pechié. E çoe, od oilz covetans le mund, avum mesfait. Od oilz pleines des  
lermes, nus repentums. Ore te preum, sir saint apostre, ore te preium, sir ami Deu,  
que la misericorde que vus avez prechié en paroles e en faiz nus mustrez.”

Dunc vit sain Johan le plur e la repentance de eus e d’iceus qui preoent pur eus,  
si dist: “Nostre Seignur Jhesu Crist, quant il parla de peccheur, dist qu’il ne voleit  
255 pas lur morz; einz voleit qu’il se convertissent e vesquissent. [*Compare Ezekiel 33:11.*]  
E de ceus qui se repintirent, si dist: ‘Veirement, vus di que greindre joie est as  
angles de un peccheur que se convert a Deu od repentance de ses pecchiez que de  
nonante e noef justes qui n’unt nient de mester de penitence qui unkes ne  
pecchierunt.’ [*Compare Luke 15:7.*] E ben voil ke vus saciez que Nostre Seignur ad  
260 receu lur penitence.”

Dunc si dist as dous juvencels: “Alez si portez les verges al bois dunt vus  
l’aportastes, kar eles sunt returnez en lur nature, e les gemmes, kar eles sunt peres  
devenues.”

265 E quant ço fud faite, si receurent la grace qu’il orent perdue, issi qu’il achasoent  
les deables des cors as homes sicum il firent primers, e les malades sanoent e les  
ceus enluminerent, e multes vertuz feseit Nostre Seignur par eles.

235       unwithering flowers, filled with the sound of organs. And you have purchased  
places where neither night nor day do lamentations, weeping, or tears cease. But  
I know no better counsel to give to you, than that you go fall down at the apostle's  
feet. And as he raised me from death to life, so may he raise up from perpetual  
punishment you and your souls, which now are removed from the books of life  
where they were written."

240       Then the one who had been raised up came, and he fell down to the ground with  
all the people and the two young men who had distributed their wealth among the  
poor. And they all cried for mercy to the apostle, and they prayed to him that he  
pray for them to Our Lord. And the holy apostle answered them in this manner:  
that they should offer penance for thirty days to God, and that they might in  
particular pray that the gold sticks return to their natural state, and that the gems  
similarly might return to the worthlessness in which they were created.

245       And when the term of thirty days had passed, and both the sticks and the gems had  
returned to their natural states, then came the two young men to the apostle. And  
they said to him: "You've always preached mercy and pardon, and you've taught and  
commanded that a man should give pardon to another for his misdeed. And just as  
43vb] God wishes that a man pardon | another for his misdeed, then shouldn't he  
therefore pardon those who've misbehaved similarly toward him? We know well that  
250 we've sinned. And thus, with eyes coveting the world, we've done wrong. With eyes  
filled with tears, we repent. Now we pray to you, lord holy apostle, now we pray you,  
lord friend of God, that you show us the mercy you've preached in word and deed."

255       Then Saint John saw the tears and repentance of them and those who prayed with  
them. And he said: "Our Lord Jesus Christ, when he spoke of sinners, said that he  
did not wish their death; rather he wished that they convert and conquer  
themselves. [*Compare Ezekiel 33:11.*] And of those who repented, he said: 'Truly, I  
say to you that there is a greater joy to the angels in a sinner who converts himself  
to God with repentance for his sins than in ninety-nine just men who have no need  
at all for penance and who never sinned.' [*Compare Luke 15:7.*] And I wish you to  
260 know well that Our Lord accepted their penance."

And then he said to the two young men: "Go and carry the sticks to the woods from  
whence you brought them, for they've returned to their proper nature, and the  
gems, for they've become stones."

265       And when that was done, then they received the grace that they'd lost, so that they  
chased devils out from the bodies of men as they'd done initially, and they healed  
the sick and gave sight to the blind, and Our Lord performed many miracles  
through them.

**De seint Johan le Baptist****[art. 5]**

43vb] Al tens Herode rei de Judee, ert proveire par nun Zacharie del lignage Abie, si out une femme del lignage Aaron, e ele aveit a nun Elizabet. E ambure erent dreitureir devant Deu e si gardoent les comandemenz Dampnedeu senz querels. E il n'aveient nul enfant, si erent ja de grant eage e mult esteient ja lur jurz alez.

5 E puis si avint que un jur cum Zacharie devait fere le mester sicum il afereit a sun meistier, e il entra el temple. E tut le pople esteit defors si orout. E a l'ore qu'il deveit ensencer l'alter, si li aparut le angle Nostre Seignur estant a destre de l'alter encensé. E quant Zacharie le vit, si fud mult esbai, kar il out mult grant pour de l'angle.

44ra] E dunc li dist l'angle: "N'aiez pour, | Zacharie, kar Deu ad oïé ta ureisun. E ta  
11 femme Elizabeth enfantera un fiz, e si apeleras sun nun Johan. E tu en averas joie e eleescement. E multes genz s'esjoiscerunt en sa nativité, e si iert grant devant Nostre Seignur. E vin ne sizere ne bevera. E il iert rempli del Saint Espirit uncore tant cum il iert el ventre sa mere, e il convertira mulz des fiz Israel. E il irra devant  
15 Jhesu Crist le Fiz Deu en la vertue e en l'esperit de Helye. E si convertira les quers des peres endurciz es fiz de Deu, e les mescreanz a la creance des dreituriers. E si apparillera a Nostre Seignur pople de perfectiun."

Dunc respondi Zacharie, e dist a l'angle: "Coment saverei joe çoe? Joe sui ja viel, e les jurz ma femme sunt ja mult avant alez."

20 Dunc respondi l'angle, si dist: "Joe sui Gabriel qui estois devant Nostre Seignur, e si m'ad enveié pur parler od tei, e que jo douse ceste novele dire. E pur çoe ke tu ne la creiz, si ers muz e ne purras parler devant çoe que seit avenu tot ceo ke t'ai dit. E quant le tens vendra, si serra aempli quanque joe t'ai dit."

25 E le pople ki atendeit Zacharie dehors le temple s'esmervieillout qu'il demourout tant dedenz le temple. E quant il eissi fors si ne pout parler a eus, dunc surent il bien qu'il aveit aucune visiun veue el temple. E il lur feseit signes si remest issi muz.

E quant les jurz furent passez qu'il deveit avoir serviz, si s'en ala a sa maisun. E après ces jurz, se conçut Elizabet sa femme. Ele se mussa par cinc meis, si dist: "Ore se reguarde Nostre Seignur. E si esta ences ma hunte entre les fiz des  
30 homes." [*Compare Luke 1:5–25.*]

E quant le tens vint de l'enfantement, si out un fiz. E quant çoe oïrent ses veisins e ses cosins, que Nostre Seignur li aveit fait tele misericorde, si orent

**The Life of Saint John the Baptist****[art. 5]**

43vb] At the time of Herod king of Judea, there was a priest named Zachary of the lineage of Abia, who had a wife of the lineage of Aaron, and she had the name Elizabeth. And both were righteous before God and followed the commandments of Almighty God without complaint. And they did not have any children, and they were already of great age and much advanced in their days.

5 And then it happened one day that Zachary was obliged to perform the service assigned to his office, and he entered the temple. And all the people were outside and prayed. And at the time when he was to cense the altar, there appeared to him the angel of Our Lord standing to the right of the censed altar. And when Zachary saw him, he was much dismayed, for he had extreme fear of the angel.

44ra] And then the angel said to him: “Don’t be afraid, | Zachary, for God has heard  
11 your prayer. And your wife Elizabeth will give birth to a son, and you will call his name John. And you will have joy and gladness from this. And many people will rejoice in his birth, and he will be great before Our Lord. And neither wine nor fermented cider will he drink. And he will be filled with the Holy Ghost while he is still in his mother’s womb, and he will convert many of the sons of Israel. And  
15 he will go before Jesus Christ the Son of God in the strength and in the spirit of Elijah. And he will turn the fathers’ hardened hearts to the children of God, and the disobedient to the wisdom of the just. And he will prepare unto Our Lord a perfect people.”

Then Zachary answered, and he said to the angel: “How shall I believe this? I am already old, and my wife’s days are already much advanced.”

20 Then the angel answered, and he said: “I am Gabriel who stands before Our Lord, and he sent me to speak with you so that I should announce this news. And because you did not believe it, you will be mute and unable to speak until all that I have said has taken place. And when the time comes, all that I’ve told you will be fulfilled.”

25 And the people who awaited Zachary outside the temple wondered that he remained so long inside the temple. And when he issued forth and was unable to speak to them, then they knew well that he had seen some vision in the temple. And he made signs to them and thus remained mute.

And when the days were over that he was appointed to serve, then he went to his house. And after these days, his wife Elizabeth conceived. She concealed herself for five months, and she said: “Now may Our Lord be esteemed. Indeed, this was  
30 formerly my shame among the sons of men.” [*Compare Luke 1:5–25.*]

And when the time came for the birth, she had a son. And when their neighbors and relatives heard this, that Our Lord had shown such mercy to her, they had

de li grant joie. Si vindrent a l'utisme jur pur faire l'enfant circumcis, si l'apelerent Zacharie cum sun pere.

35 Dunc lur dit sa mere: "Nenil," dist ele, "n'avera mie a nun Zacharie, einz avera nun Johan."

E ses parenz li respondirent: "Ja n'i ad nul de nostre lignage ki ait a nun Johan."

E il firent enseignes a Zacharie sun pere cument il voldreit qu'il eust nun. E il demande par enseignes sun escriptorie, si escrit: "Johan est sun nun."

44rb] E tuz ces parenz s'enmerviaillerent. Aneire si | fu sa buche aoverte e sa lange fud  
41 deslié. Si parla e benesqui Deu sun Seigneur. E dunc orent grant pour tuz lur veisins.

E par tutes les muntaines de Judee furent espandues ces noveles. E tuz diseient en lur curage: "Ki quidez vus cest enfant serra? Saciez que la main Nostre Seigneur serrat od li."

45 E Zacharie sun pere fud plein del Saint Esperit, si propheta e dist: "Beneit seit Nostre Seigneur Deu de Israel, kar il ad visité e fait le rechatement de sun pople." [*Compare Luke 1:57–68; Luke 3:4.*]

E desque sain Johan fud de l'age qu'il deut prechier le nun Nostre Seigneur e prophetizer de lui, si s'en ala el desert. Iloec si prechout a ceus qui veneient a lui,  
50 si lur diseit: "Faites vos penitences, car le regne del ciel est aprocié." [*Compare Matthew 3:2.*]

E d'icest Johan, fut dit par Ysaie le prophete qu'il serreit veuz el desert ki criereit e dirreit: "Apparillez la veie Nostre Seigneur e faites dreites ces sentes." [*Compare Matthew 3:3; Mark 1:3.*]

55 Cil Johan avait vestemenz de peilz de camail e une velue ceinture entur ces reins, e sa viande ert logustes e miel salvage. E a li veneient d'icels de Jerusalem e de tute Judee e de tutes les cuntrés environ le Flum Jordan. E il les baptizot el flum Jordan, e il li regehiseient lur pecchiez. [*Compare Matthew 3:4–6; Mark 1:4–6.*]

Dunc diseit sain Johan as turbes des genz ki veneient a li pur estre baptizez:  
60 "Engendreure de guivres, ki vus conseilera de fuir devant li rei k'est a venir? Faites — cheles! — dignes fruiz de penitence. Joe vus di adectes ke Nostre Seigneur puet bien de vus qui estes durs cum pierre fare les dignes fiz Abraham. La cuinié est ja mise as racines des arbres, e chascun arbre qui ne fra boen fruit serra trenchié e mis el feu." [*Compare Matthew 3:7–10; Luke 3:7–9.*]

great joy for her. And they came on the eighth day to perform the child's circumcision, and they called him Zachary like his father.

- 35 Then his mother said to them: "Not so," she said, "he will not have the name Zachary, but he will have the name John."

And their relatives answered her: "There is none of our lineage who has the name John."

And they made signs to his father Zachary [to know] whether he wished him to have that name. And he asked by signs for his writing tablet, and he wrote: "John is his name."

- 44rb] And all their relatives marveled at this. And immediately | was his mouth opened  
41 and his tongue untied. And he spoke and blessed God his Lord. And then all their neighbors had great fear.

And this news spread through all the mountains of Judea. And all said in their hearts: "Who do you think this child will be? Know that the hand of Our Lord will be with him."

- 45 And his father Zachary was filled with the Holy Ghost, and he prophesied and said: "Blessed be Our Lord God of Israel, for he has visited and redeemed his people."  
[Compare Luke 1:57–68; Luke 3:4.]

- And when Saint John was of the age that he should preach the name of Our Lord and prophesy of him, then he went into the wilderness. There he preached to  
50 those who came to him, and he said to them: "Do your penance, for the reign of heaven is near." [Compare Matthew 3:2.]

And of this John, it was said by the prophet Isaiah that there would be seen in the wilderness one who would cry out and say: "Prepare the way of Our Lord and make his paths straight." [Compare Matthew 3:3; Mark 1:3.]

- 55 This John had clothes of camel hide and a hairy belt around his loins, and his food was locusts and wild honey. And to him came people from Jerusalem and all Judea and all the areas around the River Jordan. And he baptized them in the River Jordan, and they confessed their sins to him. [Compare Matthew 3:4–6; Mark 1:4–6.]

- 60 Then Saint John said to the crowds of people who came to him to be baptized: "Progeny of vipers, who advised you to flee before the king who is to come? Make — come now! — fruits worthy of penance. I tell you certainly that Our Lord is fully able to make worthy children of Abraham from you who are as hard as stone. The axe is already placed at the trees' roots, and each tree that does not produce good fruit will be cut down and placed in the fire." [Compare Matthew 3:7–10; Luke 3:7–9.]



- 65 E la gent li demandoent dunc: “Que ferrum nus idunc que nus puissum estre sal?”
- E saint Johan lur respondi, si dist: “Ki ad dous guneles si duinst le une pur Deu a celui qui nule nen ad, e qui ad viande si en duinst a celui qui nient nen ad.”
- E neis li publicane, une gent senz lei, veneient a li e se feseient baptizer. E si li demandouent: “Maistre, que frum nus que nus puissum estre sal?”
- 70 E il lur diseit: “Çoe faite ke vus avez oi que ai dit as altres.”
- 44va] E li chevaler li demandouent ensement: “Maistre, que ferum nus | ke nus puissum estre salvez?”
- E il lur dist: “Ne faites a nul home mal ne tort. Si seiez suffisant de voz soldees, si en donez pur amur Deu.” [*Compare Luke 3:10–14.*]
- 75 E neis tut le pople quidout que sain Johan fud Jhesu Crist, e saint Johan sout ben lur pensé, kar il ert plain del Saint Esperit. Si lur diseit: “Joe vus baptis sulement en ewe. Après mei vendra plus fort de mei, de ki jo ne sui pas digne que joe deslie la curaie de sun soldler. E il vus baptizera par le Seint Esperit e par la chalur del feu qui vient de s’amur. E il tendra le flavel en sa main si esneira sa ire, e si essemblera sun furment en sun gerner. E la paille si ardera el feu ki ne purrat estre esteint.” [*Compare Matthew 3:11–12; Mark 1:7–8; Luke 3:15–17.*]
- 80
- D’icestes choses e de mulz altres, amonestout saint Johan le pople en prechant. [*Compare Luke 3:18.*]
- 85 Nostre Seignur puis qu’il comença a prechier, e il oi les overaines que saint Johan avait fait el desert, si dist as genz a qui il prechout e as ses disciples de saint Johan: “Veirement, le vus di, entre les fiz des femmes n’en ad nul greindre de saint Johan Baptiste. Mes nepurhuec ki menur es ciels si est greindre que Johan en tere. E des le tens saint Johan Baptiste tresque ore, suefre le regne Deu force, e par force l’estuet cunqueré. E tuz les prophetes — e neis la lei Moyses — profetizerent de
- 90 mai tresqu’a l’avenement Johan. E si me volez creire, çoe est celui de qui joe diz que joe enveirai devant mei en la vertue de Helye.” [*Compare Matthew 11:11–14; Luke 7:28.*]
- 95 E saint Johan testimonia de Nostre Sire, e dist, en criant: “Çoe est celui qui devant mei esteit fait, qui après mei vendreit, kar il fud einz de mai. E de la sue plenté de grace sumes tuz repleniz, kar la lei fud par Moysen doné, grace e vertu par Jhesu Crist e faite. Kar Deu sicum il est en sa maiesté nuls ne vit unkes

65 And the people then asked him: “In that case, what can we do so that we may be saved?”

And Saint John answered them, and he said: “He who has two coats must for God’s sake give one to him who has none, and he who has food must give of it to him who has nothing.”

And even the publicans, a people without law, came to him and had themselves baptized. And then they asked him: “Master, what can we do so that we may be saved?”

70 And he answered them: “Do that which you heard me say to the others.”

44va] And the knights asked him likewise: “Master, what can we do | that we may be saved?”

And he said to them: “Do evil or wrong to no one. If you have sufficient wages, give of them to others for the love of God.” [*Compare Luke 3:10–14.*]

75 And all the people also believed that Saint John was Jesus Christ, and Saint John knew well their thought, for he was filled with the Holy Ghost. And he said to them: “I baptize you only in water. After me will come one greater than me, of whom I’m not worthy to loosen the strap of his shoe. And he will baptize you in the Holy Ghost and in the heat of the fire that comes from his love. And he will hold out the winnowing fan in his hand and cleanse his threshing floor, and he will  
80 gather together his wheat in his granary. And the chaff will burn with a fire that cannot be extinguished.” [*Compare Matthew 3:11–12; Mark 1:7–8; Luke 3:15–17.*]

Of these things and many others, Saint John exhorted the people in his preaching. [*Compare Luke 3:18.*]

85 When Our Lord began to preach, and he heard of the works that Saint John had performed in the wilderness, he said to the people to whom he preached and to his disciples concerning Saint John: “Truly, I say to you, among the sons of women there has been no one greater than Saint John the Baptist. But nonetheless the one least in heaven is still greater than John on earth. And from the time of Saint John the Baptist until now, the realm of God has endured violence, and by violence it  
90 is overcome. And until the coming of John, all the prophets — and even the law of Moses — prophesied of me [i.e., my coming]. And if you will believe me, he is the one with the strength of Elijah whom I said I would send before me.” [*Compare Matthew 11:11–14; Luke 7:28.*]

And Saint John testified about Our Lord, and he said, crying out: “This is he who before me was made, who after me will come, for he was before me. And with his  
95 abundant grace are we all filled, for the law was given by Moses, and it yields grace and power by Jesus Christ. For God as he exists in his majesty has no one ever seen

en char; mes le Fiz, ki est el sein sun Pere, il nus ad ceste grace faite. E il nus ad ces choses cuntez.

100 “E Nostre Seignur le Pere dist de mei a Nostre Seignur le Fiz par Malachie le  
prophete: ‘Veez’, dist il, ‘joe envei mun angle ki apparaillera ta veie devant tei. E  
44vb] aneire vendra al temple qui est suen le Seignur que vus querez, e l’angle del  
testament que vus desirez.’ Estevus ore vient Nostre Seig|nur od grant oste. E qui  
purra penser le jur de sun advenement? E qui esterra pur li veir? Il esterra cumme  
feu ke l’um sufflera, si serra e si en veier a sun argent e si purgerad les fiz Levi. E  
105 si sufflera cum or e cum argent, e porterunt sacrefice a Deu en justize. E si plerra  
a Deu le sacrefize de Juda e de Jerusalem sicut il li plout ancienement. ‘E joe  
aprocerai a vus en jugement,’ dist Nostre Seignur. ‘Si jugerai les sorcieres, e les  
avulters, e les parjures, e ceus qui pernent les luiers a tort, e ki destruent les vedves  
e les orphanins, e ki encumbrent les pelerins. E nient de pour unt de mai,’ dist  
110 Nostre Seignur. [*Compare Malachi 3:1–5.*]

“Ore vus envei joe Helyas le prophete einz ke mun jur vienge, horrible e grant.  
E si converterai les quers des peres endurciz de felunie as quers dé fiz Deu.’ Çoe  
dit Nostre Seignur li tut pusan.” [*Compare Malachi 4:5–6; Luke 1:17.*]

115 En le quincime an que Tyberie Cesar fut emperur de Rume, e Punce Pilate  
guardout desuz li Judee, e Herodes fud prince de Galilee, e Philippe sun frere fud  
prince de Yturie et Traconitide, e l’an que Anna e Cayphas furent princes des  
proveirs, avint cele parole le quel Nostre Seignur avait dit de sein Johan le fiz  
Zacharie ki puis fud el desert. E il fud çoe ke vint prechant par tute la contree de  
Jordane le baptesme de penitence en la remissium des pecchiez, sicut est escrit en  
120 le livre Ysaie le prophete. [*Compare Luke 3:1–4.*]

Dunc enveierent li Judeu de Jerusalem proveres e diacnes a sain Johan el desert,  
si li damanderent si il esteit Crist.

E lur respondi: “Nenil. Jo ne sui pas Crist.”

E il li demanderent: “Ki es tu dunc? Es tu Helyas?”

125 E il lur respondi: “Non sui.”

E il li demanderent: “Quei dirrum nus, dunc, a cels qui ça nus enveierent, de tai?  
Ki es tu?”

E il lur dist: “Jo sui voiz criant el desert, ‘Apparaillez la veie Nostre Seignur,’ sicut  
dit Ysaie le prophete.”

130 E cil qui furent a li enveié furent des Phareseus, e il li demanderent: “Pourquei  
baptizez tu, dunc, quant n’es Crist ne Helyas?”

in flesh; but the Son, who exists in the bosom of his Father, has performed this grace for us. And he has related these things to us.

100 “And Our Lord the Father said of me to Our Lord the Son through the prophet  
44vb] Malachias: ‘See,’ he said, ‘I send my angel who will prepare the way before you.  
And forthwith there will come to his temple the Lord whom you seek, and the  
angel of the testament that you desire.’ Here now comes Our Lo|rd with a great  
host. And who will be able to imagine the day of his coming? And who will stand  
so that he may see him? He will stand like the fire on which a man blows, and then  
he will look upon his silver and purify the sons of Levi. And he will blow as with  
105 gold and as with silver, and they will bring proper offering to God. And the  
offering of Judea and Jerusalem will please God as it pleased him in former times.  
‘And I will draw near to you in judgment,’ said Our Lord. ‘And I will judge the  
sorcerers, adulterers, and perjurers, and those who take their wages wrongfully,  
oppress widows and orphans, and trouble pilgrims. And have no fear of me at all,’  
110 said Our Lord. [*Compare Malachi 3:1–5.*]

“Now I send you Elijah the prophet before my day comes, terrible and great. And  
so he will turn the hearts of the fathers hardened by wickedness to the hearts of the  
children of God.’ So spoke Our Lord Almighty.” [*Compare Malachi 4:5–6; Luke 1:17.*]

115 In the fifteenth year that Tiberius Caesar was emperor of Rome, and Pontius Pilate  
ruled over Judea, and Herod was prince of Galilee, and Philip his brother was  
prince of Iturea and Trachonitis, and the year that Annas and Caiaphas were high  
priests, came this word that Our Lord had spoken of Saint John the son of Zachary  
who was then in the wilderness. And he was the one who came preaching  
throughout the land of Jordan the baptism of penance for the remission of sins,  
120 as is written in the book of the prophet Isaiah. [*Compare Luke 3:1–4.*]

Then the Jews of Jerusalem sent priests and deacons to Saint John in the  
wilderness, and they asked him if he was Christ.

And he answered them: “Not so. I am not Christ.”

And they asked him: “Who are you then? Are you Elijah?”

125 And he answered them: “I am not.”

And they asked him: “What shall we say about you, then, to those who sent us here?  
Who are you?”

And he said to them: “I am a voice crying in the wilderness, ‘Prepare the way of  
Our Lord,’ as said the prophet Isaiah.”

130 And those who were sent to him were Pharisees, and they asked him: “Why, then,  
do you baptize when you are neither Christ nor Elijah?”

E saint Johan lur respondi, e dist: “Jo baptis en ewe, e celi estait enmi nus ki vus ne cunuissez pas. Il est cili qui après mei vendra, ki devant mei fud fait.”

135 E ces paroles furent dites en Bethanie dela le Flum Jordan u seint Johan baptizout.  
[*Compare John 1:19–28.*] |

45ra] Quant Nostre Seignur fud de l’age de trente anz, si vint a sain Johan Baptiste al  
Flum Jordan. E quant saint Johan le vit venir vers li, si dist: “Veez l’aiguel Deu,  
veez celui qui tolt les pecchez del monde. Çoe est celui de qui joe vus dis qui après  
140 mei vendreit, ki devant mei esteit fait, e qui einz de mei ert. E joe çoe qu’il fust  
coneu en Israel vinc joe devant li, baptizant en ewe.” [*Compare John 1:15, 29–31, 36.*]

145 E cest testimonie dist sain Johan de Nostre Seignur: qu’il vit le Saint Esprit  
descendre del ciel en semblant d’un colum e se mist sur lui. E Nostre Seignur, qui  
aveit enveié sain Johan devant sei pur baptizer le pople en ewe, li aveit dit par  
l’angle: “Celui sur qui tu verras descendre le Saint Esprit en guise de colum, çoe  
est celui qui baptize par le Saint Esprit.”

“E joe,” dist sain Johan, “le vi e si en porte testimonie que çoe est le Fiz Deu.”  
[*Compare John 1:32–35.*]

150 E quant Nostre Seignur fu venu de Galilee a sain Johan sur le Flum Jordan pur  
estre baptizé de lui, si dist sain Johan a Nostre Seignur: “Joe dei estre de vus  
baptizé, e vus venez a mai pur estre baptizé de mei.”

E Nostre Seignur Jhesu li respondi, si dist: “Suffrez ore, si nus covent aemplir tute  
dreiture.” [*Compare Matthew 3:13–15.*]

155 Dunc vint sain Johan si baptiza. E quant Nostre Seignur fu baptizé, si s’en issi  
aneire de l’euue, e les ciels s’aoverirent sur lui. E dunc vint une voiz del ciel, si dist:  
“Icist est mun cher Fiz ke joe mult aim, en ki mult me plaist, e par qui jo ploi a mei  
mesmes.” [*Compare Matthew 3:16–17; Luke 3:21–22; Mark 1:9–11.*]

160 E puis que saint Johan out baptizé Nostre Seignur Jhesu Crist, e saint Johan oit  
dire ke Herodes aveit tolet Philippe sun frere sa femme, si li peisa mult de si  
criminel pecchié cum de tolir a sun frere sa femme. E la femme ensement  
reblasmout il mult d’igoie qu’ele aveit suffert si horrible pecchié. E a la femme  
enpeisa qu’il les chalangout issi oiant la gent, kar ele dutout que Herodes la  
guerpisist pur les paroles saint Johan. Ele saveit bien que sain Johan ert saint home  
e que Herodes le oit volenters parler. [*Compare Mark 6:17–20; Matthew 14:3–4;*  
165 *Luke 3:19–20.*]

And Saint John answered them, and said: "I baptize in water, and there stands one among us whom you do not know. He is the one who will come after me, who before me was made."

135 And these words were said in Bethania by the River Jordan where Saint John baptized. [*Compare John 1:19–28.*] |

45ra] When Our Lord was thirty years of age, he came to Saint John the Baptist at the River Jordan. And when Saint John saw him come toward him, he said: "See the Lamb of God, see the one who takes away the sins of the world. This is he of whom I told you that he would come after me, who was made before me, and who was before me. And I [am] the one of whom it was known in Israel that I would come before him, baptizing in water." [*Compare John 1:15, 29–31, 36.*]

145 And Saint John spoke this testimony of Our Lord: that he saw the Holy Ghost descend from the sky in the likeness of a dove and alight upon him. And Our Lord, who had sent Saint John before him to baptize the people in water, had said to him by the angel: "He upon whom you will see the Holy Ghost descend in the manner of a dove, that is he who baptizes through the Holy Ghost."

"And I," said Saint John, "see him and thus bear testimony that this is the Son of God." [*Compare John 1:32–35.*]

150 And when Our Lord had come from Galilee to Saint John at the River Jordan to be baptized by him, then Saint John said to Our Lord: "I need to be baptized by you, and you come to me to be baptized by me."

And Our Lord Jesus answered him, and he said: "Permit it now, as we must fulfill all righteousness." [*Compare Matthew 3:13–15.*]

155 Then came Saint John and baptized. And Our Lord was baptized, and then he emerged immediately from the water, and the skies opened upon him. And then came a voice from the sky, and it said: "This is my dear Son whom I love greatly, for he pleases me greatly, and I myself am pleased by him." [*Compare Matthew 3:16–17; Luke 3:21–22; Mark 1:9–11.*]

160 And after Saint John had baptized Our Lord Jesus Christ, then Saint John heard it said that Herod had taken the wife of his brother Philip, and it weighed heavily on him, such a mortal sin as to take from his brother his wife. And the woman likewise he blamed very much in that she had permitted such a horrible sin. And it troubled the woman that he accused them in this way in the people's hearing, for she feared that Herod would forsake her on account of Saint John's words. She knew well that Saint John was a holy man and that Herod willingly listened to him speak. [*Compare Mark 6:17–20; Matthew 14:3–4; Luke 3:19–20.*]

165

45rb] Mes nepurhuec si enpeisa a Herode que sain Johan le chalengout de la femme, kar  
 170 il l'amout si la hait mult a laisier. Si en demanda consail a la femme que il purreit  
 faire, kar il haïet ke sain Johan le defamout issi pur sun pecchié. E la femme mult  
 amout l'a | vulterie, e haïet sain Johan mortelement pur sun chastiment. Si loa a  
 Herode qu'il faist prendre sein Johan e mettre le en prisun e que tele parole ne  
 parlast mes al pople.

175 Herodes, qui amout le mal e la folie plus que le ben ne que le chastiment del saint  
 home, si crei le consail de la fole femme, si fist prendre sain Johan e mettre en  
 prisun. Si empeisa durement al pople a qui il soleit prechier la parole Deu. En  
 ceste manere, sil tint Herodes en sa chartre.

180 E quant Nostre Seignur Jhesu Crist oia dire que sain Johan estet pris e mis en  
 chartre, si guerpi la cité de Nazareth si s'en ala en Galilee. Si habita en  
 Chafarnaum en la marine de Zabulon e en la contree de Neptalim, pur aemplir la  
 prophecie que fud dite par Ysaie le prophete: "La tere de Zabulon e la terre  
 de Neptalim, e la veie de la mer e de la gent de Galilee utre le Flum Jordan, le  
 pople qui la seeit en tenebres vit grant lumere. E a ceus ki seeient al realme de  
 l'umbre de mort, grant lumere lur est nasçu." [*Compare Matthew 4:12–16.*] Le dist  
 Ysaie le prophete.

185 E des idunc comença Nostre Seignur Jhesu Crist a prechier, e a dire: "Faites vos  
 penitences, kar le regne de ciels se aproscera."

Nostre Seignur faiseit granz vertuz la u il alout en la contree de Galilee. E quant  
 nostre seinur sain Johan oi les vertuz que Nostre Sire feseit, la u il ert en la chartre,  
 si prist dous de ces disciples, sis enveia a Nostre Seignur pur demander s'il vendreit  
 après li en enfern sicum il esteit venu après li el monde — u il enverreit altre.

190 E Nostre Seignur respundi as disciples sain Johan, si lur dist: "Alez si dites a Johan  
 çoe que vus avez oi e veu, kar les ciues veient, e li clop vunt dreit, e les leprus sunt  
 mundé, e li surd oient, e li mort sunt resuscité, e li povre prechent. E beneit seient  
 tut sil ki ne mescrerrunt de mai. E par ces choses poet Johan saveir ke jol sywerai  
 en enfern, sicum jol ai siwi el monde."

195 E quant les disciples saint Johan s'en furent alé, si comença Nostre Seignur a  
 demander as turbes des genz de sain Johan quant il l'aloent veeir el desert: "Que  
 45va] alestes vus veeir el desert? Quidastes vus que saint Johan fud rosel | demené  
 par vent? U quei quidastes vus veer? Quidastes veer que saint Johan fut vestu  
 de mols dras? Nenil," dist Nostre Seignur, "cels qui vestent les mols dras servent  
 200 as maisuns des rais seculers. Mes quei alastes vus dunc veer el desert? Alastes  
 vus veir Johan le prophete? Veirement," dist Nostre Seignur, "il est ne mie  
 sulement prophete, mes prophete e plus ke prophete. Il est celui de qui mun

45rb] But nonetheless it troubled Herod that Saint John accused him about the woman,  
 170 for he loved her and hated much to abandon her. So he asked the woman advice  
 about what he should do, for he hated that Saint John denounced him in this way  
 for his sin. And the woman greatly loved the adultery, and she hated Saint John  
 mortally for his chastisement. And she advised Herod that he must take Saint John  
 and put him in prison so that he'd no longer speak such words to the people.

175 Herod, who loved wickedness and wantonness more than [he loved] goodness and  
 the holy man's chastisement, and who believed the advice of the lewd woman, then  
 had Saint John taken and put in prison. And it weighed heavily on the people to  
 whom he was wont to preach the Word of God. In this manner, Herod held him  
 in his prison.

180 And when Our Lord Jesus Christ heard it said that Saint John was taken and put in  
 prison, he left the city of Nazareth and went to Galilee. And he lived in  
 Carpharnaum on the coast of Zabulon and in the region of Nephthalim, in order to  
 fulfill the prophecy that had been spoken by the prophet Isaiah: "In the land of  
 Zabulon and the land of Nephthalim, and in the path of the sea and of the people  
 of Galilee beyond the River Jordan, the people who sat there in darkness saw a  
 great light. And to those who sat in the realm of the shadow of death, a great light  
 is born to them." [*Compare Matthew 4:12-16.*] This said the prophet Isaiah.

185 And thereafter began Our Lord Jesus Christ to preach, and to say: "Repent, for the  
 kingdom of heaven draws near."

Our Lord performed great miracles wherever he traveled in the land of Galilee.  
 And when our lord Saint John heard the miracles that Our Lord performed, there  
 where he was in prison, he took two of his disciples, and he sent them to Our Lord  
 to ask whether he would come after him in hell — where he would be sent next —  
 just as he had come after him in the world.

190 And Our Lord answered Saint John's disciples, and he said to them: "Go and say  
 to John what you have heard and seen, for the blind see, the lame go straight, the  
 lepers are cleansed, the deaf hear, the dead are revived, and the poor preach. And  
 blessed are all those who do not lack faith in me. And by these things can John  
 know that I will follow him into hell, as I have followed him in the world."

195 And when Saint John's disciples had gone, then began Our Lord to ask the crowds  
 of people about Saint John when they had gone to see him in the wilderness: "What  
 did you go to see in the wilderness? Did you imagine that Saint John was a reed |  
 45va] shaken by the wind? What did you expect to see there? Did you expect to see that  
 Saint John was clothed in soft garments? No, certainly," said Our Lord, "those who  
 200 wear soft garments serve in the houses of worldly kings. But what then did you go to  
 see in the wilderness? Did you go to see the prophet John? Truly," said Our Lord,  
 "he is not only a prophet, but a prophet and more than a prophet. It is he of whom



Pere dist par Malachie le prophete: ‘Veez, joe envei mun angle devant ta face, qui apparillera ta veie devant tei.’” [*Compare Matthew 11:2–10.*]

205 E tut çoe dist Nostre Seinur pur testimonier la grant sainte vie que esteit en sein Johan. E le pople ben l'en creiet kar il aveient quidé, devant que Nostre Seigneur prechat, que sain Johan fust Crist, pur les vertuz qu'il aveit fait e pur la marveilleuse vie qu'il menout el desert. Mes puis que nostre seigneur sein Johan fud pris e tenu en chartre, e Nostre Seigneur Jhesu Crist comença a prechier, e il diseit  
210 al pople de saint Johan qu'il a veié cum sun prophete. E par les merveilluses overaines qu'il li veient faire, sourent il ben qu'il esteit Crist, e ke seint Johan ert sun prophete, qu'il aveit devant sei enveié sicum il lur dist.

Sicum saint Johan ert en la chartre, u il fesait mutes vertuz, si ke Herodes ben le saveit. E que la femme avuître ke mortelement le haïet le voleit volenters oscire.  
215 Mes ele ne poëit pur Herode, kar il le feseit ben garder. E il le cremeit, kar saveit qu'il esteit saint home e dreiturer. E pur çoe, le fesait il ben garder, e multes choses feseit il par sun conseil.

Mes quant le jur vint cuvenable que Herodes fist la feste de sa naisance, e il fist grant convivie as princes e as plus halz de Galilee. Si se purpensa dunc Herodiana la reigne en quele manere ele porreit sain Johan liverer a mort. Si prist [sa fille],  
220 ki ben saveit treschier e tumber, si l'enveia al rei Herode. E quant ele vint devant le rei si comença a balier e a tumber, si plout mult al rei Herode e a tuz cels qui manjouent od lui.

Dunc dist le rei a la meschine: “Ore me demandes çoe ke tu voldras, e jo el te durrai.” E si jura le rei qu'il li durreit çoe qu'ele de|mandast demi sun regne.  
45vb]

226 E la meschine ala e si demanda a sa mere quele chose ele deveit demander al rei, e la mere li dist: “Demandez,” dist ele, “le chef sain Johan le Baptiste.”

E ele s'en ala aneire al rai, si dist: “Jo voil,” dist ele al rei, “ke vus me dungez le chef sain Johan le Baptiste en un esquiele, e çoe hastivement.”

230 Dunc fud li rai tritez pur le serement qu'il aveit juré e pur cels qui manjouent od lui, kar il haïet oscir saint Johanz, e il rehaïet estre tenu a mençunger e parjure. E pas ne voleit corusier la meschine ne sa mere, si ama mielz a plaisir a homes ke a Deu. Pur çoe si comanda aneire a trencher le chef saint Johan e porter le aneire en un esquiele.

235 E un home ala, si li decola en la chartre. E si aporta sun chief en une esquiele sil dona a la pucele. E la pucele le dona a sa mere.

my Father spoke through Malachias the prophet: ‘Behold, I send my angel before your face, who will prepare your path before you.’” [*Compare Matthew 11:2–10.*]

205 And all this spoke Our Lord to testify to the very holy life that was in Saint John. And  
the people fully believed him because they had thought, before Our Lord preached,  
that Saint John was Christ, on account of the miracles that he had performed and  
the wondrous life that he had led in the wilderness. But after our lord Saint John  
was taken and held in prison, then Our Lord Jesus Christ began to preach, and he  
210 said to Saint John’s people that he had traveled as his prophet. And on account of  
the miraculous works that they saw him perform, they knew well that he was Christ,  
and that Saint John was his prophet, whom he had sent before him as he told them.

Meanwhile Saint John was in prison, where he performed many wonders, such that  
Herod knew this well. And the adulterous woman who hated him mortally wished  
215 actively to kill him. But she could not [do it] on account of Herod, for he had him  
well cared for. And he respected him, for he knew that he was a holy man and  
righteous. And on account of this, he had him well cared for, and he did many things  
according to his counsel.

But when the appropriate day came for Herod to hold his birthday feast, then he  
made a great banquet for the princes and the most important people in Galilee.  
220 Then Queen Herodias considered how she might be able to deliver Saint John to  
death. And she took [her daughter], who knew well how to dance and tumble, and  
she sent her to King Herod. And when she came before the king and began to  
dance and tumble, this was very pleasing to King Herod and those who ate with him.

Then the king said to the girl: “Now ask me for whatever you would like, and I’ll  
45vb] give it to you.” And the king swore to her that he’d give whatever she asked for  
from his kingdom.

226 And the girl went and asked her mother what thing she should ask of the king, and  
her mother said to her: “Ask,” she said, “for the head of Saint John the Baptist.”

And she went immediately to the king, and she said: “I wish,” she said to the king,  
“that you give me the head of Saint John the Baptist on a dish, and this quickly.”

230 Then was the king distressed on account of the oath that he’d sworn and on  
account of those who ate with him, for he hated to kill Saint John, and he hated in  
turn to be thought a liar and perjurer. And he didn’t wish to anger the maiden or  
her mother, and he loved more to please men than God. Therefore he ordered  
at once that Saint John’s head be cut off and brought at once on a dish.

235 And a man went out, and he beheaded him in the prison. And he then brought his  
head on a dish and gave it to the maiden. And the maiden gave it to her mother.

E quant ces disciples oierent qu'il fud mort, si pristrent sun cors, si l'ensevelirent en un monument. [*Compare Matthew 14:6–12; Mark 6:21–29.*]

240 En ceste manere fina nostre seignur saint Johan Baptiste, le plus glorijs des fiz des femmes.

### De saint Bartholomeu

[art. 6]

45vb] Çoe cuntent cels qui sevent deviser les parties del monde que treis Indes sunt. La pramiere est cele ki s'estent vers Ethyope; la secund ki s'estent vers Mede; la tierce qui est fin de tutes teres, kar de l'une part atuchie le regne dé teniebres u unkes jur nen est, de l'autre part fine a la grant mer de occian utre la quel nient de tere nen ad.

5 En ceste drain Inde vint saint Bartholomeu l'apostre. Si entra en une temple u aveit un ydle de Astaroth le diable. E si cum pelerin estrange mest illoc. En cel ydle ert Astarot le diable, qui la gent deseit k'il sanout les langors e qu'il faseit les cieus veir. Mes il ne feseit de nulz fors de ceals qu'il aveit avuglez.

10 La gent de cel pais ert sanz cunuissance de veir Deu. E pur çoe, les deseveient les faus deables, que deus se feseient apeler, e sis charnissent pur çoe qu'il verrai Deu nen aveient. E par tel art les deceverent qu'il lur feseient dolurz, e enfermetez, e  
46ra] damages, e de|vers perilz. E si respondeient a la gent de lur demandes pur çoe que lur deusent faire sacrifizez, e il quidouent qu'il lur repuns fust par la vertu de Deu. E li fol malade creeient que eus les guarissent de lur enfermetez, kar quant  
15 il cessouuent de faire lur mals e anguissez, dunc quidouent il qu'il fuissent par eus guariz d'enfermetez. E quant les debles pas ne anguissoient, si esperouent qu'il les guaresissent.

Mes puis ke saint Bartholomeu remist illoc, ne pout Astarot nul respuns duner ne nul de ceus qu'il aveit encumbré deliverer. El temple ert ja plein des languissanz, e nuls ne fust deliveré, ne d'iceus qui sacrifiouent, nuls ni fut de Astarot respundu.  
20 E puis ke li malade ki de luintens cuntreez ierent aportez, ni purrunt guarisun avoir, ne iceus qui sacrifiouent ni purrunt avoir respuns, si cum il erent acustumez.

Si alerent a un altre cité u l'um aurout un altre deble ki aveit a nun Berith, si li demanderent purquei lur deu Astaroth ne lur pout duner respuns.

25 Respundi Berith, si lur dist: "Le vostre Astaroth est chaitif si lié e si estreint de chaines fuines qu'il n'ose parler des icel hore puis que saint Bartholomeu, l'apostre al verrai Deu, entrat el temple."

And when his disciples heard that he was dead, they took his body, and they buried it in a tomb. [*Compare Matthew 14:6–12; Mark 6:21–29.*]

240 In this way died our lord Saint John the Baptist, the most blessed of the sons of women.

### The Life of Saint Bartholomew

[art. 6]

45vb] Those who know how to distinguish the regions of the world explain that there are three Indias. The first extends toward Ethiopia; the second extends toward Medea; the third is at the limit of all lands, for on one side it borders the kingdom of darkness where there's never day, and on the other side it ends at the great sea of ocean beyond which there's no land at all.

5 To this furthest India came Saint Bartholomew the apostle. And he went into a temple where they had an idol of Astaroth the devil. And he lived there like a foreign pilgrim. Inside this idol was Astaroth the devil, of whom people said he cured illnesses and made the blind to see. But he did this only to those whom he had blinded.

10 The people of this country were without knowledge of the true God. And on account of this, the false devils, who had themselves called gods, deceived them and mocked them because they didn't possess the true God. And with such guile  
46ra] would they deceive them that they gave them pains, illnesses, harms, and various dangers. And then they answered the people's requests so that they had to make offerings to them, and they believed that the answer came to them by the power of God. And the ignorant invalids believed that they'd cured them of their  
15 illnesses, for when they stopped causing them misfortune and anguish, then they believed that they were cured by them of their illnesses. And when the devils didn't cause pain, then they felt confident that they had been cured by them.

20 But when Saint Bartholomew dwelled there, Astaroth was unable to give any answers or set free any of those whom he'd afflicted. And the temple was at this point filled with the sick, and none were cured, nor did Astaroth answer any of those who made offerings. And when the sick coming from distant lands were carried in, they couldn't be cured, nor were those who made offerings able to receive answers, as they'd been used to.

Then they went to another city where the people worshiped another devil named Berith, and they asked him why their god Astaroth was unable to give them answers.

25 Berith answered, and he said to them: "Your Astaroth is captive and bound and so constrained by fiery chains that he's dared not speak ever since Saint Bartholomew, apostle of the true God, entered the temple."

E il demanderent a Berith: "Ki est cel Bartholomeu?"

30 E Berith lur respondi: "Il est ami Deu le tut puissant. E pur destrure les deus que les indiens cultivent, il est venu en ceste tere."

Dunc distrent la gent a Berith: "Kar nus di alcun enseigne que nus le puissum conuistre."

35 Respundi Berith, si lur dist: "Les chevols de sun chief sunt neires e cresps, e sa char est blanche. Si oil sunt grant; sun niez droit e lung. Ses oreiles sunt covert de ses chevols. Sa barbe est grande, un poi est chanu. Il est d'uel estature, n'est trop grant ne trop petit. Il est vestu de une blanche albe ki est de une purpre aurnee. Un blanc mantel ad afublé que [ad] en chescune curneire un purpre gemme.

46rb] "Si ad vint e sis anz que ses dras ne soillierent ne nuvelz erent. Cent feiz de jurz e  
41 cent feiz de nuiz ad flechis genuilz ure a Deu. Sa voz est tele cum busine halte. Li angle Deu vunt od li ki nel laissent estre alassé | ne faim avoir. Tuz jurz est de un  
45 mesme haît e d'un mesme corage. Tute veie lié e halegre parmaint. Tutes choses veit devant qu'eles aviengent. La language de tute gent parole e entent, e çoe que vus demandez de li e çoe que vus di de li, seet il ja. Li angle Deu le servent, si li fiunt tutes choses saver. E quant vus le verrez, s'il volt, vus le troverez. E se il ne velt, vus nel troverez pas. Mes joe vus pri que vus li priez, quant vus le troverez, qu'il pas ne vinge ça, e que li angle ki od li sunt ne me facent altretel cum il unt fait a mun cumpaignun Astaroth!" E quant Berith le deble out çoe dit, si se tut.

Puis quant tut le pople fud repairé, si ecerchirent tuz les ostels as pelerins. Si esguardouent tutes lur chieres, mes il nel porreint en dous jurz trover.

50 Dunc s'escria un home plein del diable, si dist: "Apostre Deu, saint Bartholomeu, les tues oreisuns me ardent!"

Dunc li dist l'apostre: "Seiez mu, si t'en is d'icel home!" E aneire fud le home deliveré del diable ki par mulz anz l'aveit travaillé.

55 Polimie, le rai de cele tere, out une file forsenee. E quant il oi dire que saint Bartholomeu avait guari cel home del diable ki mulz anz l'aveit travaillé, si manda a saint Bartholomeu par grant amur qu'il venist guarir sa fille si cum il avait guari le home ki mult par le diable ert travaillé. E quant l'apostre avait oi le message, si ala maintenant a lui. E si tost cum il vit la meschine que nul home n'osout aprecier, si comanda ke l'um la deliast des chaines dunt ele ert liee.

60 Dunc distrent cil serjant a ki il la comanda deslier: "Ki osereit mettre main en lui?"

And they asked Berith: "Who is this Bartholomew?"

30 And Berith answered them: "He's a friend of God Almighty. And in order to destroy the gods that the Indians worship, he has come to this land."

Then the people said to Berith: "So tell us some token by which we may recognize him."

35 Berith answered, and he said to them: "The hair of his head is black and curly, and his skin is white. His eyes are large; his nose straight and long. His ears are covered by his hair. His beard is full, a little bit white. He's of moderate stature, neither too big nor too small. He's dressed in a white alb adorned with purple. He wears a white cloak with a purple jewel upon each corner.

46rb] "For twenty-six years his clothes have been neither soiled nor replaced. A hundred  
41 times each day and a hundred times each night he kneels in praise of God. His voice is like a loud trumpet. With him come angels of God who permit him to be neither tired | nor hungry. He's always of the same humor and the same temperament. He stays happy and in good spirits at all times. He sees all things before they happen. He speaks and understands the languages of all people, and what you ask of him and what you say of him, he already knows. The angels of God serve him, and they inform him of everything. And when you would see him, if he  
45 wishes, you will find him. And if he doesn't wish it, you won't find him. But I ask you that when you find him, you ask him that he not come here, and that the angels accompanying him not do to me what they've done to my companion Astaroth!" And when Berith the devil had spoken this, he was silent.

Then when all the people came back, they searched all the inns for pilgrims. And they looked at all their faces, but for two days they couldn't find him.

50 Then a man filled with the devil cried out, and he said: "Apostle of God, Saint Bartholomew, your prayers cause me to burn!"

Then the apostle said him: "Be silent, and leave this man!" And immediately the man was freed from the devil who'd tormented him many years.

55 Polymius, king of this land, had an insane daughter. And when he heard it said that Saint Bartholomew had cured this man of the devil who'd tormented him many years, he earnestly summoned Saint Bartholomew to come cure his daughter as he had cured the man much tormented by the devil. And when the apostle heard the message, then he immediately went to him. And as soon as he saw the girl whom no one dared approach, he ordered her released from the chains by which she was bound.

60 Then the servants said to him who'd ordered them to release her: "Who would dare lay a hand on her?"

E l'apostre lur dist: "Joel tienc ja lié le deable ki cest mal li ad fait, e uncore la cremez. Alez," dist l'apostre, "si la desliez si la faites beiner, e puis li faites duner a manger, e le matin le m'amenez."

65 E il alerent, s'il firent si cum l'apostre comanda. E puis ne la pout le deble plus travailler.

46va] Dunc fist le rai chargier chameils d'or e d'ar|gent e de precieuz vestemenz, si enveia a l'apostre. E cels qui li dourent porter nel purreient en nul liu trover. Si reporterent le present ariere al palais.

70 La nuit après en la jurnee, si vint saint Bartholomeu en la chambre devant Polimie le rei. Si que les us furent tuz closes, si estut devant le rei, si dist: "Purquai m'avez fait quere od or, e od argent, e od gemmes, e od vestemenz? Icels duns sunt bosuinables a ceus qui aiment terrenes choses. Mes joe ne desir nule terrene chose ne nule charnele. Mes pur çoe ke jo voil que vus sachiez que le fiz Deu deigna prendre char de la Virgine Marie, e qu'ele conçut ensemble Deu e home, qui fist ciel e tere, mier, e quanque il i ad. E cel Deu nasqui od home e od home od commencement, ki tuz jurz fud senz commencement, e ki de tutes choses fud commencement veables e nunveables. Iceste Virgine Marie premeraine voua a Deu sa virginité, e si la guarda bien. Si li rendi. Pur çoe di joe 'premeraine' que puis le premer home fud fait des le commencement del siecle, nule ne fist unkes a Deu tel vou. E iceste premiere entre  
75 les femmes dist a Deu en sun corage: 'Bel Sire, jo vus fas oblatiun de ma virginité.' E cele de nul home ne l'aveit apris, ne de nul home par essample veu, mes  
80 especialement pur amur Deu premiere virgine parmes.

"E a ceste vint Gabriel l'angle resplendissant cum solail, sul a sule en sa chambre. E quant ele vit l'angle, si s'espera e out pour. E Gabriel l'angle le dist: 'N'aiez pour, Marie, kar tu as trové grace envers Deu, et tu conceveras.' E ele osta pour de sai.  
85 Si respondi hardiement a l'angle, e dist: 'Coment serra çoe ja? Unkes charnelement vers home n'oi afaire, ne curage nen oi que joe i eusse afaire.' E l'angle li respondi: 'Le Saint Esperit descendra en tei, e la vertu de l'Altisme s'aumbra en tei. E pur çoe la sainte chose ki naistra de tei serra apelé le Fiz Deu.'  
90 [*Compare Luke 1:28–35.*]

"E icestui qui nasqui de la Virgine suffri mort pur nus reindre de pardurable mort.  
46vb] E il se suffri a tempter al Diable par qui tute hu|maigne ligne fud eissilé. E si cum il dist al premer home par Eve qu'il deust manger de la pome, issi dist il a Jhesu Fiz de la Virgine qu'il deust faire des pieres pain, e manger qu'il n'eust faim, après  
95 çoe qu'il out juné quarante jurz. E Nostre Seigneur Jhesu li respondi: 'Home ne vit nient par sul pain, mes par la parole de Deu se guarisient. Va ariere, Sathanas! Tu ne tempteras pas Deu tun Seigneur.'

And the apostle said to them: “I’ve already bound the devil who performed this wickedness, and still you fear him. Go,” said the apostle, “and unbind her and have her bathed, and then have her fed, and in the morning bring her to me.”

65 And they went out, and they did as the apostle ordered. And then the devil could no longer torment her.

46va] Then the king had camels loaded with gold and sil|ver and precious garments, and he sent them to the apostle. And those who were supposed to carry it couldn’t find him anywhere. So they brought the gift back to the palace.

70 On the next evening, Saint Bartholomew came to the chamber before King Polymius. And when all the doors were shut, he stood before the king, and he said: “Why have you sought me with gold, silver, gems, and garments? These gifts are necessary to those who love earthly things, but I desire no earthly or fleshly things. Yet I wish you to know that the Son of God deigned to take flesh from the Virgin Mary, and that she conceived God together with man, who made heaven and earth, sea, and  
75 all there is. And this God was born of man and for man in the beginning, who was forever without beginning, and who was the beginning of all things visible and invisible. This Virgin Mary first promised her virginity to God, and then she guarded it well. Then she rendered it to him. The reason I say ‘first’ [*premeraine*] is that ever since the first man was made at the beginning of the world, no one ever made such a vow to God. And she first/most excellent [*premere*] among women said  
80 to God in her heart, ‘Dear Lord, I make offering to you of my virginity.’ And she had not learned this from anyone, nor had she seen example of it in anyone, but expressly for the love of God she remained the most excellent [*premiere*] virgin.

“And to her came the angel Gabriel shining like the sun, he alone to her alone in her chamber. And when she saw the angel, then she was startled and afraid. And  
85 the angel Gabriel said to her: ‘Do not be afraid, Mary, for you have found grace in the sight of God, and you will conceive.’ And she lost fear of him. And she answered the angel boldly, and said: ‘How will that ever be? Never have I done anything carnally with a man, nor do I have any desire to do so.’ And the angel answered her: ‘The Holy Ghost will descend upon you, and the power of the Highest will be conceived in you. And for this reason the holy person who is born  
90 of you will be called the Son of God.’ [*Compare Luke 1:28–35.*]

“And the one who was born of the Virgin suffered death in order to redeem us from eternal death. And he permitted himself to be tempted by the Devil by whom  
46vb] all the hu|man race was exiled. And as he said to the first man through Eve that he ought to eat of the apple, so he said to Jesus Son of the Virgin, after he had fasted forty days, that he should turn stones into bread and eat so that he not be  
95 hungry. And Our Lord Jesus answered him: ‘Man does not live wholly by bread alone, but by the Word of God he protects himself. Go back, Satan! You will not tempt God your Lord.’



- 100 “Icest diable ke le mangant Adam aveit vencu par le junant Jhesu fud vencu. Kar dreit fud ke sil que le fiz de virgine aveit vencu, qu’il fust par le Fiz de la Virgine vencu.”
- Dunc li demanda le rei Polimie: “Coment dites vus que le Fiz de la Virgine venqui le fiz de virgine?”
- 105 E l’apostre respundi: “A Deu rend joe graces que si volenters entendez ço ke jo vus di! La tere dunt Adam le premer home fud fait, si cum jo vus dis, fud virgine, kar ele ne fut uncore soillié de humaine sanc. Ne pur essevillir nul mort ne fud uncore overte. E Marie la mere Jhesu fud virgine femme kar unkes charnelement vers home n’out affaire ne corage n’en out. E pur ço vus dis joe que cil qui le fiz de la virgine aveit vencu, fust par le Fiz de la Virgine femme vencu. E cil Jhesu le Fiz de la Virgine Marie, par qui le Deable est vencu, nus ad enveié par tutes teres que nus
- 110 ostums les menestrels as debles ki es ydles des temples abitent, e les homes ki s’aurent seient de la poesté del Deble vencu e deliveré.
- 115 “E nus qui sumes serf Jhesu Crist despisum or e argent e tute terriene richeise si cum il fist, kar iloec coveitum sulement a estre riches u nule richeise ne falt. E ço al regne Jhesu Crist, u nule langur n’en ad ne nule enfermeté, ne nule tristur, ne mort ni [ad] nule poesté, la u ad pardurable boneurté e joie senz fin e perpetueles delices.
- “E joe qui sui serf cel rai ki cel regne ad e tele poesté, que puisque joe entrei en vostre temple, le deable qui donouent respuns a la gent ne purrent parler, kar les angles del rei qui ça m’enveia l’unt forment lié, si l’unt a mei livré.
- 120 “E joe, si vus volez estre baptizez, jo le vus mustrai, e dunc purrez conuistre de quel  
47ra] boisdie est le Deble ki deceut le primer ho|me, e par quel art il deceut la gent pur ço qu’il voleit aver poesté de eus — greignur d’icels ki plus pechouent. E quant il les aveit par art fait enmaladir el cors, dunc lur amonestout qu’il deiscent as peres e as metals, ‘Vus estes noz deus.’ E puis si guariseient les cors, si faseient enmaladir les almes.
- 125
- “E si vus volez prover ço ke jeo vus ai dit, joe li comanderei a entrer en cel ydle e regeier cum jol tinc lié e cum il ne poet nul respuns doner si par mai nun.”
- Dunc dist le rei a l’apostre: “Demain par matin serrunt li evesque apparailé a sacrifier a lui, e jo viendrai pur veer iceste merveille que vus dites.”
- 130 E al matin quant il furent apparaillez de sacrefier, si vint le rei, si comencerent a sacrifier. Si cria Astaroth le deble: “Cesset, chaitifs! Cesset a sacrifier a mai, kar les angles Jhesu Crist, qui li Judeu crucifierent e qu’il quiderent retenir a

100 “This Devil who had conquered the feasting Adam was conquered by the fasting Jesus. For it was right that he who conquered the son of a virgin be conquered by the Son of the Virgin.”

Then King Polymius asked him: “What do you mean that the Son of the Virgin conquered [him who conquered] the son of a virgin?”

105 And the apostle answered: “I thank God that you listen so willingly to what I say to you! The earth of which Adam the first man was made, as I told you, was virgin, for it was not yet soiled by human blood. Nor had it yet been opened to bury anyone dead. And Mary the mother of Jesus was a virgin woman for she had never had anything to do with a man carnally nor the desire to do so. And therefore I say to you that he who conquered the son of the virgin was conquered by the Son of the Virgin woman. And this Jesus Son of the Virgin Mary, by whom the Devil was  
110 conquered, has sent us throughout all lands so that we may oust the minions of devils who dwell in the idols of temples, and men who so worship may be conquered and freed from the Devil’s power.

115 “And we who are servants of Jesus Christ despise gold and silver and all worldly wealth as he did, for we covet to be rich only where no riches are needed. And this is the realm of Jesus Christ, where no one has illness or any infirmity or any sorrow, nor does death have any power, where one has everlasting happiness and endless joy and perpetual delights.

“And I am servant of the king who possesses this kingdom and this power, so that when I entered your temple, the devils who answered the people were unable to speak, for the angels of the king who sent me there had bound them strongly and delivered them to me.

120 “And I, if you wish to be baptized, I will show this to you, and then you’ll be able  
47ra] to recognize the deception of the Devil who deceived the first ma|n, and the tricks by which he deceives the people because he wants to have power over them — more so over those who sin more. And when he has by tricks made them sick in body, then he urges them that they should say to stone and metals, ‘You are our  
125 gods.’ And then their bodies are cured, but their souls are made sick.

“And if you wish to test what I’ve told you, I’ll order him to enter into this idol and confess that I’ve held him bound and that he’s unable to give any answer unless I grant it.”

Then the king said to the apostle: “Tomorrow morning the bishops will prepare to sacrifice to him, and I’ll come see this wonder that you describe.”

130 And in the morning when they prepared to sacrifice, the king came, and they began to sacrifice. Then Astaroth the devil cried out: “Stop, wretches! Stop sacrificing to me, for the angels of Jesus Christ, whom the Jews crucified and whom they thought

- 135 mort, m'unt issi lié dé funés chaenes que joe ne me puis aider. Icil Jhesu qu'il quiderent tenir a mort, par sa mort destruit cele Mort ki ert reine de nus, e nostre prince qui est mari de Mort lia il des chaines fuinés. E al tierz jur venqueur de Mort e de Deble resuscita. E si seina ses disciples del signe de la sainte croiz e sis enveia par totes les parties del siecle — dunt cestui est un ke me tient lié. Mes joe vus pri que vus li praiez qu'il me deslit e si me laist aler en un autre contré."
- 140 Dunc dist seint Bartholomeu: "Tu treis suil deable, regehis ore ki fist a ces homes avoir l'enfermeté k'il unt."
- 145 Dunc respondi le deble: "Nostre prince qui Jhesu Crist lia nus envei as homes ke nus lur façums deverses enfermetez en la char, kar es almes ne pouum nus nient de poesté aver devant çoe qu'il eient sacrifié a lui e a nus. Mes puis qu'il nus unt fait sacrefice, si cessum de nuisir as cors, kar des idunc, començum nus a avoir poesté as almes. E pur çoe ke nus cessum dunc de nuisir as cors, si quident que nus les guarissum. Si nus aurent cum lur deus, ki sumes vilz debles que Jhesu le Fiz de la Virgine liad, ki fud mis en croiz. Des le jur que sun disciple Bartholomeu vint çà, sui joe lié dé ardantes cheines, e si n'osai parler de çoe qu'il me comanda."
- Dunc dist l'apostre: "Purquei ne guaris ces languissanz qui sa sunt venuz a tei?"
- 150 E le deble respondi: "Quant nus avums les cors encumbrez de langurs, ne poum pas desencumbrier devant çoe que nus aium encumbré les almes."
- Dunc li dit l'apostre: "Coment poez vus les almes encumbrier?"
- E li deble respondi: "Quant il unt sacrifié a nus e il creient ke nus sumes lur deus, dunc s'esloine nostre seignur d'els, e nus cessum de nusir as cors."
- 155 Dunc dist seint Bartholomeu al pople: "Ore poez veer quel deu vus avez auré! Mes  
47rb] ore creez en Deu vostre Creatur ki maint el ciel, e ne mie | as metals ne as pires, e joe li prerrai pur tuz les languissanz, qu'il lur duinst santé. E vus ostés ces ydles sis despicez. E quant vus averez çoe fait, joe sacrerai cest temple el nun Nostre Seignur Jhesu Crist e vus tuz el nun de lui baptizerai."
- 160 Dunc comanda le rei a tut le pople qu'il liassent cel ydle od cordes sil traissent jus. E le pople si fist, si n'el porreient en nule manere remuer.
- 165 Dunc dist l'apostre al pople: "Ostez tutes ces cordes." E quant il les orent ostez, si dist al deble qui ert en cel ydle: "Si tu voilz ke joe ne te face descendre en abysme, iz hors d'icest ydle, s'il depece tut en peces, si t'en va en aucun desert u nul home ne habite."

to detain in death, have bound me here with fiery chains so that I cannot save myself. This Jesus whom they thought to hold in death, by his death destroyed that Death who was our queen, and he bound with fiery chains our prince who is husband of Death. And on the third day arose the conqueror of Death and the Devil. And then he marked his disciples with the sign of the holy cross and sent them throughout the world — he who holds me bound is one of them. But I pray you to pray to him that he unbind me and allow me to go to another country.”

Then Saint Bartholomew said: “You very filthy devil, confess now who made these men have the infirmities that they have.”

Then the devil answered: “Our prince whom Jesus Christ bound sent us to men so that we might give them various fleshly sicknesses, for we’re utterly unable to have power over their souls before they’ve sacrificed to him and us. But once they’ve made offerings to us, we cease to afflict their bodies, for from that point on, we begin to have power over their souls. And thus because we’ve ceased to afflict their bodies, they think that we’ve cured them. Then they worship us as their gods, we who are wicked devils bound by Jesus Son of the Virgin, who was put on the cross. Since the day that his disciple Bartholomew came here, I am bound by burning chains, and thus I dare say only what he orders me.”

Then the apostle said: “Why do you not cure the sufferers who’ve come to you here?”

And the devil answered: “When we’ve burdened their bodies with illness, we cannot unburden them until we’ve encumbered their souls.”

Then the apostle said: “How are you able to encumber their souls?”

And the devil answered: “When they’ve sacrificed to us and believe that we’re their gods, then our lord leaves them, and we cease to afflict their bodies.”

Then Saint Bartholomew said to the people: “Now you can see what god you’ve worshiped! But now believe in God your Creator who dwells in heaven, and not at all | in metals or stones, and I shall pray to him for all the sick, that he may give them health. And remove these idols and smash them. And when you’ve done this, I shall consecrate this temple in the name of Our Lord Jesus Christ and baptize you all in his name.”

Then the king ordered all the people to bind the idol with ropes and draw it outside. And the people did this, but they weren’t able to move it in any way.

Then the apostle said to the people: “Remove all these ropes.” And when they had removed them, then he said to the devil who was inside the idol: “If you wish that I not make you descend into the abyss, leave this idol and then smash it all to pieces, and go to some wilderness where no one lives.”

E si tost cum l'apostre l'out comandé, eissi fors si depesça tut cel ydle e tuz les autres ki erent el temple, e neis une pece ni leissa.

Dunc cria tut le pople a une voiz: "Uns Deus est tut puissant, ke saint Bartholomeu cultefie!"

- 170 Dunc expandi ses mains saint Bartholomeu a Nostre Seignur, si dist: "Le Deu Abraham e le Deu Ysaac e le Deu Jacob, qui enveias Jhesu Crist tun Fiz ki nus reinst de sun precius sanc de la poesté al Deable e del servage de pecché, e qui es un Deu od le Fiz e od le Seint Esperit, ki descendit de tei e est enluminer des almes, e ki meint en tun Fiz e en tei, Nostre Seignur Jhesu Crist, en qui nun nus avum tele
- 175 poesté que nus sanum les malades e les paralitikes, e les debles jetum hors des cors, e les morz resuscitum; e il nus dist que quanque nus demanderum de vus en sun nun, nus serreit otrié. Ore vus pri joe, en sun nun, que tuz te puissent reconustre que tu es un Deu, el ciel, e en tere, e en mer, e qu'il seient salvé par cel meme Jhesu Crist Nostre Seignur, a qui seît honur ore e tute veie."
- 180 E quant le pople out respundu "Amen," si apparut un angle el temple, resplendissant si cum solail e od els resplendisantes. E si vola par les quatres angles del temple e od sun dei fist le signe de la croiz en quatre peres en quatre parz de temple. E puis si dist oiant tuz: "Si cum cil qui furent ici sunt guariz de lur enfermeté, si ai joe cest temple mundé de la puur d'icels qui abiterent e de celui,
- 185 nomeement, que l'apostre comanda aler el desert, mes que joe voil primes ke vus le veez einz qu'il s'en voist. Mes pur çoe que vus n'aiez pour quant vus le verrez, faites en voz frunz le signe ke vus me veistes fere as pierez, e tut le mal vus fuira."
- 47va] Dunc vint avant un grant neir home od un agu | vis e od une grante barbe e les chevols tresque as piez, od uns oilz flambanz si cum ruge fer estencelant. E de ces
- 190 narilz e de sa buche issi une fumeé sulphirine. E si out elez des dous parz e espinuses cum ostruse, e les mains derire le dos liez od cheines ardantes.
- E dunc li dit l'angle Nostre Seignur: "Pur çoe que tu obeis al comandement de l'apostre e pur çoe que tu as tuz les ydles depecé, te deslierai joe ore si cum l'apostre te pramist. Si te comant ke tu alges la u nule conversatiun de genz n'en
- 195 ad ne avoir ne poet, si seiez illoec tresqu'al Jur de Juise." E quant il fut deslié, si cria treslaidement si s'en vola que nuls ne sout qu'il devint. E l'angle Deu veant tuz ala el ciel.
- Dunc vint le rei Polimie od sa femme e ces dous fiz e od tote la gent de sa tere e des cités proceines. E, od tuz cels qui apartineient a sun regne, se fist baptizer. Si
- 200 osta sa corune e sun purpre vestement si siwi l'apostre la u il alout.

And as soon as the apostle had ordered him, he came forth and utterly smashed this idol and all the others that were in the temple, and he did not leave even one piece.

Then all the people cried out in one voice: "One God is almighty, whom Saint Bartholomew worships!"

170 Then Saint Bartholomew spread out his hands to Our Lord, and he said: "The  
God of Abraham and the God of Isaac and the God of Jacob, who sent Jesus Christ  
your Son who redeemed us with his precious blood from the power of the Devil  
and from the servitude of sin, and who is one God with the Son and with the Holy  
Ghost, who descended from you and is the illuminator of souls, and who dwells in  
your Son and in you, Our Lord Jesus Christ, in whose name we have such power  
175 that we cure the sick and the paralyzed, and throw the devils out of bodies, and  
raise up the dead; and he says to us that whatever we ask of you in his name, it will  
be granted to us. Now I pray to you, in his name, that all people may recognize  
that you are one God in heaven, on earth, and on sea, and that they may be saved  
by that same Jesus Christ Our Lord, to whom may there be honor now and forever."

180 And when the people had answered "Amen," there appeared an angel in the  
temple, shining like the sun and with resplendent wings. And he flew past the four  
corners of the temple, and with his finger he made the sign of the cross on four  
stones in four parts of the temple. And then he said in the hearing of all: "As those  
who were here were cured of their sickness, so have I cleansed from this temple the  
185 fear of those who dwelled here and, namely, of that one whom the apostle ordered  
to go to the wilderness, except I wish first that you see him before he leaves. But  
so that you not be afraid when you see him, make on your foreheads the sign that  
you saw me make on the stones, and all evil will flee from you."

47va] Then came forth a huge black man with a pointed | face and a large beard and  
hair almost to his feet, with eyes burning like sparkling red fire. And from his  
190 nostrils and his mouth issued a sulfurous smoke. And also he had wings on both  
sides as thorny as an ostrich, and hands bound behind his back with burning chains.

And then the angel of Our Lord said to him: "Because you obeyed the apostle's  
command and because you have smashed all the idols to pieces, I'll unbind you  
now as the apostle promised you. And I order that you go where no conversion of  
195 people ever has been nor ever can be, and [that you] remain there till the Day of  
Judgment." And when he was unbound, then he shrieked horribly and flew away  
so that no one knew what became of him. And the angel of God rose into the sky  
in the sight of all.

Then came King Polymius with his wife and two sons and all the people of his land  
and the neighboring cities. And, along with all those who belonged to his kingdom,  
200 he had himself baptized. And he removed his crown and his purple vestments and  
followed the apostle wherever he went.

- 205 Dunc s'assemblerent les eveskes del temple si vindrent a Astrige le rei, l'einzné frere Polimie le rai. Si li distrent: "Vostre frere Polimie est devenu disciple a un enchanteur qui destruit nos temples e nos deus fait tresbucher." Dunc se coruça le rei Astriges forement. Si enveia mil homes armez od les eveskes des temples. Si lur comanda qu'il preisent l'apostre u ke unkes le trovassent si li amenassent.
- E quant il eurent pris e amené devant li, si li demanda Astriges le rei: "Es tu çoe ki as purverté mun frere de sa lei qu'il teneit e de ces deus k'il aureit?"
- 210 Dunc respondi saint Bartholomeu l'apostre: "Joe ne l'ai pas purverti; einz, l'ai converti de la fause lai a la verrière lai Jhesu Crist. E as debles ke vus apelez deus, donai joe cuné qu'il entrassent es ydles u il soleient habiter, e qu'il destruissent ke la gent ki par els furent deceuz puissent creire en le verri Deu qui est el ciel."
- Dunc dist Astriges le rei a l'apostre: "Si cum tu as [fait] a mun frere sun deu relinquir e creire en tun Deu, si te frai joe le tuen Deu relinquir e craire en le mien deu e sacrifier a lui."
- 215 Dunc respondi saint Bartholomeu: "Si tu puez faire al mien Deu çoe ke joe fiz al deu ke vostre frere aurout, dunc me purras tu faire sacrefier as tes deus. Kar joe liai le deble ke vostre [frere] aurout sil mustrai lié devant le pople, si li comandai 47vb] qu'il s'en alast, e | qu'il depesçast le ydle u il esteit. E si tu ne poez çoe craire u faire al mien Deu, e joe agravanterai tuz les deus."
- 220 Si cum il diseit ces paroles, si sunt un message qui dist al rei ke Baldac sun grant deu ert chaïet e tut depesçé en menues peces. Dunc decira le rei sun purpre vestement qu'il avait vestu, si fist prendre saint Bartholomeu, s'il comanda battre de gros pels. E puis se fist tut vif escorcher enblee. E, al derain, li fist la teste trencher.
- 225 Dunc vint tut le pople de doze citéz ki par li creirent en Deu, ensemble od lur rei. Si pristrent le cors saint Bartholomeu si l'emporterent od ymnes e od chans. Si l'ensevelirent gloriusement en une grante iglise qu'il edifierent en l'onur de sun nun.
- 230 El trentime jur après çoe qu'il fud oscis, si entra el cors al rei Astriges l'Enemi e as cors a tus les evesques. E quant il furent issi suspris, si vint le rei Astriges e tuz les evesques al temple u le cors saint Bartholomeu fut ensevili. Si crierent merci e cunuerent ke sa predicatiun avait esté verrei. Si creirent en Deu, e mururent tuz ensemble. E quant cest aventure fut avenue, si orent merveilluse pour tuz les

Then the high priests of the temple assembled and came to King Astyages, the elder brother of King Polymius. And they said to him: "Your brother Polymius has become a disciple of a magician who destroyed our temples and had our gods thrown down." Then King Astyages became extremely enraged. And he sent a  
205 thousand armed men with the high priests of the temples. And he ordered them to seize the apostle wherever they found him and bring him to him.

And when they had seized him and brought him before him, then King Astyages asked him: "Are you he who led my brother astray from the faith he held and the gods he worshiped?"

Then Saint Bartholomew the apostle answered: "I've not led him astray; rather, I've converted him from false faith to the true faith of Jesus Christ. And as to the devils  
210 that you call gods, I've given them permission to enter the idols where they were wont to dwell and to destroy them so that the people deceived by them may believe in the true God who's in heaven."

Then King Astyages said to the apostle: "As you have made my brother forsake his god and believe in your God, so shall I make you forsake your God and believe in my god and sacrifice to him."

215 Then Bartholomew responded: "If you can do to my God what I did to the god your brother worshiped, then you'll be able to make me sacrifice to your gods. For I bound the devil that your brother worshiped and displayed him bound before the  
47vb] people, and I ordered him to go away and | smash the idol where it stood. And if you're not able to believe in or do this to my God, then I'll throw down all your gods."

220 As he said these words, there came a messenger who told the king that Baldac his great god had fallen and broken utterly into small pieces. Then the king tore the purple vestments he wore, and he had Saint Bartholomew seized, and he ordered that he be beaten with large sticks. And then he had him flayed alive in secret. And, last, he had his head cut off.

225 Then from the twelve cities came all the people who because of him believed in God, together with their king. And they took the body of Saint Bartholomew and carried it off with hymns and with songs. And they buried it gloriously in a large church that they built in honor of his name.

On the thirtieth day after he was killed, the Enemy entered into the body of King  
230 Astyages and the bodies of all the high priests. And when they were thus struck down, King Astyages and all the high priests came to the temple where Saint Bartholomew's body was buried. And they cried out for mercy and acknowledged that his preaching had been true. And they believed in God, and they died all together. And when this event occurred, all the unbelievers had wondrous fear,



mescreanz, si creirent tuz en Deu. Si se firent baptizer as prestres ke saint Bartholomeu aveit ordené.

- 235 Dunc avint après çoe, par l'eslection Nostre Seignur, e del clergié, e de tut le pople, qu'il ordinerent le rei Polimie a evesque, si fist mut signes e mult vertuz. Si vesqui en l'avesqué vint anz. E quant il out la gent d'iloec ben gouverné, e en la lai Jhesu Crist ben confirmé, e tute la cristianeté de sun regne ben ordiné, si en ala a Nostre Seignur, a qui est glorie e honur el secle des secles. Amen.

### Passioun seint Piere

[art. 7]

- 47vb] Après Neron Cesar esteient a Rome les dous fidels maistres as cristiens, sein Pere e sant Pol les aspostres, par lesqueles la fei Nostre Seignur Jhesu Crist fut eshalcié en Roume, e crut es curages des genz, e a la regium des cristiens s'aerstrent. E il furent hals par Nostre Seignur e glorijs per overeigne par la grace e la vertu  
5 Nostre Seignur Jhesu Crist.

- Nerun adecertes le cruel emperur par Symun l'enchanteur [contraliout mult les apostres, car il], aveit issi deceu l'emperur par ces enchantemenz de diverses maneres k'il ne creit nului si li nun, si qu'il quidout que tute sa vie fust en sa main, kar l'enchanteur disait qu'il esteit fiz Deu e tut puissant. E il tote sa fiance aveit en  
48ra] lui. E meistre l'aveit fait de sei e de tut sun | empire. Mes saint Pere l'apostre  
11 discoveri tutes ses malveis arz e tutes ses malveis enginz desfist.

- En icel tens esteit un noble juvencel mort ke ert parent a l'emperur Neirun e Cesar. E il vint od grant gent del parenté si demandout si alcuns esteit en la cuntré ki peust resusciter le mort. E saint Pere e saint Pol mult esteient en cel tens a  
15 Rume, e Neirun Cesar [nel] demandout se pur [ce] num, [k'il] voleit esprover les apostres, kar il e li autre quidouent estre tut seur que Symun l'enchanteur, senz dotance, le resusciterait. Si firent mander les apostres e Symun l'enchanteur. E il vindrent ensemble la u li morz esteit.

- Dunc dist saint Pere a tuz qui iloc erent assemblé, que Symun, qui se vantout estre de si grant puissance, que, si il peust, primes resusciter le mort. E se sil ne peust, qu'il ne mescreireit pas que Jhesu Crist le peust resusciter le mort.  
20

- E Symun l'enchantur, que si ert de grant puissance entre les paens e ki si ert puissant — cum il quiderent — dit: “Par cel covenant, otrei ke si jo le resuscite le mort, que Pieres seit occis, ki tant nus vait agaçant par ces paroles. E si joe nel puis  
25 resusciter e Peres le resuscite, que joe seie occis cum il deverait.”

and they all believed in God. And they had themselves baptized by the priests whom Saint Bartholomew had ordained.

235 Then it happened afterwards, by the election of Our Lord, the clergy, and all the people, that they consecrated King Polymius as bishop, and he performed many signs and many miracles. And he lived in the bishopric twenty years. And when he had governed well the people of that place, and confirmed them well in the faith of Jesus Christ, and set in good order all the Christian people of his kingdom, then he went to Our Lord, in whom is glory and honor forever and ever. Amen.

### The Passion of Saint Peter

[art. 7]

47vb] In the time of Nero Caesar there resided in Rome two faithful teachers of Christians, the apostles Saint Peter and Saint Paul, by whom the faith of Our Lord Jesus Christ was advanced in Rome, grew in people's hearts, and became established in the Christian region. And they were exalted by Our Lord and  
5 [made] glorious by works through the grace and power of Our Lord Jesus Christ.

Certainly the cruel emperor Nero [opposed very much the apostles] on account of Simon the magician, [who] had so deceived the emperor by his various kinds of enchantments that he believed only in him, in such a way that he thought that his entire life was in his hands, because the magician said that he was the son of God and all-powerful. And he had all his trust in him. And he made him master of  
48ra] himself and his entire | empire. But Saint Peter the apostle uncovered all his  
11 wicked tricks and undid all his wicked devices.

At that time there died a noble young man who was a relative of Emperor Nero Caesar. And he came with a large group of kinfolk and asked if anyone were present in the land who could raise up the dead. And at that time Saint Peter and Saint Paul frequently resided in Rome, and Nero Caesar asked [them] this in [his] name,  
15 [because he] wished to test the apostles, for he and the others thought it entirely certain that Simon the magician would, without doubt, revive him. And he commanded that the apostles and Simon the magician be summoned. And together they came where the dead man lay.

20 Then Saint Peter said to all those gathered there that Simon, who boasted of being so powerful, should raise up the dead man first, if he could. And if he couldn't, he should not disbelieve that Jesus Crist could raise up the dead man.

And Simon the magician, who wielded such great power among the pagans and was — as they thought — so powerful, said: “By this covenant, grant that if I raise up the dead man, that Peter, who goes around annoying us so much with his speech, be  
25 killed. And if I cannot raise him and Peter does raise him, grant that I be killed just as he would be.”

E quant cel covenant fud granté entre eus, si se roposa saint Pere, e Symun s'aprosça al lit u le mort esteit. Si comença a dire ces enchantemenz celeement en l'oraille del mort si que sembla a ceus qui environ le mort esturent que le mort moveit sun chef.

30 Dunc criout le peple as paens que "le juvencel est vif!" e qu'il parlout ja od Symun l'enchanteur.

Dunc sembla a saint Pere grant desdein d'ïcoe qu'il osout vanter sei de sa poesté. Dunc dist sain Pere qu'il feseient pais, si lur dist: "Si le mort est resuscité e vif, si parout, e left suz en halt. E ci il çoe ne poet faire, sachiez ke çoe est fantesme e  
35 ne mie verité que veissez muer le chef del mort. Ore ostez," çoe dist sain Pere, "l'enchanteur enveie del lit ke les enchantemenz del deble puissent estre descovert."

E il osterent Symun del lit, e le mort jeust en pais senz l'esperance de vie si que en nule manere ne se pout muveir. Dunc s'estust sain Pere de luinz, si fist ententivement sa oreisun. Si dist a haute voiz: "Juvencel, jo te di el nun Jhesu Crist, leve suz."  
40

E aneire si leva le juvencel ke mort aveit esté, e alat. E si parlat, e si rendi a sa mere vif. E dunc volt le pople lapider Symun. E saint Pere dist: "Asez ad hunte quant il veit qu'il est vencu od tuz ces enchantemenz. Bien est qu'il vive uncore e qu'il veie  
45 crestre le regne Deu. Ja, seit ïcoe, qu'il en ait envie."

Dunc fud l'enchantur dolent e triste de la glorie qui esteit | avenue as apostres Deu Nostre Seignur. Dunc si s'en ala, si comença tuz ces enchantemenz e tutes les mauveises poestez apeler, e le pople qui ert dolent de ïcoe qu'il esteit vencu ensemble. Si lur dist qu'il guerpereit eus e lur cité, qu'il soleit defendre, e si lur  
50 larrait as enchanteurs de Galilé ki iloece esteient venu. E ci dist qu'il muntereit el ciel, si cum saint Pere e saint Pol diseient que Jhesu Crist lur Seignur fud munté el ciel. E si lur dist qu'il assemblissent a un jur establi el Capitolie, e iloece verreient cum il muntereit el ciel.

Quant le jur vint, si munta sur le munt del Capitolie e sur la plus haute roche ke ert s'estut. Si dist al pople: "Veez," dist il, "cum joe munterai el ciel!" Si s'eshalça de la roche si comença a voler en halt. Dunc s'esmerveilla tut le poeple. Si dist ke çoe esteit par la vertue de Deu, e ne mie par vertu humaine, e ke Jhesu Crist unkes nule tele chose ne fist. Dunc s'estut seint Pere enmi le pople, si dist: "Bel  
55 Sire Jhesu Crist qui estes tut puissant, mustrez u la vostre vertu, e ne suffrez que cest pople seit deceu par les malveiz arz d'ïcest enchantur, kar si vus plaist uncore, crera cest pople en tei. Faites par la vostre puissance k'il puisse issi tresbucher, qu'il, vivant, puse conustre qu'il ne poet ren faire encontre ta vertu."  
60

And when this covenant was agreed upon among them, then Saint Peter stood back, and Simon approached the bed where the dead man lay. And he began to speak his enchantments privately in the dead man's ear in such a way that it seemed to those who stood around the dead man that the dead man moved his head.

30 Then the people cried out to the pagans that "the young man is alive!" and that he now spoke with Simon the magician.

Then there seemed to be great contempt for Saint Peter because he had dared boast of his power. Then Saint Peter told them to be quiet, and he said to them: "If the dead man is revived and living, then let it be seen, and let him rise up. And if he cannot do this, know that it's an illusion and not true at all that you see the dead man's head move." Then said Saint Peter: "Now draw the magician away from the  
35 bed so that the Devil's enchantments may be revealed."

And they drew Simon away from the bed, and the dead man lay motionless without hope of life because in no way could he move. Then Saint Peter stood at a distance,  
40 and he carefully made his prayer. And he said in a raised voice: "Young man, I say to you in the name of Jesus Christ, rise up."

And immediately rose up the young man who'd been dead, and he walked. And then he spoke, and then he delivered himself alive to his mother. And then the people wished to stone Simon. And Saint Peter said: "He possesses enough shame in seeing that he's been beaten with all his enchantments. It's proper that he still  
45 live and see the kingdom of God increase. Know this: that he's already jealous of it."

48rb] Then the magician was upset and distressed about the glory that had | come to the apostles of God Our Lord. Then he went away, and he began to summon all his enchantments and evil powers, together with the people who were sorrowful because he'd been vanquished. And he said to them that he'd forsake them and their city, which he'd been wont to protect, and that he'd leave them to the magicians  
50 of Galilee who had come there. And he said that he'd rise to the sky, just as Saint Peter and Saint Paul said that Jesus Christ their Lord had risen to the sky. And he said to them that they should gather on an appointed day at the Capital, and there they'd see how he rose to the sky.

When the day came, he climbed up the hill of the Capital and onto the highest rock  
55 that stood there. And he said to the people: "Behold," he said, "how I will rise to the sky!" And he raised himself from the rock and began to fly upwards. Then all the people were amazed. And they said that this happened through the power of God and not at all through human power, and that Jesus Christ had never done such a thing. Then Saint Peter stood up in the midst of the people, and he said: "Good  
60 Lord Jesus Christ Almighty, show here your power, and do not permit these people to be deceived by this magician's wicked tricks, for if it pleases you still, these people will believe in you. Make it happen by your power that he be thrown down here, so that, living, he shall acknowledge that he can do nothing against your power."

65 E quant il out çoe dit e sa praïere, emplurant, si conjura les debles qui portoent l'enchanteur, e dit: "Jo vus conjur, debles que portez cest enchanteur, el nun Nostre Seignur Jhesu Crist, ke vus laissez cheir jus ke le pople puise veir ke ses enchantemenz li vaudrunt."

E aneire, quant il oïrent cest comandement, cil guerpirent ces dieables qu'il portèrent, e il chai juz sur un perun de marbre que tuz les membres li depescherunt. E un poi après çoe, veant le pople, si murut.

70 Quant Nerun l'emperur oit dire qu'il aveit issi perdu l'ume qu'il plus amout e qu'il plus creeit a garder sun empire e ki, si cum esteit a vis, plus li ert profitable, si fud mut dolent. Dunc si out grant desdein de saint Pere, e des idunc si comanda ke saint Pere fust pris e mis en chartre. E quant le pople oi çoe, si roverent saint Pere qu'il alast aillurs. E il lur diseit que nun freit en nule manere. Mes tant plura le  
75 le pople e tant le preia qu'il s'en irreit de la cité.

48va] A l'autre nuit après si salua tuz ces freres. Si prist congié a els, si s'en ala vers | la porte de la cité. E quant il vint a la porte, si vint Nostre Seignur Jhesu Crist encontre li. E saint Pere l'aura, si demanda: "Sire," dist il, "u alez vus?"

E Nostre Seignur li respondi: "Jo vois a Rume por estre autre feiz crucifié."

80 Dunc entendi saint Pere que Nostre Seignur voleit qu'il suffreit passium en croiz, sicum il aveit suffert. E sein Pere s'en turna aneire arere si cunta tut a ces freres si cum Nostre Seignur aveit a li parlé.

85 Dunc covendreit a cels a ki Neirun Cesar l'aveit comandé a prendre. Sil pristrent e amenerent devant Agrippe, le maistre juteur de Rome. E Agrippe dist a saint Pere: "Mult as grant fiance el pople e as femmes a ki fais guerpîr lur baruns."

Dunc devint la face seint Pere si clere cum sol, si dist a Agrippe: "Ore vei jo ben que tu demandes, prince de luxurie, kar tu ne conuis pas la glorie de ma passium, qui diz que tute ma glorie est en ces poeples e en ces femmes."

Dunc dist Agrippe a saint Pere: "Di mai, dunkes, la glorie de ta passium."

90 E seint Pere li dist: "La mei glorie si est en la croiz Nostre Seignur Jhesu Crist."

Dunc dist Agrippe a saint Pere: "Vuls, dunc, ke sicum le tuen Seignur Jhesu Crist fu crucifié, que tu seis autresi?"

E saint Pere respondi: "Joe ne sui pas dignes que jo seie crucifié sicum il fud, mes nepuroec le voil siwre par passium de croiz."

65 And when, imploring, he had spoken this and his prayer, then he called upon the devils who carried the magician, and said: "I call upon you, devils who carry this magician, in the name of Our Lord Jesus Christ, that you let him fall down so that the people may see what his enchantments are worth to him."

And immediately, when they heard this command, the devils carrying him let go of him, and he fell down on a marble stone so that all his limbs were shattered. And shortly afterwards, in the sight of the people, he died.

70 When Emperor Nero heard that he had thus lost the man whom he most loved and trusted to watch over his empire and who, while he was alive, was most profitable to him, he was very distressed. Then he had great contempt for Saint Peter, and straightaway he ordered that Saint Peter be seized and placed in prison. And when the people heard this, they entreated Saint Peter that he go somewhere else. And he said to them that he would never do so. But the people cried so much and asked  
75 him so often that he left the city.

48va] On the following night he greeted all his brethren. And he took leave of them, and then he went away toward | the city gate. And when he came to the gate, there came Our Lord Jesus Christ to meet him. And Saint Peter worshiped him, and he asked: "Lord," he said, "where are you going?"

And Our Lord answered him: "I go to Rome to be crucified once again."

80 Then Saint Peter understood that Our Lord wished that he suffer passion on the cross, just as he had suffered. And Saint Peter immediately turned back and related everything to his brethren entirely as Our Lord had spoken to him.

85 Then it was easy for those commanded by Nero Caesar to seize him. And they took him and led him before Agrippa, the chief magistrate of Rome. And Agrippa said to Saint Peter: "You have great faith in the people and the women whom you made abandon their husbands."

Then the face of Saint Peter became as bright as the sun, and he said to Agrippa: "Now I see clearly what you ask, prince of lust, for you don't know the glory of my passion, you who say that all my glory is in these people and these women."

Then Agrippa said to Saint Peter: "Tell me, then, the glory of your passion."

90 And Saint Peter said to him: "My glory is in the cross of Our Lord Jesus Christ."

Then Agrippa said to Saint Peter: "Do you wish, then, that just as your Lord Jesus Christ was crucified, that you be as well?"

And Saint Peter answered: "I am not worthy to be crucified as he was, but nonetheless I wish to follow him by way of the passion of the cross."

- 95 Dunc comanda Agrippe qu'il fust crucifié, e ço senz demorance. Dunc comença tut le pople — des homes, e des femmes, e neis les petiz enfanz — a crie e a dire: "Purquei devreitt, dunc, saint Pere estre oscis? En quele chose forfist il unkes a cels de Rome?"
- 100 Dunc s'arestut seint Pere un poi. E si dist a tut le pople qu'il se teust. Si lur dist dunc a tuz: "Si vus aiez veir amur vers mei, e veire charité, ne me desturbez pas de aler a Nostre Seignur Jhesu Crist. Seez trestuz en pais, e nul de vus ne die vers Agrippe ren si ben nun."
- 105 Dunc dist saint Pere as menestrels a qui Agrippe l'aveit comandé qu'il le deussent crucifier: "Que est içoe? Purquei targez vus de faire çoe que vus est comandé? Despoillez mei de la mortele cote, si me durra mun Seignur l'esperitel a qui jo m'aerdrai." E lur rova qu'il li crucifiaient les piez contremunt, kar il n'est pas dreiz que le serf seït crucifié cum sun Seignur fud.
- 48vb] 111 E il le crucifierent sicum il lur ruva. Dunc comença saint Pere a sermuner la u il ert en la croiz e a conforter le pople en la fei Nostre Seignur Jhesu Crist. Dunc virent tuz ki | ilock furent assemblez environ lui grant multitude des angles portanz flurs de roses e de lilies. E fidel pople qui en Deu crei si comença si forment a esjoir e a eeslecier en Deu, si que cels qui aveient crucifié en furent tut esbaiz.
- 115 E quant saint Pere vit içoe, si loa Nostre Seignur. E dist: "Joe vus rent graces, bel Sire Jhesu Crist, que le pople que vus me comandastes est confermé par le testimone de ta glorie. A tei seït loenge od le Pere e od le Saint Esperit." E si tost cum le pople out respundi "Amen," si rendi seint Pere l'esperit.
- 120 E Marcellin, un de ces disciples, osta sun cors de la croiz, s'il mist od un precius oïnement, e si l'ensevili onurablement. E nostre seinur saint Pere vint a li de nuiz, si li dist: "Marcellin, dunc n'ois tu pas la voiz Nostre Seignur qui dist, 'Laissez les morz ensevelir lur morz'?"
- E Marcellin respundi: "Si fis, jo l'oi."
- 125 E saint Pere li dist: "Ne quidez pas que joe seïe d'icels morz de qui Nostre Seignur dist cele parole? Mes nepuroec, pur çoe que tu as pris garde de mun cors, Nostre Seignur te rendra le louer de tun servise."
- En ceste manere fina seint Pere en l'amur Nostre Seignur Jhesu Crist, a ki c'est e seït honur e glorie el siecle des secles. Amen.

95        Then Agrippa ordered that he be crucified, and this [be done] without delay. Then all the people — men, women, and even small children — began to cry out and say: “Why, then, must Saint Peter be killed? In what thing did he ever transgress against those of Rome?”

100        Then Saint Peter stood still for a moment. And he said to all the people that they should be silent. And he said then to all of them: “If you have true love toward me, and true charity, do not prevent me from going to Our Lord Jesus Christ. Be entirely at peace, and none of you should say anything against Agrippa that is not good.”

105        Then Saint Peter said to the servants ordered by Agrippa to crucify him: “What is this? Why do you delay doing what you have been ordered to do? Strip the mortal coat from me, and give me to my spiritual Lord to whom I hold fast.” And he asked them that they crucify him upside-down, for it wouldn’t be right that the servant be crucified just as his Lord was.

48vb]        And they crucified him as he requested. Then from where he was on the cross, Saint Peter began to preach and comfort the people in the faith of Our Lord Jesus Christ.  
111        Then all who were | gathered there around him saw a great multitude of angels carrying flowers of roses and lilies. And faithful people who believed in God began then to gladden and rejoice greatly in God, so that those who had crucified him were entirely dismayed by this.

115        And when Saint Peter saw this, he praised Our Lord. And he said: “I thank you, sweet Lord Jesus Christ, that the people whom you entrusted to me are strengthened by the testimony of your glory. Praise be to you with the Father and the Holy Ghost.” And as soon as the people had responded “Amen,” Saint Peter gave up his spirit.

120        And Marcellus, one of his disciples, took his body down from the cross, anointed it with a precious ointment, and buried it with honor. And our lord Saint Peter came to him in the night, and said to him: “Marcellus, haven’t you heard the voice of Our Lord who said, ‘Leave the dead to bury their dead’?”

And Marcellus answered: “Yes, certainly, I have heard it.”

125        And Saint Peter said to him: “Don’t you think that I’m one of those dead about whom Our Lord spoke this word? Nonetheless, because you’ve looked after my body, Our Lord will pay you the fee for your service.”

In this manner Saint Peter died in the love of Our Lord Jesus Christ, to whom there is and shall be honor and glory forever and ever. Amen.







## EXPLANATORY NOTES

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**ABBREVIATIONS:** *ANL*: *Anglo-Norman Literature: A Guide to Texts and Manuscripts* (R. Dean and Boulton); **BL**: British Library (London); **BnF**: Bibliothèque nationale de France (Paris); **CUL**: Cambridge University Library; *MED*: *Middle English Dictionary*; **NLW**: National Library of Wales (Aberystwyth); *PL*: *Patrologiae cursus completus . . . series latina* (Migne).

Before the Ludlow scribe initiated his project of trilingual compilation — a project that eventually tripled the length of MS Harley 2253 — he owned two booklets of Anglo-Norman religious narrative. Volume 1 presents for the first time an edition and translation of the contents of these booklets.

Booklets 1–2 may have already been joined when the Ludlow scribe acquired them, for both display the same neat textura script written by Scribe A and the same dimensions. The folios and rulings are larger here than in the more compact pages found in the Ludlow scribe's other manuscripts (London, BL MS Harley 273 and MS Royal 12.C.12). Although the texts are complete, these booklets are technically unfinished, for Scribe A omitted decorative details: there are no paraphs, no large initials, no touches of red ink. When the Ludlow scribe acquired the booklets, he may have intended to rubricate them himself. To each text he attached a title in red ink. He also added just a few paraphs and enlarged initials, but mostly he left that job unfinished. Another hand, presumably a later one, filled in a large number of Scribe A's blank spaces with crude, sometimes erroneous initials (as detailed in the textual notes).

### BOOKLET 1

#### VITAS PATRUM / THE LIVES OF THE FATHERS

[ART. 1]

The 4,165-line *Lives of the Fathers* occupies the whole of booklet 1 (fols. 1–22) aside from a short piece at the end that serves as a coda. This brief item (art. 1a) recounts the story of Thais, a redeemed courtesan. Both pieces are products of the same poet and are drawn from the same general source. The author translates the Latin *Verba seniorum*, which is a portion of the longer *Vitae patrum*, into alexandrine couplets. This broad source, the *Vitae patrum*, is an assemblage of sage sayings and exempla attributed to the ancient Desert Fathers, and associated with it are saints' lives that include those of Thais and Marina (compare art. 32). The “Fathers” of the title are “those ascetics who, during the period 250–500 A.D., laid the foundations of Christian monachism in the deserts of Egypt” (O'Connor, p. xi).

*The Lives of the Fathers* found in Harley 2253 is allied with a second copy found in Paris, BnF MS français 24862. Taken together, these two redactions preserve 6,918 lines of a long work created by an important Anglo-Norman translator. Viewed individually, each manuscript relays a different selection from the original French whole. The two medieval compilers created two unique versions. Comparing them, one finds much overlap as well as much divergence. The Harley version has 4,165 lines; Paris has 4,863 lines. They share 2,110 lines. The basic structure and nature of each compilation have not been given much critical attention. The Paris version was edited in 1949 by Br. Basilides Andrew O'Connor. At the end of his edition, O'Connor prints the 2,055 lines unique to Harley (pp. 160–224). Because of this method, the Harley version was not printed in full or in sequence. Consequently, the present edition displays the Harley version for the first time.

Four works have been ascribed to the poet. Besides *The Lives of the Fathers*, they are *The Story of Thais* (art. 1a), *Antichrist* (ANL 584), and *The Vision of Saint Paul*. (ANL 554). Composed in the same meter, the four are all preserved in the Paris manuscript. O'Connor believed the poet to be Henri d'Arci, a twelfth-century Templar and likely descendent of a baronial Lincolnshire family. But recent scholarship has shown that the poet was not Henri. Instead, Henri was the poet's patron. According to Keith Sinclair, the author was an anonymous London priest or Austin canon who undertook, c. 1170–1180, the vernacular translation-abridgment of the Latin *Vitae patrum* for the edification of Henri d'Arci's "illiterate brethren of the Temple" (1997, p. 762), that is, Temple Bruer near Lincoln. On the authorship question and the three other works by this anonymous poet, see Perman, pp. 279–321.

The Harley *Lives of the Fathers* consists of a 20-line introduction rhyming on one sound, followed by 131 sections of varying length (see outline, pp. 427–33). These sections contain 66 exempla, that is, illustrative stories or moral similes. Sections follow a typical pattern of imparting a saying or moral wisdom from an abbot father to an enquiring young monk. In this edition, sections are keyed by number in the right margin to the ten-volume edition by the Jesuit Heribert Rosweyde (1628), printed in *PL*, volumes 73, 74, and 21 (columns 387–426). The Anglo-Norman poet has drawn mainly from Books 5 and 6 of this source. For a convenient table of contents, along with substantial portions of the Latin version translated into English prose, see Baker (available online). In the text as a whole, there exists a sense of sequential order — derived from the source but also subject to some shaping by the compiler — which is particularly evident in how the work ends: an account of how souls are extracted postmortem from the wicked versus the virtuous (lines 4082–4165). The compiler's choice of this passage delivers a suitable close in heavenly bliss, with dulcet angel song and harping by David. The table below presents an outline of the Harley version.

Helpful background is also provided in *The Lives of the Desert Fathers*, trans. N. Russell, and *The Sayings of the Desert Fathers*, trans. Ward. The latter is a medieval arrangement of many Latin sayings according to the alphabet, keyed to the abbots' names. Correspondent sections and abbots' names in Ward are listed in the explanatory notes below.

[Fols. 1ra–21vb. ANL 583. **Scribe:** A, with title inserted by B (Ludlow scribe). **Quires:** 1–2. **Initials:** Scribe A left spaces for large initials throughout the text; Scribe B inserts a few on fol. 1ra (see textual notes). **Meter:** Alexandrine (i.e., twelve-syllable) lines in couplets. The prologue (lines 1–20) has one rhyme. The first section (lines 21–32) rhymes in quatrains. **Layout:** Two columns. **Editions:** Meyer 1895, pp. 160–67 (lines 1–194); O'Connor, pp. 160–224 (passages not in the Paris MS). **Other MS:** Paris, BnF MS français 24862, fols.

60rb–97va (ed. O'Connor, pp. 1–160; ed. Meyer 1895, pp. 140–46 [extract]). **Latin Source:** *Vitae patrum*, Books 5–7 (*PL* 73; trans. Baker). **Middle English Analogues:** See Rosenthal, *passim*. **Translations:** None.]

### OUTLINE OF THE HARLEY 2253 VERSION OF *THE LIVES OF THE FATHERS*

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1–20 Introduction

#### 5.1 RULES OF THE FATHERS

21–32	5.1.1. Three ways to please God	Anthony
33–44	5.1.2. Three ways to act for God	Anthony
45–52	5.1.3. Three things God requires	Gregory
53–74	5.1.8. Virtues required for Christians	John
75–80	5.1.7. Abandon worldly property	Theodore
81–96	5.1.9. Three actions honorable before God	Joseph
97–126	5.1.11. Works most pleasing to God ( <i>Exemplum</i> : Abraham, Elijah, David)	—
127–34	5.1.12. Three works profitable to the body	Pastor
135–52	5.1.14. Three things needful to the solitary life ( <i>Exemplum</i> : Noah, Job, Daniel)	Pastor
153–80	5.1.15. Two things a monk must hate	Pastor
181–94	5.1.16. Wise last words	Pambo
195–200	5.1.18. Wise last words	Chame
201–12	5.1.10. Wise last words	John (told by Cassian)
213–21	5.1.19. Three ways to gain fear of God	—
222–29	5.1.20. Four things the soul requires	—
230–43	5.1.21. Four rules for salvation	—
244–63	5.1.22. Rules for monastic life	—
264–95	5.1.23. More rules for monks	—

#### 5.2. INNER STILLNESS

296–305	5.2.8. On covetousness	Evagrius
306–21	5.2.13. Value of solitary life	Sisois and Abraham
322–45	5.2.12. On pride and fleeing carnal things ( <i>Exemplum</i> : The enemy and the well)	Pastor
346–55	5.2.14. Value of life among people	Marone
356–99	5.2.16. Value of the solitary life ( <i>Exemplum</i> : Three men and the goblet of water)	—

#### 5.3. COMPUNCTION

400–05	5.3.1. Value of holy tears	Arsenius
406–23	5.3.2. Value of fear of Doomsday	Ammon

424–76	5.3.3. Sermon on Doomsday	Evagrius
477–86	5.3.4. Three things to fear	Elias
487–508	5.3.14. Two things to weep for	Pambo and Athanasius
509–24	5.3.16. Weeping and the work of monastic life ( <i>Exemplum</i> : Lighted coal)	Syncletica
525–84	5.3.20. Man chastened by vision of his mother in hell	—
585–604	5.3.21. Value of fear of Doomsday	—
605–16	5.3.22. Value of fear of God	—
617–28	5.3.25. Value of weeping and fear of Doomsday	—
629–46	5.3.27. Value of weeping ( <i>Exemplum</i> : Tears are like the Promised Land)	—

### 5.5. SEXUAL TEMPTATION

647–62	5.5.3. Seek counsel from wise old men	Moses (told by Cassian)
663–778	5.5.4. The old may lack wisdom ( <i>Exemplum</i> : Devil deceives old monk and young monk)	Apollo

### 5.4 SELF-CONTROL

779–96	5.4.15. Doing amends is greater than fasting	Epiphanius and Hilarion
797–806	5.4.28. Chastise without anger	Hilarion
807–28	5.4.41. Preserve chastity	Syncletica
829–44	5.4.42. Observe fasting	Syncletica
845–75	5.4.43. Numerous sayings on chastity, fasting, and virtuous speech	Hyperechius
876–95	5.4.67. Observe fasting ( <i>Exemplum</i> : Old monk who abstained from water)	—
896–909	5.4.68. Do not touch women ( <i>Exemplum</i> : Monk carries mother across river)	—
910–17	5.4.69. Retreat from others when fasting	—

### 5.5. SEXUAL TEMPTATION

918–33	5.5.2. Shield your heart from carnal temptation	Secunde
934–53	5.5.1. Three tendencies for sin	Anthony
954–63	5.5.5. Value of lustful thoughts for fighting sin	Cyrus of Alexandria
964–87	5.5.10. Fight lustful thoughts ( <i>Exemplum</i> : Abbess tempted to fornicate)	Sarah
988–1011	5.5.16. Fight lustful thoughts ( <i>Exemplum</i> : Odors of the tavern)	—
1012–31	5.5.15. Fight temptation	—

1032–49	5.5.30. Fight temptation and know God dwells in the body	—
1050–81	5.5.18. Struggles of monks versus novitiates ( <i>Exemplum</i> : Rebuilding a house that falls down)	—
1082–91	5.5.20. Value of temptation	—
1092–1110	5.5.21. Temptation by devil through women ( <i>Exemplum</i> : Boy who didn't know about women)	—
1111–13	5.5.22. Temptation through women	—
1114–60	5.5.26. Being scandalized by another's sin ( <i>Exemplum</i> : Deacon sins with a woman)	—
1161–76	5.5.30. Treat temptation with bitter thoughts ( <i>Exemplum</i> : Wet-nurse weans an infant)	—
1177–364	5.5.41. Devil tempts one to sin, but God has mercy ( <i>Exemplum</i> : Monk prays for mercy; God lights a lamp)	—

#### 5.6. A MONK SHOULD NOT POSSESS ANYTHING

1365–418	5.6.21. Devil tempts one to trust in money not God ( <i>Exemplum</i> : Gardener whose foot is healed)	—
1419–42	5.6.22. Abandon wealth and trust in God	—

#### 5.7. PATIENCE AND FORTITUDE

1443–62	5.7.1. Avoid temptation by work and prayer	Anthony
1463–78	5.7.8. Value of troubled thoughts	John (told by Pastor)
1479–80	5.7.11. Value of difficult work	Mathoes
1481–530	5.7.12. Believe in the true God ( <i>Exemplum</i> : Pagan princes torture Milesius)	Milesius
1531–56	5.7.22. Tribulations increase for those assailed by temptation	—
1557–61	5.7.23. Virtues require effort	—
1562–785	5.7.24. How to handle troubled thoughts ( <i>Exemplum</i> : Young hermit is tricked by the Devil)	—
1786–95	5.7.25. Value of pain and torment in this world	—
1796–823	5.7.27. How to handle troubled thoughts ( <i>Exemplum</i> : Monk stays in his cell and improves)	Arsenius
1824–37	5.7.28. How to handle boredom	—
1838–55	5.7.31. Virtue of hard effort ( <i>Exemplum</i> : Old monk makes water harder to obtain)	—
1856–73	5.7.34. How to handle sloth ( <i>Exemplum</i> : Be like Anthony)	—
1874–937	5.7.40. How to handle tribulation of spirit ( <i>Exemplum</i> : Clear a field bit by bit)	—

1938–56	5.7.42. Value of penance	—
1957–2044	5.7.43. Value of penance and humility ( <i>Exemplum</i> : Monk stays awake while abbot sleeps)	—
2045–79	5.7.44. God does not forsake those who trust him ( <i>Exemplum</i> : Ill solitary monk cared for by angel)	—
2080–105	5.7.46. A poor man's humility ( <i>Exemplum</i> : Man on mat gives thanks to God)	—
2106–39	5.7.47. How to handle confession in isolation ( <i>Exemplum</i> : Vision of virgin consoler)	—

### 5.8. DO NOTHING FOR SHOW

2140–79	5.8.1. Value of penance ( <i>Exemplum</i> : Young monk is like a ship against the wind)	Anthony
2180–218	5.8.9. Value of penance and humility ( <i>Exemplum</i> : Monk learns to hear chastisement)	Serapion (told by Cassian)
2219–36	5.8.11. Conceal your good works from others	Mathoes
2237–46	5.8.12. Run from vainglory ( <i>Exemplum</i> : Dragon)	Ischyron
2247–76	5.8.13. Bond to God is above family bond ( <i>Exemplum</i> : Pastor's nephew arrested)	Pastor
2277–94	5.8.19–20. Conceal your good works ( <i>Exemplum</i> : Grass cannot simultaneously be a seed)	Syncletica
2295–308	5.8.21. Conceal your fasting	—
2309–26	5.8.22. Conceal your abstinence	—

### 5.9. JUDGE NO ONE

2327–44	5.9.3. Do not judge another	Isaac of Thebes
2345–64	5.9.4. Do not judge another ( <i>Exemplum</i> : Moses carries basket on his back)	Moses
2365–70	5.9.5. Do not judge another; examine yourself	Joseph and Pastor
2371–78	5.9.6. Hide the sins of another	Pastor
2379–441	5.9.7. Do not judge another ( <i>Exempla</i> : (1) Culpable monk is judged and expelled, then welcomed by Pastor; (2) Monks pray over dead men)	Pastor
2442–55	5.9.8. How to gain peace: do not judge another	Anthony
2456–89	5.9.9. Do not judge another ( <i>Exemplum</i> : Prior carries baskets in front and in back)	Prior
2490–531	5.9.11. Do not judge another ( <i>Exemplum</i> : Communion by priest who may be sinful)	—

**5.11. LIVING SOBERLY**

2532–73	5.11.18. Strive to attend God's service ( <i>Exemplum</i> : Monks sleep during sermon, wake for idle talk)	Cassian
2574–605	5.11.26. Talk with sorrow and weeping; avoid idle talk	Lot (told by Peter)
2606–29	5.11.28. Avoid worldly delight ( <i>Exemplum</i> : Silvanus averts eyes from garden's beauty)	Silvanus
2630–37	5.11.44. Struggle against thoughts; confess today, not tomorrow	—
2638–55	5.11.46. Three powers of Satan that enter the heart	—
2656–72	5.11.52. Three reasons the abbot laughed on his deathbed	—

**5.12. PRAYER WITHOUT CEASING**

2673–88	5.12.2. Private prayer is the hardest virtue	Agatho
2689–726	5.12.9. How to pray continuously	Lucius
2727–40	5.12.32. Close off your body from outside forces ( <i>Exemplum</i> : Smoke outside a house)	—

**5.13. HOSPITALITY**

2741–68	5.13.12. On charity ( <i>Exemplum</i> : Women seeking alms judged by appearance)	—
2769–90	5.13.14. On charity ( <i>Exemplum</i> : Woman seeking alms chided for size of vessel)	—
2791–830	5.13.15. On charity ( <i>Exemplum</i> : Miracle of bread distributed by old monk)	—

**5.14. OBEDIENCE**

2831–64	5.14.4. On obedience ( <i>Exemplum</i> : Monk who captured lioness for Paul)	Paul
2865–86	5.14.8. On obedience ( <i>Exemplum</i> : Monk willing to drown his son)	Sisois
2887–924	5.14.18. On obedience ( <i>Exemplum</i> : Monk willing to burn son in oven)	—
2925–78	5.14.17. On obedience ( <i>Exemplum</i> : Continent brother and obedient brother)	—



**5.15. HUMILITY**

- |           |   |                                    |
|-----------|---|------------------------------------|
| 2979–92   | 5.15.1. Do not question God’s distribution of goods and fortunes  | Anthony                            |
| 2993–3054 | 5.15.11. On obedience as necessary for communal peace<br>( <i>Exemplum</i> : Anoub stones the stone images)                                     | Anoub and Pastor<br>(told by John) |
| 3055–92   | 5.15.14. On virtuous restraint<br>( <i>Exemplum</i> : Monk defeats Devil by turning other cheek)  | Daniel                             |
| 3093–152  | 5.15.25. On lies exposed by God<br>( <i>Exemplum</i> : Pregnant girl falsely accuses Macarius)  | Macarius                           |
| 3153–68   | 5.15.26. Humility defeats the Devil<br>( <i>Exemplum</i> : Devil meets Macarius on the road)  | Macarius                           |
| 3169–204  | 5.15.52. On humility<br>( <i>Exemplum</i> : Hermit who tended the pigs)   | —                                  |
| 3205–24   | 5.15.64. On humility<br>( <i>Exemplum</i> : Monk expelled like a dog)   | —                                  |
| 3225–50   | 5.15.67. Humility defeats the Devil<br>( <i>Exemplum</i> : Monk thinks “angel” comes for someone else)  | —                                  |
| 3251–374  | 5.15.88. Humility of admitting one own’s guilt<br>( <i>Exempla</i> : (1) Two monks will not accept blame;<br>(2) Two monks castrate themselves) | —                                  |

**5.16. PATIENCE**

- |          |   |   |
|----------|---|---|
| 3375–96  | 5.16.13. On repudiation of worldly goods<br>( <i>Exemplum</i> : Monk helps thieves who rob him) | — |
| 3397–418 | 5.16.19. On repudiation of worldly goods<br>( <i>Exemplum</i> : Monk who thanked his robbers)   | — |

**5.17. CHARITY**

- |          |  |   |
|----------|--|---|
| 3419–442 | 5.17.25 On disciplined thoughts<br>( <i>Exemplum</i> : Monk rewarded for drinking waste water) | — |
|----------|--|---|

**6.4. SAYINGS OF MOSES**

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|---------|---|---|
| 3443–72 | 6.4.37. On vigilance against the Devil’s wiles<br>( <i>Exemplum</i> : Monk who kills father with an ax) | — |
|---------|---|---|

**6.1. SECOND SIGHT**

- |          |   |   |
|----------|---|---|
| 3473–514 | 6.1.13. On false appearances and God’s true judgments | — |
|----------|---|---|

(*Exemplum*: Death of hermit versus death of wealthy man)

### 6.3. SUPERLATIVE OBSERVANCES BY SOME HOLY PEOPLE

- |         |   |          |
|---------|---|----------|
| 3515–56 | 6.3.16. On rewards and punishments of the other world<br>( <i>Exemplum</i> : Macarius's discourse with dead pagan's head) | Macarius |
|---------|---|----------|

### 5.18. SECOND SIGHT

- |          |   |          |
|----------|---|----------|
| 3557–658 | 5.18.9. Discipline defeats the Devil<br>( <i>Exemplum</i> : Macarius teaches monk assailed by Devil posing as a medicine man) | Macarius |
|----------|---|----------|

### 6.1. SECOND SIGHT

- |          |   |   |
|----------|---|---|
| 3659–865 | 6.1.15. Value of the fear of God<br>( <i>Exemplum</i> : Girl witnesses parents' fates in other world) | — |
|----------|---|---|

### 7.24. PENANCE IS ACCEPTED BY GOD

- |          |  |          |
|----------|--|----------|
| 3866–953 | 7.24.1–2. Do penance and seek mercy<br>( <i>Exemplum</i> : Monk rescues sister from a brothel) | Pimenius |
|----------|--|----------|

### 6.2. OLD MEN WHO DID SIGNS

- |         |  |                              |
|---------|--|------------------------------|
| 3954–77 | 6.2.13. Miracle performed unwittingly by Sisois<br>( <i>Exemplum</i> : Dead boy revives) | Sisois (living with Anthony) |
|---------|--|------------------------------|

### 6.3. SUPERLATIVE OBSERVANCES BY SOME HOLY PEOPLE

- |           |  |                              |
|-----------|--|------------------------------|
| 3978–4082 | 6.3.2. The heremitic ideal<br>( <i>Exemplum</i> : Two brothers become more perfect through abstinence and prayer)                            | Macarius (told by Vindemius) |
| 4083–166  | 6.3.13. Good works are better than a good reputation<br>( <i>Exemplum</i> : How a soul is extracted from a hypocrite versus a pious pilgrim) | —                            |

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21–32	For an analogous passage in the Alphabetical Collection, see Ward, p. 2, no. 3 (Anthony the Great).
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- 22 *DANS ANTOINE*. Saint Anthony the Great (ca. 251–356), a prominent leader among the Desert Fathers. His life, recorded by Saint Athanasius of Alexandria, helped spread the idea of monasticism. Compare the account of his life in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 1:93–96.
- 33–44 For an analogous passage in the Alphabetical Collection, see Ward, p. 2, no. 6 (Anthony the Great).
- 45–52 For an analogous passage in the Alphabetical Collection, see Ward, p. 45, no. 1 (Gregory).
- 45 *SEINT GREGORIE*. Pope Gregory I (590–604), also known as Gregory the Great, the first pope to come from a monastic background. Compare the life of Gregory in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 1:171–84.
- 53–74 For an analogous passage in the Alphabetical Collection, see Ward, p. 92, no. 34 (John the Dwarf).
- 53 *JOHANS*. Saint John the Dwarf (ca. 339–ca. 405), a disciple of Abbot Pambo. At line 1464 he is referred to as *l'abbé Johan, ki del cors esteit petit* (Abbot John, who was small of body). Jacobus of Voragine includes him in *The Golden Legend*, trans. Ryan, 2:349–50.
- 75 *THEODORUS*. Abbot Theodore. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father. Abbot Theodore's sayings cited at the *Sayings of the Desert Fathers* website suggest that he was deacon from Scete.
- 78 *sacage*. A feudal system for holding land property in tenure. See *MED*, *socage* (n.), and compare the related term *sokene* in Chaucer's Reeve's Tale, line 3987. For further background, see *The Riverside Chaucer*, p. 850.
- 81–96 For an analogous passage in the Alphabetical Collection, see Ward, p. 110, no. 1 (Joseph of Thebes).
- 81 *JOSEPH LI ABBEZ*. Named as an abbot from Thebes, this figure seems known only through the *Vitae patrum*. A saying attributed to Abbot Joseph cited at the *Sayings of the Desert Fathers* website associates him with Abbot Lot (named at line 2574).
- 97–126 This section is retold by Jacobus de Voragine and assigned to Pastor (*The Golden Legend*, trans. Ryan, 2:347). In the Alphabetical Collection, it is ascribed to Nisterus (Ward, p. 154, no. 2).
- 128 *LI ABBEZ PASTOR*. Abbot Pastor is also known as Abbot Poemen the Shepherd (ca. 340–450), an Egyptian monk and Desert Father. Famous for his wisdom and tolerance, he is assigned the largest collection of sayings. Compare Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 2:347–49.
- 135–52 This section is retold by Jacobus de Voragine and assigned to Pastor (*The Golden Legend*, trans. Ryan, 2:347). See also Ward, p. 175, no. 60 (Poemen/Pastor).

- 153–80 This section is retold by Jacobus de Voragine and assigned to Pastor (*The Golden Legend*, trans. Ryan, 2:347–48). See also Ward, p. 176, no. 66 (Poemen/Pastor).
- 181–94 For an analogous passage in the Alphabetical Collection, see Ward, p. 197, no. 8 (Pambo).
- 181 *LI ABBES PAMBO*. Saint Pambo, a disciple of Saint Anthony the Great, was an Egyptian Desert Father of the fourth century. He died ca. 375.
- 195–200 For an analogous passage in the Alphabetical Collection, see Ward, p. 244, no. 1 (Chomas).
- 195 *CANANIN*. Abbot Chame (or Chomas). Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father.
- 201–12 This section is retold by Jacobus de Voragine and ascribed to John the Dwarf (*The Golden Legend*, trans. Ryan, 2:350). See also Ward, p. 114, no. 5 (Cassian).
- 201 *CASSIAN*. Saint John Cassian (ca. 360–435), a monk and ascetic, helped to convey the practices and theology of Egyptian monasticism to the early medieval West.
- 213–21 See Baker, section 7.21.2, for another version of section 5.1.19 in the *Vitae patrum*.
- 222–29 See Baker, section 7.21.3, for another version of section 5.1.20 in the *Vitae patrum*.
- 296 *LI ABBEZ EVAGRIUS*. Evagrius (345–399), a monk and ascetic, was a disciple of Macarius and a teacher of Cassian.
- 306–21 For analogous passages in the Alphabetical Collection, see Ward, p. 213, no. 3 (Sisoës); and p. 175, no. 59 (Pastor).
- 306 *L'ABBÉ SISOÏ*. Abbot Sisois was a fifth-century Desert Father and disciple of Anthony the Great.
- 346 *UNE ABBASSE MARONE*. Abbess Marone. Aside from her appearance as an abbess in the *Vitae patrum*, there seems to be little known about the life of this Desert Mother.
- 356–99 This section is retold by Jacobus de Voragine and assigned to Arsenius (*The Golden Legend*, trans. Ryan, 2:351–52).
- 400–05 For an analogous passage in the Alphabetical Collection, see Ward, p. 18, no. 41 (Arsenius).
- 401 *ARCEMIUS*. Born into a Roman senatorial family, Arsenius the Great (ca. 350–445) became a hermit in the desert. Compare his legend in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 1:351–53.
- 406 *L'ABBÉ HAMIUN*. Saint Ammon was an Egyptian monk and hermit who lived in the fourth century.

- 424–76 For an analogous passage in the Alphabetical Collection, see Ward, pp. 63–64, no. 1 (Evagrius).
- 477–86 For an analogous passage in the Alphabetical Collection, see Ward, p. 70, no. 1 (Elias).
- 487–508 For an analogous passage in the Alphabetical Collection, see Ward, p. 196, no. 4 (Pambo).
- 487 *ATHANASIE*. Athanasius (ca. 296–373) was bishop of Alexandria for forty-five years (328–373), often sent into exile by different Roman emperors. A noted Church leader and theologian, he was the author of the influential biography of Saint Anthony.
- 509–24 For an analogous passage in the Alphabetical Collection, see Ward, pp. 230–31, no. 1 (Syncletica).
- 509 *SEINTELETICE*. Abbess Syncletica of Alexandria, a fourth-century Desert Mother.
- 648 *LIABBEZ MOYSEN*. Saint Moses the Black, an ascetic monk and priest in fourth-century Egypt.
- 680 *LIABEZ APOLLO*. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father. There is one saying attributed to Abbot Apollo cited at the *Sayings of the Desert Fathers* website.
- 779–96 This section is retold by Jacobus de Voragine and assigned to Epiphanius (*The Golden Legend*, trans. Ryan, 2:349). See also Ward, p. 57, no. 4 (Epiphanius, Bishop of Cyprus).
- 779 *LIARCEVESKE EPIPHANIE*. Epiphanius (ca. 310–403) lived as a monk in Egypt and was bishop of Salamis at the end of the fourth century.
- 780 *L'ABBÉ HYLARIN*. Abbot Hilarion, a Desert Father who lived 291–371. His biography was written by Saint Jerome.
- 807–28 For an analogous passage in the Alphabetical Collection, see Ward, p. 231, nos. 2–4 (Syncletica).
- 829–44 For an analogous passage in the Alphabetical Collection, see Ward, p. 238, nos. 1–3 (Hyperechius).
- 845–75 For an analogous passage in the Alphabetical Collection, see Ward, p. 238, no. 5 (Hyperechius).
- 845 *LIABBEZ IPERTIUS*. Abbot Hyperechius. Aside from his sayings in the *Vitae patrum*, there seems to be little known about his life. One of Abbot Hyperechius' sayings is cited at the *Sayings of the Desert Fathers* website.
- 896–909 This section is retold by Jacobus de Voragine and ascribed to Arsenius (*The Golden Legend*, trans. Ryan, 2:352).

- 918 *SECUNDE LI ABBEZ.* Abbot Secund. Aside from his sayings in the *Vitae patrum*, there seems to be little known about the life of this Desert Father. Compare Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 1:225–26.
- 934–53 For an analogous passage in the Alphabetical Collection, see Ward, p. 6, no. 22 (Anthony the Great).
- 954 *LI ABBEZ ALISANDRE DE SIRE.* Despite the odd form for his name, this Father is the Egyptian patriarch Cyrus of Alexandria, who died around 641. A parallel form of this saying is ascribed to “Abba Cyrus” at the *Sayings of the Desert Fathers* website.
- 964–87 For an analogous passage in the Alphabetical Collection, see Ward, pp. 229–30, nos. 1–2 (Sarah).
- 1064–65 *Kar li fundement est prest, e pieres e mortier, / E dunc purrat la maisun plus tost reedifier.* For these two lines in the Harley version, one finds four lines in the Paris version: *Car le fundement est prest, e pieres e mortier, / E les autres choses qui al frere unt mestier; / E dunc purra la maisun tost edifier / Quant il a prest devant li ço qu’il vout aver* (For the foundation is prepared, both stones and mortar, / And the other things that the brother needs; / And therefore can the house be built more quickly / When he has what he needs prepared before him). See O’Connor, p. 25.
- 1092 *Un veillard fu, sicum li livere testimoine.* The second line of the couplet is omitted. The Paris version reads: *Un veillard fu ja, cum le livre testimoine, / Si s’en ala en Sciti si devint la moine* (There was once an old man, as the book testifies, / And he went to Scete and became a monk). See O’Connor, p. 27.
- 1114–60 See Baker, section 3.11, for another version of section 5.5.26 in the *Vitae patrum*.
- 1146 *E dunc lung tens nel fist, kar Deu nel voleit.* The first line of the couplet is omitted. The Paris version reads: *Car le Nil cheun an la terre enrusiseit. / Mes dunc lung tens nel fist, car Deus nel voleit* (For each year the Nile watered the land. / But now it ceased for a long time, for God opposed it). See O’Connor, p. 34.
- 1160 After this line, the Paris version provides a final couplet: *E par sa panitence s’amenderent plusurs, / E glorifierent Deu que comverte pecheurs* (And through his penance, many mended their ways, / And they glorified God who converts sinners). See O’Connor, p. 34. The couplet provides closure to the story: instead of scandalizing the monks, the deacon became exemplary.
- 1419–42 See Baker, section 3.69, for another version of section 5.6.22 in the *Vitae patrum*.
- 1420 *retienne dous soz* (save two pennies). See the Tale of Focus the Smith in *Gesta Romanorum*, ed. Herrtage, pp. 27–33, on measuring expenses by two pence units.

- 1463–78 For an analogous passage in the Alphabetical Collection, see Ward, pp. 87–88, no. 13 (John the Dwarf).
- 1479–80 For an analogous passage in the Alphabetical Collection, see Ward, p. 143, no. 1 (Matoes).
- 1479 *MATHOIS*. Abbot Mathoes. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father. One of Abbot Mathoes' sayings is cited at the *Sayings of the Desert Fathers* website.
- 1481–1530 For an analogous passage in the Alphabetical Collection, see Ward, pp. 147–48, no. 2 (Milesius).
- 1481 *L'ABBÉ MILIDIE*. The obscure Abbot Milesius may refer to Milesius of Spain, a legendary ancestor of the inhabitants of Ireland, reputed to have served as a soldier in Scythia and Egypt.
- 1796–1823 For an analogous passage in the Alphabetical Collection, see Ward, p. 10, no. 11 (Arsenius).
- 1824–37 See Baker, section 3.107, for another version of section 5.7.28 in the *Vitae patrum*.
- 1856–73 See Baker, section 3.106, for another version of section 5.7.34 in the *Vitae patrum*.
- 1938–56 See Baker, section 3.104, for another version of section 5.7.42 in the *Vitae patrum*.
- 1942 *Si dist a sei memes*: “*Alas, cheitif mar fui!*” The second line of the couplet is omitted. Adding another couplet, the Paris version reads: *Si dist a sei meismes: “Alas! Chaitif mal fui / Qu je unkes monial abit reçui, / Car mon tens ai gasté que demoré sui, / E m’alme est perie: ne trouverai mes refui”* (And he said to himself, “Alas, wretch that I am, / That I ever put on the monastic habit, / For I’ve wasted my time by living here, / And my soul is lost: I will find no refuges”). See O’Connor, p. 58.
- 1993–94 *Dunc li començat li abbez a demander*: / “*Dun n’alastes vus uncore cocher?*” Between these two lines, the Paris version has two additional lines: *Dunc li comença l’abes a demander*: / “*Dun n’en alastes vus uncore, filz, reporer?*” / “*Nun,*” *ce li dist. “Pere, ne me voil esluinier / Pur ço que ne me deistes, ‘Filz, alez culchier’*” (Then the abbot began to ask him: / “Then, son, you haven’t yet gone to rest?” / “No,” he answered, “Father, I didn’t wish to leave / Because you didn’t tell me, ‘Son, go to bed’”). See O’Connor, p. 60. The omission in Harley is perhaps due to eyeskip.
- 2140–79 For an analogous passage in the Alphabetical Collection, see Ward, p. 4, no. 14 (Anthony the Great).
- 2181 *SERAPHIN LI ABBÉ*. “Abbot Serapion” probably refers to Paphnutius, who is featured in *The Story of Thais* (art. 1a; see explanatory note to line 10). Or perhaps he is Serapion, Patriarch of Antioch (191–211).

- 2237–46 For an analogous passage in the Alphabetical Collection, see Ward, p. 154, no. 1 (Nisterus).
- 2237 *LI ABBEZ YSERON*. The obscure Abbot Ischyron may refer to an Egyptian martyr-saint of the third century. One of Abbot Ischyron's sayings is cited at the *Sayings of the Desert Fathers* website.
- 2247–76 See Baker, section 3.20, for another version of section 5.8.13 in the *Vitae patrum*. This section is retold by Jacobus de Voragine and ascribed to Pastor (*The Golden Legend*, trans. Ryan, 2:347). See also Ward, p. 165, no. 5 (Poemen/Pastor).
- 2277–94 For analogous passages in the Alphabetical Collection, see Ward, p. 234, nos. 21–22 (Syncretica).
- 2295–2308 See Baker, section 3.54, for another version of section 5.8.21 in the *Vitae patrum*.
- 2327–44 For an analogous passage in the Alphabetical Collection, see Ward, pp. 109–10, no. 1 (Isaac the Theban).
- 2327 *ISAAC*. Abbot Isaac. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father.
- 2345–64 This section is retold by Jacobus de Voragine and assigned to Moses (*The Golden Legend*, trans. Ryan, 2:350). See also Ward, pp. 199–200, no. 3 (Pior).
- 2365–70 This section is retold by Jacobus de Voragine and assigned to Pastor (*The Golden Legend*, trans. Ryan, 2:348). See also Ward, p. 102, no. 2 (Joseph of Panephrisis).
- 2379–2441 This section is retold by Jacobus de Voragine and assigned to Pastor (*The Golden Legend*, trans. Ryan, 2:348). See also Ward, p. 175, no. 64 (Poemen/Pastor); and pp. 165–66, no. 6 (Poemen/Pastor).
- 2456–89 This section is retold by Jacobus de Voragine and assigned to Prior (*The Golden Legend*, trans. Ryan, 2:351). For an analogous passage in the Alphabetical Collection, see Ward, p. 199, no. 3 (Pior).
- 2459 *LI ABBEZ PRIOR*. Abbot Prior. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father.
- 2532–73 For an analogous passage in the Alphabetical Collection, see Ward, p. 114, no. 6 (Cassian).
- 2574–2605 For an analogous passage in the Alphabetical Collection, see Ward, pp. 200–201, no. 2 (Peter the Pionite).
- 2574 *L'ABBÉ LOTH*. Abbot Lot. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father. A saying attributed to Abbot Joseph (named at line 81) cited at the *Sayings of the Desert Fathers* website associates him with Abbot Lot.



- 2575 *L'ABBÉ PIERES*. Abbot Peter. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father.
- 2606–29 For an analogous passage in the Alphabetical Collection, see Ward, p. 223, no. 4 (Silvanus).
- 2606 *LI ABBEZ SILVEIN*. Abbot Silvanus. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father. One of Abbot Silvanus's sayings is cited at the *Sayings of the Desert Fathers* website.
- 2673–88 This section is retold by Jacobus de Voragine and assigned to Agatho (*The Golden Legend*, trans. Ryan, 2:354). See also Ward, pp. 21–22, no. 9 (Agathon).
- 2673 *L'ABBÉ AGATUN*. Saint Agatho lived in the seventh century and was pope from 678 to 681. His legend is recorded in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 2:354–55.
- 2689–2726 For an analogous passage in the Alphabetical Collection, see Ward, pp. 120–21, no. 1 (Lucius).
- 2689 *L'ABBÉ LUCIEN*. Abbot Lucius. Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father. A parallel instance of the saying given here is ascribed to “Abba Lucius” at the *Sayings of the Desert Fathers* website.
- 2727–40 For an analogous passage in the Alphabetical Collection, see Ward, pp. 230–31, no. 1 (Syncretica).
- 2791–2830 For an analogous passage in the Alphabetical Collection, see Ward, p. 109, no. 1 (John, disciple of Abba Paul).
- 2831–64 See Baker, section 3.27, for another version of section 5.14.4 in the *Vitae patrum*. See also Ward, p. 214, no. 10 (Sisoës).
- 2831 *POL L'ABBÉ*. Abbot Paul. The legend of “Saint Paul, Hermit” appears in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 1:84–85. He is reputed to have been the first hermit to live in the desert and was an inspiration for Saint Anthony. Compare his appearance in *The Story of Thais* (art. 1a), line 95.
- 2933 *Quant sun frere çoe veit, qui fu continent*. After this line, four lines appear in the Paris version: *Envie ot de ço qu'il iert si obedient. / Dunc diseit a sei meimes: “E je essaerai / Si cist iert parfite obedience en sei.” / Den apres a l'abe ala cil continent* (He was envious because he was so obedient. / Then he said to himself: “And I'll test / Whether he has perfect obedience in him.” / Afterwards the continent one went to the abbot). See O'Connor, pp. 89–90. The omission in Harley appears to be due to eyeskip.
- 2979–92 For an analogous passage in the Alphabetical Collection, see Ward, p. 2, no. 2 (Anthony the Great).

- 2993–3054 For an analogous passage in the Alphabetical Collection, see Ward, pp. 32–33, no. 1 (Anoub).
- 2994 *LI ABBEZ ANUB*. Abbot Anoub is associated with Abbot Pastor in the *Vitae patrum*. There appears to be little other information about the life of this Desert Father.
- 3055–92 For an analogous passage in the Alphabetical Collection, see Ward, pp. 51–52, no. 3 (Daniel).
- 3055 *LIABBEZ DANIEL*. Abbot Daniel. Aside from his appearance in the *Vitae patrum*, the identity of this Desert Father is obscure.
- 3093–3152 See Baker, section 3.99, for another version of section 5.15.25 in the *Vitae patrum*. For an analogous passage in the Alphabetical Collection, see Ward, pp. 124–25, no. 1 (Macarius the Great).
- 3093 *LIABBEZ MACHARIE*. Macarius of Egypt (ca. 300–391) was an Egyptian monk and hermit. His legend appears in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 1:89–91.
- 3153–68 This section is retold by Jacobus de Voragine and assigned to Macarius (*The Golden Legend*, trans. Ryan, 1:90). See also Ward, pp. 129–30, no. 11 (Macarius the Great).
- 3205–24 This section is retold by Jacobus de Voragine and assigned to Agatho (*The Golden Legend*, trans. Ryan, 2:354).
- 3282–84 The biblical injunction is repeated in Matthew 5:28–30, 18:8–9, 9:42–44, and Mark 9:42–44, where it refers to the cutting off of a hand or a foot, or the plucking out of an eye. The context, however, often directly concerns the dangers of lust and lechery, so the implication, taken literally, may be thought to be about castration.
- 3375–96 For an analogous passage in the Alphabetical Collection, see Ward, pp. 137–38, no. 40 (Macarius the Great); and compare p. 62, no. 2 (Euprepus).
- 3397–3418 See Baker, sections 3.74 and 7.3.2, for other versions of section 5.16.19 in the *Vitae patrum*.
- 3515–3658 These two sections are retold by Jacobus de Voragine and ascribed to Macarius (*The Golden Legend*, trans. Ryan, 1:90). Analogous passages, both assigned to Macarius the Great, also appear in the Alphabetical Collection; see Ward, pp. 136–37, no. 38; and pp. 126–27, no. 3.
- 3573 *leleuuaries*. “Sweet medicines.” See *MED, electuarie* (n.), “A medicine in which the ingredients are combined with honey or syrup to form a paste.”
- 3677 *Kar issifaitement se contint mun pere*. In the Paris version, line 3678 precedes line 3677; see O’Connor, p. 129. This erroneous order of lines was in Scribe A’s exemplar, and he corrects it. See textual note.
- 3799 *E fist od sé dens grant cruiz cum ele arst en la peiz*. The second line of this couplet is omitted. The Paris version reads: *E fist grant cruiz od ses denz com ele arst el*

- peiz. / E verms l'avironoent qui mult furent leiz* (And she loudly gnashed her teeth as she burned in pitch. / And extremely ugly worms surrounded her). See O'Connor, p. 133.
- 3866–3953 See Baker, section 3.217, for another version of section 7.24.1–2 in the *Vitae patrum*. See also Ward, pp. 93–94, no. 40 (John the Dwarf).
- 3866 *L'ABBÉ PUCTIUN*. Abbot Pimenius (or Pimen). Aside from his appearance in the *Vitae patrum*, there seems to be little known about the life of this Desert Father. One of Abbot Pimenius's sayings is cited at the *Sayings of the Desert Fathers* website.
- 3954–77 For an analogous passage in the Alphabetical Collection, see Ward, p. 216, no. 18 (Sisoës).
- 3978–4082 For an analogous passage in the Alphabetical Collection, see Ward, pp. 134–36, no. 33 (Macarius the Great).
- 3978 *LIABBEZ VINDEMIUS*. Abbot Vindemius. Aside from his appearance in the *Vitae patrum*, this Desert Father is an obscure figure.
- 4009 *E joe lur dis: 'Voz devez les paumes trescer.'* A couplet follows this line in the Paris version: *E je pris les paumes si lur mustrai coment / Il devreient trescer e puis custre ensement* (And I took the palms and showed them how / They should both weave and then sew). See O'Connor, p. 151.

## THAIS / THE STORY OF THAIS

[ART. 1A]

The legend of a famed courtesan turned saint, *Vita sanctae Thais meretricis*, appears in Book 1d of the Latin prose *Vitae patrum*. In the same sequence of saints' lives there also appears the Latin legend of Saint Marina, which eventually entered Harley 2253 as a hybrid comic/holy tale in Middle English (see art. 32). The Anglo-Norman tale of *Thais* printed here is positioned after *The Lives of the Fathers* (art. 1) in both its manuscripts. Beyond their common general source, these two works are intimately related. Both *The Lives of the Fathers* and *The Story of Thais* are the products of a single unnamed poet who worked for a patron, the twelfth-century Templar Henri d'Arci. The same poet also created the Anglo-Norman *Antichrist* and *Vision de saint Paul*. All four works are preserved in the Paris manuscript.

The story of Thais first surfaces in a Greek text dated fourth or fifth century, which depicts the protagonist as a well-known prostitute of fourth-century Egypt (Cazelles, p. 289). Thais was probably not an historically real woman, but instead a fictive construct meant to exemplify to its extreme a theology of salvation for the earnestly penitent. Moving from Greek to Latin, it entered the vast assemblage of texts relating the lives of the early Church Fathers, the *Vitae patrum*. In this context, it becomes a story of the holiness of Abbot Paphnutius (formerly called Serapion), a disciple of Saint Anthony the Great, who promoted an inclusive doctrine of salvation for the errant.

In medieval Europe the Thais legend achieved autonomous status by means of many hagiographical retellings. It was dramatized by Hrothvitha of Gandershiem in the tenth century, used for a Latin poem by Marbod, Bishop of Rennes, in the eleventh century, and

included by Jacobus de Voragine in his thirteenth-century compendium of saints. For fine overviews of the tradition, see Kuehne; Cazelles, pp. 289–302; and Whatley, pp. 155–63. A memorable allusion to Thais by Dante, who condemns her for flattery, derives from a separate tradition (*Inferno* 18.133–35). Except for a passage not appearing in the Paris manuscript, the Harley text has not been previously printed. Cazelles identifies the Harley/Paris version as *Thais A*, and provides useful translations of the medieval French *Thais B* and *Thais C*.

[Fols. 21vb–22ra. *ANL* 584. **Scribe:** A. **Quire:** 2. **Initials:** Scribe A left a space for a large initial *V* at line 1. **Meter:** Couplets in alexandrine lines. **Layout:** Two columns. **Editions:** Meyer 1895, pp. 167–68 (lines 132–73 only); Perman, p. 285 (lines 142–70 only). **Other MS:** Paris, BnF MS français 24862, fols. 97va–98vb (ed. Meyer 1895, pp. 147–51; Perman, pp. 280–86; O'Connor, pp. 223–24 [final 22 lines, which name Henri d'Arci as patron]). **Latin Source:** *Vitae patrum*, Book 1d.20 (*PL* 73.661–62; trans. Baker); Perman, pp. 286–88. **Middle English Analogues:** *Northern Homily Cycle* (ed. Whatley, pp. 155–68); Rosenthal, p. 143. **French Analogues:** Cazelles, pp. 289–309 (*Thais B*, *Thais C*). **Latin Analogues:** Hrothsvitha, *Paphnutius*, pp. 12–27; Marbod (see Kuehne, pp. 79–80); Jacobus de Voragine, *The Golden Legend*, trans. Ryan, 2:234–35. **Translations:** Cazelles, pp. 299–301.]

- 10 *LI ABBEZ PANNUTIUS*. If he was a real person, Saint Paphnutius of Thebes appears to have been a fourth-century bishop and disciple of Saint Anthony. It has been asserted that he accompanied Saint Athanasius to the First Synod of Tyre in 335 A.D. His only appearance in the legends related by Jacobus of Voragine comes in the tale of “Saint Thais, Courtesan” (*The Golden Legend*, trans. Ryan, 2:234–35). See also the explanatory note to *The Lives of the Fathers* (art. 1), line 2181.
- 88 *Antonie l'abbé*. Saint Anthony the Great, mentor to Paphnutius and frequent source of sayings in the *Vitae patrum*. See explanatory note to *The Lives of the Fathers* (art. 1), line 22.
- 95 *Pol.* Saint Paul the hermit. He appears in *The Lives of the Fathers* (art. 1), line 2831, and his legend is recorded in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 1:84–85. Older than Saint Anthony, he is said to have been the first hermit living in the desert.

## BOOKLET 2

### HERMAN DE VALENCIENNES, LA PASSIOUN NOSTRE SEIGNOUR / THE PASSION . . . [ART. 2]

The redactor of the Harley extract from Herman de Valenciennes' *Bible* selected a portion of that long text that operates well on its own as a unified Passion narrative. The title affixed to it by the Ludlow scribe is *La Passioun Nostre Seignour*. In scope, it carries the reader from the raising of Lazarus to the resurrection of Jesus. It creates thereby a triumphal framework: two sepulchers emptied, Death twice defeated, and decisively so by

means of the Passion. The extract closes with a sermon to beware the thief Death and seek God's mercy while alive.

At full length, approximately 7,500 lines, Herman's *Bible* covers Old Testament and New Testament events in amplified dramatic detail. Alternatively titled *Li Romanz de Dieu et de sa mere*, the entire poem venerates Mary by setting the life of Christ within apocryphal legends of the Virgin's conception, birth, and marriage and, later, the Assumption. This emphasis on Mary is not, however, evident in the 2,091-line extract found in the Harley manuscript. Here, instead, interest in biblical women is subdued, occurring in balanced depictions of Martha and Mary, Lazarus's sisters, at the beginning, and the Virgin and Mary Magdalene at the end. Instead, the extract's focused attention falls on the intentions, emotions, and pained psychological sufferings of Judas and Peter — two apostles displayed as opposites during the dark night and day that follows the Last Supper. A theme of the isolated psyche haunts Herman's compelling account of Passion events: facing death, Jesus separates himself to pray alone, sweating blood, while, in counterpoint, Judas and Peter grow solitary in their wanderings and their consciences — Judas eventually hanging himself in despair, Peter rejoining the apostles to meet the risen Lord.

The poem's manner is consciously theatrical, emotional, heroic. A mark of Herman's style is to accentuate dialogue among characters. Composed in *laissez* of monorhyming alexandrines, his heroic poem evokes the nostalgic grandeur of French epic *chansons de geste*. For popular effect, Herman adopts the genre's use of verbal linking and temporal recursiveness: a string of *laissez* may linger on a specific event or emotion, retelling and refracting it by means of verbal modulations, raising pathos by replaying a scene from different angles. Along with other French biblical poems (those, for example, by Wace and Grosseteste), Herman's poem served as a critical source for the Middle English *Cursor Mundi*, a sprawling scriptural poem with much the same mission: biblical narrative delivered in the vernacular to reach the laity (see Borland; and Thompson 1997).

The author was a twelfth-century canon priest with familial roots in Hainaut. Although he appears to have composed the poem in Continental French, c. 1188–1195, there survive many copies of it in Anglo-Norman, so it has often been suggested that Herman resided and worked in England — an idea that cannot, unfortunately, be verified. A varied range of selected portions survive in some thirty-six manuscripts (Boulton 2009, p. 111; see also Spiele, pp. 144–59). Nineteen of these, including Harley, preserve it in Anglo-Norman (R. Dean, pp. 266–68). To judge by numerous likenesses, two other Anglo-Norman manuscripts (Egerton and Paris, as listed below) have an undefined affinity with Harley's booklet 2; their contents show significant points of congruence (D. Russell 1976, pp. 1–4). In overall perspective, the compiler of booklet 2 concerned himself with conveying Christian history centered on and following immediately from Christ's Passion. After Herman's dramatic presentation comes *The Gospel of Nicodemus*, which depicts the acts of Pilate and the Harrowing of Hell, and then the lives of John the Baptist and apostles John, Bartholomew, and Peter.

The Harley extract from Herman's *Bible*, copied by Scribe A and bearing Scribe B's title *La Passioun Nostre Seignour*, has not been previously printed. In this edition, the *laissez* are numbered consecutively in accordance with the practice of previous editors. Each *laisse* is keyed by right-hand number to the versions printed by Spiele (S), E. Martin (M), and Kremer (K). Harley *laissez* 74–80 preserve a notable passage in which Herman departs from biblical narrative to speak briefly about himself and moralize. He also commemorates Henry II in a well-known passage (*laisse* 77). For further commentary on Herman de Valenciennes,

see the discussions by Bonnard, pp. 11–14; Thompson 1997, pp. 25–31, 33–34; and Boulton 2009.

[Fols. 23ra–33va. *ANL* 485. **Scribe:** A, with title inserted by B (Ludlow scribe). **Quire:** 3. **Initials:** Scribe A left spaces for large letters to be added later; several are filled in by Scribe B, but only on fols. 23v–26r (see textual notes). **Meter:** 168 monorhyming laisses in alexandrine lines. **Layout:** Two columns. **Editions:** None. **Other MSS:** The closest MSS are London, BL MS Egerton 2710, fols. 112r–125r, 136r–139r; and Paris, BnF MS français 19525, fols. 191va–202vb. Other Anglo-Norman MSS are listed in *ANL* 485. **Editions from Other MSS:** Kremer, pp. 49–88 (laisses 534–97 = Harley laisses 1–64); E. Martin, pp. 12–104 (laisses 598–691, 695–698 = Harley laisses 65–158, 161–68); Spiele, pp. 294–341 (laisses 528–665, 667–86 = Harley laisses 1–158). See also Meyer 1889, pp. 82–87 (extracts from Egerton 2710). **Translations:** None.]

- 164            Here Jesus is listening to “them,” i.e., the Jews, as in the Bible (John 11:34–37), even though Herman has given the speech in lines 159–63 to Mary. The texts printed by Spiele and Kremer agree with Harley in this feature.
- 166–77        The opened sepulcher of Lazarus at the beginning of the Harley extract is balanced later by the sepulcher of Jesus (laisses 163–64).
- 232–52        See explanatory note to lines 523–601.
- 268            *Johan . . . ki fiz fut Zachaire*. “John son of Zachary” is John the Baptist. Compare lines 625–29, and also the tale of John’s birth and prophecies in *The Life of Saint John the Baptist* (art. 5).
- 321            *Cenophé*. “*Scenopegia*,” the Jewish festival for dedication of the altar, or Feast of the Tabernacles (2 Maccabees 1:9). The French word *Cenophé* (*Cenofee* in the editions of Spiele and Kremer) is from Latin *scenopegia*. See *MED*, *cenophegie* (n.), a word appearing in *Cursor Mundi* (probably via this passage in Herman’s *Bible*) and the Wycliffite Bible.
- 322–34        The speaker or speakers of these lines are ambiguous. In the versions printed by Spiele and Kremer, the apostles are speaking.
- 336–42        These lines are presented as a dialogue between Jesus and the apostles. The word *munz*, “world” (line 336), becomes the singular pronoun *il*, “it” (lines 337–42), here translated as “they.”
- 398            For the emendation of *dui* to *un*, compare John 10:30, “Ego et Pater unus sumus” (I and the Father are one), spoken by Jesus. The MS reading *dui* might be influenced by a traditional gloss on *unus*: “one divine nature, but two distinct persons” (see Douay-Rheims Bible, at John 10:30). The citation of this sentence as the Law seems to be conflated with Jesus’ quotation (in John 10:34) of Psalm 82:6, “I said you are gods.” The passage differs in the versions printed by Kremer, p. 72 (“Je et dieu sommes un”) and Spiele, p. 304 (“Dieux est sire il meismes”).

- 447        *Saisante anz.* “Sixty years.” On the length of time required to build Solomon’s temple, compare line 457, and *The Gospel of Nicodemus* (art. 3), lines 130–34, which both specify the span as forty-six years.
- 457        *Quarante e sis anz.* “Forty-six years.” See explanatory note to line 447.
- 497        Nicodemus is named in John 3.
- 499        For the emended reading (*jofnes* to *jugiés*), see the editions of Spiele, p. 307 (line 5312, *jugiez*) and Kremer, p. 78 (line 5390, *jugies*).
- 523–601    Laisses 54–59 are a sermon expansion of Herman’s gospel account. He here expounds on the wicked perfidy of the Jews, who failed to be grateful to God for his favors. This is a theme often reiterated by Herman to underscore the story’s simple good-versus-evil morality, and to heighten the pathos of Jesus’ persecution. It exemplifies antisemitic attitudes that pervade much medieval Christian literature. A similar lesson on the Jews’ ingratitude since the time of Moses appears at lines 232–52. Compare, too, *The Gospel of Nicodemus* (art. 3), lines 223–27; and the Ludlow scribe’s paraphrase of the story of Moses in Exodus in *Old Testament Stories* (art. 71).
- 625–29    On John the Baptist as prophet, compare lines 267–71; and *The Life of Saint John the Baptist* (art. 5).
- 679–755    On Jesus’ entry into Jerusalem, compare *The Gospel of Nicodemus* (art. 3), lines 29–40.
- 801–15    Herman explains here that his translated French *Bible* is made for “lords” who do not read Latin. On Herman’s audience being mainly secular male listeners, see Boulton 2009, pp. 119–20.
- 833        *rei Henri.* On this memorial tribute to Henry II, “King of England and Count of Normandy,” see discussions by Lyons, pp. 31–32; and Thompson 1997, p. 27.
- 881        *un asne.* Harley agrees with other manuscripts in its reading *une asnesse*, “she-ass.” Compare the edition of E. Martin, p. 26 (line 5759), and the variants listed there. But the Harley reading is clearly a mistake for the biblical “young ass” cited earlier in the poem (lines 650–60, 738). The reading *un asne* appears in Spiele’s edition, p. 316 (line 5690).
- 986        Jesus drying the apostles’ feet with his hair is not in the Bible. In John 13:4–6, he uses only a towel. The detail seems to borrow from the action of Mary the sister of Lazarus (John 11:2, 12:3).
- 1111        *esgaré.* “Scandalized.” The translation accords with the Vulgate and the Douay-Rheims rendering (Matthew 26:31).
- 1467–77    On Pilate questioning Jesus privately, compare *The Gospel of Nicodemus* (art. 3), lines 112–27.
- 1478–95    On the troubling dream experienced by Pilate’s wife, compare *The Gospel of Nicodemus* (art. 3), lines 68–70.

- 1496–1501 On Pilate's statement of Jesus' innocence, compare *The Gospel of Nicodemus* (art. 3), lines 128–29.
- 1508–68 On Pilate sending Jesus to Herod, compare *The Gospel of Nicodemus* (art. 3), lines 234–44.
- 1512–38 In laisses 127–30 the density of simple pronouns to refer to Jesus, Herod, and Pilate invites confusion, so, for clarity, the translation given here specifies several referents by name.
- 1659–82 On the release of Barabbas, compare *The Gospel of Nicodemus* (art. 3), lines 211–15.
- 1770 *ne volt venir a jur.* “Didn’t want to stay alive,” or literally, “didn’t want to come to day.”
- 1791 *Acheldemac.* “Field of Blood,” as in Matthew 27:8 and Acts 1:19–20. Compare *Pilgrimages in the Holy Land* (art. 38), line 73.
- 1835 Herman’s emphasis on Jesus’ silence associates him with the sacrificial lamb of Passover, as in the Bible. Compare Luke 23:8–9. For a dramatization of his silence before Herod, see *The N-Town Plays*, ed. Sugano, Play 30: *Death of Judas; Trials before Pilate and Herod*, lines 189–232, and Sugano’s explanatory note to line 237 for Jesus as the Passover Lamb (p. 418).
- 1895–1901 On Jesus’ words to Mary and John, compare *The Gospel of Nicodemus* (art. 3), lines 262–64.
- 1906–20 On Jesus being offered bitter drink and Longinus striking his side, compare *The Gospel of Nicodemus* (art. 3), lines 268–70.
- 1932–38 On the splitting of the temple and the centurion’s statement, compare *The Gospel of Nicodemus* (art. 3), lines 280–86.
- 2067 *fenestres.* “Windows.” A variant reading is *festes*, “feasts.” See the edition of E. Martin, p. 103 (line 6935).

### L'ÉVANGILE DE NICODÈME, LA TRADITION A / THE GOSPEL OF NICODEMUS . . . [ART. 3]

Booklet 2 consists entirely of Anglo-Norman texts copied by Scribe A, with titles affixed by the Ludlow scribe. In it, the Anglo-Norman prose *Gospel of Nicodemus* follows logically from Herman de Valenciennes’ *Passion of Our Lord* (art. 2). The title assigned here is *De la Passioun Jhesu*, an appellation that overlaps with Herman’s text, named by the scribe *La Passioun Nostre Seignour*. Here, too, booklet 2 shifts to prose, the mode that will be carried out to the end, in the four saints’ lives that come next.

The Latin *Gospel of Nicodemus* circulated in two forms, Traditions A and Tradition B. The Harley version translates Tradition A, the more common form in England. The textual divisions used in this edition conform to scholarly determinations about the history of what is an essentially accretive text. The sections are: Preface; Trial of Jesus; Crucifixion; Resurrection and Ascension; Descent into Hell; and End (Ford, pp. 41–58). The two



continuations (arts. 3a, 3b) are also traditional, but they do not appear in all copies: the Letter of Pilate to Tiberius and the Letter of Pilate to Emperor Claudius.

In the Middle Ages, the *Gospel* carried authority as pseudo-biblical apocrypha. It purports to offer a “true” historical account of the judicial proceedings against Jesus in the Roman pretorium, over which Pilate presided, and for which, it was believed, official reports were preserved. Extending the temporal account with further legends, the concluding addenda relate Pilate’s actions to the point of his death. Consequently, portions of the *Gospel* and its appendages are sometimes referred to as the *Acts of Pilate*. Moreover, these accounts of the Harrowing, the Resurrection, and the Ascension are made to seem eyewitness accounts by objective parties, bringing in legal “proof” to verify miracles. The telling of episodes preceding Christ’s Passion necessarily overlaps at many points with Herman’s emotion-infused account. The more straightforward *Gospel* delivers, nonetheless, a spectacular climax when it gives the reader something not found in Herman’s *Bible*: Christ’s descent into hell. The *Gospel* was the standard, trusted medieval source for the orthodox doctrine of the Harrowing of Hell, a ubiquitous motif arising in numerous literary genres and visual art-forms throughout medieval England (Tamburr, pp. 103–47). Indeed, the Ludlow scribe will himself insert a dramatic Middle English version of the *Harrowing of Hell* (art. 21) near the start of booklet 4. The *Gospel* was, consequently, enormously popular and deeply influential as the authoritative account of Jesus’ trial, passion, and harrowing — events that begged, in the popular imagination, for more elaboration.

Setting the time of composition in the thirteenth century, Ruth Dean proposes that the original translation was done in Continental French, and yet she notes how six manuscripts (including Harley) preserve it in Anglo-Norman (pp. 273–74). It should be remembered that circulating in medieval England were hundreds of copies of the Latin *Gospel*, as well as other translations in French or Middle English (see Izydorchyk; O’Gorman; Marx 1997). Of the five other Anglo-Norman manuscripts, two hold special interest in reference to Harley 2253: London, BL MS Egerton 2710 and Paris, BnF MS français 19525 (D. Russell 1976, pp. 1–4; Marx 1995, pp. 80–84; and Marx 1997, pp. 218–19). These thirteenth-century books contain the same basic works as does Harley’s booklet 2. Their existence points to a program to promote an established set of Anglo-Norman texts — biblical paraphrase, Passion apocrypha, and apostolic saints’ lives: evidently a planned program of instruction on the acts of early Christians. Combined with booklet 1, which holds *The Lives of the Father* (art. 1), Scribe A’s labor clearly aims to promote vernacular religious instruction in late-thirteenth- and early-fourteenth-century England.

[Fols. 33va–39rb. *ANL* 497. **Scribe:** A, with title inserted by B (Ludlow scribe). **Quires:** 3–4. **Initials:** Opening large initial *C* (six lines high) is outlined, but not filled in. **Layout:** Two columns. **Editions:** None. **Other MSS (Anglo-Norman Version):** Aberystwyth, NLW MS 5028C, fols. 120r–130v; Cambridge, Emmanuel College MS 106 (I.4.31), fols. 193r–196v; London, BL MS Egerton 613, fols. 13v–21r; London, BL MS Egerton 2710, fols. 126ra–132rb; and Paris, BnF MS français 19525, fols. 50va–59ra (ed. Ford, pp. 41–58). **Middle English Prose Versions:** Marx and Drennan; and Marx 2013. **Middle English Verse Version:** Hulme, pp. 23–136. **Translations:** None, but compare James 1924, pp. 94–145; and Elliott, pp. 164–204.]

16 *prince des deables*. Variable application of the word *prince* is a characteristic of this text that underscores the problems of law and authority being dealt with.

- Here the term applies to Beelzebub. At line 24 and following, *prince* is applied to Pilate. The Jewish high priests are typically referred to as *les princes des Judeus*, as at line 427. Later it will be applied to Christ who harrows hell.
- 29–40 On Jesus' entry into Jerusalem, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 679–755.
- 68–70 On the troubling dream experienced by Pilate's wife, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 1478–95.
- 112–27 On Pilate questioning Jesus privately, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 1467–77.
- 128–29 On Pilate's statement of Jesus' innocence, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 1496–1501.
- 130–34 On the length of time required to build Solomon's temple, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 447 (sixty years) and 457 (forty-six years).
- 150–51 The Jews' suspicion that Jesus is a magician and not truly God is a theme that informs and inspires *The Passion of Saint Peter* (art. 7), the last of Scribe A's texts in booklet 2.
- 203–04 Jesus' raising of Lazarus is read as the ultimate miracle, that is, a true sign of Jesus' power over death, which prefigures the Resurrection and the salvation of souls. Compare lines 539–43, and also the emphasis given to the story of Lazarus in Herman de Valenciennes' *Passion of Our Lord* (art. 2), laisses 1–21, with meaningful mentions also at lines 258, 734, 783.
- 211–15 On the release of Barabbas, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 1659–82.
- 223–27 On the Jews' ingratitude from the time of Moses, a sermon delivered here (implausibly) by Pilate, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 232–52, 523–601; and the paraphrase of Exodus in the Ludlow scribe's *Old Testament Stories* (art. 71).
- 234–44 On Pilate sending Jesus to Herod, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 1508–68.
- 262–64 On Jesus' words to Mary and John, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 1895–1901.
- 268–70 On Jesus being offered bitter drink and Longinus striking his side, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 1906–20.
- 280–86 On the splitting of the temple and the centurion's statement, compare Herman de Valenciennes' *Passion of Our Lord* (art. 2), lines 1932–38.
- 384–90 On this account of Elijah, compare *The Life of Saint John the Baptist* (art. 5), lines 124–31. On the theological link between Elijah and John the Baptist, and this interest in the Ludlow scribe's portion of Harley 2253, see

- Pilgrimages in the Holy Land* (art. 38), explanatory headnote; and *Reasons for Fasting on Friday* (art. 106), explanatory note to lines 5–6.
- 475–659 Well known in Latin and numerous vernaculars, *The Gospel of Nicodemus*’ rendition of Christ’s apocryphal descent into hell is the source for the Middle English verse account copied by the Ludlow scribe into Harley 2253. See *Harrowing of Hell* (art. 21).
- 539–43 On the raising of Lazarus, see the explanatory note to lines 203–04.
- 620 *nun nuissant*. “Without sin.” The manuscript reads *nun naissant*, “unborn,” but this seems a clear error.
- 710 *Tyberye*. Written by Scribe B over an erasure. The Paris MS, fol. 59ra, reads *Claudie*.

## EPISTLE A TIBERIE / THE LETTER OF PILATE TO TIBERIUS

[ART. 3A]

This addendum to *The Gospel of Nicodemus* is made to seem an official letter written by Pontius Pilate to Emperor Tiberius Caesar in the immediate aftermath of the Resurrection, wherein he relays a true account of events in his capacity as governor of Judea. Speaking essentially as an impartial observer, Pilate narrates the happenings among the Jews: their prophesied Son of God, Jesus’ divisive appearance among them, and the turmoil caused thereby. As a rhetorical exercise in first-person, the item allows an imaginative glimpse into the mind of Pilate and a different perspective upon the *Gospel* account. It puts Pilate in the interesting position of reporting secondhand Jesus’ many performed miracles and firsthand the Jewish complicity in the Crucifixion. In the end, he verifies, matter-of-factly, the miracle of the Resurrection — “As they guarded him, he raised himself” (lines 16–17) — seeing mainly here a legal issue in how the Jews bribed the guards to suppress the truth. Pilate sends this letter, he asserts, so that the Roman Emperor will have the real facts before he receives hearsay reports of the events in question.

[Fol. 39rb. *ANL* 497 (joined to art. 3). **Scribe:** A, with title inserted by B (Ludlow scribe). **Quire:** 4. **Initials:** Scribe A left a space for large opening initial; a red *C* (two lines high) was inserted by Scribe B. **Layout:** Two columns. **Editions:** None. **Other MSS (Anglo-Norman Version):** See list given for *The Gospel of Nicodemus* (art. 3). **Translations:** None, but compare Clough, pp. 95–96; and Elliott, pp. 206–08.]

- 1 *Tyberye*. Written by Scribe B over an erasure. The Paris MS, fol. 59ra, reads *Claudie*. Tiberius Caesar was Roman Emperor from 14–37 A.D., succeeding his stepfather Augustus. According to the (non-historical) opening of art. 3b, Tiberius ruled jointly with Claudius because he was gravely ill. The confusion that arises, then, between the titles of arts. 3a and 3b — that is, the implication that two different letters are referred to — is created by the Ludlow scribe’s erasures and additions. (See explanatory headnote to art. 3b.)

## EPISTLE A CLAUDIE L'EMPEROUR / THE LETTER OF PILATE TO . . . CLAUDIUS [ART. 3B]

This apparent “second” letter is actually a sequel to *The Gospel of Nicodemus*. It provides an apocryphal narrative of Roman events occurring post-Resurrection, informing a reader about the eventual fates of Tiberius, Pilate, and Nero. Tiberius, Roman Emperor during the Crucifixion, falls gravely ill and seeks, via the diplomacy of his priest-envoy Volusian, to be healed by Jesus. But when Volusian arrives in Judea, he learns of Jesus’ death and Pilate’s part in it. He returns to Rome with Pilate on board his ship, and also with Veronica, who possesses a sanctified portrait of Jesus’ countenance. The portrait conveys the healing power of Jesus to Tiberius, miraculously curing him. Pilate is then sent into exile in Tuscany. Tiberius and Volusian convert to Christianity, but the Roman consulate resists doing the same. Angered by this, Tiberius becomes cruel and oppressive, and soon dies by drowning in the Tiber. Yet, in the end, it is said that, as a Christian, he “left this world in peace” (line 206).

Claudius succeeds Tiberius, and, upon his death, Nero becomes emperor. The plot here grows rather entangled as it combines three different elements: (1) Pilate recalled from exile to testify in person regarding Jesus’ miraculous deeds; (2) testimony given via a letter “that Pontius Pilate sent to Emperor Claudius Caesar” (line 184), which refers to the epistle already cited (art. 3a), even though it was earlier said to be addressed to Tiberius — but the author has worked to clarify this by explaining that Tiberius and Claudius ruled together (line 1); and (3) a new plot involving the rivalry between Nero’s magician Simon and the apostle Peter, a story told in more detail in *The Passion of Saint Peter* (art. 7). The letter is examined, Peter bears witness to Jesus’ deeds while exposing Simon as an impostor, and Pilate affirms that “In what Peter has recounted to you . . . there’s not one word of a lie” (lines 200–01). The account then ends with Pilate sent back into exile, where he stabs himself to death. The wicked Emperor Nero meets a lonely and violent death too: shot with an arrow and eaten by lions.

The letter in art. 3a is thus the authenticating document that anchors the account given here. There is only one letter — the epistle written by Pilate to Tiberius (and thus jointly to Claudius) — but there is also the portrait-cloth of Veronica, and the eyewitness testimonies of Pilate and the apostle Peter, set against the lying magician Simon. All of these documents and testimonies serve to verify the miracles of Jesus as being absolutely true. *The Letter of Pilate to Emperor Claudius* also brings the story of Pilate to a close and advances events to the reign of Nero, which will also serve as the temporal endpoint of *The Passion of Saint Peter* (art. 7).

Like its companion text, the Anglo-Norman *Gospel of Nicodemus*, this item was composed in the thirteenth century. And it appears, like the other contents of Harley’s booklet 2, in the two other related manuscripts: London, BL MS Egerton 2710 and Paris, BnF MS français 19525.

[Fols. 39va–41va. *ANL* 498. **Scribe:** A, with title inserted by B (Ludlow scribe). **Quire:** 4. **Initials:** Scribe A left a space for large opening initial; a red *Q* (two lines high) was inserted by Scribe B. **Layout:** Two columns. **Editions:** None. **Other MSS (Anglo-Norman Version):** Aberystwyth, NLW MS 5028C, fols. 130v–131r; Cambridge, CUL MS Addit. 2751 (8), Fragment 1 (or a), fol. 1ra–rb; London, BL MS Egerton 2710, fol. 132rb–va; and Paris, BnF MS français 19525, fol. 59ra–61rb. **Translations:** None, but compare Clough, pp. 97–98; James 1924, p. 146; and Elliott, pp. 205–06, 213–17.]

- 21 *sulunc la vielz lei*. “Faithfully.” The phrase literally means “by the old law.”
- 95–96 An acute sense of loss precipitated by Jesus’ recent death underscores Volusian’s eagerness to know what Jesus looked like in life. This longing prepares for the discovery of the precious likeness preserved in Veronica’s portrait of Jesus. It is interesting that the text does not describe the portrait as being imprinted on a cloth. On the Veronica legend, see Kuryluk. On the desire to recapture how Jesus appeared in flesh, compare another text appearing much later in Harley 2253: *Distinguishing Features of the Bodily Form of Jesus Christ Our Lord* (art. 91).
- 135 *Amerine*. The Tuscan city Amelia was called Ameria in the Middle Ages. A more standard tradition is that Pilate was exiled to the city of Vienne in Gaul. See Jacobus de Voragine, *The Golden Legend*, trans. Ryan, 1:212–14.
- 170–71 Claudius was Roman Emperor from 41–54 A.D., succeeding Caligula (37–41 A.D.) and preceding Nero (54–68 A.D.). In the chronology given here, the author overlooks Caligula’s four-year reign.
- 173 *Symoi*. On Simon Magus, his cult-like control over Nero, and his rivalry with Saint Peter, see *The Passion of Saint Peter* (art. 7), which gives a fuller account of the story. See also the account of Simon Magus in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 2:325–27.

#### DE SEINT JOHAN LE EWANGELISTE / THE LIFE OF SAINT JOHN THE EVANGELIST [ART. 4]

*The Life of Saint John the Evangelist* is the first of four prose saints’ lives copied at the end of booklet 2. Judging from instances of the same lives in other manuscripts, the original group was probably a set of five: John the Evangelist, John the Baptist, Bartholomew, Paul, and Peter. The author abbreviates the vita of John as it was popularly known and preached with a traditional enumeration of John’s four special graces: (1) Christ loved his friend John best of the apostles; (2) John was a virgin; (3) John slept on Christ’s breast at the Last Supper, by which he gained access to hidden secrets; and (4) from the cross, Christ entrusted Mary to John’s care. The second and third of these graces are reflected in this telling: John’s virginity allows him to survive the torture of boiling oil, and John expresses his access to God’s secrets by writing the Apocalypse. Elsewhere in Scribe A’s portion of Harley 2253, Herman de Valenciennes’s *Passion of Our Lord* (art. 2) depicts John sleeping on Christ’s breast (lines 14–17), and *The Gospel of Nicodemus* (art. 3) shows Christ entrusting his mother to John (lines 262–64; see also art. 2, lines 1895–1901).

The Anglo-Norman life of Saint John found in Harley accentuates the apostle’s capacity to revive the dead: the woman Drusiana, three men, and then a young man. Such miracles provide access to unseen spiritual realities when revived individuals offer testimonies to benefit the living. The vita also selects, from among the saint’s many miracles, two that center upon the conversion of gemstones. In the first one, when jewels are smashed in accord with a philosopher’s teachings, John miraculously restores them to teach a lesson about how natural wealth ought to be distributed to the poor. In the second one, John provides a pair of young men with a lesson on wealth by turning sticks and pebbles into gold

wands and gemstones and then converting them back into their original, humble substances. These two well-known stories, long attached to the life of Saint John, expound a unified doctrine on the proper use of wealth, a theme exemplified throughout the vita and later utilized by the *Pearl* poet, who counts Saint John's Apocalypse among his inspirations (Fein 2014). In the thirteenth-century tradition of great illustrated English Apocalypses, these same events from John's vita were very often depicted beside images of Revelation (see Cartlidge and Elliot; McKitterick).

John's life story is set later than the other apostolic saints' lives in Harley. It is said to occur during and after the reign of Roman Emperor Domitian (81–96 A.D.). Unlike John the Baptist, Bartholomew, and Peter, John the Evangelist did not suffer martyrdom. Instead, he was reputed to have lived to a very ripe old age, dying of natural causes when the time was proper.

[Fols. 41va–43vb. *ANL* 546 (1). **Scribe:** A, with title inserted by B (Ludlow scribe). **Quire:** 4. **Initials:** Opening large initial *L* (seven lines high) is outlined, but not filled in. Red *A* of *Après* (line 110; two lines high) has been inserted by Scribe B. **Layout:** Two columns. **Editions:** D. Russell 1989, pp. 51–77. **Other MSS:** Paris, BnF MS français 19525, fols. 31r–36rb (ed. D. Russell 1989, pp. 50–76; trans. Short 2005); London, BL MS Egerton 2710, fols. 139r–142v. **Picard Version:** Paris, Bibliothèque de l'Arsenal 3516, fols. 58r–60v (ed. D. Russell 1989, pp. 65–77). **Latin Analogue:** Jacobus de Voragine, *The Golden Legend*, trans. Ryan, 1:50–55. **Translations:** None.

- |       |   |
|-------|---|
| 1     | <i>Domicien l'emperur.</i> Domitian was Roman Emperor from 81 to 96 A.D., coming considerably after Nero (54–68 A.D.). Situated first, <i>The Life of Saint John the Evangelist</i> is temporally the last of the Anglo-Norman saints' legends in Harley 2253.  |
| 82–84 | The biblical echo here is to Matthew 13:44, the verse preceding the parable of the pearl of great price (Matthew 13:45–46). Together these three verses inspire the vita's core theme of how one must exchange worldly wealth for the soul's salvation. Very popular and widely disseminated, this legend was often attached to the Apocalypse (thought to be authored by John). On how it served as a source for the Middle English poem <i>Pearl</i> , see Fein 2014. |
| 88    | <i>tu faiz.</i> For good sense in modern English, this phrase meaning “you shall do” must be rendered as a negative “you shall [un]do.”   |
| 177   | <i>Mammona.</i> Mammon, that is, wealth. Compare Luke 16:13: “No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon.”   |
| 190   | <i>parçunerie.</i> In English law, a <i>coparcener</i> is a person who shares equally in an inheritance of an undivided estate; the form derives from Anglo-Norman <i>parcenarie</i> . See <i>MED</i> , <i>coparsoner</i> (n.), “joint heir, coheir.”   |

## DE SEINT JOHAN LE BAPTIST / THE LIFE OF SAINT JOHN THE BAPTIST

[ART. 5]

Of the four Anglo-Norman saints' legends in booklet 2 of Harley 2253, *The Life of Saint John the Baptist* is the one most based in biblical paraphrase. Within the contents of Harley 2253, John the Baptist holds a special status. As the prophet who lived in Christ's lifetime, who was implicitly linked to Elijah of the Old Testament and to Christ, he was a saint with his own story of an improbable birth, and destined to be harbinger of Christ's coming.

In Harley 2253, this legend hearkens backwards and forwards. The backward glance is directed to the Descent into Hell section of *The Gospel of Nicodemus* (art. 3): "When the company of saints heard this, they rejoiced still more. Then John cried out, and said: 'I am the voice and prophet of God the Most High. I went before him to prepare his way, in order to deliver an understanding of salvation'" (lines 489–91). The forward glance is toward the Middle English *Harrowing of Hell* (art. 21), copied by the Ludlow scribe, where John the Baptist cries out: "Lord Christ, I am John, / Who followed you in the River Jordan. / Twelve months have passed / Since I suffered martyrdom. / You sent me on the right way / Into hell, in order to prophesy / That you, Christ, God's Son, / Soon would come to hell / To release from hell-pain / All whom you consider yours" (lines 207–16). See the explanatory notes below for more resonances in the Ludlow scribe's portion of the manuscript, especially in *Pilgrimages in the Holy Land* (art. 38).

[Fols. 43vb–45vb. *ANL* 546 (2). **Scribe:** A, with title inserted by B (Ludlow scribe). **Quire:** 4. **Initials:** Unfilled space for opening initial *A* (four lines high). **Layout:** Two columns. **Editions:** D. Russell 1989, pp. 79–91. **Other MSS:** Paris, BnF MS français 19525, fols. 36rb–38vb (ed. D. Russell 1989, pp. 78–90); Manchester, John Rylands Library MS French 6, fol. 5r–v. **Picard Version:** Paris, Bibliothèque de l'Arsenal 3516, fols. 64r–65r. **Latin Analogue:** Jacobus de Voragine, *The Golden Legend*, trans. Ryan, 1:328–36, 2:132–40. **Translations:** None.]

- |        |  |
|--------|--|
| 52–54  | On John the Baptist in the line of Jewish prophets, compare Herman de Valenciennes' <i>Passion of Our Lord</i> (art. 2), lines 267–71, 625–29.   |
| 124–31 | On this account of Elijah, compare <i>The Gospel of Nicodemus</i> (art. 3), lines 384–90. On the theological link between Elijah and John the Baptist, and the appearance of this interest in the Ludlow scribe's portion of Harley 2253, see <i>Pilgrimages in the Holy Land</i> (art. 38), explanatory headnote; and <i>Reasons for Fasting on Friday</i> (art. 106), explanatory note to lines 5–6. |
| 188–89 | <i>pur demander . . . enverreit altre</i> . The question about hell is not in the Bible. It connects with the popular motif of the Harrowing of Hell, where John speaks as prophet and is released from hell. See <i>The Gospel of Nicodemus</i> (art. 3), lines 489–96; and the Middle English <i>Harrowing of Hell</i> (art. 21).  |

## DE SEINT BARTHOLOMEU / THE LIFE OF SAINT BARTHOLOMEU

[ART. 6]

The author of the Anglo-Norman *Life of Saint Bartholomew* condenses events in the saint's life as told by Jacobus de Voragine, but the versions tell a similar story: the apostle's travel to "India" (i.e., Armenia); the binding of the demon Astaroth; another demon Berith's account of Bartholomew's powers and physical appearance; the exorcism performed on King Polymius' daughter; the revelation of Astaroth's grisly appearance; and so on. Voragine makes the following remark about Bartholomew's share in the evangelizing work of the apostles: "All the apostles, dividing the world among themselves, were constituted shepherds of the King of kings. Armenia, from Eiulath to Gabaoth, was Bartholomew's lot and portion" (*The Golden Legend*, trans. Ryan, 2:115). The Anglo-Norman version is economically and neatly constructed. After Bartholomew's martyrdom at the hands of King Astyages (Polymius' older brother), the wicked ruler and his high priests are struck down in so dramatic a way that the populace converts en masse. King Polymius then returns to govern, but now as a bishop. Secular rule is replaced by Christ's law.

[Fols. 45vb–47vb. *ANL* 546 (3). **Scribe:** A, with title inserted by B (Ludlow scribe). **Quire:** 4. **Initials:** Unfilled space for opening initial *C* (five lines high). **Layout:** Two columns. **Editions:** D. Russell 1989, pp. 93–107. **Other MSS:** Paris, BnF MS français 19525, fols. 38vb–40vb (ed. D. Russell 1989, pp. 92–106); London, BL MS Egerton 2710, fols. 143v–144v. **Latin Analogue:** Jacobus de Voragine, *The Golden Legend*, trans. Ryan, 2:109–13. **Translations:** None.]

- 2–3            The "third India" is Armenia, the first country to adopt Christianity as a state religion (ca. 301).
- 6             *Astaroth*. One of three named demons in this legend. The others are Berith (line 23) and Baldac (line 220), who preside in neighboring cities. These resident demons inhabit stone idols.
- 9–17          The author carefully explains how devils pretend to be gods but have power only to cause harm or withhold the harm they cause. By this means, they create the illusion of "curing" those whom they themselves have afflicted. Compare the explanatory note to lines 141–48; and Jacobus de Voragine, *The Golden Legend*, trans. Ryan, 2:110.
- 75–82        In Saint Bartholomew's sermon to King Polymius, he develops a wordplay on *premeraine* ("first" and "premiere, most excellent"). The former meaning follows from his repetition of *comencement* ("beginning") in lines 75–79. But as the word comes to be applied fulsomely to the Virgin Mary, it shifts in meaning to "most excellent."
- 83            Saint Bartholomew's sermon constructs an implicit contrast between the situation of King Polymius' daughter, wherein a vicious demon had occupied the princess's body, and the Annunciation, wherein the angel Gabriel approached Mary, and Jesus was conceived.



- 141–48      A fascination with demonology prevails in this legend. Here the author explains again the limited operations of devils in the world. Compare the explanatory note to lines 9–17.
- 170–83      The lengthy prayer by Bartholomew, the angel's physical description, and the cause-and-effect nature of prayer-and-then-angelic-coming are not in Jacobus de Voragine's version (*The Golden Legend*, trans. Ryan, 2:111–12). Visualizing a resplendent winged angel pointedly precedes the revelation of Astaroth's hideous features and wings (lines 188–91). Compare the importance of Bartholomew's prayer to the pivotal prayer by Saint Peter in *The Passion of Saint Peter* (art. 7), lines 58–62.

## PASSIOUN SEINT PIERE / THE PASSION OF SAINT PETER

[ART. 7]

A keen interest in the disciple Peter — recipient of heaven's keys, symbol of the Church — becomes a distinct feature of Harley 2253's booklet 2, for after Peter assumes a headline role in the extract from Herman de Valenciennes' *Bible* (art. 2), it is Peter's life that concludes the booklet. Jacobus de Voragine sums up his appeal in simple terms: "Peter the apostle stood out among and above the other apostles" (*The Golden Legend*, trans. Ryan, 1:340). In particular, Herman's *Bible* highlights Peter as the stark opposite of Judas — a contrast also stressed by Voragine: "[Peter] wanted to know who the Lord's betrayer was, because, as Augustine says, if he had known, he would have torn the individual apart with his teeth. Therefore Christ would not name the traitor, because, as Chrysostom says, Peter would have risen up and killed him immediately" (1:340). Impulsively fierce and emotional in his loyalty to Christ, yet undone by his fearful denials, Peter exhibits psychological complexity in Herman's dramatic depiction.

In the Anglo-Norman *Passion of Saint Peter* inscribed here, the story's interest points differently. One discovers other figures in contrastive parallel to Peter: first, a false magician who pretends to be God, and, second, Jesus. Peter (also known as Simon Peter) confronts the challenge of the false enchanter Simon Magus, imitator of Jesus' miracles, who exerts an evil hold over the Roman Emperor Nero and his people. Returning to a narrative thread embedded in *The Letter of Pilate to Emperor Claudius* (art. 3b), this legend fleshes it out with more stories of Simon's deceptions and then an account of Peter's martyrdom by upside-down crucifixion. Once Peter has decisively exposed the demonic tricks of Simon — who, pretending to "arise," falls to his death — the apostle then fulfils his own refracted likeness to Jesus. He will receive the same means of execution, yet humbly inverted. Presaged by a mystic meeting with Christ at the gate, Saint Peter's martyrdom on a cross signals the apostle's exceptional status, that is, the high esteem granted him by Christ.

[Fols. 47vb–48vb. *ANL* 546 (4). **Scribe:** A, with title inserted by B (Ludlow scribe). **Quire:** 4. **Initials:** Unfilled space for opening initial *A* (six lines high). **Layout:** Two columns. **Editions:** D. Russell 1989, pp. 107–13. **Other MSS:** Paris, BnF MS français 19525, fols. 41ra–42rb (ed. D. Russell 1989, pp. 106–12); London, BL MS Egerton 2710, fols. 142v–143v (ed. D. Russell 1989, pp. 65–77); Manchester, John Rylands Library MS French 6, fols. 1r–2r. **Picard Version:** Paris, Bibliothèque de l'Arsenal 3516, fols. 65r–66r. **Latin Analogue:** Jacobus de Voragine, *The Golden Legend*, trans. Ryan, 1:341–50. **Translations:** None.]

- 1           *Aprés*. “In the time of,” not “after.”
- Neron Cesar*. Nero was the Roman Emperor from 54 to 68 A.D. His death is described in *The Letter of Pilate to Emperor Claudius* (art. 3b), lines 206–09. Jacobus de Voragine includes many stories of Nero’s depravity in his version of the life of Saint Peter (*The Golden Legend*, trans. Ryan, 1:346–48).
- 6           *Symun l’enchanteur*. Simon Magus is mentioned in the Bible only in Acts 8:9–10. He is also featured in the *The Letter of Pilate to Emperor Claudius* (art. 3b). See also the account of Simon Magus in Jacobus of Voragine, *The Golden Legend*, trans. Ryan, 2:325–27.
- 58–62       *Dunc s’estut . . .* Peter’s prayer that God expose Simon for the impostor he is parallels the dramatic effectiveness of the prayer uttered by Saint Bartholomew in *The Life of Saint Bartholomew* (art. 6), lines 170–83; see the explanatory note for these lines.
- 108–13     Peter’s preaching from the cross, comforting the people, becomes an image of the early Church in formation.





## TEXTUAL NOTES

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**ABBREVIATIONS:** **MS:** MS Harley 2253; **M:** Meyer 1895; **O:** O'Connor; **P:** Perman; **R:** D. Russell 1989.

### BOOKLET 1

#### VITAS PATRUM

[ART. 1]

**Note:** Rosweyde's sectioning of the *Vitas patrum* provides the template followed in this edition (see Baker). Scribe A left blank spaces for the later addition of large letters at the head of sections; these spaces generally agree with the standard section divisions. Six deviations arise where sections are headed by small rather than large initials, at lines 45, 53, 135, 244, 829, and 1557. Other than at line 53, these variations are not recorded in the notes below. The following notes do not record the routine absence of such initials.

Two later scribes filled in most of the spaces. On fol. 1a only, Scribe B inserted three red initials (lines 21, 75, and 97) and probably the large red-and-blue puzzle initial *E* at the head of the text (line 1). A second hand supplied 106 crude initials on fols. 1a–18a, sometimes inserting the wrong letter; these mistakes by the “later hand” are recorded below, at lines 296, 400, 487, 509, 647, 1365, 1786, 2295, 2442, and 3375. Seventeen blank spaces for initials remain unfilled at lines 1111, 1463, 1562, 2638, 2741, 3153, 3225, 3251, 3473, 3515, 3557, 3559, 3659, 3866, 3954, 3978, and 4082.

title	MS: <i>Vitas patrum</i> . Scribe B inserts this title in red ink on a blank line.
3	<i>communement</i> . So MS, O. M: <i>communement</i> .
4	<i>ci</i> . So MS. M, O: omitted.
6	<i>translaté</i> . So MS, O. M: <i>tranlaté</i> .
8	<i>ki</i> . So MS, M. O: omitted.
17	<i>vus</i> . So M, O. MS: <i>us</i> . <i>l'escultez</i> . So MS. M, O: <i>l'escutez</i> .
19	<i>vus vus</i> . So MS. M, O: <i>vus</i> .
24	<i>dist</i> . So MS, O. M: <i>li dist</i> .
25	<i>jeo</i> . So MS, O. M: <i>jo</i> . <i>te</i> . So O. MS, M: <i>to</i> .
28	<i>Deis traire</i> . So MS, O. M: <i>O estraire</i> .
30	<i>lever</i> . So MS, O. M: <i>louer</i> . <i>seét</i> . So MS. M: <i>seot</i> . O: <i>seez</i> .
31	<i>tuldis</i> . So MS, O. M: <i>tul diz</i> .
32	<i>treis</i> . So MS, O. M: <i>trois</i> .
39	<i>Kar</i> . So MS, O. M: <i>Ke</i> .

- 41 *nul.* MS, M, O: *nus*.  
*ad.* So MS, O. M: *a*.  
 49 *dreite.* So MS, M. O: *dreit*.  
 50 *guait.* So MS, O. M: *guart*.  
 52 *Kar.* So M, O. MS: *Kan*.  
 53 *Johans.* MS, M, O: *Chans* (Scribe A does not mark this line as the beginning  
 of a new section).  
 54 *cristien.* So MS, O. M: *crestien*.  
*primes.* So M, O. MS *prmes*.  
 63 *ses.* So M. MS, O: *se*.  
 65 *Crist.* So MS, O. M: *Crit*.  
 66 *nus.* So MS, M. O: *vus* (MS *u* abbreviated).  
 67 *nus.* So MS. M, O: *vus*.  
 75 *Theodorus.* So MS, O. M: *Teodorus*.  
*bons.* So MS, M. O: *qui bons*.  
 78 *sacage.* MS, M: *salage*. O: *s'atage*.  
 80 *congregacium.* So MS, O. M: *congregaciun*.  
 84 *honurables.* So M. MS: *honurales*. O: *honorabes*.  
 85 *primer.* So MS, O. M: *prumer*.  
*est<sub>2</sub>.* So MS. M, O: *est en*.  
*enformeté.* So MS, O. M: *enfermeté*.  
 87 *d'itceo.* So MS. M: *dit ceo*. O: *d'iceo*.  
 88 *volenters.* So MS, O. M: *volentiers*.  
*soffre.* So MS, O. M: *sofre*.  
 106 *fei.* So O. MS, M: omitted.  
 107 *Ceo.* So MS, O. M: *Çoe*.  
 109 *ad.* So O. MS: omitted. M: *a*.  
 112 *bonement.* So MS, M. O: *benement*.  
 113 *seinz.* So MS, O. M: *leuiz*.  
 115 *fist.* So MS. M, O: *fud*.  
 122 *vivement.* So MS, O. M: *mument*.  
 127 *prophitables.* So MS, O. M: *profitables*.  
 133 *descretiun.* So MS, O. M: *discreciun*.  
 135 *Derechef.* So MS, O. M: *Derechief*.  
 147 *Kar.* So MS, O. M: *Ke*.  
*Job.* So M, O. MS: *iob iob*.  
 148 *del.* So MS, M. O: *de*.  
*labur vivent.* So MS, O. M: *laburuent*.  
 151 *d'icés.* So MS, O. M: *dit ces*.  
 155 *i ad.* So MS. M, O: *ad*.  
*demander.* So M, O. MS: *demande*.  
 162 *Kar.* So MS, O. M: *Ke*.  
*tuz aver.* So MS, O. M: *aveir tuz*.  
 168 *fait.* So MS, O. M: *face*.  
 171 *si.* So MS, O. M: *li*.  
 173 *almuns funt.* So MS, O. M: *almunes font*.  
 174 *Kar.* So MS, O. M: *Ke*.

- 175 *almuns*. So MS, O. M: *almunes*.  
 176 *çoe<sub>2</sub>*. So MS, M. O: *ço*.  
 177 *guerdun*. So MS, O. M: *guesdun*.  
 178 *Kar*. So MS, O. M: *Ke*.  
 184 *s'abie*. So MS, O. M: *sa vie*.  
 190 *main*. So MS, O. M: *mian*.  
 192 *repentisse*. So MS, O. M: *repensisse*.  
*vis*. MS: *vus* or *nus* (*us* abbreviated). M, O: *mis*.  
 194 *jo*. So MS, O. M: omitted.  
 209 *si lor*. So O. MS: *sil loi*.  
 223 *Si*. So O. MS *Sil*.  
 252 *torcenus*. So O. MS: *corcenus*.  
 284 *ventre*. So MS. O: *veintre*.  
 292 *tenez*. So MS. O: *tencez*.  
 296 *Çoe*. So O. MS: *Ioe* (initial *I* added by later hand).  
*abbez*. So O. MS: *ablez*.  
 326 *si*. So MS. O: *ki*.  
 330 *cist*. So O. MS: *crist*.  
 346 *abbasse*. So MS. O: *abasse*.  
 356–99 O edits these lines from the Paris MS (pp. 2–3).  
 382 *faire*. MS: *farre*. O: *fere* (from Paris MS).  
 400 *Çoe*. So O. MS: *Ioe* (initial *I* added by later hand).  
 406–23 O edits these lines from the Paris MS (pp. 1–2).  
 436 *voiz*. So MS. O: *voz*.  
 449 *Ki*. So MS. O: *Ke*.  
 451 *Deu*. So O. MS: omitted.  
 465 *devez*. So O. MS: *deveit*.  
 467 *eeslescer*. So MS. O: *esleescer*.  
 470 *le*. MS, O: *lo*.  
 476 *eschaucier*. So MS. O: *eschancier*.  
 487 *Athanasie*. So O. MS: *Lthanasie* (initial *L* added by later hand).  
 491 *Il li*. So O. MS: *Il i*.  
 498 *plurir*. So MS. O: *plurer*.  
 505 *d'ïçoe*. So MS. O: *içoe*.  
 508 *en*. So O. MS: omitted.  
 509 *Icest*. MS: *Ccest* (initial *C* added by later hand). O: *Cest*.  
 516 *alumereint*. So O. MS: *alumereit*.  
 520 *n'en*. So MS. O: *en*.  
 525–84 O edits these lines from the Paris MS (pp. 4–5).  
 525 *prodome*. MS: *prdome*. O: *produm* (from Paris MS).  
 535 *e*. So O (from Paris MS). MS: omitted.  
 543 *senz*. So O (from Paris MS). MS: *en*.  
 559 *de par*. So O (from Paris MS). MS: omitted.  
 571 *espenir*. So O (from Paris MS). MS: *espener*.  
 592 *peust*. So MS. O: *pust*.  
 614 *terrene*. So MS. O: *teriene*.  
 622 *ne*. So O. MS: *sie*.

- 637 *en*. So MS. O: *eu*.  
 641 *est*. So O. MS: omitted.  
 647–778 O edits these lines from the Paris MS (pp. 18–22).  
 647 *L'abbez*. So O (from Paris MS). MS: *Tlabbez* (initial *T* added by later hand).  
 681 *murne*. So O (from Paris MS). MS: *murme*.  
 701 *gart*. So O (from Paris MS). MS: omitted.  
 708 *abbez*. MS: omitted. O: *abés* (from Paris MS).  
 738 *tint*. So O (from Paris MS). MS: *tut*.  
 747 *soveint*. MS: *coveint*. O: *suvint* (from Paris MS).  
 761 *ne*. So O (from Paris MS). MS: omitted.  
 765 *quel*. So O (from Paris MS). MS: *quet*.  
 781 *deussent*. So O. MS: omitted.  
 782 *de*. So O. MS: omitted.  
 784 *manjerent*. So MS. O: *mainerent*.  
 789 *manjoi*. So O. MS: *maioi*.  
 800 *de*. So O. MS: *e*.  
 828 *debuter*. So O. MS: *dubiter*.  
 834 *mangers*. So O. MS: *magers*.  
 836 *ovres*. So O. MS: *ores*.  
 842 *vilement*. So O. MS: *velement*.  
 848 *estable*. So MS. O: *l'estable*.  
 860 *Regeiers*. MS: *Regeieis*. O: *Regeres*.  
 864 *si lur<sup>l</sup>*. So MS. O: *s'il lur*.  
 868 *espine*. MS: *espece*.  
 876–909 O edits these lines from the Paris MS (pp. 16–17).  
 900 *meins*. So O (from Paris MS). MS: omitted.  
 915 *remaindre*. So O. MS: *remaidre*.  
 918 *Secunde*. So MS. O: *Serunde*.  
       *veis*. So O. MS: *vei*.  
 933 *de seculer afere*. So O. MS: *e seculer frere*.  
 934 *ert*. So O. MS: omitted.  
 947 *manger*. So O. MS: *mager*.  
 952 *volum*. So O. MS: *uolum uis garder*.  
 963 *pensers*. So O. MS: *de pensers*.  
 964–87 O edits these lines from the Paris MS (pp. 22–23).  
 984 *per ta abstinence e par ta ureisun*. So O (from Paris MS). MS: *per ta ureisun e par ta abstinence*.  
 1001 *Entendez*. So O. MS: *entedez*.  
 1008 *pensers*. So O. MS: *pensens*.  
       *lasser*. So MS. O: *laiser*.  
 1014 *de*. So O. MS: omitted.  
       *tei delivrer*. So O. MS: *de tei*.  
 1050–81 O edits these lines from the Paris MS (pp. 25–26).  
 1063 *Il*. So O (from Paris MS). MS: *I*.  
 1068 *Il*. So O (from Paris MS). MS: *I*.  
 1082–91 O edits these lines from the Paris MS (p. 27).  
 1091 *parfit*. So O (from Paris MS). MS: *profit* (*ro* abbreviated).

- 1092–1110 O edits these lines from the Paris MS (pp. 27–28).  
 1092 *fu*. So O (from Paris MS). MS: omitted.  
 1111–13 O edits these lines from the Paris MS (pp. 28).  
 1114–60 O edits these lines from the Paris MS (pp. 33–34).  
 1120 *un diacne*. So O (from Paris MS). MS: *une dame*.  
 1125 *cestui*. MS: *restui*.  
 1126 *cel diacne*. So O (from Paris MS). MS: *cele dame*.  
 1130 *le diacne*. MS: *la dame*. O: *cel diacne* (from Paris MS).  
 1132 *le diacne*. MS: *la dancne*. O: *le clerc* (from Paris MS).  
*crut*. So O (from Paris MS). MS: *cretut*.  
 1136 *ot*. So O (from Paris MS). MS: *od*.  
 1170 *sa*. So MS. O: *fait sa*.  
 1182 *vers*. So MS. O: *envers*.  
 1188 *li*<sup>1</sup>. So MS. O: omitted.  
 1189 *en*. So O. MS: *e*.  
 1218 *compaignie*. So O. MS: *compoaigne*.  
 1223 *ne*. So O. MS: omitted.  
 1242 *purpenz*. So MS. O: *prupenz*.  
 1252 *de*<sub>2</sub>. So O. MS: *da*.  
 1259 *rescore*. So MS. O: *rescorre*.  
 1280 So MS. O mistakenly repeats line 1292.  
 1302 *ai*. So MS. O: *aid*.  
 1303 *di*. So O. MS: *de*.  
 1307 *en*. So O. MS: omitted.  
 1315 *chaudre*. So MS. O: *chaudere*.  
 1319 *sai*. So O. MS: *si*.  
 1338 *Ki e*. So MS. O: *Ki*.  
 1345 *Començat*. So MS. O: *e començat*.  
 1363 *nunciat*. So MS. O: *nuntiat*.  
 1365–1418 O edits these lines from the Paris MS (pp. 48–49).  
 1365 *Li*. MS: *Vi* (initial *V* added by later hand). O: *Les* (from Paris MS).  
 1366 *bon*. So O (from Paris MS). MS: *don*.  
 1409 *tuchat*. MS: *treuchat*. O: *tucha* (from Paris MS).  
 1411 *encovenanté*. MS: *encouenant*. O: *encuvenancié* (from Paris MS).  
 1433 *tenir*. So O. MS: omitted.  
 1437 *estui*. So O. MS: *estu*.  
 1443–62 O edits these lines from the Paris MS (pp. 49–50).  
 1445 *salver*. MS: *salver I*. O: *sauver* (from Paris MS).  
 1451 *ouuer*. MS: *ouer*. O: *urer* (from Paris MS).  
 1463 *abbez*. So O. MS: *ablez*.  
*Pastur*. So MS. O: omitted.  
*escrist*. So MS. O: *escrit*.  
 1469 *n'ai*. So O. MS: omitted.  
 1470 *abbez*. So O. MS: *ablez*.  
 1474 *e*. So MS. O: omitted.  
 1480 *uvre*. So O. MS: *ure*.  
 1483 *Lors*. So MS. O: *Lores*.



- 1487 *de*. So MS. O: *di*.
- 1500 This line is written on 2 lines in the MS.
- 1510 *Si*. So MS. O: *Sis*.
- 1513 *Pus*. So MS. O: *Puis*.
- 1514 *entr'ealz*. So MS. O: *entr'eals*.
- 1518 *ke nient un sant sanc n'espandez*. So MS. O: *ke un saint sanc respandez*.
- 1533 *le*. MS, O: *les*.
- 1534 *cuntet*. So MS. O: *cuntat*.
- 1561 *Plusurs*. So O. MS: *Plurs*.
- 1562 *frere*. So O. MS: *fre*.
- 1585 *cist*. So O. MS: *cit*.
- suffri*. So O. MS: *iuffri*.
- 1598 *mie le bachelier*. So O. MS: *le bachelier mie*.
- 1602 *vus*. So MS. O: *vos*.
- 1635 *d'ileoc*. So MS. O: *d'iloec*.
- 1655 *joe a te*. So MS. O: *joe te*.
- 1667 *suvaheus*. So MS. O: *siviaeus*.
- 1681 *bosoigne*. So MS. O: *besoigne*.
- 1695 *Mes, ben*. So O. MS: *Me ben*.
- m'asta*. So MS. O: *m'esta*.
- 1712 *li Debles*. So O. MS: *li debles li debles*.
- 1738 *passent de mun afeire*. So O. MS: *de mun afeire passent*.
- 1750 *facet*. So MS. O: *facez*.
- 1762 *si*. So MS. O: *sil*.
- 1765 *devant*. So O. MS: *uant*.
- 1784 *Deu*. So O. MS: omitted.
- 1786–95 O edits these lines from the Paris MS (p. 51).
- 1786 *Dous*. MS: *Cous* (initial *C* written by later hand). O: *Uns* (from Paris MS).
- 1788 This line is written on 2 lines in the MS.
- 1800 *les peust*. So O. MS: *le peust*.
- 1801 *receust*. So O. MS: *recest*.
- 1811 *ennuié*. So MS. O: *annuié*.
- 1812 *tremper*. So O. MS: *tempter* (*er* abbreviated).
- 1821 *revint*. So O. MS: *reuiint*.
- 1824–37 O edits these lines from the Paris MS (pp. 51–52).
- 1838–55 O edits these lines from the Paris MS (pp. 52).
- 1839 *l'ewe*. So O (from Paris MS). MS: *lowe*.
- 1843 *cest ewe*. So O (from Paris MS). MS: *cest*.
- 1846 *numbrout*. MS: *umbrout*. O: *numbrot* (from Paris MS).
- 1866 *un*. So MS. O: omitted.
- 1869 *penout*. So O. MS: *penot*.
- 1870 *de*. So MS. O: omitted.
- 1874–1937 O edits these lines from the Paris MS (pp. 55–58).
- 1885 *puist*. MS: *puis*. O: *pot* (from Paris MS).
- 1918 *Mes*. So O (from Paris MS). MS: *Me*.
- 1938–56 O edits these lines from the Paris MS (pp. 58).
- 1957–2044 O edits these lines from the Paris MS (pp. 58–61).

- 1986 *esteit*. So O (from Paris MS). MS: *deiteit*.  
 2002 *cel*. So O (from Paris MS). MS: *est* deleted after *cel*.  
 2004 *abbez*. MS: *ablez*. O: *abes* (from Paris MS).  
 2014 This line, omitted in the MS, is supplied from Paris MS (O, p. 60).  
 2023 *mai*. MS: *ma*.  
 2025 *semunst*. MS: *semust*. O: *sumunot* (from Paris MS).  
 2038 *coroner*. So O (from Paris MS). MS: *coronorer*.  
 2045–80 O edits these lines from the Paris MS (pp. 61–62).  
 2045 *Un*. So O (from Paris MS). MS: *n* (initial *U* omitted).  
 2066 *purquei*. So O (from Paris MS). MS: *fud qui* (*ui* abbreviated).  
 2067 *respundi*. MS: *respudi*. O: *respont* (from Paris MS).  
*issi*. So O (from Paris MS). MS: *isse*.  
 2068 *malade*. So O (from Paris MS). MS: *mala*.  
 2121 *Ki*. So O. MS: *Vki* (initial *V* added by a later hand).  
 2126 *anuit*. So O. MS: *uouisist*.  
 2157 *De*. So O. MS: *e*.  
 2210 *dit*. So MS. O: *dist*.  
 2213 *çoe*. So O. MS: omitted.  
 2219–36 O edits these lines from the Paris MS (pp. 62–63).  
 2219 *Matoen*. O: *Matheon* (from Paris MS). MS: *Acoen*.  
 2223 *cum*. MS: omitted. O: *com* (from Paris MS).  
 2265 *manda*. So O. MS: *demanda*.  
 2290 *Ke*. So O. MS: *Kar*.  
 2295 *En*. So O. MS: *Vn* (initial *V* added by later hand).  
 2315 *frere*. So O. MS: *fre*.  
 2316 *ne*. So O. MS: *ren*.  
 2342 *pardonné*. So MS (*ar* abbreviated). O: *perdoné*.  
 2345–64 O edits these lines from the Paris MS (pp. 64).  
 2361 *vois*. MS: *voil*. O: *vei* (from Paris MS).  
 2368 *trover*. So O. MS: *troueras*.  
 2370 *Si*. So MS. O: *E*.  
 2371–78 O edits these lines from the Paris MS (pp. 64–65).  
 2384 *fud*. So O. MS: omitted.  
 2385 *consal*. So MS. O: *consail*.  
 2390 *od*. So MS. O: *Pastur od*.  
 2404 *par els*. So O. MS: *paroles*.  
 2408 *ver lui*. So O. MS: *vers*.  
 2411 *amiablement*. So O. MS: *amiabliablement*.  
*conforter*. So MS (*con* abbreviated). O: *cunforter*.  
 2414 *dunc*. So MS. O: *dunt*.  
 2417 *fut*. So O. MS: omitted.  
 2430 *est*. So O. MS: omitted.  
 2434 *k'il*. So O. MS: *kis*.  
 2438 *conpunciun*. So MS (*con*, *n*, and *n* abbreviated). O: *cunpunciun*.  
 2440 *el ciel*. So O. MS: *el le ciel*.  
 2441 *sa*. So MS. O: *ça*.  
 2442 *A*. So O. MS: *L* (initial added by a later hand).

- 2444 *desacoragié*. So MS. O: *descoragié*.
- 2456–89 O edits these lines from the Paris MS (pp. 65–66).
- 2481 *Si voil*. So O (from Paris MS). MS: *So uil*.
- 2485 *deverai*. MS: *douera*. O: *devreie* (from Paris MS).
- 2490–2531 O edits these lines from the Paris MS (pp. 66–67).
- 2498 *l'encusat*. MS: *encusat*. O: *l'encusa* (from Paris MS).
- 2507 *unt*. So O (from Paris MS). MS: *un*.
- 2512 *d'or sur*. So O (from Paris MS). MS: *desur*.
- 2513 *d'or*. So MS. O: *de*.
- 2532–73 O edits these lines from the Paris MS (pp. 68–70).
- 2545 *Il les*. So O (from Paris MS). MS: *I les*.
- 2568 *e consailler*. MS: *cosailler*. O: *e conseiller* (from Paris MS).
- 2580 *conte*. So O. MS: *contre*.
- 2600 *bele*. So MS. O: *bel*.
- 2606–29 O edits these lines from the Paris MS (pp. 70–71).
- 2620 *Deu*. So O (from Paris MS). MS: omitted.
- 2630–37 O edits these lines from the Paris MS (p. 71).
- 2638–55 O edits these lines from the Paris MS (pp. 71–72).
- 2638 *dist*. So O (from Paris MS). MS: omitted.
- 2643 *De*. So O (from Paris MS). MS: *Des*.
- 2648 *fut*. MS: *fecist*. O: *fust* (from Paris MS).
- 2662 *dites*. So O. MS: *le dites*.
- 2666 *n'es*. So O. MS: *n'est*.
- 2673–88 O edits these lines from the Paris MS (p. 72).
- 2675 *a l'home*. So O (from Paris MS). MS: *al lome*.
- 2689–2726 O edits these lines from the Paris MS (pp. 72–74).
- 2695 *dist li abbé*. MS: *dist lapostle*. O: *li abes* (from Paris MS).
- 2697 *diseit il*. So O (from Paris MS). MS: *diseit ren*.
- 2717 *joe*. MS: *coe*. O: *jo* (from Paris MS).
- 2724 *mangerai*. So O (from Paris MS). MS: *magerai*.
- 2726 *escrit*. MS: omitted. O: *dist* (from Paris MS).
- 2728 *une*. So MS. O: *un*.
- 2741–68 O edits these lines from the Paris MS (pp. 77–78).
- 2743 *qu'il*. So O (from Paris MS). MS: omitted.
- 2760 *estreindre*. So O (from Paris MS). MS: *enstendre*.
- 2791–2830 O edits these lines from the Paris MS (pp. 80–81).
- 2814 *li dist*. So O (from Paris MS). MS: *si*.
- 2816 *mangerent*. MS: *magerent*. O: *manjerent* (from Paris MS).
- 2817 *avint*. So O (from Paris MS). MS: *auint auint*.
- 2827 *prist*. So O (from Paris MS). MS: omitted.
- 2831–64 O edits these lines from the Paris MS (pp. 81–82).
- 2839 *dist*. So O (from Paris MS). MS: omitted.
- 2846 *a mai*. So O (from Paris MS). MS: *a amai*.
- 2865–86 O edits these lines from the Paris MS (pp. 85–86).
- 2865 *home*. So O (from Paris MS). MS: *moine*.
- 2871 *essoigne*. MS: *esloigne*. O: *essuine* (from Paris MS).
- 2887–2924 O edits these lines from the Paris MS (pp. 88–89).

- 2919 *en*. MS: *el*. O: *al* (from Paris MS).
- 2924 *demeine*. So O (from Paris MS). MS: *demeune*.
- 2925–78 O edits these lines from the Paris MS (pp. 89–91).
- 2929 *Fai*. So O (from Paris MS). MS: omitted.
- 2930 *e il*. MS: *e e il*. O: *e chau pas il* (from Paris MS).
- 2991 *secrez*. So O. MS: *seckez*.
- 2992 *ses*. So MS. O: *sé*.
- 2994 *Ke*. So O. MS: *Le* (initial *L* added by later hand).
- 3006 *sete*. So MS. O: *cete*.
- 3035 *nolez*. So MS. O: *volez*.
- 3055–92 O edits these lines from the Paris MS (pp. 91–92).
- 3057 *une*. So O (from Paris MS). MS: *ene*.
- 3063 *tut*. So O (from Paris MS). MS *tu tut*.
- 3081 *E le*. So O (from Paris MS). MS: *El*.
- 3093–3152 O edits these lines from the Paris MS (pp. 92–94).
- 3094 *le*. So O (from Paris MS). MS: *me*.
- 3103 *vindrent*. So O (from Paris MS). MS: *uindret*.
- 3104 *oi ceste novele*. MS: *ceste nouele oi*. O: *oi cele male nuvele* (from Paris MS).
- 3106 *me*. MS: omitted. O: *mei* (from Paris MS).
- 3108 *parmi*. So O (from Paris MS). MS: *par* (*ar* abbreviated).
- 3112 *il est*. MS: *il est il est*. O: *est* (from Paris MS).
- 3132 *plus*. So O (from Paris MS). MS: *puls*.
- 3134 *envoe*. So O (from Paris MS). MS: *en oure*.
- 3151 *treske*. So O (from Paris MS). MS: *tresken*.
- 3164 *tu*. So O. MS: *tui*.
- 3167 *goe*. So MS. O: omitted.
- 3169–3204 O edits these lines from the Paris MS (pp. 94–95).
- 3175 *veie*. MS: *veine*.
- 3225–3250 O edits these lines from the Paris MS (pp. 95–96).
- 3225 *Les*. So O (from Paris MS). MS: *es* (initial omitted).
- 3235 *Si vint*. So O (from Paris MS). MS: *S uint* or *Si unt*.
- 3245 *trestuz*. MS: *testuz*. O: omitted (from Paris MS).
- 3251 *Un*. So O. MS: *n* (initial omitted).
- 3254 *portat*. So O. MS: *poetat*.
- 3267 *purras*. So O. MS: *pur* (*ur* abbreviated).
- 3282 *l'evangelie*. So MS (*a* abbreviated). O: *l'envangelie*.
- 3291 *retraire*. So O. MS: *rethaire*.
- 3298 *del*. So O. MS: *des*.
- 3306 *les*. So O. MS: *l*.
- 3311 *muerent*. So MS. O: *murent*.
- 3337 *nunciat*. So MS. O: *nuntiat*.
- 3340 *els*. So O. MS: *e les*.
- 3352 *mustrat*. So O. MS: *mustrerent*.
- 3359 *Recevez*. So O. MS: *Receueuez*.
- 3363 *Deu*. So O. MS: omitted.
- 3372 *l'un*. So MS. O: *lui*.
- 3375–3396 O edits these lines from the Paris MS (pp. 100–101).

- 3375 *Laruns*. MS: *Iaruns* (initial *I* added by a later hand). O: *Sarazins* (from Paris MS).
- 3381 *de*. MS: *do*. O: *d'* (from Paris MS).
- 3382 *larunceus*. So O (from Paris MS). MS: *larumceus*.
- 3397–3418 *eus*. So O (from Paris MS). MS: *els*.
- 3419–3442 O edits these lines from the Paris MS (pp. 101–102).
- 3443–3472 O edits these lines from the Paris MS (pp. 103–104).
- 3465 O edits these lines from the Paris MS (pp. 111–12).
- 3473–3514 *sun*. So O (from Paris MS). MS: *sum*.
- 3473 O edits these lines from the Paris MS (pp. 115–16).
- 3474 *Un*. So O (from Paris MS). MS: *n* (initial omitted).
- 3476 *Un*. So O (from Paris MS). MS: *De un*.
- 3476 *menestrer*. MS: *menestrel*. O: *monestrer* (from Paris MS).
- 3488 *bestes*. So O. MS: *restes*.
- 3500 *tant*. So O (from Paris MS). MS: omitted.
- 3503 *sun luer*. So O (from Paris MS). MS: *sun luer sun luer*.
- 3515–3556 O edits these lines from the Paris MS (pp. 118–19).
- 3515 *Ici*. MS: *ci* (initial omitted). O: *Il* (from Paris MS).
- 3557–3658 O edits these lines from the Paris MS (pp. 119–20).
- 3557 *Cist*. So O (from Paris MS). MS: *ist* (initial omitted).
- 3617 *e de<sub>2</sub>*. So O (from Paris MS). MS: omitted.
- 3634 *de*. So O (from Paris MS). MS: *oe*.
- 3655 *mei*. So O (from Paris MS). MS: omitted.
- 3659–3865 O edits these lines from the Paris MS (pp. 128–35).
- 3677 Before this line, the scribe writes *Ore oiez quele uie menat mere*, in anticipation of line 3678, which it resembles.
- 3690 *aveit*. MS: *auereit*. O: *orent* (from Paris MS).
- 3695 *affaires*. So O (from Paris MS). MS: *affaire*.
- 3698 *esclair*. So O (from Paris MS). MS: *escheir*.
- 3740 *mort*. So O (from Paris MS). MS: *mart*.
- 3742 *dunkes*. MS: *dukes*. O: *dunques* (from Paris MS).
- 3752 *chaitive*. MS: *chaitie*. O: *cheitive* (from Paris MS).
- 3779 *m'esmervelai*. MS: *mesmeuelai*. O: *me mervelai* (from Paris MS).
- 3789 *Si*. So O (from Paris MS). MS: *E il*.
- 3799 *cruis*. So O (from Paris MS). MS: omitted.
- 3826 *finement*. MS: *definement*. O: *voirement* (from Paris MS).
- 3858 *deservir*. So O (from Paris MS). MS: *deserur*.
- 3866 *Un*. So O. MS: *n* (initial omitted).
- 3869 *en*. So MS. O: omitted.
- 3871 *seul*. So O. MS: *seu*.
- 3884 *en<sub>2</sub>*. So MS. O: *en un*.
- 3894 *avisunkes*. So MS. O: *ainsunkes*.
- 3900 *frere*. So O. MS: *fre*.
- 3912 *en*. So O. MS: *e*.
- 3935 *sevent*. So O. MS: *souent*.
- 3952 *compunctiun*. So MS. O: *cunpunctiun*.
- 3954–3977 O edits these lines from the Paris MS (pp. 141–42).

- 3967 *diseit*. So O (from Paris MS). MS: omitted.  
*a lui*. So O (from Paris MS). MS: omitted.
- 3978–4082 O edits these lines from the Paris MS (pp. 150–53).
- 4011 *dous*. MS: *doeu*. O: *des* (from Paris MS).
- 4021 *contenement*. MS: *contement*. O: *comencement* (from Paris MS).
- 4026 *puis*. So O (from Paris MS). MS: *e puis*.
- 4027 *est*. So O (from Paris MS). MS: omitted.
- 4032 This line does not appear in the MS; it is supplied from Paris MS (O, p. 151).
- 4033–34 So O, p. 151 (from Paris MS). MS: *E treis petiz panez sur la table posat / E puis une petit table muat*.
- 4045 *entrat*. MS: *entrer*. O: *entra* (from Paris MS).
- 4053 *deables*. MS: omitted. O: *diabes* (from Paris MS).
- 4070 *de*. So O (from Paris MS). MS: omitted.
- 4071 *il*. So O (from Paris MS). MS: omitted.
- 4081 *veer*. So O (from Paris MS). MS: *veez*.
- 4083–4166 O edits these lines from the Paris MS (pp. 156–59, ending at O's line 4829).
- 4109 *vist*. MS: *uint*. O: *vit* (from Paris MS).
- 4129 *la furche*. So O (from Paris MS). MS: omitted.
- 4131 *il l'out*. MS: *il out*. O: *il issi l'out* (from Paris MS).
- 4140 *venu*. MS: omitted. O: *vindrent* (from Paris MS).
- 4146 *ne*. So O (from Paris MS). MS: omitted.

## THAIS

## [ART. 1A]

- 1 *Une*. MS: *n* (blank space left for initial).
- 10 *Pannulius*. MS: *paunilius*.
- 30 *grantment*. MS: *granimement* (*ra* abbreviated).
- 50 *jurs*. MS: omitted.
- 69 *demander*. MS: *demande*.
- 93 *conquist*. MS: *conquis* (*con* abbreviated).
- 128 *quer*. MS: *quor*.
- 138 *pecché*. So MS. M: *pechié*.
- 139 *seinte*. So MS. M: *sainte*.
- 140 *noz*. So MS. M: *nos*.
- 146 *Kar*. So MS, P. M: *Ke*.
- 150 *çoe*. So MS, P. M: *ceo*.
- 154 *Kar*. So MS, P. M: *Ke*.
- 155 *u*. So MS, P. M: *el*.
- 156 *Kar*. So MS, P. M: *Ke*.
- 160 *ceste*. So MS, M. P: *cest*.
- 164 *el*. So M. MS, P: *el le*.
- 167 *d'enfern*. So MS, P. M: *d'infern*.
- serrunt*. So MS, P. M: *serunt*.
- 170 *cest*. So MS. M, P: *ceste*.

## BOOKLET 2

## HERMAN DE VALENCIENNES, LA PASSIOUN NOSTRE SEIGNOUR

[ART. 2]

Note: The laisses are numbered consecutively, and they are keyed (by corresponding number in the right margin) to the manuscript versions printed by Spiele (S), Martin (M), and Kremer (K).

Omitted from the notes below are the many absent initials at the head of laisses. These were omitted because the scribe left spaces for large letters to be added later. The following laisses lack the first initial: 1–5, 7, 9–11, 67–105, 107–62, 164, 167–68. Some of these laisses are marked with guide letters (115, 127, 133, 148, 162). Some laisses are not marked by the scribe as separate laisses (6, 8, 106, 163, 165, 166).

title	<i>La Passioun N(ost)re Seignour</i> . MS: Scribe B inserts this title in red ink on a blank line.
7	<i>Si</i> . MS: omitted.
32	<i>nel</i> . MS: <i>nes</i> .
40	<i>servir</i> . MS: <i>serui</i> .
81	<i>malades</i> . MS: <i>mades</i> .
82	<i>Içoe</i> . MS: <i>Ioe</i> .
95	<i>n'en vis</i> . MS: <i>ne ruis</i> .
98	<i> cité</i> . MS: <i>cited</i> .
119	<i>cui</i> . MS: <i>cri</i> .
163	<i>morir suffris</i> . MS: <i>suffris morir</i> (reversed for rhyme, in agreement with other MSS).
173	<i>parole</i> . MS: <i>parale</i> .
250	<i>escultez</i> . MS: <i>escustez</i> .
318	<i>cele</i> . MS: omitted.
335	<i>talant</i> . So MS. In other MSS, this line — with the rhyme-word spelled <i>talent</i> — is copied as the first line of the next laisse.
398	<i>un</i> . MS: <i>dui</i> . See explanatory note.
436	<i>en</i> . MS: <i>la me</i> .
456	<i>volt</i> . MS: <i>vol</i> .
499	<i>jugiés</i> . MS <i>jofnes</i> . See explanatory note.
513	<i>venimus</i> . MS: <i>veninus</i> ( <i>us</i> abbreviated).
521	<i>eschinent</i> . MS: <i>resinnent</i> .
651	<i>lait</i> . MS: <i>hail</i> .
807	<i>comencement</i> . MS: <i>comencent</i> .
811	<i>comprend</i> . MS: <i>compend</i> .
877	<i>Par</i> . MS: <i>Pas</i> .
881	<i>un asne</i> . MS: <i>une asnesse</i> . See explanatory note.
883	<i>l'unt</i> . MS: <i>sunt</i> .
955	<i>çoe</i> . MS: <i>doe</i> .
979	<i>levad</i> . MS: <i>leve</i> .
982	<i>Aprés</i> . MS: <i>Aprést</i> .
983	<i>ot fait</i> . MS: <i>uit</i> . For the emendation, see Spiele, p. 319.
1022	<i>suspeciun</i> . MS: <i>suspeciunn</i> (second <i>n</i> abbreviated).

1058	<i>A.</i> MS: <i>ci</i> .
1108	<i>cestui.</i> MS: <i>cestun</i> .
1134	<i>de.</i> MS: <i>te</i> .
1158	<i>volt.</i> MS: <i>vol</i> .
1174	<i>son.</i> MS: <i>saint</i> .
1187	<i>m'escultez.</i> MS: <i>mesclustez</i> ( <i>us</i> abbreviated).
1207	<i>urez.</i> MS: <i>ure</i> .
1326	<i>vos pior.</i> MS: omitted.
1330	<i>unc.</i> MS: <i>un</i> .
1378	<i>si.</i> MS: <i>su</i> .
1379	<i>bien.</i> MS: <i>bien su</i> .
1384	<i>l'ort.</i> MS: <i>lore</i> .
1407	<i>dreture.</i> MS: <i>reture</i> .
1463	<i>oimes.</i> MS: <i>dimes</i> .
1484	<i>unt.</i> MS: <i>uit</i> .
1491	<i>pris.</i> MS: <i>prris</i> .
1514	<i>volt.</i> MS: <i>vol</i> .
1545	<i>venist.</i> MS: <i>sienist</i> .
1681	<i>a.</i> MS: omitted.
1769	<i>sun.</i> MS: <i>sunt</i> .
1795	<i>covenant.</i> MS: <i>corborant</i> .
1818	<i>Corone.</i> MS: <i>Corono</i> .
1838	<i>funt.</i> MS: omitted.
1882	<i>ne.</i> MS: omitted.
2026	<i>ester.</i> MS: <i>estre</i> ( <i>re</i> abbreviated).
2039	<i>charité.</i> MS: <i>clartere</i> ( <i>re</i> abbreviated).

## DE LA PASSIOUN JHESU [L'ÉVANGILE DE NICODÈME, LA TRADITION A]

[ART. 3]

title	MS: <i>De la passioun Ihu</i> . Scribe B inserts this title in red ink on a blank line.
7	<i>Esyr.</i> MS: & <sup>2</sup> <i>syr</i> .
23	<i>le conuit.</i> MS: <i>le</i> omitted. <i>si l'aura.</i> MS: <i>sil laura</i> .
51	<i>Judeu.</i> MS: <i>slue</i> erased after this word.
59	<i>pristerunt.</i> MS: <i>pisterunt</i> .
65	<i>bedel.</i> MS: <i>bel remaine</i> .
68	<i>par.</i> MS: <i>pa</i> .
86	<i>kar.</i> MS: <i>ka</i> .
93	<i>as.</i> MS: <i>as es</i> .
133	<i>al.</i> MS: <i>a</i> .
225	<i>dona par.</i> MS <i>dona</i> omitted.
246	<i>Herodes.</i> MS: <i>horedes</i> .
255	<i>e dous.</i> MS: & <sup>2</sup> <i>dous</i> (ampersand abbreviation is unusual; compare textual note to line 462).
280	<i>universe.</i> MS: <i>uuerse</i> .
281	<i>de.</i> MS: <i>do</i> .
292	<i>Ja.</i> MS: <i>Ias</i> .



- 293 *le*. MS: omitted.  
 298 *l'envolupa*. MS: *lenuolipa*.  
 315 *après*. MS: *pres*.  
 317 *e envers*. MS: *e envers e envers saint*.  
 336 *l'aveint*. MS: *aveint*.  
 356 *si*. MS: *si distrent* (*distrent* marked for deletion).  
 397 *Judeu*. MS: *iude*.  
 413 *Saciez*. MS: *Saiez*.  
 439 *el*. MS: *le*.  
 444 *puet*. MS: omitted.  
 459 *e Gamaliel*. MS: *e* omitted.  
 462 *si*. MS: *li*.  
*E pristrent*. MS: *⁊ pristrent* (ampersand abbreviation is unusual; compare textual note to line 255).  
 472 *vostre<sub>2</sub>*. MS: *ure*.  
 484 *pere*. MS: *pire*.  
 485 *Crist*. MS *cist*.  
 492 *el*. MS: *el le*.  
 523 *est*. MS: omitted..  
 538 *jo*. MS: *oio* (first *o* marked for deletion).  
 546–47 *e espiritel*. MS: *espitel*.  
 553 *sereures*. MS: *fereures*.  
 573 *meschatez*. MS: *mes achatez*.  
*vil*. MS: *ul*.  
 576 *de home*. MS: *do home*.  
 616 *encontre tei*. MS: *encontrere tei*.  
 620 *nuissant*. MS: *naissant*.  
 621 *nunpuissanz*. MS: *nunpuis*.  
 623 *parlerent*. MS: *pararlerent* (first *ar* abbreviated).  
 624 *el*. MS: *el le*.  
 659 *delitabletez*. MS: *delitablez*.  
 671 *fui larrun*. MS: *faisant*.  
 676 *ki*. MS: *si*.  
 683 *Çoe*. MS: *Coe* with large initial *C*.  
 693 *baptizez*. MS: *baptitzer*.  
 700 *Quant*. MS: *Quant* with large initial *Q*.  
 710 *Tyberye*. So MS, written by Scribe B.

## EPISTLE A TIBERIE

[ART. 3A]

- title MS: *epistle a tyberie* (*er* abbreviated). Scribe B inserts this title in red ink in the right margin.  
 1 ¶. So MS, inserted by Scribe B).  
*Tyberye*. So MS (*er* abbreviated), written by Scribe B.  
 5 *sun*. MS: *sunt*.  
 15 *el*. MS: *el le*.  
 23 ¶. So MS, inserted by Scribe B as if to begin art. 3b.

## EPISTLE A CLAUDIE L'EMPEROUR

[ART. 3B]

title	MS: <i>epistle a clau   die lempour</i> . Scribe B inserts this title in red ink in the left margin.
10	<i>constreint</i> . MS: <i>costreint</i> .
62	<i>Olivete</i> . MS: <i>de maled</i> .
82	<i>s'esforcent</i> . MS: <i>sesfor</i> .
87	<i>poeté</i> . MS: <i>peete</i> .
112	<i>tant li</i> . MS: <i>tain li</i> .
142	<i>m'ame</i> . MS: <i>m</i> .
148	<i>de</i> . MS: <i>del</i> .
158	<i>si se</i> . MS: <i>se se</i> .
172	<i>André</i> . MS: <i>A</i> .
188	<i>dit</i> . MS: <i>omitted</i> .
192	<i>de</i> . MS: <i>del</i> .

## DE SEINT JOHAN LE EWANGELISTE

[ART. 4]

title	MS: <i>De S' Johan le ewangel'</i> . Scribe B inserts this title in red ink on a blank line.
1	<i>fist</i> . So R. MS: <i>fud</i> .
3	<i>Effesie</i> . So MS. R: <i>Effesi</i> .
7	<i>Dunc Domicien</i> . So MS. R: <i>Dunc dist Domicien</i> .
10	<i>e aur</i> . So MS ( <i>e</i> abbreviated). R: <i>et aur</i> .
14	<i>apelet</i> . So MS. R: <i>apelés</i> .
21	<i>oscistrent</i> . So MS. R: <i>ocistrent</i> .
23	<i>uurgine, e que</i> . MS: <i>uurgine e qui</i> . R: <i>wirgine a qui</i> .
32	<i>prendre</i> . So R. MS: <i>prerdre</i> .
35	<i>sacrifierai</i> . So MS. R: <i>sacrifieras</i> .
52	<i>ne</i> . So MS. R: <i>omitted</i> .
57	<i>que</i> . So R. MS: <i>qui</i> .
	<i>fut</i> . So R. MS: <i>fui</i> .
64	<i>unm</i> . So MS. R: <i>umn</i> .
68	<i>a l'apostre</i> . So R. MS: <i>al postre</i> .
75	<i>cels</i> . So MS. R: <i>celes</i> .
80	<i>n'ost</i> . So MS. R: <i>n'oste</i> .
82	<i>vi</i> . So MS. R: <i>vie</i> .
	<i>que si</i> . So MS. R: <i>e si</i> .
	<i>qu'il</i> . So R. MS: <i>quil il</i> .
126	<i>renunciez</i> . So MS. R: <i>renuntiez</i> .
131	<i>saïen</i> . So MS. R: <i>sain</i> .
134	<i>perirez</i> . MS: <i>perir</i> . R: <i>puisiez perir</i> .
142	<i>resplendissablement</i> . So R. MS: <i>resplendissablement</i> .
143	<i>releif</i> . So MS. R: <i>relief</i> .
144	<i>ambesdous</i> . So MS. R: <i>ambedous</i> .
146	<i>fut</i> . So R. MS: <i>fu</i> .

148	<i>que.</i> So R. MS: <i>qui.</i>
165	<i>testimoinerent.</i> So MS. R: <i>testimonierent.</i>
173	<i>rendez.</i> So MS. R: <i>renduz.</i> <i>toleite.</i> So MS. R: <i>toleste.</i>
179	<i>suffire.</i> So R. MS: <i>suffrire.</i>
191	<i>douçur.</i> So R. MS: <i>doueur.</i>
193	<i>sans.</i> So R. MS: omitted.
198	<i>nuz.</i> So MS. R: <i>nuiz.</i>
208	<i>que.</i> So R. MS: <i>qui.</i>
209	<i>nuz.</i> So R. MS: <i>nuiz.</i>
214	<i>gemisanz.</i> So MS. R: <i>gemissanz.</i>
216	<i>ke.</i> So R. MS: <i>ki.</i>
219	<i>ki.</i> So R. MS: <i>ke.</i>
232	<i>peines, pleines.</i> So MS. R: <i>peines pleins.</i> <i>anguisses, pleines.</i> So MS. R: <i>anguisses plaines.</i>
242	<i>penitence.</i> So MS. R: <i>pentience.</i>
243	<i>que.</i> So R. MS: <i>qui.</i>
244	<i>quai.</i> So MS ( <i>ua</i> abbreviated). R: <i>quei.</i>
246	<i>Tuz.</i> So MS. R: <i>Tuz jurs.</i>
256	<i>qui.</i> So R. MS: <i>que.</i> <i>di.</i> So MS. R: <i>dis.</i>
257	<i>de ses.</i> So R. MS: <i>des ses.</i>
259	<i>saciez.</i> So R. MS: <i>saiez.</i>
264	<i>orent.</i> So MS. R: <i>ourent.</i>

## DE SEINT JOHAN LE BAPTIST

## [ART. 5]

title	MS: <i>De S iohan le baptist.</i> Scribe B inserts this title in red ink on a blank line.
1	<i>Al.</i> So R. MS: <i>l</i> (initial missing at beginning of text).
2	<i>dreitureir.</i> So R. MS: <i>dreiturerr.</i>
6	<i>e il.</i> MS, R: <i>el il.</i> <i>pople.</i> So R. MS: <i>pple.</i>
7	<i>estant a.</i> So R. MS: <i>estant del a</i> , with <i>del</i> deleted.
19	<i>e les.</i> So MS. R: <i>les.</i>
21	<i>douse.</i> So MS. R: <i>deuse.</i>
23	<i>vendra.</i> So R. MS: <i>verdra.</i>
29	<i>ences.</i> So MS. R: <i>en ces jurz.</i>
40	<i>sa,</i> So MS. R: <i>la.</i>
45	<i>propheta.</i> So MS. R: <i>prophetiza.</i>
56	<i>li.</i> So MS. R: <i>il.</i>
57	<i>cuntrés.</i> So MS ( <i>re</i> abbreviated). R: <i>cuntrees.</i>
60	<i>conseillera.</i> So R. MS: <i>conseinera.</i>
75	<i>que.</i> So MS ( <i>q</i> lacks descender), R.
80	<i>sun.</i> So R. MS: <i>sunt.</i>
87	<i>es.</i> So MS. R: <i>est es.</i>
108	<i>pernent.</i> So MS ( <i>er</i> abbreviated). R: <i>prenant.</i>
112	<i>felunie.</i> So R. MS: <i>flunie.</i>

117	<i>lequel.</i> MS: <i>leque.</i> R: <i>que.</i>
123	<i>Nenil.</i> So R. MS: <i>nusu.</i>
125	<i>Non.</i> So R. MS: <i>Nui.</i>
136	<i>Quant.</i> So R. MS: <i>uant</i> (initial missing at top of fol. 45r).
137	<i>quant.</i> So MS ( <i>q</i> lacks descender), R.
158	<i>que.</i> So R. MS: <i>qui.</i>
185	<i>kar.</i> So R. MS: <i>ka.</i>
190	<i>Seignur.</i> MS, R: <i>Seignur lui.</i>
191	<i>ciues.</i> So MS. R: <i>cieus.</i>
202	<i>mun.</i> So R. MS: <i>mum.</i>
220	<i>sa fille.</i> So R. MS: omitted.
225	<i>qu'il li.</i> So MS. R: <i>qu'il.</i>

## DE SEINT BARTHOLOMEU

## [ART. 6]

title	MS: <i>De S bartholomeu.</i> Scribe B inserts this title in red ink on a blank line.
1	<i>Çoe.</i> So R. MS: <i>oe</i> (initial missing at beginning of text).
2	<i>cele ki.</i> MS, R: <i>cele ke.</i> <i>vers Ethyope.</i> So MS. R: <i>ver Ethyope.</i>
13	<i>que.</i> MS, R: <i>quil.</i>
30	<i>tere.</i> So MS. R: <i>terre.</i>
37	<i>ad en.</i> So R. MS: <i>en.</i> <i>curneire.</i> So R. MS: <i>urneire.</i>
46	<i>facent.</i> So R. MS: <i>faz.</i>
76	<i>jurz.</i> So MS. R: <i>jur.</i> <i>veables e.</i> So MS. R: <i>veables a.</i>
94	<i>la Virgine.</i> So MS. R: <i>Virgine.</i>
101	<i>la Virgine.</i> So MS. R: <i>Virgine.</i>
110	<i>debles.</i> So MS. R: <i>deables.</i>
115	<i>ad.</i> MS, R: omitted.
121	<i>deceut.</i> So MS. R: <i>deceit.</i>
122	<i>pechouent.</i> So R. MS: <i>prechouent.</i>
127	<i>regeier.</i> So MS. R: <i>regehir.</i>
132	<i>qui.</i> So MS. R: <i>que.</i>
150	<i>langurs.</i> So MS ( <i>ur</i> abbreviated). R: <i>langors.</i>
156	<i>pires.</i> So MS. R: <i>pières.</i>
157	<i>prerrai.</i> So R. MS: <i>prerra.</i>
159	<i>el nun.</i> MS, R: <i>el le nun.</i>
161	<i>fist, si.</i> So R. MS: <i>fist Dunc lapostre al pople si.</i>
164	<i>depece.</i> So R. MS: <i>pece.</i>
171	<i>Ysaac.</i> So MS. R: <i>Yssac.</i>
186	<i>pur.</i> So MS ( <i>ur</i> abbreviated). R: <i>por.</i>
194	<i>conversatiun.</i> So MS. R: <i>conversaciun.</i>
199	<i>des.</i> So MS. R: <i>de.</i>
200	<i>u.</i> So MS. R: <i>ou.</i>
207	<i>purverté.</i> So MS. R: <i>purverti.</i>

- 212 *l'apostre*. So R. MS: *lpostre*  
*fait*. So R. MS: omitted.  
 217 *frere*. So R. MS: omitted.  
 218 *e qu'il*. So R. MS: *e | e qu'il* (repetition occurs at column break).  
 219 *agruvanterai*. So R. MS: *agruvanteri*.

## PASSIOUN SEINT PIERE

[ART. 7]

- title MS: *Passioun seint piere*. Scribe B inserts this title in red ink on a blank line.  
 1 *Aprés*. So R. MS: *pres* (initial missing at beginning of text).  
 2 *sant*. So MS. R: *saint*.  
 6 *emperur*. So MS. R: *empereur*.  
 6–7 *contraliout mult les apostres, car il*. So R (taken from Paris, Bibliothèque nationale, fr. 19525). MS: omitted.  
 12 *l'emperur*. So MS. R: *empereur*.  
 14 *mult*. So R. MS: *qui mult*.  
 15 *nel*. So R (taken from Paris, Bibliothèque nationale, fr. 19525). MS: omitted.  
*ce*. So R (taken from Paris, Bibliothèque nationale, fr. 19525). MS: omitted.  
*k'il*. So R (taken from Paris, Bibliothèque nationale, fr. 19525). MS: omitted.  
 28 *si que*. So R. MS: *si qui*.  
 30 *est*. So MS. R: *esteit*.  
 33 *sain*. So MS. R: *saint*.  
 34 *suz*. So MS. R: *sus*.  
 35 *verité*. So MS. R: *verté*.  
*sain*. So MS. R: *saint*.  
 42 *aneire*. So MS. R: *enaire*.  
 46 *apostres*. So R. MS: *aspostres*.  
 50–51 *el ciel*. So R. MS: *le ciel*.  
 65 *laissez*. So MS. R: *laisiez*.  
 69 *depescherunt*. So MS. R: *depescherent*.  
 74 *nun*. MS: *nu*. R: *nil*.  
 84 *saint*. So MS. R: *seint*.  
 91 *Vuls*. So R. MS: *vull*.  
 97 *Purquei*. MS, R: *Purque*.  
 99 *lur dist*. So R. MS: *lur dit*.  
 103 *l'aveit*. So MS. R: *l'avait*.  
 107 *seit*. So R. MS: *seit seit* (first *seit* possibly deleted).  
 120 *dunc*. So R. MS: *dun* (*n* abbreviated).



## APPENDIX: FULL CONTENTS OF MS HARLEY 2253

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### BOOKLET 1 (quires 1–2, Scribe A)

1. fols. 1ra–21vb	French verse	The Lives of the Fathers
1a. fols. 21vb–22ra	French verse	The Story of Thais

### BOOKLET 2 (quires 3–4, Scribe A)

2. fols. 23ra–33va	French verse	Herman de Valenciennes, The Passion of Our Lord
3. fols. 33va–39rb	French prose	The Gospel of Nicodemus
3a. fol. 39rb	French prose	The Letter of Pilate to Tiberias
3b. fols. 39va–41va	French prose	The Letter of Pilate to Emperor Claudius
4. fols. 41va–43vb	French prose	The Life of Saint John the Evangelist
5. fols. 43vb–45vb	French prose	The Life of Saint John the Baptist
6. fols. 45vb–47vb	French prose	The Life of Saint Bartholomew
7. fols. 47vb–48vb	French prose	The Passion of Saint Peter

### BOOKLET 3 (quire 5, Scribes B and C)

8. fols. 49r–50v	French verse	ABC of Women
9. fols. 51ra–52va	French verse	Debate between Winter and Summer
10. fol. 52va	English prose	How To Make Red Vermilion
11. fol. 52va	English prose	How To Temper Azure
12. fol. 52vb	English prose	How To Make Grass-Green
13. fol. 52vb	English prose	How To Make Another Kind of Green
14. fol. 52vb	English prose	Another for Yellow-Green
15. fol. 52vb	English prose	How To Apply Silverfoil
16. fol. 52vb	English prose	How To Make Iron as Hard as Steel
17. fol. 52vb	English prose	How To Make White Lead

### BOOKLET 4 (quire 6, Scribe B)

18. fols. 53ra–54vb	Latin prose	The Life of Saint Ethelbert
19. fol. 54vb	Latin verse	Soul of Christ, Sanctify Me
20. fol. 55ra–b	French verse	A Goliard's Feast
21. fols. 55va–56vb	English verse	Harrowing of Hell
22. fols. 57r–58v	English verse	Debate between Body and Soul
23. fols. 58v–59r	English verse	A Song of Lewes
24. fol. 59r–v	French verse	Lament for Simon de Montfort

24a.	fol. 59v	French verse	Carnal Love Is Folly
24a*.	fol. 59v	Latin verse	What Allures Is Momentary
24b.	fol. 59v	English verse	Earth upon Earth
25.	fols. 59v–61v	English verse	The Execution of Sir Simon Fraser
25a.	fol. 61v	English verse	On the Follies of Fashion
26.	fols. 61v–62v	French verse	Lesson for True Lovers
27.	fol. 62v	English verse	The Three Foes of Man

## BOOKLET 5 (quires 7–11, Scribe B)

28.	fol. 63r–v	English verse	Annot and John
29.	fol. 63v	English verse	Alysoun
30.	fol. 63v	English verse	The Lover's Complaint
31.	fol. 64r	English verse	Song of the Husbandman
32.	fols. 64va–65vb	English verse	The Life of Saint Marina
33.	fol. 66r	English verse	The Poet's Repentance
34.	fol. 66v	English verse	The Fair Maid of Ribblesdale
35.	fols. 66v–67r	English verse	The Meeting in the Wood
36.	fol. 67r	English verse	A Beauty White as Whale's Bone
37.	fols. 67va–68va	French verse	Gilote and Johane
38.	fols. 68va–70rb	French prose	Pilgrimages in the Holy Land
39.	fol. 70rb–v	French prose	The Pardons of Acre
40.	fols. 70va/71ra/71va	English verse	Satire on the Consistory Courts
41.	fols. 70vb/71rb	English verse	The Laborers in the Vineyard
43.	fol. 71va	English verse	Spring
44.	fols. 71vb–72ra	English verse	Advice to Women
45.	fol. 72ra–va	English verse	An Old Man's Prayer
46.	fols. 72va–73rb	English verse	Blow, Northern Wind
47.	fol. 73r–v	English verse	The Death of Edward I
48.	fols. 73v–74v	English verse	The Flemish Insurrection
49.	fol. 75ra–b	French verse	The Joys of Our Lady
50.	fols. 75rb–va	English verse	Sweet Jesus, King of Bliss
51.	fol. 75va–b	English verse	Jesus Christ, Heaven's King
52.	fol. 75vb	English verse	A Winter Song
53.	fol. 76r	English verse	A Spring Song on the Passion
54.	fol. 76r	French verse	I Pray to God and Saint Thomas
55.	fol. 76r	Trilingual verse	While You Play in Flowers
56.	fols. 76v–77r	French verse	Song on Jesus' Precious Blood
57.	fol. 77va	French verse	Mary, Mother of the Savior
58.	fols. 77vb–78va	English verse	Jesus, Sweet Is the Love of You
59.	fols. 78vb–79rb	French verse	Sermon on God's Sacrifice and Judgment
60.	fol. 79rb–vb	English verse	Stand Well, Mother, under Rood
61.	fol. 79vb	English verse	Jesus, by Your Great Might
62.	fol. 80ra	English verse	I Sigh When I Sing
63.	fol. 80rb	English verse	An Autumn Song
64.	fol. 80v	English verse	The Clerk and the Girl
65.	fols. 80v–81r	English verse	When the Nightingale Sings
66.	fol. 81r–v	English verse	Blessed Are You, Lady
67.	fol. 81va–b	English verse	The Five Joys of the Virgin
68.	fols. 82ra–83r	English verse	Maximian
69.	fol. 83r	French & English verse	Maiden, Mother Mild

70. fols. 83r–92v	English verse	King Horn
71. fols. 92v–105r	French prose	Ludlow Scribe, Old Testament Stories
72. fol. 105va–b	Latin prose	Names of the Books of the Bible
BOOKLET 6 (quires 12–14, Scribe B)		
73. fol. 106r	English verse	God Who Wields All This Might
74. fols. 106ra–107rb	English verse	The Sayings of Saint Bernard
75. fols. 107va–109vb	French verse	The Jongleur of Ely and the King of England
75a. fol. 110ra–va	French verse	The Three Ladies Who Found a Prick
76. fols. 110vb–111rb	French verse	The Song on Women
77. fol. 111rb–vb	French verse	The Blame of Women
78. fol. 112ra–b	French verse	Nicholas Bozon, Women and Magpies
79. fols. 112rc–113vc	French verse	Urbain the Courteous
80. fols. 113vb–114v	French verse	Trailbaston
81. fols. 114v–115r	English verse	The Man in the Moon
82. fols. 115va–117ra	French verse	The Knight and the Basket
83. fols. 117ra–118rb	French verse	Against Marriage
84. fol. 118rb–vb	French verse	The Wager, or The Squire and the Chambermaid
85. fols. 119ra–121ra	English verse	A Book of Dreaming
86. fols. 121ra–122va	French verse	The Order of Fair Ease
87. fols. 122vb–124va	French verse	The Knight Who Made Vaginas Talk
88. fols. 124va–125r	English verse	Satire on the Retinues of the Great Hending
89. fols. 125ra–127ra	English verse	The Prophecy of Thomas of Erceldoune
90. fol. 127rb–va	English prose	Distinguishing Features of the Bodily Form of Jesus Christ Our Lord
91. fol. 127va–b	French prose	The Way of Christ's Love
92. fol. 128r	English verse	The Way of Woman's Love
93. fol. 128r–v	English verse	The Teachings of Saint Louis to His Son Philip
94. fols. 128v–129v	French prose	The Land of the Saracens
95. fols. 129v–130v	French prose	Heraldic Arms of Kings
96. fol. 131r	French prose	Letter for Pilgrims on the Relics at Oviedo
97. fols. 131v–132r	Latin prose	The Legend of Saint Etfred, Priest of Leominster
98. fols. 132r–133r	Latin prose	Prayer for Protection
99. fol. 133v	French & Latin prose	
BOOKLET 7 (quire 15, Scribe B)		
100. fol. 134r	French prose	Occasions for Angels
101. fol. 134r	French prose	Occasions for Psalms in French
102. fol. 134v	French verse	Glory to God in the Highest in French
103. fol. 134v	Latin prose	Prayer of Confession
104. fol. 134v–135r	French verse & prose	Prayer on the Five Joys of Our Lady
105. fol. 135r	Latin prose	Prayer for Contrition
106. fol. 135r	French prose	Reasons for Fasting on Friday
107. fol. 135r	French prose	Seven Masses To Be Said in Misfortune



---

108.	fol. 135v	French prose	Seven Masses in Honor of God and Saint Giles
108a.	fol. 135v	French prose	Prayer to the Three Kings
109.	fols. 135v–136r	Latin prose	All the World's a Chess Board
109a.	fol. 136r	French prose	Three Prayers That Never Fail
110.	fol. 136r–v	Latin prose	Occasions for Psalms in Latin
111.	fols. 136v–137r	French prose	Occasions for Psalms Ordained by Saint Hilary of Poitiers
112.	fol. 137r	Latin prose	Heliotrope and Celandine
113.	fol. 137r–v	Latin prose	Saint Anselm's Questions to the Dying
114.	fols. 137v–138v	French & Latin verse	Against the King's Taxes
115.	fols. 138v–140r	French prose	Seven Hours of the Passion of Jesus Christ
116.	fol. 140v	Latin prose	The Martyrdom of Saint Wistan



## VOLUME 1: INDEX OF FIRST LINES

---

This index lists first lines, titles, and incipits. Titles that differ from the first line or incipit are in italics.

	<i>Page</i>
After Emperor Nero, the next persecution of Christians [art. 4]	373
Al tens Herode rei de Judee, ert provere par nun Zacharie [art. 5]	388
Après Neron Cesar esteient a Rome [art. 7]	416
At the time of Herod king of Judea, there was a priest named Zachary [art. 5]	389
Çoe avint al quinzime an que Tyberie Cesar [art. 3]	312
Çoe cuntent cels qui sevent deviser les parties del monde [art. 6]	402
Ceste chartre enveia Pylate a Claudie [art. 3b]	360
<i>De la Passioun Jhesu</i> [L'Évangile de Nicodème, La Tradition A] [art. 3]	312
<i>De seint Bartholomeu</i> [art. 6]	402
<i>De seint Johan le Baptist</i> [art. 5]	388
<i>De seint Johan le Ewangeliste</i> [art. 4]	372
En l'onur de Damnedé le Omnipotent [art. 1]	18
<i>Epistle a Claudie l'emperour</i> [art. 3b]	360
<i>Epistle a Tiberie</i> [art. 3a]	358
He wrote this letter: ¶ "Pontius Pilate to Tiberius Caesar [art. 3a]	359
<i>Herman de Valenciennes, La Passioun Nostre Seignour</i> [art. 2]	208
<i>Herman de Valenciennes, The Passion of Our Lord</i> [art. 2]	209
In honor of Lord God the Almighty [art. 1]	19
In the time of Nero Caesar there resided in Rome [art. 7]	417
Le secunt travaux as cristiens, aprof Nerun l'emperur [art. 4]	372
<i>Letter of Pilate to Emperor Claudius, The</i> [art. 3b]	361
<i>Letter of Pilate to Tiberius, The</i> [art. 3a]	359
<i>Life of Saint Bartholomew, The</i> [art. 6]	403
<i>Life of Saint John the Baptist, The</i> [art. 5]	389
<i>Life of Saint John the Evangelist, The</i> [art. 4]	373
<i>Lives of the Fathers, The</i> [art. 1]	19
Mult fud grant icele electiun [art. 2]	208
<i>Of Jesus' Passion</i> [The Gospel of Nicodemus, Tradition A] [art. 3]	313
<i>Passion of Saint Peter, The</i> [art. 7]	417
<i>Passioun seint Piere</i> [art. 7]	416
Pilate sent this letter to Claudius [art. 3b]	361
Si escrit tele chartre: ¶ "Punce Pilate a Tyberye Cesar [art. 3a]	358
<i>Story of Thais, The</i> [art. 1a]	201

	<i>Page</i>
<i>Thais</i> [art. 1a]	200
There was at one time a lady named THAIS [art. 1a]	201
This happened in the fifteenth year that Tiberius Caesar [art. 3]	313
Those who know how to distinguish the regions of the world [art. 6]	403
Une dame fut jadis ke out nun THAISIS [art. 1a]	200
Very meaningful was this election [art. 2]	209
<i>Vitas patrum</i> [art. 1]	18



## VOLUME 1: INDEX OF MANUSCRIPTS CITED

---

### Aberystwyth

NLW MS 5028C 448 (art. 3), 451 (art. 3b)

### Cambridge

CUL MS Gg.5.35 (*Cambridge Songs* MS) 1 n. 1 (intro)

CUL MS Addit. 2751 (8), Fragment 1 (or a) 451 (art. 3b)

Emmanuel College MS 106 (I.4.31) 448 (art. 3)

St. John's College MS N.16 1 n. 1 (intro)

St. John's College MS N.17 1 n. 1 (intro)

### Edinburgh

NLS MS Advocates 19.2.1 (Auchinleck MS) 1 n. 1 (intro)

### London

BL Addit. MS 46919 (Herebert MS) 12 n. 33 (intro)

BL MS Egerton 613 448 (art. 3)

BL MS Egerton 2710 444–45 (art. 2), 448 (art. 3), 451 (art. 3b), 453 (art. 4), 455 (art. 6),  
456 (art. 7)

BL MS Harley 273 9 (intro), 425 (explanatory notes)

BL Harley 913 (Kildare MS) 1 n. 1 (intro)

BL MS Royal 12.C.12 4 n. 12, 9, 9 n. 20, 10, 11 (intro), 425 (explanatory notes)

BL MS Vitellius A.xv (*Beowulf* MS) 1 n. 1 (intro)

### Manchester

John Rylands Library MS French 6 454 (art. 5), 456 (art. 7)

### Oxford

Bodl. MS Ashmole 61 1 n. 1, 8 (intro)

Bodl. MS Digby 86 9 (intro)

Bodl. MS Douce 302 (Audelay MS) 1 n. 1 (intro)

Bodl. MS Eng. Poet. A.1 (Vernon MS) 1 n. 1 (intro)

### Paris

Bibliothèque de l'Arsenal 3516 453 (art. 4), 454 (art. 5), 456 (art. 7)

BnF MS français 19525 444 (art. 2), 448 (art. 3), 451 (art. 3b), 453 (art. 4), 454 (art. 5),  
455 (art. 6), 456 (art. 7)

BnF français 24862 425–26 (art. 1), 443 (art. 1a)





## VOLUME 1: INDEX OF PROPER NAMES

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This index lists proper names found in the articles of MS Harley 2253. Each entry is listed by variant spellings (if any), article number, and lines. Translated forms are indicated by *italic font*. Excluded from this list are terms for God, terms for Mary, and titles of rank.

- Aaron** (*Aaron*): art. 2.238; art. 5.2  
**Abbacus** (*Habakkuk*): art. 3.645  
**Abel** (*Abel*): art. 2.769  
**Abie** (*Abia*): art. 5.1  
**Abiron** (*Abiron*): art. 3.6  
**Abraham** (*Abraham [monk]*): art. 1.306, 316  
**Abraham, Abrahams** (*Abraham [patriarch]*): art. 1.109, 2923; art. 2.774; art. 3.368; art. 4.145–58 passim; art. 5.62; art. 6.171  
**Acheldemac** (*Field of Blood*): art. 2.1791  
**Adam(s)** (*Adam*): art. 1.871; art. 2.765; art. 3.477, 497, 505, 509, 512, 601–39 passim, 657, 679; art. 4.24; art. 6.98,104  
**Addadas** (*Addadas*): art. 3b.68  
**Adonay** (*Adonai*): art. 3.463  
**Adverser(e), Aversaire, Aversire, Aversier** (*Adversary*): art. 1.744, 1030, 1197, 1199, 1206, 1213, 1278, 1645, 1649, 1673, 1803, 2261, 2573, 2789, 3457, 3469, 4075. *See also* Deble; Enemi; Esperit Maligne, Sathan(as)  
**Agatun** (*Agatho*): art. 1.2673  
**Agrippe** (*Agrippa [Jewish witness]*): art. 3.92  
**Agrippe** (*Agrippa [Roman magistrate]*): art. 7.84–103 passim  
**Alexandre, Alisandre** (*Alexandria [city]*): art. 1.490, 3357  
**Alisandre de Sire** (*Cyrus of Alexandria*): art. 1.954  
**Alixandre, Alisandre** (*Alexander [Jewish elder]*): art. 3.7, 29  
**Amerine** (*Ameria*): art. 3b.135, 178, 203  
**Ammon**. *See* Hamiun  
**Amnes**. *See* Annes  
**André** (*Andrew*): art. 3b.172  
**Anna(s)** (*Annas*): art. 3.6, 88, 90, 98, 323, 326, 329, 376, 410, 440, 441, 449, 458; art. 5.116  
**Annes** (*Amnes*): art. 3.92  
**Anoub**. *See* Anub  
**Anthony**. *See* Antoine  
**Antioche** (*Antioch*): art. 1.3309  
**Antoine, Antoni(e)** (*Anthony*): art. 1.22, 24, 34, 934, 1443, 1458, 1459, 1867, 1873, 2140, 2151, 2154, 2161, 2442, 2979, 2990, 3955; art. 1a.88, 90, 95, 99  
**Anub** (*Anoub*): art. 1.2994, 3004, 3010, 3017, 3029, 3040  
**Apochalipse** (*Apocalypse*): art. 4.49  
**Apollo, Appollo** (*Apollo*): art. 1.680, 708, 719, 729  
**Apostoile, Apostoille** (*Pope*): art. 1.3316, 3320, 3323; art. 2.45  
**April**. *See* averil  
**Aramathie, Aramathia, Arimathie** (*Arimathea*): art. 2.1928; art. 3.295, 351, 352, 395, 425, 455, 460

- Arbre de Misericorde** (*Tree of Mercy*): art. 3.500, 512  
**Arcemius, Aseine** (*Arsenius*): art. 1.401, 1796  
**Arimathie**. *See* Aramathie  
**Astaron** (*Asterius*): art. 3.91  
**Astarot(h)** (*Astaroth*): art. 6.6–25 passim, 47, 131  
**Astrige(s)** (*Astyages*): art. 6.201, 204, 206, 212, 228, 229  
**Atene** (*Antenoë*): art. 1.1178  
**Athanasie** (*Athanasius*): art. 1.487  
**Autonon** (*Autonius*): art. 3.91  
**averil** (*April*): art. 3.3  
**Aversaire, Aversire, Aversier**. *See* Adverser(e)  
  
**Babiloine** (*Babylon*): art. 1.3056  
**Baptiste** (*[John the] Baptist*): art. 5.87, 88. *See also* Johan(s)  
**Barrabas, Barraban** (*Barabbas*): art. 2.1669, 1671, 1677, 1681, 1716; art. 3.213, 215, 249  
**Bartholomeu** (*Bartholomew*): art. 6.5–230 passim  
**Bedleem**. *See* Bethlehem  
**Beelzebub** (*Beelzebub*): art. 3.16, 602  
**Berith** (*Berith*): art. 6.23–47 passim  
**Betanie, Bethanie** (*Bethania*): art. 2.23, 94, 104, 783; art. 5.134  
**Bethleem, Bethlehem, Bedleem** (*Bethlehem*): art. 2.470, 472, 509, 584, 600, 608; art. 3.80, 233  
  
**Caesar**. *See* Cesar  
**Caiaphas**. *See* Cayphas  
**Caim** (*Cain*): art. 2.769  
**Calvarie** (*Calvary*): art. 2.1805, 1867  
**Caninin** (*Chame*): art. 1.195  
**Capitolie** (*Capital*): art. 3b.186; art. 7.52, 54  
**Carinus, Karinus** (*Carinus*): art. 3.466, 683  
**Cassian(s)** (*Cassian*): art. 1.201, 647, 2180, 2532  
**Cayphas, Caiphaz, Cayphaz, Cayfas, Caypfaz, Chayphas** (*Caiaphas*): art. 2.289, 300, 758, 762, 1046, 1337–439 passim; art. 3.4, 6, 88, 90, 98, 323, 326, 329, 376, 410–58 passim; art. 5.116  
**Cebedei** (*Zebedee*): art. 2.1160  
**Cenophé** (*Scenopégia*): art. 2.321  
**Cesar** (*Caesar*): art. 2.1435, 1658; art. 3.1, 63, 94, 97, 142, 143, 178, 218, 219, 227, 229, 710; art. 3a.1; art. 3b.32, 40, 44, 47, 79, 126–87 passim, 203; art. 5.113; art. 7.1, 12, 15, 83  
**Chafarnaum** (*Carpharnaum*): art. 5.178  
**Chame**. *See* Caninin  
**Chayphas**. *See* Cayphas  
**Christianity**. *See* cristenté  
**Christian(s)**. *See* cristien(s)  
**Claudie, Claudius** (*Claudius*): art. 3b.1, 3, 170, 184  
**Cleophas** (*Cleophas*): art. 2.1981  
**Craton** (*Craton*): art. 4.72, 78, 85, 102  
**Cripon** (*Cripon*): art. 3.92  
**cristien, cristiene** (*Christian*): art. 1.47, 54, 249, 702, 757, 959, 3020, 3547; art. 2.155  
**cristiens** (*Christians*): art. 1.331, 1276, 1284, 1503, 3549; art. 2.12, 2041; art. 4.1, 99; art. 7.1, 3  
**cristienté, cristieneté, cristianitez** (*Christianity*): art. 1.3550; art. 2.2035; art. 6.238  
**Cypre** (*Cyprus*): art. 1.3328  
**Cyrenan, Cyrenee** (*Cyrene*): art. 2.1807; art. 3.256  
  
**Daniel** (*Daniel [abbot]*): art. 1.3055  
**Daniel** (*Daniel [prophet]*): art. 1.149  
**Datan** (*Datam*): art. 3.6  
**David, Daviet, Davis** (*David*): art. 1.117, 1045, 4153, 4157; art. 2.243, 245, 469, 510, 571, 573, 581, 592, 710, 719, 732, 745; art. 3.192, 318, 557, 570, 575, 641  
**Day of Judgement, Day of Doom**. *See* Jor/Jur de Juise

- Deble, Deable, Diable (*Devil*):** art. 1.284, 484, 512, 644, 665, 737, 758, 951, 1043, 1112, 1129, 1181, 1188, 1222, 1232, 1235, 1594, 1638, 1643, 1646, 1672, 1691, 1694, 1704, 1712, 1744, 1762, 2553, 2565, 3058, 3084, 3087, 3155, 3159, 3166, 3226, 3233, 3243, 3454, 3455, 3909, 3915; art. 2.512, 588, 828, 1036, 1041, 1114, 1780, 1894, 1924, 2043; art. 3.14, 185, 196, 627, 628; art. 3b.57, 196, 207, 209; art. 4.11, 113, 116, 170; art. 6.92, 109, 111, 121, 136, 172. *See also* Adverser(e); Enemi; Esperit Maligne; Sathan(as)
- Diane (*Diana*):** art. 4.11
- Didarus (*Didarus*):** art. 3b.68
- Didimus (*Didimus* [*Jewish witness*]):** art. 3b.68
- Didimus (*Thomas the apostle* [*Didymus*]):** art. 2.89
- dimaine, dimaigne, dimaingne (*Sunday*):** art. 1.1666, 1667, 1670; art. 1945
- Dismas (*Dismas*):** art. 3.254, 260, 275
- Domicien (*Domitian*):** art. 4.1–52 *passim*
- Doomsday.** *See* Grant Juis; Jor/Jur de Juise; Juise
- Drein Jugement (*Last Judgement*):** art. 1.446. *See also* Drein Jur; Grant Judgment; Grant Juis; Jugement; Juise; Jor de Juise
- Drein Jur (*Last Day*):** art. 1.1830. *See also* Drein Jugement; Grant Jugement; Grant Juis; Jugement; Juise; Jor de Juise
- Drusiene, Drusiane (*Drusiana*):** art. 4.56, 60, 215
- Eagle.** *See* Egle
- Easter.** *See* Pasche
- ebreu (*Hebrew* [*language*]):** art. 3.33, 34, 35, 36, 37, 271
- Ebreu(s), Hebree (*Hebrews, Hebrew folk*):** art. 2.712; art. 3.30; art. 3a.6, 7
- Ecripture.** *See* Escri(p)ture
- Effesie, Effecie (*Ephesus*):** art. 4.3, 54, 56, 105
- Egipste.** *See* Egypte
- Egle (*Eagle*):** art. 2.14
- Egypciens (*Egyptians*):** art. 1.619; art. 3.172
- Egypte, Egipste (*Egypt*):** art. 1.1101, 1113, 1120, 3095, 3884; art. 1a.12; art. 3.80, 171, 223, 231
- Effrem (*Ephraim*):** art. 2.306, 310, 317
- Elias.** *See* Helie
- Elijah.** *See* Helyas
- Elisha.** *See* Helyseu
- Elizabet(h) (*Elizabeth*):** art. 5.2, 11, 28
- Elyas.** *See* Helyas
- Enemi (*Enemy*):** art. 1.970; art. 4.221; art. 6.228. *See also* Adverser(e); Deble; Esperit Maligne; Sathan(as)
- Enfern (*Hell*):** art. 3.514 *passim*
- Engleterre (*England*):** art. 2.834
- Enoc(h) (*Enoch*):** art. 3.443, 663, 668
- Ephesus.** *See* Effesie
- Ephraim.** *See* Effrem
- Epiphanie, Epiphaine (*Epiphanius*):** art. 1.779, 790, 3328, 3336
- Escoce (*Scotland*):** art. 2.835
- Escri(p)ture, Escript, Escriz, Ecripture (*Scripture*):** art. 1.28, 109, 117, 250, 930, 3632, 3636; art. 2.6, 34, 264, 402, 405, 412, 470, 496, 498, 507, 508, 1401, 1535; art. 3.384
- Esperit Maligne (*Evil Spirit*):** art. 1.670, 1347, 1553. *See also* Adverser(e); Deble; Enemi; Sathan(as)
- Esyr (*Jairus*):** art. 3.7
- Ethyope (*Ethiopia*):** art. 6.2
- Evagrius (*Evagrius*):** art. 1.296, 424
- Eve (*Eve*):** art. 1.871; art. 2.767
- Evil Spirit.** *See* Esperit Maligne



- Ezras (Ezra):** art. 3.91  
**Field of Blood.** *See* Alcheldemac  
**Flum Jordan (River Jordan):** art. 2.876; art. 3.492, 497, 509, 689, 693, 695; art. 5.57, 134, 137, 149, 180
- Gabriel (Gabriel):** art. 1.4140, 4145; art. 5.20; art. 6.83, 84  
**Galilé, Galilee (Galilee):** art. 2.319, 468, 474, 506, 509, 1131, 1141, 1389, 1507, 1509, 1971, 1999, 2028; art. 3.2, 293, 295, 338, 352; art. 3b.61; art. 5.115, 149, 177, 180, 186, 219; art. 7.50  
**Galileus (Galilean):** art. 2.1382  
**Gamaliel (Gamaliel):** art. 3.6, 459  
**Gestas, Gestan (Gestas):** art. 3.254, 260, 273  
**Golias, Goliath, Golie (Goliath):** art. 2.244, 560; art. 3.317  
**Grant Jugement (Last Judgment):** art. 1.16; art. 2.125. *See also* Drein Jugement; Drein Jur; Grant Juis; Jugement; Juise; Jor de Juise  
**Grant Juis (Doomsday):** art. 1.626. *See also* Drein Jugement; Drein Jur; Grant Jugement; Jugement; Juise; Jor de Juise  
**Greek.** *See* greu  
**Gregoire, Gregorie (Gregory):** art. 1.45, 51  
**greu, griu (Greek [language]):** art. 3.34, 271  
**Guales (Wales):** art. 2.835
- Habakkuk.** *See* Abbacus  
**Hamiun (Ammon):** art. 1.406  
**Hebree.** *See* Ebreu(s)  
**Hebrew.** *See* ebreu  
**Helie (Elias [abbot]):** art. 1.477  
**Hell.** *See* Enfern  
**Helyas, Helias, Helye, Elyas (Elijah):** art. 1.113; art. 3.384, 385, 420, 445, 664, 668; art. 5.15, 91, 111, 124, 131  
**Helyseu (Elisha):** art. 3.385
- Henri (Henry [II]):** art. 2.833  
**Herode(s) (Herod):** art. 2.606, 609, 1511–68 passim; art. 3.2, 230–46 passim; art. 5.1, 115, 159–75 passim, 213–22 passim  
**Herodiana (Herodias):** art. 5.219  
**Hyl(l)arin (Hilarion):** art. 1.780, 787  
**Hyperechius.** *See* Ipertius
- Indes (Indias):** art. 6.1  
**indiens (Indians):** art. 6.30  
**Ipertius (Hyperechius):** art. 1.845  
**Isaac (Isaac [abbot]):** art. 1.2327. *See also* Ysaac  
**Iscaiot.** *See* Scariotis  
**Ischyron.** *See* Yseron  
**Israel (Israel):** art. 1.620, 637; art. 2.709, 717, 1987; art. 3.375, 382, 387, 388, 390, 428, 430, 433, 439, 463, 464; art. 5.14, 46, 139  
**Iturea.** *See* Yturie
- Jacob (Jacob [patriarch]):** art. 2.775; art. 3.368; art. 6.171  
**Jacob (Jacob [Jewish witness]):** art. 3.91  
**Jairus.** *See* Esyr  
**Jame (James):** art. 2.1161  
**Jamnes (Jamnes):** art. 3.172  
**Jerusalem (Jerusalem):** art. 1.1048, 3302, 4154; art. 2.98, 108, 325, 727, 880, 1875, 1983; art. 3.29, 237, 238, 373, 408, 452, 462, 491, 666, 685, 691; art. 3b.4, 23, 24, 63; art. 5.56, 106, 121  
**Jews.** *See* Judeu(s)  
**Job (Job):** art. 1.147  
**Johan(s) (John [abbot]):** art. 1.53, 202, 1464, 2831, 2993  
**Johan(s) (John [the Baptist]):** art. 2.268, 270; art. 3.489; art. 5.11–239 passim  
**Johan(s) (John [the Evangelist]):** art. 2.15, 21, 625, 952, 1161, 1897, 1972; art. 3.263, 264, 489; art. 4.2–253 passim  
**Jor/Jur de Juise (Day of Judgment, Day of Doom, Doomsday):** art.

- 1.42, 418, 587, 1294; art. 2.779;  
art. 6.195. *See also* Drein  
Jugement; Drein Jur; Grant  
Jugement; Grant Juis;  
Jugement; Juise
- Jordan.** *See* Flum Jordan
- Jordane** (*Jordan [country]*): art. 5.119
- Josep(h)** (*Joseph [of Arimathea]*): art.  
2.1928; art. 3.4, 295–459 passim,  
701, 708; art. 3b.53, 54,  
59, 66
- Joseph** (*Joseph [abbot]*): art. 1.81,  
2365
- Joseph** (*Joseph [Mary's husband]*):  
art. 2.467; art. 3.8, 80, 84, 231
- Joseph** (*Joseph [patriarch]*): art.  
2.775
- Josué** (*Joshua*): art. 2.549
- Juda.** *See* Juda(s); Judee
- Judas** (*Judas [Jewish witness]*): art.  
3.6, 92
- Juda(s)** (*Judas [Iscairiot]*): art. 2.316,  
927, 1033–94 passim, 1109, 1136,  
1232–75 passim, 1335,  
1343, 1718, 1730, 1760–79  
passim, 1922
- Jude.** *See* Judeau(s)
- Judee, Juda** (*Judea*): art. 2.51, 66,  
320, 322; art. 3a.7; art. 3b.25, 26,  
177, 184, 185; art. 5.1, 42,  
57, 106, 115
- judee** (*Jewish*): art. 2.1484
- Judeu(s), Jude** (*Jews, Jewish people*):  
art. 2.52–1984 passim; art. 3.7–710  
passim; art. 3a. 2, 11, 12; art.  
3b.25, 49–92 passim, 167, 201; art.  
4.12; art. 5.121; art. 6.132
- Jugement** (*[Last] Judgment*): art.  
1.442, 455, 583. *See also* Drein  
Jugement; Drein Jur; Grant  
Jugement; Grant Juis; Juise; Jor  
de Juise
- Juise** (*Doomsday*): art. 1.482, 837. *See  
also* Dreine Jugement; Grant Juis;  
Jugement; Jor de Juise
- Jur de Juise.** *See* Jor de Juise
- Karinus.** *See* Carinus
- Last Judgment.** *See* Drein Jugement
- Last Day.** *See* Drein Jur
- latin** (*Latin [language]*): art. 2.810;  
art. 3.5, 271
- Lazar** (*Lazarus [Jewish witness]*): art.  
3.91
- Lazarus, Lazarum, Laz(e)re, Lazar,  
Lazararum** (*Lazarus*): art. 2.11,  
13, 23, 37, 54, 76–105 passim,  
156–99 passim, 258, 734, 783; art.  
3.340, 533, 540, 541; art. 4.93,  
143–51 passim
- Leo.** *See* Leun
- Leucius** (*Leucius*): art. 3.467, 683
- Leun** (*Leo*): art. 3.4
- Levi** (*Levi [Jewish witness]*): art. 3.6,  
429
- Levi** (*Levi [patriarch]*): art. 5.104
- Longis, Longui** (*Longinus*): art.  
2.1919; art. 3.270
- Loth** (*Lot*): art. 1.2574, 2583, 2584
- Lucien** (*Lucius [abbot]*): art. 1.2689
- Lucius** (*Lucius [Jewish witness]*): art.  
3b.68
- Macharie** [*le Greignur*], **Macharius**  
(*Macarius [the Elder]*): art.  
1.3093, 3131, 3152, 3165,  
3515, 3525, 3557, 3564, 3584,  
3610, 3979, 3983, 4080
- Magdalene, Magdaleine, Madoleine**  
(*[Mary] Magdalene*): art. 2.2,  
100, 135, 1943. *See also* Marie
- Malachie** (*Malachias*): art. 5.99, 203
- Malcus** (*Malchus*): art. 2.1310
- Mambres** (*Mambres*): art. 3.172
- Mammona** (*Mammon*): art. 4.177
- Marcellin** (*Marcellus*): art. 7.118,  
120, 122
- March.** *See* marz
- Marcus** (*Marcus*): art. 3b.96
- Marie** (*Mary [Magdalene]*): art. 2.35,  
60, 100, 106, 110, 135–59 passim,  
1897, 1943, 1951, 1957. *See also*  
Magdalene

- Maries** (*Marys*): art. 2.1946  
**Marone** (*Marone*): art. 1.346  
**Mars**. *See* Marz  
**Marthe, Martha** (*Martha*): art. 2.34, 106, 114, 124, 126, 133, 147, 169, 172  
**Marz** (*Mars*): art. 4.10  
**marz** (*March*): art. 3.3  
**Matheu** (*Matthew*): art. 1.172  
**Mathois, Matoen** (*Mathoes*): art. 1.1479, 2219  
**Matthew**. *See* Matheu  
**Mede** (*Medea*): art. 6.2  
**Mer Rubrun**. *See* Ruge Mer  
**Michael**. *See* Michel  
**Micheas** (*Micah*): art. 3.650  
**Michel, Michael, Michiel** (*Michael*): art. 1.4140–59 passim; art. 2.823; art. 3.498, 503, 658, 659, 689  
**Milidie** (*Milesius*): art. 1.1481, 1530  
**Mont des Olives** (*Mount of Olives*): art. 2.1157  
**Mont Syon** (*Mount Sion*): art. 1.1047  
**Mort** (*Death*): art. 2.889, 2060; art. 3.514, 563, 579, 600, 628; art. 6.134, 135, 136  
**Moses**. *See* Moyses  
**Mount Calvary**. *See* Calvarie  
**Mount of Olives**. *See* Olives; Olivete  
**Mount Sinai**. *See* Synai  
**Mount Sion**. *See* Syon  
**Moses, Moysen** (*Moses [abbot]*): art. 1.648, 649, 2348  
**Moses, Moysen** (*Moses [patriarch]*): art. 2.229, 232, 528, 541, 544, 548, 566; art. 3.148, 170, 225, 226, 444; art. 4.156, 158; art. 5.89, 95  
**Munt (de) Synai** (*Mount Sinai*): art. 1.2607; art. 2.232, 545  
**Munt(e) (de) Calvarie** (*Mount (Calvary)*): art. 2.1805, 1858, 1867  
**Munt(e)/Mont (d')Olivete** (*Mount of Olives*): art. 2.643, 1164; art. 3.383–84, 437, 447; art. 3b.61–62  
**Nazareth, Nazarene** (*Nazareth*): art. 3.272; art. 3b.180; art. 5.175  
**Neirun**. *See* Nerum  
**Neptalim** (*Nephthalim [Jewish witness]*): art. 3.7  
**Neptalim** (*Nephthalim [region]*): art. 5.178, 180  
**Nerum, Nerun, Nero(n), Neirun** (*Nero*): art. 3b.170–206 passim; art. 4.1; art. 7.1, 6, 12, 15, 70, 83  
**Nichodemus, Nichodeme** (*Nicodemus*): art. 2.497, 500; art. 3.5, 164–81 passim, 207, 302, 303, 309, 382, 393, 408, 410, 459, 701, 708  
**Nicholas** (*Nicholas*): art. 2.826  
**Nil** (*Nile*): art. 1.1145, 1151, 1158  
**Noé** (*Noah*): art. 1.145; art. 2.772, 774  
**Normandie** (*Normandy*): art. 2.834  
**Num** (*Nun*): art. 2.549  
**Oile de Misericorde** (*Oil of Mercy*): art. 3.505, 510  
**Olives** (*[Mount of] Olives*): art. 2.1157  
**Olivete** (*[Mount of] Olives*): art. 2.643, 1164; art. 3.383–84, 437, 447; art. 3b.61–62  
**Oxirince** (*Oxyrhynchus*): art. 1.2081  
**Padme** (*Patmos*): art. 4.49  
**Pambo** (*Pambo*): art. 1.181, 488, 497  
**Pannutius, Pannitius** (*Paphnutius*): art. 1a.10, 32, 61, 68, 88, 93, 102, 126  
**Pasche** (*Easter*): art. 1.911, 912, 1267  
**Pasche, Pascha** (*Passover*): art. 2.649, 895, 911, 1127; art. 3.212, 692, 694  
**Passover**. *See* Pasche  
**Pastur, Pastor** (*Pastor*): art. 1.128, 322, 330, 1463, 2248, 2256, 2266, 2272, 2365, 2367, 2403, 2409, 2427, 2440, 2994–3027 passim  
**Patmos**. *See* Padme  
**Paul**. *See* Pol(e)  
**Pere(s)**. *See* Piere(s)  
**Pergame** (*Pergamum*): art. 4.110

- Perse (*Persia*):** art. 1.1482  
**Peter.** *See* **Piere(s)**  
**Pharao(i), Pharaum (*Pharaoh*):** art. 2.226, 237, 526, 530, 537, 565; art. 3.171  
**Pharisis, Phareseus (*Pharisees*):** art. 2.487; art. 5.130  
**Philippe (*Philip*):** art. 5.115, 159  
**Phinees (*Phinees*):** art. 3.92  
**Pieres (*Peter [abbot]*):** art. 1.2575, 2582  
**Piere(s), Pere(s) (*Peter [apostle]*):** art. 2.824, 987, 995, 1024, 1026, 1099–1162 *passim*, 1281–1310 *passim*, 1345–1415 *passim*; art. 3b.172–200 *passim*; art. 7.1–126 *passim*. *See also* Symun  
**Pilate(s), Pylate (*Pilate*):** art. 2.1429–1704 *passim*, 1929; art. 3.7–709 *passim*; art. 3a.1; art. 3b.1, 25–202 *passim*; art. 5.113  
**Pimenius.** *See* Puctiun  
**Pol (*Paul [abbot]*):** art. 1.2831, 2837; art. 1a.95, 135  
**Pol(e) (*Paul [apostle]*):** art. 1.942; art. 2.824; art. 3b.172, 181; art. 7.2, 14, 51  
**Polimie (*Polymius*):** art. 6.54, 69, 101, 198, 202, 236  
**Ponce Pylate.** *See* Punce Pilate  
**porche Salomun (*Portico of Solomon*):** art. 2.354  
**Prior (*Prior*):** art. 1.2459, 2460, 2488  
**Procula (*Procula*):** art. 3.68  
**Promised Land.** *See* Tere de Promissiun  
**Puctiun (*Pimenius*):** art. 1.3866  
**Punce Pilate, Ponce Pylate (*Pontius Pilate*):** art. 3a.1; art. 3b.184; art. 5.114  
**Pylate.** *See* Pilate(s)  
**Red Sea.** *See* Ruge Mer  
**River Jordan.** *See* Flum Jordan  
**Romain(s) (*Romans*):** art. 2.287; art. 4.52  
**Rome, Rume, Roum(e) (*Rome*):** art. 1.45, 3315, 3320; art. 3.1, 710; art. 3b.78, 124, 125, 167, 171, 172; art. 5.114; art. 7.1, 3, 15, 79, 98  
**Rufin (*Rufus*):** art. 3.3  
**Ruge Mer, Mer Rubrun (*Red Sea*):** art. 2.227, 531, 537  
**rumance, rumanse (*French [language]*):** art. 1.7; art. 2.810  
**sab(b)at (*Sabbath*):** art. 3.9, 12, 104, 141, 190, 315  
**Salomun(s), Salomon, Salamon (*Solomon*):** art. 2.245, 434, 452, 457, 478, 479, 623, 1465; art. 3.133  
**Samaritan (*Samaritan*):** art. 3b.173  
**Samuel (*Samuel*):** art. 3.91  
**Sarra (*Sarah*):** art. 1.984  
**Sathan(as), Sathané (*Satan*):** art. 1.949, 1369, 1377, 2542, 2638; art. 2.1043, 1139; art. 3.514–49 *passim*, 598–624 *passim*; art. 4.227; art. 6.96. *See also* Adverser(e); Deble; Enemi; Esperit Maligne  
**Saul (*Saul*):** art. 2.242, 556, 558, 573  
**Scariotis (*Iscariot*):** art. 2.316  
**Scenopegia.** *See* Cenophé  
**Sciti, Scitez, Sit (*Scete*):** art. 1.1104, 1108, 1111, 1220, 2118, 2120, 2345, 2456, 2656, 2996, 3151, 3980  
**Scotland.** *See* Escoce  
**Sech (*Seth*):** art. 3.498, 502  
**Secunde (*Secunde*):** art. 1.918  
**Seinteletice, Sincletice, Sinclete (*Syncretica*):** art. 1.509, 807, 2277, 2727  
**Seraphi(o)n (*Serapion*):** art. 1.2181, 2203  
**Seth.** *See* Sech  
**Silvein (*Silvanus*):** art. 1.2606  
**Simon.** *See* Symen; Symun  
**Sincletice, Sinclete.** *See* Seinteletice  
**Sire.** *See* Alisandre de Sire  
**Sisoi, Sysoi, Syosi (*Sisois*):** art. 1.306, 310, 319, 2865, 3954  
**Sit.** *See* Sciti

- Sobna** (*Somme*): art. 3.6  
**Sunday**. *See* *dimaine*  
**Symen Scariotis** (*Simon Iscariot*): art. 2.316  
**Symeon, Symeun** (*Simeon*): art. 2.251, 620, 1905; art. 3.431, 452, 485  
**Symun, Symon** (*Simon [apostle]*): art. 2.2, 1135, 1144, 1198, 1203; art. 3b.85. *See also* *Pieres*  
**Symun, Symoi** (*Simon [magician]*): art. 3b.173–209 *passim*; art. 7.6–43 *passim*  
**Symun de Cyrennee, Symon de Cyrenen** (*Simon of Cyrene*): art. 2.1806; art. 3.256  
**Synai** (*[Mount] Sinai*): art. 1.2607; art. 2.232, 545  
**Syncletica**. *See* *Seinteletice*  
**Syon** (*[Mount] Sion*): art. 1.1047  
**Syosi, Sysoi**. *See* *Sisoi*
- Tebes** (*Thebes*): art. 1.81, 1958, 2327, 2741  
**Teivre** (*Tiber*): art. 3b.168  
**Tere de Promissiun** (*Promised Land*): art. 1.639, 642; art. 2.246, 547  
**Terebutti** (*Terenuthis*): art. 1.3000  
**Thais, Thaisis, Thaysis** (*Thais*): art. 1a.1, 8, 33, 60, 69, 101, 103, 105, 110, 132, 173  
**Thebes**. *See* *Tebes*  
**Theociste(s)** (*Theocistus*): art. 1.3594, 3603, 3604, 3605, 3619, 3624  
**Theodorus** (*Theodore*): art. 1.75  
**Thomas** (*Thomas [apostle]*): art. 2.89, 2004, 2010, 2013, 2015
- Thomas** (*Thomas [Jewish witness]*): art. 3b.39  
**Three Kings**. *See* *Treis Reis*  
**Tiber**. *See* *Teivre*  
**Tiberius**. *See* *Tyberie*  
**Traconitide** (*Trachonitis*): art. 5.116  
**Tree of Mercy**. *See* *Arbre de Misericorde*  
**Treis Reis** (*Three Kings*): art. 2.583; 3.229, 232  
**Tyberie, Tyberye, Treberie** (*Tiberius*): art. 3.1, 710; art. 3a.1; art. 3b.1–47, 79, 126–58 *passim*, 205; art. 5.114  
**Tyr** (*Tyre*): art. 3b.105
- Veronica** (*Veronica*): art. 3.196; art. 3b.103  
**Vindemius** (*Vindemius*): art. 1.3978  
**Volusien** (*Volusian*): art. 3b.12–153 *passim*
- Wales**. *See* *Gualess*
- Ysaac** (*Isaac [Jewish witness]*): art. 3.91; art. 3b.68. *See also* *Isaac*  
**Ysaac** (*Isaac [patriarch]*): art. 2.775; art. 3.368; art. 6.171. *See also* *Isaac*  
**Ysaie** (*Isaiah*): art. 3.480, 561, 565; art. 5.52, 120, 129, 179, 183  
**Yseron** (*Ischyron*): art. 1.2237  
**Yturie** (*Iturea*): art. 5.116
- Zabulon** (*Zabulon*): art. 5.178, 179  
**Zacharie, Zachaire** (*Zachary*): art. 2.268; art. 5.1–45 *passim*, 118  
**Zebedee**. *See* *Cebedei*



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