

MOM  
& WTS

u.m.

**REPORT**  
**of**  
**Committee on Thesis**

The undersigned, acting as a Committee of  
the Graduate School, have read the accompanying  
thesis submitted by Hildegard Wauous  
for the degree of M. A.

They approve it as a thesis meeting the require-  
ments of the Graduate School of the University of  
Minnesota, and recommend that it be accepted in  
partial fulfillment of the requirements for the  
degree of u. a.

Herman Craig  
Chairman

Alois F. Kovarik

Elmer S. Stoll

May 30 1916

UNIVERSITY OF  
MINNESOTA  
LIBRARY

52.4591.061

The Bohemian Liturgical Drama (including  
the translation of the Bohemian texts into English)

A Thesis submitted to the  
Faculty of the Graduate School of the  
University of Minnesota

by

Hildegarde Wanous

in partial fulfillment of the requirements  
for the degree of  
Master of Arts

June

1918

1.

Prvni Hra Tri Marii

Dum transisset, Et valde mane  
una Sabbatorum veniunt ad  
monumentum ortu, iam Sole.

135<sup>b</sup>

Prima persone cantet

Omnipotens pater altissime,  
Angelorum rector mitissime,  
quid faciemus, nos miserime?  
Heu quantus est noster dolor!  
Hospodyne wsemohuczy,  
Andyelsky kraly zaduczy,  
Czo gye nam neboham zdyety,  
Kdyz tebe nemuozem wydyety.

Secunda persona cantet

Amisimus enim solacium,  
Ihesum christum, marie filium,  
ipse erat nostra redemptio.

5. Stratyly sme mystra sweho,  
Jesu krysta nebeskeho,  
Przyetele owsem wyerneho,  
Jenz gye trpyel za wsye za ny  
Na swem tyele tyeskey rany.

Tercia persona cantet

Sed eamus vngentum emere,  
cum quo bene possimus vngere  
corpus domini sacratum.

10. Pospyesme masty kupyty,  
Jesto muozem zalezchyty  
Rany nasseho tworczye myleho  
Od zyduow vmuczeneho

Quo finito dicant omnes rykmum  
istum et Sequ

15. Ach, kaku my zalost gmame.  
Ach, kaku nassye nuzye,  
Nebudemely gyeho gmyety na dluze!

Quo finito prima persona procedat

Heu, nobis internas mentes  
quanti pulsant gemitus  
pro nostro consolatore,  
quo priuamur misere,  
quem crudeli videorum  
morti dedit populus.

First Play of The Three Marys.

Dum transisset. Et valde mane  
una sabbatorum veniunt ad  
monumentum orto iam sole.

b  
135

Prima persona cantet.

Omnipotens pater altissime,  
Angelorum rector mitissime,  
quid faciemus, nos miserrime?  
Heu quantus est noster dolor!

Oh lord omnipotent! Oh king angelic and agreeable!  
What can we wretched ones do, since we can behold thee  
no more?

Secunda persona cantet.

Amisimus enim solacium  
Ihesum christum, marie filium,  
ipse erat nostra redemptio.

We have lost our master, Jesus Christ the heavenly one,  
the faithful friend who endured terrible wounds in behalf  
of us.

Tercia persona cantet.

Sed eamus unguentum emers,  
cum quo bene possimus unguere  
corpus domini sacratum.

Let us hasten to purchase ointments with which we may  
lave the wounds of our dear creator, tortured to death by  
the Jews.

Quo finito dicant omnes rykmum istum et segu?

Alas, what grief we bear! Alas, what agony is ours not  
to have him with us any more!

Heu, nobis internas mentes  
quanti pilsant gemitus  
pro nostro consolatore  
quo priuamur misere,  
quem crudeli indeorum  
morti dedit populus.

3.

Quo finito dicat ricmum.

- Horze nam neboham, kaczy smutczy  
Wnassem nynye lezye srdczy,  
Gym sme byly vtyesseny,  
20. Toho sme gyz sbaweny.  
Ach nassye tyeska zalosty,  
Ze tak zaduczyeho hosty,  
Spasytele sme stratyly,  
Gyehoz zyde vmuczily.

Jam percusso ceu pastore  
oves erant misere,  
Sic magistro discedente  
turbantur discipuli,  
atque nos absente eo  
dolor crescit nimius

Quo finito dic. ricm. 136<sup>a</sup>

25. Apostoly mystra sweho,  
A my spasytele cztneho  
Ztratylly ssme po nassym hrzyechu,  
Pro nyz nam nenyne do smyechu.

Tercia persona

Sed eamus et ad eius  
properemus tumulum,  
Si dileximus viventem,  
diligamus mortuum  
et vngamus corpus eius  
oleo sanctissimo

Quo finito ricmum subriungat

30. Poydem skuoro k gyeho hrobu,  
Drahe masty nessucz ssebu,  
Yakz ssme gyey zywa mylowaly,  
Myluyne gyeimrtwa sucze.

Hoc finito omnes persone cantent!

Quis reuollet nobis ab hostio  
lapidem, quem teyere sanctum  
cernimus sepulorum?

Quo finito ricmum subriungant

Ktho nam ten kamen otlozy,  
Yenz prykrywa hrob bozy?

- 101) Hoc finito statim angelus in sepulcro cantet

Quem queritis, o tremule  
mulieres, in hoc tumulo  
plorantes?

Quo finito dicat ricum.

What grief, what poignant sorrow lies upon our wretched hearts! We have been deprived of our comforter. Alas, what agonizing grief is ours because we have lost our agreeable guest, our savior whom the Jews tortured to death.

Jam percussio ceu pastore  
oves erant misere,  
sic magistro discedente  
turbantur discipuli,  
atque nos absente es  
dolor crescit nimius."

Quo finito dic ricm.

a  
I36

The apostles have lost their master, and we our blessed saviour because of our sins. That is the reason that we are happy no longer.

Tercia persone.

Sed eamus et ad eius  
properemus tumulum,  
si dileximus viuentem,  
diligamus mortuum  
et vngamus corpus eius  
oleo sanctissimo.

Quo finito cicum subiungat.

We shall go quickly to his grave, bringing precious ointments with us. As we loved him living, so we love him dead.

Hoc finito omnes persone cantet:

Quis reuollet nobis ab hostio  
lapidem, quem tegere sanctum  
cernimus sepulcrum?

Quo finito ricum subiungant.

Who will roll away the stone for us with which the grave of the lord is covered?

Hoc finito statim angelus in sepulero cantet.

Quem queritis, o tremule  
mulieres, in hoc tumulo  
plorantes?

Quo finito dicant ricmum omnes simul

35. Koho wy, panye, hledate w tom hrobye,  
Tak welmy stystyczne ssobye?

Persone cantent

Jesum nazarenum crucifixum  
querimus.

Quo finito ricmum subriungant

40. My hledamy tworczye ssweho,  
Ihezu krysta nebeskeho,  
Yenz gye w tom hrobu polozen,  
Tomu yest dnes trzety den.

Angelus cantet

Non est hic, quem queritis;  
sed cito euntes nunciate  
discipulis eius et petro, quia  
Surrexit ihesus.

Quo finito ricmum subiungat.

45. Koho wy, panye hledate,  
Toho wy sde negmate.  
Ale wyeste to zaczyelo,  
Ze tye to swatey tyelo  
O pyet yest sw dussy wzalo  
A wyernyet yest s mrtwych wstalo.  
Dyete skuwoa puwyezte  
Jeho mlassym, gyesto wyete,  
Ze buoh naplnye swa slowa,  
50. Yenz gest wstal s mrtwych s hroba.

Quo finito angeli statim cantent; "Venite et videte"  
et persone in sc. Mariam magdalena se inclinando respiciant  
in sepulcrum et setam. Tum tertia persona dicat ricmum ad  
primam et secundam personam.

Nuz wy, ssesstryczye, prycz dyeta,  
A yat budu bdyety az do sswyeta.

Et hoc finito prima et secunda persona transeant  
successive retro altare cantantes ant.

Ad monumentum venimus  
gemetes, angelum domini  
Sedentem vidimus et dicentem,  
quia surrexit ihesus.

Quo finito tertia persona cantet paulatim

Cum venissem vngere mortuum,  
monumentum inveni vacuum;

6

Quo finito dicant ricum omnes simul.

Women, whom seek ye in the grave and why do ye mourn so grievously?

Persone cantent.

Jesum nazarenum crucifixum  
querimus.

Quo finito ricum subiungant.

We seek our creator, Jesus Christ, the heavenly one.  
This is the third day since he has been laid in the grave.

Angelus cantet.

Non est hic, quem quaeritis,  
sed cito euntes nunciate  
discipulis eius et petro, quia  
surrexit ihesus.

Quo finito ricum subiungat.

He whom ye women seek, ye have no longer here. Believe entirely that his sacred body received its spirit anew and has indeed risen from the dead. Go quickly and tell to his disciples what ye know: that the lord has fulfilled his word, that he has risen from the dead.

Quo finito angeli statim cantent: Venite et videte" et persone in sc. Mariam magdalena se inclinando respiciant in sepulcrum et setam. Tum tertia persona dicat ricum ad primam et secundam personam.

Now go away, ye little sisters, and I shall keep vigil until daybreak.

Et hoc finito prima et secunda persona transeant successive retro altare cantantes ant.

Ad monumentum venimus  
gemetes, angelum domini  
sedentem vidimus et dicentem,  
quia surrexit ihesus.

Quo finito tertia persona cantent paulatim.

Cum venissem vngere mortuum," b  
monumentum inveni vacuum. I36



heu nescio recte discernere,  
vbi possim magistrum quere (re).

55. Kdyz bych przyssla leczyty mrtweho,  
Nadgydech hrob a w nyem nykoheho.  
Awech, nemohu prawie swyedyety,  
Kde bych mohla mystra sweho nalesty.

Quo finito cantet ricmum.

En lapis est vere depositus,  
qui fuerat in signum positus.  
Munierant locum milibus,  
locus vacat eis absentibus.

Eodem modo

60. Owa, kamen, gyenz byerze na hrob polozen,  
Awech, kak yest daliko otlozen,  
Gyehoz rytjerzy znasnye strzyezychu,  
Awsak wsskrzyessy yeho newedyechu.

Quo finito cantet

Dolor crescit, tremunt precordia,  
de magistri pii absentia,  
qui saluauit me plenam uicis,  
pulsis a me septem demoniis.

Eodem modo cantet

Bolest roste memu srdczy wtrobe,  
Jaz neboha bywssy v bozym hrobye,  
Tut ssem chtyela drahey masty prynesty,  
Yeho tyela nemohla ssem nalesty.

Cantet heu redempcio

Heu redempcio israhel,  
ut qui nasci uoluit.  
Heu redempcio israhel,  
ut qui pati uoluit.  
Heu redempcio israhel,  
ut qui mortem sustinuit paciens. 137<sup>a</sup>

Quo finito eadem nota cantet in uulgari.

65. Awech, mnye hubenyczy,  
Yenz ssye chtyel narodyty.  
Awech, mnye hubenyczy,  
Yenz trpyety raczyl za ny.  
70. Awech, mnye hubenyczy,  
Venz chtyel vmrzyety za ny pokornye.

His finitis ihesus exeat indutus sacerdotali  
apparatu portans vexillum et cantet ant. "Mulier."  
Mulier, quid ploras, quem queres?

8

heu nescio recte discernere,  
vbi possim magistrum quere(re).

When I came to annoint the dead, I found the grave  
but no one within. Alas, I know not where I might find  
my master.

Quo finito cantet ricum.

En lapis est vere depositus,  
qui fuerat in signum positus.  
Munierant locum militibus  
locus vacat eis absentibus.

Eodem modo.

Oh, the stone that was laid on the grave, has been  
rolled far away. His soldiers on the watch did not  
know of his resurrection.

Quo finito cantet.

Dolor crescit, tremunt precordia,  
de magistri pii absencia,  
qui saluauit me plenam viuiss,  
pulsis a me septem demoniis.

The agony in my heart is increasing! I, a wretched  
woman, wished to enter the grave and bring to him my  
precious ointment, but I was unable to find his body.

Cantet heu redempcio.

Heu redempcio israhel,  
ut qui nasci voluit.

Neu redempcio israhel,  
ut qui pati voluit.

Neu redempcio israhel," a  
ut qui mortem sustinuit paciens. I37

Quo finito eadem nota cantet in vulgari.

Alas, that for me, a wretched woman, he wished to be  
born!

Alas, that for me, a wretched woman, he wished to suffer.

Alas, that for me, a wretched woman, he humbly gave him-  
self to die!

His finito ihesus exeat indutus sacerdotali apparatu  
portans vexillum et cantet ant." Mulier!"

Mulier, quid ploras, quem queris?

Powyez, cztna zeno, czo hledas  
a procz tak truchle mass?

Maria cantet?

Domine, si tu sustulisti eum,  
dicit michi, aut vbi possuisti eum,  
ut ego eum tollam.

Postea dicat ricmum

75. Cztny muzy, racz powedyety,  
Acz muozez prwe wyedyety,  
Twaly cztnost yeho scowala,  
Powyez, abych yeho aptala.

Hoc finito Ihesus cantet

Maria!

Maria cantet

Rabbi\*

Ihesus cantet

Prima quidem suffragia  
Sola tulit carnalia,  
exhibendo communia  
semper nature munia.

Maria cantet

Sancte deus!

Ihesus cantet

Hec priori dissimilis;  
nec est incorruptibilis,  
qui dum fuit passibilis  
iam non erit solubilis

Maria cadens ad pedas

Sancte fortis!

(Ihesus).

Ergo noli me tangere,  
nec ultra velis plangere,  
galyleam dici ut eant 137<sup>b</sup>  
et me viventem inveniant.

Quo finito ihesus dicat ricmum.

\* In Ms: Rabibi

Tell me, woman, whom seekest thou and why art thou so sorrowful?

Maria cantet?

Domini, si tu sustulisti eum,  
dicito michi, aut vli posuisti eum  
ut ego eum tollam.

Postea dicat ricmum.

Kind sir tell me that I may know the truth, - if thou hast hidden him, tell me where, that I may take him away.

Hoc finito Ihesus cantet.

Maria!

Maria cantet.

Rabbi.

Ihesus cantet.

Prima quidem suffragia  
sola tulit carnalia,  
exhibendo communia  
semper nature munia.

Maria cantet..

Sancte deus!

Ihesus cantet.

Hec priori dissimilis,  
nec est incorruptibilis,  
qui dum fuit passibilis,  
iam now erit solubilis.

Maria cadens ad pedas.

Sancte fortis!

(Ihesus.)

Ergo noli me tangere,  
nec ultra velis plangere, <sup>b</sup>  
galyleam dic<sup>ut</sup> eant. I37  
et me videntem inveniant.

Quo finito ihesus dicat ricmum.

- Maria, nerod plakaty,  
 Tot ssye gye mussylo wsse staty,  
 Czo buoh kazal o mny psaty.  
 80. Ale do galylee sye ptayte,  
 Petrowy a gynym wyedyety dayte,  
 Ze chce kuoczy na nebessa wstupyty,  
 To gym racz powyedyety.

(Maria)

Sancte misericors saluator,  
 misere nobis!

Quo finito ihesus recedit canlando

Asendo ad patrem----

Hoc finito Maria cantet

Vere vidi dominum viuere,  
 nec dimisit me pedes tangere;  
 discipulos oportet credere,  
 quod ad patrem velit asendere.

Eadem nota in vulgari

85. Zagyste ssem wydyela hospodyna,  
 An myssye nedal sswych noh dotykaty.  
 Apostoley mussye w to wyerzyty,  
 Ze chce kuoczy na nebessa wstupyty.

(Hoc finito cantet: Victime paschali la).

Quo finito cantet per ordinem "Victime paschali"  
 usque "Dic nobis Maria"

Iterim Petrus et Johannes currant ad eam  
 et dicant: "Dic Nobis, Maria, quid  
 vidisti in via"

Maria cantet "Sepulcrum christi uiuentis"  
 usque "Surrexit christus."

Quo finito Petrus et Johannes dicant "Dic  
 nobis Maria" et.

Maria respondeat "Surrexit Christus."

Chorus cantet: "Credendum est"

Demum sequitur "Te deum (laudamus te deum, digna  
 laude gaud.)"

12  
Weep no more, Mary.

All that the lord caused to be written about me had to come to pass. But go into Galilee and let Peter and others know that I ~~will~~ ascend to my father in heaven.

(Maria)

Sancte misericors saluator,  
miserere nobis!

Quo finito ihesus recedat cantando.

Ascendo ad patrem-----

Hoc finito Maria cantet.

Vere vidi dominum viuere,  
nec dimisit me pedes tangere,  
discipulos oportet credere  
quod ad patrem velit ascendere.      *re:*

Eadem nota in vulgari.

Surely have I seen the Lord, but he permitted me not to touch even his feet. The apostles must believe that, he wishes to ascend to his father in heaven.

(Hoc finito cantet: Victime paschali<sup>la</sup>.)

Quo finito cantet per ordinem Victime

paschali" usque " Dic nobis Maria"

Iterim Petrus et Johannes currant ad

eam et dicant: " Dic nobis, Maria,

quid vidisti in via"

Maria cantet " Sepulorum christi.

Vuientis" usque" surrexit christies."

Quo finito Petrus et Iohannes dicant

"Dic nobis Maria "ut.

Maria respondeat " surrext christus"

Demum sequitur " Te deum ( laudamus

te deum, digaa laude gaud.)"

Druha Hra Tri Marii

Omnipotens pater altissime      133<sup>a</sup>  
 angelorum rector mitissime,  
 quid faciamus nos miserime?  
 Heu, quantus est noster dolor!

Ricmus

5.      Hospodyne wsyemohuczy,  
 andyelsky kraly zaduczy,  
 Czo nam neboham zdyety,  
 kdyz tebe nemozem gmyety?  
 Ach, kaka gest nassye nuze,  
 nebidely tebe na dluze.

Prima persona.

Heu, nobis internas mentes  
 quanti pulsant gemitus  
 pro nostro consolatore,  
 quo priuamur misere,  
 quem crudeli indeorum  
 morti dedit populus.

Ricmus

10.      Ach, nassye welyka zalosty,  
 ze tak zaduczyeho hosty  
 Spassytele sme ztratyl  
 gehoz zyde wmuczyly!

2<sup>a</sup> persona

Amisimus enim solacium,  
 ihesum christum, marie filium,  
 ipse erat nostra redempcio.  
 Heu, quantus est noster dolor!

Ricmus133<sup>b</sup>

Ztratyl sme spassytele,  
 wszech hrzyessnych wykupytele,  
 genz ge pro nys nebe stupyl  
 a ny sw swatu krwy wykupyl.

2<sup>a</sup> persona

am percusso cen pastore  
 ones errant misere,  
 Sic magistro discedente  
 turbantur discipuli,  
 atque nos absente eo  
 dolor crescit nimius.

The Second Resurrection Play

Omnipotens pater altissime  
Angelorum rector mitissime,  
Quid faciamus nos miserime?  
Neu, quantus est noster dolor!

Ricmus

Oh lord omnipotent, Oh king angelic and agreeable!  
What can we wretched ones do since we can have thee no more?  
Alas, what misery is ours not to ~~have~~ thee any more!

Prima persona

Neu, nobis internas mentes  
Quanti pulsant gemitus  
Pro nostro consolatore,  
Quo priuamur misere,  
Quem crudeli iudeorum  
Morti dedit populus.

Ricmus

Alas, great is our sorrow because we have lost so desirable a guest, our saviour, whom the Jews tortured to death!

2<sup>a</sup> persona

Amisimus enim solacium,  
Ihesum christum, marie filium,  
Ipse erat nostra redemptio.  
Heu, quantus est noster dolor!

Ricmus. 133<sup>b</sup>

We have lost our saviour, the redeemer of all sinners,  
he who descended from heaven in our behalf and redeemed us  
with his sacred blood.

2<sup>a</sup> persona

Am percusso ceu pastore  
Oves errant misere,  
Sic magistro disce dente  
Turbantur discipuli,  
Atque nos absente eo  
Dolor crescit nimius.



15.

Ricmus

15. Apostoly mystra sweho  
a my spassytele czneho  
ztratily sme po sswem hrzyechu,  
pro nyez nam nenze do smyechu.

Due persone recedant et cantent hanc.

Ad monumentum venimus gementes  
angelum domini sedentem vidimus  
et dicentem, quia surrexit ihesus.

Tercia persona

Sed eamus vngentum emere,  
cum quo hene possimus vngere  
corpus domini sacratum.

Sequitur antiphona sub eadem melodia.

20. Poydem tamo kupyti drahe masty,  
genz budemy k gehu ranam klasty, //  
Horzye, tuho nassye welyka! 134<sup>a</sup>

25. Posspyesmy masty kupity,  
gyzto muozem zalezcyty  
rany nassyeho tworcze myleho  
od zydow vmuczeneho!  
Ach, kaku my zalost gmame,  
donydz tworcze nevptamy.

Sed eamus et ad eius  
properemus tumulum,  
Si dileximus viuentem,  
diligamus mortuum  
et vngamus corpus eius  
oleo sanctissimo.

30. Poydyem skoro kgeho hrobu,  
nessucz drahe masty sobu,  
yakz smy mylowaly zyweho,  
abychom gey vmazaly,  
myluymy gey mrtwa sucze,  
Swe masti tam przynessucze.

35. Posspyesmy k hrobu gehu,  
tworcze nassye laskaweho!  
Mylowaly sme zyweho,  
Myluymez gey y mrtweho)

omnes tres cantent.

Quio revolvat nobis ab hostio  
lapidem, quem / tégere sanctum  
cernimus sepulcrum?

134<sup>b</sup>

Ricmus

The apostles have lost their master, and we our blessed saviour because of our sins. That is the reason why ~~nothing~~ delights us any more.

Due persone recedant et cantent hanc.

Ad monumentum venimus gementes  
Angelum domini sedentem vidimus  
Et dicentem, quia surrexit ihesus.

Tercia persona

Sed eamus vngentum emere,  
Cum quo bene possimus vngere  
Corpus domini sacratum.

Sequitur Antiphona Sub Eadem melodia

Let us go there to purchase precious ointments with which to lave his wounds. Oh great is our despair!

Let us hasten to purchase ointments with which we can ~~annoint~~ the wounds of our dear creator tortured to death by the Jews. Oh what grief we bear since we can behold our master nowhere.

Sed eamus et ad eius  
properemus tumulum,  
Si dileximus vnuentem,  
Deligamus mortuum  
Et vngamus corpus eius  
Oleo sanctissimo.

<sup>Let us</sup>  
~~We shall~~ go quickly to his grave bringing precious ointments with us. As we so loved him living that we annointed him, we so love him dead that we bring our ointments for him.

Let us hasten to our beloved creator's grave.  
We loved him living; we still love him dead.

Omnes tres cantent

Quis revolvat nobis ab hostio  
Lapidem, tegere sanctum  
Cernimus sepulcrum?

Ricmus

Kto nam ten kamen odlozy,  
gysz gest przykryt hrob bozy?

Angeli cantent

Quem queritis, o tremule mulieres,  
in hoc tumultu plorantes?

Ricmus

40. Myle panye, czo wy zde hledate,  
a procz sye tak truchle gmate?

Personae omnes cantent

Ihesum nazarenum crucifixum  
querimus.

Ricmus.

45. My hledamy mystra swoho,  
ihesu krinta nebeskoho,  
gysz gest w nowye trpyel za ny  
na swan tyele hrozne rapy.

Angeli

Non est hic, quem queritis, sed cito  
euntes nunciati discipulis eius  
et petro, quia surrexit ihesus.

Primus angelus

50. Gehoz wy zde hledate,  
zawysrne ho zde neymate;  
ale myepte to zaczelo,  
ze to bozyc swate tyelo  
opyet gest sw dusay wzalo.  
55. Gdyete skoro a powyete  
geho miarsym, gesto wyete,  
ze bwo naplnyl swa slowa,  
gysz gest wstal z mrtwych znowa.

Angeli omnes cantent.

Venite et videte locum, vbi  
positus erat dominus,  
alleluia, alleluia.

2'angelus dicat rig.

Podte, myesto ohledayte,  
kdero bozyc tyelo swate,  
zet gest gyz z mrtwych wstalo,  
polozene gesto lezalo.

Ricmus

Oh, who is to roll away the stone with which the lord's grave is covered?

Angeli cantent

Quem queritis, o tremuli mulieres,  
in hoc tumultu plorantes?

Women, whom seek ye, and why are ye so sad?

Persone omnes cantent

Ihesum nazarenum crucifixum querimus.

Ricmus

We seek our master, Jesus Christ the heavenly one,  
he who suffered terrible wounds in our behalf.

Angeli

non est hic, quem queritis, sed cito  
Euntes nunciate discipulis eius  
Et petro, quia surrexit ihesus.

Primus angelus

He whom ye seek ye have no longer here. Believe this  
entirely: the lord's sacred body has received its spirit  
anew. Go quickly and tell his disciples what ye know: that  
the lord has fulfilled his word, that he has risen from the  
dead!

Angeli omnes cantent

Venite et videte locum, vbi  
positus erat dominus,  
Allelius, alleluia,

2<sup>o</sup> angelus dicit ric.

Come search the place wherein the lord's sacred body  
was laid and see that it has risen from the dead.

Hunc ricmum dicat 3<sup>a</sup> persona, qui sequitur 135<sup>a</sup>.

60. Nyle sestryczy, prycz gdyeta,  
yat ho budu hledaty az do swyeta.→)

Tercia persona cantet

Cum venissem vngere mortuum,  
monumentum inveni vacuum,  
heu, nescio recte discernere,  
vbi possim magistrum querer.

Antiphona

- Kdyz byech przysla leczyty mrtweho,  
nadgydech hrob a w nyem nykoheho,  
Auwech, nemohu prawye znamenaty,  
65. kde bych mohla sweho mistra hledaty.

Dolor crescit tremunt precordia  
de magistri pii absencia,  
qui sanamt me plenam a uiciis  
pulsis a me septem demoniis. 135<sup>b</sup>

Bolest roste srdczy memu wtrobye,  
ya hrzyesnycze bywssy v bozym hrobye  
tu mu chtyela drahe masty przynesty,  
geho tyela nemohla sem nalezty.

Tercia persona

En lapis est vere depositus,  
qui suerat in signum positus,  
munierunt locum militibus,  
locus vacat eis absentibus.

70. Owa, kamen ten gest precz odlozen,  
gymzto gest byl hrob bozy przylozen,  
y rytjerzy kam su sye podyely, 136<sup>a</sup>  
genz strzehuczye okolo hrobu bdyechu.

- A nastoyte horzye meho,  
75. welykeho, nemaleho,  
ze newyzy tworcze sweho,  
wtysse nye srdcze meho!  
A zdaly wy gehu nepowyete?  
80. Chtyela bych sye tamo braty,  
Bych ho wyedyela kde optaty,  
Chtyela bych den y nocz gyty,  
Nechtyecz gesty any pyty,  
bych mohla gehu dogyty.  
85. Ach nelechka moge nuze!  
Tot tak hubenycze wtuze  
Budu den y nocz plakaty,  
Az sye muoy zyevot ukraby.

Hunc ricmum dicat 3<sup>a</sup> persona, qui sequitur. 135<sup>a</sup>

My dear little sisters, ~~ye~~ may go away, but I shall seek him until day break.

Tercia persona cantet

Cum venissem vngere mortuum,  
Monumentum inveni vacuum,  
Heu, nescio recte discernere,  
Vbi possim magistrum querer.

When I came to annoint the dead, I entered the grave and found no one within. Alas, I cannot discern where I might seek my master.

Dolor crescit tremunt precordia  
De magistic pii absencio  
Qui sanauit me plenam a uiciis  
Pulsis || a me septem demoniis 135<sup>b</sup>

The agony within my heart is increasing! I, a sinful woman, wished to enter the lord's grave and bring to him my precious ointments, but I was unable to find his body.

Tercia persona

En lapis est vere depositus,  
Qui suerat in signum positus,  
Munierunt locum militibus,  
locus vocat eis absentibus.

Oh, the stone has been rolled away with which the lord's grave was covered. And ~~even the soldiers~~ have been frightened away, who, as guards, were to keep vigil at the grave.

Oh hearken unto my terrible agony. No more do I see <sup>my</sup> creator, the comforter of my heart. Cannot ye tell me more about him? I would betake myself ~~unto~~ to him, if I only knew where I might behold him; I would walk about day and night without food or drink if only I could find him. Alas! not light is my despair! In this distress, a wretched woman, I shall weep day and night until my life shall shortened be.

Iesus appareat ei cantans.

Mulier, quid ploras, quem queris?

90. Powyez, czna zeno, czo hledass,  
A procz sye tak truchle gmass?

Tercia persona cantet

Domine, si tu sustulisti eum, dicit  
mihi aut vbi posuisti eum et ego  
eum toltam.

Ricmus

Czny muzy, racz my powyedyety,  
Acz muozess prawye wyedyety,  
Twaly cznost gehu schowala,  
Powyez, abych gehu optala.

Ihesus

Maria!

Maria

Rabi, quod dicitur magister!

Ihesus cantet

Prima quidem suffragia  
Sola tulit carnalia  
exhibendo comunia. 136<sup>b</sup>  
Sed per nature munia.

Maria

Sancte deus!

Iesus cantet

Hec priori dissimilis  
nec est incorruptibilis,  
qui dum fuit passibilis,  
iam non erit solubilis.

Maria

Sancte fortis!

Ihesus cantet

Ergo noli me tangere,  
nec ultra velis plangere,  
qui mox in primo sydere,  
tendens ad patrem scandere.

Jesus appareat ei cantans.

Mulier, quid ploras, quem queris?

Tell me, woman, whom seekst thou, and why art thou so sad?

Tercia persona cantet.

Domini, si tu sustulisti eum, dicito  
Mihi aut vbi posuisti eum et ego eum tollam.

Ricmus

Kind sir, if thou hast hidden him, tell me where,  
that I may take him away.

Ihesus

Maria!

Maria

Rabi, quod dicitur magister.

Ihesus cantet

Prima quidem suffragia  
Sola tubit Carnalia #  
Exhiliendo comunia  
Sed per nature munia.

136<sup>b</sup>

Maria

Sancte deus!

Iesus cantet.

Nec priori dissimilis  
Nec est incorruptibilis,  
qui dum fuit passibilis,  
Iam non erit solucilis.

Maria

Sancte fortis!

Ihesus cantet.

Ergo noli me tangere,  
Nec ultra velis plangere,  
Que mox in primo sydere,  
Tendens ad patrem scandere.



Maria

Sancte misericors saluator miserere nobis!

Deinde sequitur ricmus

95. Nerodyz wycze plakaty,  
Gyz sye twoy smutek vkraty.  
Odlechczy gyz swey vtrobye:  
yat sem, genz howorzy k tobye,  
Ihesus kristus krzyzowany,  
100. Genz sem myel welyke rany  
y moy take bok proklany  
za wsyeczy wyerne krizyestyany.  
Kdyzss. mne tak mnoho plakala  
y mylostywye na nye ptala,  
105. hledagycz mne tak mnoho,  
Nebudet zel tobye toho.  
Kdyz sem sye tobye pokazal,  
Gyz sem tyo z smutka rozvazal;  
Przyslo twewsye vtyessenye,  
110. kdyz me wydyss z mrtwych wstanye.  
Mogy mlazsy sobye stysty,  
Chodyecz po mnye truchle w nuzy;  
Kazyt, by gym powyedyela,  
Ze sy nye zywa wydyela; 137<sup>a</sup>  
115. A ktoz nye chtye zywa wydyoty,  
kaz gym do galyle gyty,  
Tu sye gym chczy vkazaty  
A ge smutne vtyessyty.

Maria flectens genua

- A moy myly hospodine,  
120. Wlyessinie gedine,  
Dyekugy twey mylosty,  
Zess nye styessyl w truchlosty.  
A ja sem byla smutna zena,  
Tyezkm smutkem obtyezena,  
125. Ta gyz sem welmy vtyessena,  
kdyz smy dal wydyoty sebe  
Wsech gynych lydy naydrzyewe.  
A blaze mnye doczekaussye,  
Ze lmy tye wydyty z mrtwych vstawsye,  
130. wtyessenye srdczye meho,  
Ihezu krysta laskaweho,  
yakz gest to wssem lydem znamo.

Iessus cantet

Asendo ad patrem maum etc.

Maria cantet

Vere vidi dominum viuere,  
nec dimisit me pedes tangere  
discipulos oportet credere,

24

Maria

Sancte misericors saluator miserere nobis!

Deinde sequitur ricmus.

Oh weep no more! Already thy sorrow is at an end. Unburden thy heart. I, who am speaking to thee, am Jesus Christ, the crucified. ( I am ) he who suffered terrible wounds, whose side was pierced for every sincere Christian. Since thou hast wept so bitterly for me, and asked so tenderly about me, and sought so diligently for me, no grief shall ever be thine. Now that I have revealed myself unto thee I have unravelled all thy sorrows. Now that thou beholdest me risen from the dead, all thy despair has quieted down. My disciples are in mourning for me, and seeking me in deepest agony. Go, tell them that thou hast seen me alive; tell them that they who wish to behold me living must go into Galilee. There I wish to appear unto them and quiet all their sorrows.

Maria flectens genua.

Oh my beloved lord, my only comforter. I thank thee for thy love and for thy comfort in my sorrow. I was a forlorn woman, oppressed by a heavy sorrow. Now I am wondrously comforted, since thou hast revealed thyself to me before all others. Oh blessed am I to have beheld thee risen from the dead, thou comforter of my heart, whose body was rinsed in blood, as is well known to all people.

Jesus cantet

Asendo ad patrem meum etc.

Maria cantet

Vere vidi dominum viuere,  
Nec dimisit me pedes tangere  
Discipulos oportet credere,

25.

quod ad patrem velit ascen(de) re.

135. Zawyernet sem boha zywa wydyela,  
awsak dotknuty sem sye nesmyela,  
apostole mussya wyerzyty,  
ze chce kuoczcy na nebe wstupyty.

Deinde Sequitur ricmus. 137<sup>b</sup>

140. Zwyedyela sem tworcze sweho,  
od zyduow zmuczeneho,  
ten gest z mrtwych wstal,  
a to swym mlazszym powyedyety kazal,  
ze cheze do galile gyty;  
ktoz gey zywa chtye wydyety,  
kazal gym po ssobye przygyty,  
145. ze chce potom wznyty na nebessa  
Tyelesenstwy na bozstwy nessa,  
By otczy pokazal rany,  
ze gest trpyel za wsye krzyestyany.  
Pospyeste tam apostoly,  
150. gychzte po nyem srdcze boly,  
Aby mystra wydyely zywa,  
yazk ste gey drzyew zdrawa wydaly.

Maria cantet „Victime.” Apostoli „Dic  
nobis,” postea ricmum.

155. Swata marzy mandaleno,  
Pro bozy smrt smutna zeno;  
Czoss na tey czesty wydyela,  
Prossy, by nam powyedyela.  
O bwessel ny smutne lydy,  
Nebat sye nam sprostnye klydy  
My newyeme swe nadyegye,  
160. proto sye nam sprostnye dyegye.  
„Sepulcrum christi viventes.”

Ricmus

- Kdyz sem tworcze meho przysla,  
prostyeradla gehu  
w hroby lezecz sem wydyela,  
Ale gehu neny tyela,  
165. A u hroba sady andyel,  
genz my wyernye gest powyedal  
Tah rzka: myeyte to zacyelo,  
wyernye bozy tyelo,  
Gesto gest tuto lezelo,  
170. Gyz gest wyernye z mrtwych wstalo.  
A ya wem to dam wyedyety,  
Tako wyernye y tak czele  
yakohto drzyewe w swem tyele.  
A kazal wem powyedyety:  
175. ktoz chtye gey zywa wydyety,  
Spyessye do galile gyty  
wyeduca, ze tu chce wem przygyty.

26  
Quod ad patrem velit ascen<sup>de</sup>re.

In truth have I seen the living lord, but I durst not even touch him. The apostles must believe that he wishes to ascend to his father in heaven.

Deinde sequitur ricmus

I have beneld my creator, tortured to death by the Jews. He has risen from the dead and has commanded me to tell his disciples that he wishes to go into Galilee. He said that they who wish to behold him living must follow him thither, for after that he shall ascend bodily into heaven that the Father may heal the wounds suffered in behalf of all Christians. Hasten thither, ye apostles whose hearts are breaking for him, that ye may see thy master living even as ye formerly saw him.

Maria centet, "Victime." Apostoli, "Dic nobis," postea ricmum.

Oh saintly Mary Magdalene, Oh woman saddened by the death of the lord, What didst thou see on the way? Tell us, we beg thee, and bring happiness to people forlorn. Ill has been our fortune, for we know not what to hope for.

"Sepulcrum christi viventis"

Ricmus

When I came for my master, I saw the grave clothes lying in the tomb, but his body I saw not. An Angel sitting by the sepulchre, spoke unto me these words: "Believe unquestioningly that the lord's body that once lay here is indeed risen from the dead. And verily I say unto you that he is embodied now as he was before. Moreover this is the message that he asked me to deliver: they who wish to see him living must hasten into Galilee; thither he himself shall go.

Petrus et Johannes ad sepulcrum  
cantent „Currebant duo Simul“\*)  
Redeant ecclesiam portantes pallam.

- Owa, w hrobye nycz gineho,  
 Gedno to rucho geho
180. Wam smy na znamenye wzely,  
 Aby wsyczkny to wydyely,  
 Yakz maria powyedyela,  
 Nenye w hrobye geho tyela,  
 Protoz gmyeyte to zaczęło:
185. Wyernye zywa bozyc tyelo.

Sequitur ricmus „Owa“  
Apostoli sive chorus cantet „Credendum  
est magis soli Maria veraci quam iudeorum  
turbe sa (llaci).“

---

48

Petrus et Johannes ad sepulcrum content, Currebant  
duo simul. "Redeant ecclesiam portantes palliam."

Oh, there is nothing in the grave besides this garment which we bring out as evidence that all may know it is even as Mary has said: There is no one in the grave. Believe, therefore, that the lord is living indeed.

Sequitur ricmus      "Olva"

Apostoli sive chorus cantet, "Credendum est magis soli Maria veraci quam iudeorum turbe sa (llaci)."

Incipit ludus De resurrectione domini. Et primo sermo etc. ryknicus.

- Zawajtaj duom w tyto chalupy, 191b  
 Az't z niekoho poprssi chlupy  
 Tak dobrz'e z kmetuow yako z bab,  
 Newrt se tuto vher ani sewab.
- 5 Poslystez me z rzecz'e mjni,  
 Wsialoskni pani, panny, y wy pani  
 R'zecz', kteruz' wam prawiti lridu,  
 Prawre beze wseho bludu,  
 Genz' ste przissli k hodu dnessimu,
- 10 Ke czti, chwale nebeskemu,  
 Giz postupayte na strany,  
 A neuhonite czepami rany,  
 Pakli kto neustupi,  
 Dant mu wzady, z'et zupi
- 15 Slussit wam mudru lyti,  
 Acz' nechczete biti bji.  
 Nahle miejti to na pamleta,  
 Starz'i, mladij ij wy dieti,  
 Neopt mij chczeme zde hru miti, 192a
- 20 Acz' nam chczete toho prz'iti,  
 O krystowu z mrturjch wstani  
 Yo gehu oslaweni.  
 Dostit sme giz' smutnu bijli,  
 Cjyrz'idczeti se dni postile,
- 25 Geducz kyselo y huby,  
 monlit su nam wyhniti zubij,  
 Zapigegicz lithomierziczky m'wem,  
 Gen'z wzdij smrdi bannem y dymem.  
 Budmez' giz weseli zase,
- 30 Snieducz plecze a k tomu prase.  
 Prz'imiete rzecz, ac'zt gest gista,  
 Neb negista nema mista.  
 Pakli se ta rzecz nelibi komu,  
 herz' se od nas s swemu domu,
- 35 At ija mu nedam na wary,  
 Zet pobienne ijako z dajy,  
 At neuhonie porelrile, 193b  
 bud kuoz'al neb sekale.  
 i slussiet giz' s czestij giti
- 40 A nam przinesti pitij.  
 Nahle stuogto tuto krotcze  
 Yako przed wlkem owcze.  
 Czoe tij na mie wocz'i wytrzesstil,  
 Snad sem tebe gesstie czepy neplesstil,
- 45 Giz ukratim te rz'ecz'i,  
 Neb c'zigi mazancze w pecz'y,  
 Budiz' konecz nijni tomu,  
 bud libo neto zel komu!

Et primo precursor exeat Deinde Lucifer ad seruos dicat rykmur.

80  
Incipit ludus De resurrectione domini. Et primo sermo etc. rykmicus //

I shall give you such a welcome home that the hair showers down from somebody,- as well from the old men as from the old women. Let no Hun or German wriggle himself in.

Hearken to my speech now, all you gentlemen, maidens, and matrons,- my speech which I shall give you now without any digressions; to you who have come for today's festivity to the honor and glory of the heavenly one.

Now step aside lest you earn some blows, for if some one does not step away, I shall give him a blow that will make him wail. It will become you to be sober, if you do not wish to be flogged. And bear this in mind, old, young, and you little children, for we wish to give a play here about the resurrection of Christ and his glorification. [Though you may wish us to fast longer we shall not do so.] We have been sad long enough. For forty days we fasted until our mouths soured and our teeth might have fallen out in decay from drinking Lithomerice beer, which always smells of swamp and smoke! Let us be joyous again, and eat some pork once more.

Accept the speech-it is true, for untruth has no place here. But if somebody does not like this talk, let him get away from us and go home, lest I hit him on the back and he will run like a rabbit.

It would be well for you to leave the road and bring us a drink. Now stand meekly here as do the sheep before a wolf. What are you staring at me for? Perhaps I have not flogged you with a flail yet.

Now I shall conclude my speech, for I smell the biscuits in the oven. Let it be ended now, whether it be a pleasure or disappointment to any one.

Et primo precursor exiat. Deinde Lucifer ad seruos dicat rykmum.



- Mogi towaryysi milij
- 50 Yak sme se zle doczinili,  
Ze nemame stauri sweho  
Na nebesych weseleno."  
Yat sem byl andiel naykrassi, 193a  
A giz' sem diabel na'ysskared'ieyssi,
- 55 Kdyz' sme zbaweni radosti,  
Pomstiemez se giz' swe Z'alosti  
Biez'tez' rucz'e na wse stranij  
Mezij zidijypohany  
Mezij panij y sedlakij,
- 60 Nez' nechodte mezij zaky,  
Yak se wberu w nassi rz'issi,  
Wssichnut nam rodinu spissi.  
Ber'zte pisscze, lribeniky,  
Hudcze, hrac'ze, lupez'nikij,
- 65 Kraijc'zi, sseweze 'y koz'issnikij  
Y newierne lichewniky,  
Berzte baby cz'arodieijne,  
Do pekla gest gim giti hodne.  
Czo se wam ginijch namiete,
- 70 Ty wsseczky prz'iede mne neste. "  
Kloz' mi gich najwicz dobide, 193b  
Ten muog wrernij sluha bide.

Seatham dicit.

- Mistrz'e luczijperz'e, mniet diegi ssathan,  
Ya poletim sem y tam,
- 75 Y poradim lidem na to,  
Alby milowali wicze ne'zle boudcha zlato,  
A panim, albj se lic'zili krasnie  
A strogili se wiehlaenie.  
Tyt ya giz' yako w pekle mam,
- 80 Kdyz' ra'zis, tedijt gi dam.

Lucyper ad eum.

Ti mi se, seathone, dobrz'e hodise,  
Kdy'z mi ty chytrosti plodise,  
Tre chcey swym purkrabim miti  
A chceyt wsseczky prz'iti,

Tunc wrbate

- 85 Mistrzie, znaj mie wrbatu sweho,"  
Na r'zemesle wijborneho, 194a  
Vmimt chytrosti tisycze  
Anebo snad gesstie wicze;  
Ney'radiegit wra'zdu plodim
- 90 A k'czyzolozssturi ge przuirodim.  
Tat ya wdielam sure moczij"  
Z'et se stane wro'zda w nocz.

Tunc Belzebrib'

To

My dear comrades, what evil straits have we come to that we no longer hold our station in blissful paradise. I was once an angel most beautiful, now I am a devil 193<sup>a</sup> most horrible! Since we have been deprived of happiness, let us revenge ourselves upon our misfortune. Run, my helpers, in all directions, among Jews and among infidels, among nobles and among farmers, but go not among students,\* but bring into our kingdom any other class rather than them. Bring in the pipers, drummers, fiddlers, robbers, tailors, cobblers, overcoat-makers, and perfidious usurers. Bring in the old witches, hell is only too good for them. As many others as can be swept in, bring them all to me. He who brings me the biggest number, ~~he~~ <sup>will</sup> shall be my faithful servant indeed.

Satan dicit:

Master Lucifer, my name is Satan. I shall fly hither and thither and advise all the people to love gold more than their God. I shall tell the women to bedeck and paint themselves beautiful. It is already as if I had them in hell. When you wish, then will I give them to you.

Lucyper ad eum.

You shall come right handy to me. When you accomplish this cunning trick, I shall make you my high servant and place you above all others.

Tunc Wrbata

Master, remember your Wrbatus|| proficient in his business. I know a thousand wiles and maybe even more. 174<sup>a</sup> I enjoy begetting murder, and likewise into adultery I shall lead them. It is already my will that a murder be committed in the night.

- 11  
 mistrz'e, mniel diegi belzezubnab,  
 Wyrazen mi przedni zub,  
 95 Gesato mie bilij babij kamenim,  
 A ija mezij nimi sedie bzdim,  
 Protoz' gich se najwicz leham,  
 Kdysz' od nich znameni mam,  
 Vex'im ge c'zary, lec'ziti  
 100 Az trlicze mleho dogiti.  
 Tot ya dowedu sure chlubi,  
 Zet waseczky babij w penle tridu"

3  
Tunc Astorech

2  
 194

- mistrze, mniel astorach diegi,  
 A take nietyzo vmiegi  
 105 Budelit se toho ontieti,  
 budeas przed sebu tr'zi baby mieti.  
 Gedna gest hodna swodnicze  
 A druna manka rozwodnicze,  
 Tr'zeti zawr'zena c'zarodicynicze,  
 110 T'yt ya giz' w swe moczy mam,  
 Kdysz' rac'zise, tendij ge dam.

Lucyfer ad omnes

- Bie'ztes' c'zinte, czo wam slussie,  
 soate pr'zede mne hrz'issne dussie  
 Skoc'ze kazdij na swu stranu,  
 115 Prz'imoz'iz' dussie yako wranu.

fiat Silencium et statim currant inter homines demones  
 et portant aliquos ad infernum.

Sathan portat animam"

- Ted ya, mistrz'e k tobie tek. 195a  
 A dussi na pleczy wleku,  
 Mac'ziz' gi sam otazati,  
 Musyt na se z'alowati.

Lucifer ad animam

- 120 wuz'e, dussie nubena,  
 wuz'lis byla cz'lili zena,  
 Prawz' nemi swa diela,  
 Czos na onom swecie dielala.

Anima molendinatoris

- Ya sem oyla mlynarz'owa dussie,  
 125 Vozinila sem z miecna y z loktusse mierz'iczny malo  
 A neozkami, czo mi se zdalo.  
 A gesatte wicze na se prau,  
 miel sem seinie y tane prawy,  
 130 Dawala sem gim lidskeno stadu,  
 Protoz' giz' nam w pekle wadu."

Tunc belzebub.

Master, I am called Belzebub. My front tooth was knocked out when the old women pounded me with stones. I fear them the most since I still bear a mark from them. I teach them witchcraft, to paint, and to milk dragons. I shall fulfill my boast: that every old woman shall be in hell.¶

Tunc astarech.

194<sup>D</sup>

Master, I am called Astaroch, and I also know something. If you wish, you can have three old women right before you. One is a good seducer, another a fine divorcer, the third is an imprisoned witch. I hold them in my power. Whenever you wish, then will I give them.

Lucyper ad omnes.

Run, do whatever is fitting. Bring the sinful souls before me. Each one leap into your territory and bring in a soul just as you would a crow.

Fiat silentium et statim currant inter homines demones et portant aliquos ad infernum.

Ssathan portat animam ¶

Here I come rushing to you with a soul, master. Question it yourself and hear its self accusation.

Luciper ad animam

Well now, wretched spirit, you must say what you have done while on earth.

Anima molendinatoris

I was a miller's soul. Whenever I could, I gave the people short weights. I have still more to confess. I owned a sow and some cows. To these I gave what belonged to men. That is the reason that I was condemned to hell.

Belzebub portat animam. 195b

Ted ya, mistrz'e, k tobie leczy,  
 Wesa hrzissnu dussei na pleczy,  
 Gednakt poui sama swa dila,  
 135 Czot gest gich na swietie zdiela.

Anima pincerni

Ya sem byl na onom swietie, ssen'kerz',  
 Dawal sem malo piwa za halerz',  
 Kdyz' su prz'issli sediaczy s zenami,  
 Dalt sem gim s kawaeniczemi,  
 140 Radat sem prz'ic'zitala  
 A k tomu se wierowala,  
 A ledyz' su prz'issli z'aczy,  
 Kazalit su sobie z plnidate.  
 na tom sem boha hnewala,  
 145 Ze sem to kdy czynila,  
 Protoz' musim w mukach byti,  
 Toho mi giz nelze sbyti."

Lucipe ad animam 196a

Toli gest ten ssenkorz,  
 Gessto dawal malo piwa za halerz',  
 150 Protoz' musimys sem pod me prz'ideo,  
 w wieczne pekelné bydio.

Astaroch portat animam

Ted gest, mistrze, hrz'issna dusse,  
 Ozinilat gest, czot gi neslussi,  
 Czoz' gest smiela vcz'initi,  
 155 Toblet musy powiedieti.

Anima auctoris

Iat sem byla ssewczowa dusse,  
 Ssilat sem zle vsiti za dwa grosse,  
 A k tomu sem zle krpala,  
 Yako lrjch nebozezem wrtala.  
 160 Kdyz sem miela usieti koninu  
 161 Tehay sem vsila owczinu,  
 Pro to me zle dielani"  
 Musym za to do pekla nyti. 196b.

Tunc Luciper ad eam

Tali ten ssewcz lrese,  
 165 Gessto zle boty dielasse,  
 Kaz'i gey cz'ertom drati,  
 A lridem geho kuz'e natanowati.

Demon portat animam

Belzebub portat animam195<sup>D</sup>

Master, here I come to you with a sinful soul.  
Let it tell about its work and what it has done on earth.

Anima pincerni.

I was a bartender's soul while on earth. I did not give enough beer for a "halir" (farthing). When the farmers came with their wives, I gave them beer with yeast in it. I had the habit of overcharging. Only when the student's came did I give full measure. Because I committed these things I angered the lord. Therefore my soul must be in torture now-it is impossible to be otherwise."

Luciper ad anumam.

So this is the bartender who did not give enough beer for a "halir?" You must get under my wing ~~for~~ that, you eternal roost in hell.

Astaroch portat animam.

Now here, master, is a sinful soul, -one that committed unbecoming deeds. Whatever it did must it now tell you.

Anima sutoris

I was a cobbler's soul. I did poor work for two pennies. When I should have used the skin of a horse, I used the skin of a sheep. For my evil deeds I must now go to hell.

Tunc Luciper ad eam.

So this is the cobbler who made such poor shoes. To the devils with him and let them stretch his skin.

Demon portat animam.

Master, bring in the baker that stands waiting <sup>a</sup> for the agonies of hell.

Mistrz'e, prz'inesl sem pekarze,  
 Duostogent gest pekelneho horz'e.

Anima pistoris,

- 170 Ya sem byla pekarzowa dusse,  
 Wierna sem yaki husse,  
 Beruczy laczyno obile,  
 Tyto nynieysse chwile,  
 Malet sem preczlikij pekla,  
 175 Protoz' musym s cz'ertom do pekla,

Lucyfer ad eam

Toli gest ten pekarz'  
 Tak gest wierny yako oharz', 197a  
 Gessto male preczlikiy pekl,  
 Buodaj, se we pekle ateni.

Demon portat animam

- 180 Tet opiet dussi nesu,  
 Popadl sem gi, ananiez'i k lesu,  
 Protoz', mistrz'e, naloz s ni sam,  
 Ted ya gi lobie w rucze dam.

Anima lupkonis

- Ya lrjon lapha pine zlosti,  
 185 Bralat sem bez milosti,  
 Pycz'uge gich obile,  
 Nenechalat sem te chwile  
 Bych negel na brani w noczy,  
 v'faye w sve panshe mocz,  
 190 sebylot wiec'ziho drac'ze,  
 Pabrach z'enam y rubasse.  
 Kydz' sem sosehl posteles," 197b  
 nezustawil sem ni kudele,  
 Chodie w strzibrnem passe  
 195 Cz'inie sobie paderzawe wlassij.  
 Protoz musym do pekla giti,  
 roho mi nelze zoyti.

Lucifer ad eam

- Toli ge ten lapka plinij zlosti,  
 Pohram s nim bez milosti,  
 200 Rucz'e s nim do pekelné sskoly,  
 At mu nalem w rzit smoly.

Wrbata clamat super sathanam

Seatane, mily towarzisse,  
 Slysals sem w kroczie wenku rz'issi,  
 Ani se enti opilczij bity,

Anima pistoris

I was a baker's soul. I used only cheap grain and lately I ~~have made~~ only little pretzels. That is the reason I must to to the devils in hell.

Lucyper ad eam.

So this is the baker<sup>197<sup>b</sup></sup> who baked ~~only~~ little pretzels. Very well. Let him go mad in hell.

Demon portat animan.

Here again I bring a soul. I seized it as it was running into the woods. ~~Take hold~~ of it yourself, for I ~~deliver~~ it into your own hands.

Anima lapkonis

I was a thief full of malice. I stole without ~~any~~ mercy. From the ~~moment~~ the grain began to grow, I ~~was~~ constantly thru somebody's gates at night. In the whole kingdom there was not a bigger dragon than I. When I approached a bed at night, not a knife could stop me. I went around with a silver girdle and hair in curls. That is the reason I must now go to hell-it is impossible to be otherwise.

Luciper ad eam.

So this is the thief full of malice! We shall play ~~with~~ him a little without mercy. Push him into the school of hell where we can pour pitch upon his back.

Wrbata clamet Super sathanam.

Satan, my dear comrade, I have heard that a terrible sin was committed in a tavern



- 205 A dwiemat gest zabitu byti,  
Skocz'icz' rucz'e, lrachu, tam  
A przinesty dusse k nam.

Satan ad eum."

- Y ktes se tak dluho babrl, 198a  
Zes toho dawno neprawil,  
210 Bijlo tobiewzeti bradu  
A pocz'iti mez'y nimi swadu.  
Kdyz' by se pocz'ala blsti,  
Mohlo bij tim twe sedcze rosti

Wrbata ad eum <sup>clamat super</sup> salawem

- Miegich, towaryssi, gine c'ziniti,  
215 Chtie dwa maz'elo spolu rozlucziti,  
A kdyz' memoz'ech prziluditi,  
Musych babie strzewi kupiti,  
A onat ge y hned swadi,  
Ze ten mucz' swi z'enu zabi  
220 Ted tu balri mam,  
Mistru lucyperour gi dam,

Luciper ad eam.

- Toli ge, wrbato', ta baba,  
Ana pruhata gedem yako' zabata,"  
Zdala se vsty swata, 198b  
225 Ano dosti na nie nasseho kata.  
Giz'li stamu twe chijtrosti,  
Zlamemij w tobie w pekle kosti  
Powiess gednah sama nase,  
Cz'imo na suretic obiralase.

Redeka respondet

- 230 Ya sem tak zea baba,  
Horse nez' had ani zaba,  
Czo mi swesti nebo rozwesti,  
Neb sem welika c'z arodiaynicze,  
235 Proto sem diablowa swodnicze.  
Trliczy sem misto krawij dogila,  
A s hwiezdami na rozhrani litala,  
Lidij sem cz'arowati vc'zila  
A ge s prawe czestij swodila.  
240 Protoz' giz' musym do pekla," 199a  
Lecz' bij mi se milost stala,  
Zet sem wam cz'ertom pomahala,  
Der'zte mnu neb nederzte,  
Wesak wzdij wicz vmim nez' wy cz'ertie,  
245 Neb to chcey vcz'inite swu chlulre,  
Z'et wseoczky babij w pekle lridu.

Some Drunkards got in-to a fight and two of <sup>them</sup> were killed. Run my dear fellow, and bring their souls to us.

Satan ad eum."

Oh where have you been so long that you have failed in your duty? Your very heart should have expanded at the thought of leading them into murder.

Urbata clamat super sathanam.

I had other things to do, my comrade. A husband and wife wanted to separate, but as I could not <sup>per-</sup>suade them to do so, I had to bribe an old woman to lead them astray. <sup>Now</sup> This man will kill his wife now. I have this old woman with me-to Sir Lucifer she goes.

Lucifer ad eam.

So, Urbatus, this is that old woman! She is streaked like a frog with poison. Our hangmen for her! We shall break every bone within you. Tell us now how you occupied yourself on earth?

Rebeka respondet.

I am a wicked old woman, worse than a frog or a snake. My divorces and seductions are all turned together like a rope. Because I am a terrible witch I am a seducer for the devil. Dragons I milked instead of cows, and over the universe I flew with the stars. I taught the people witchcraft, and from the right path I led them astray. That is the reason I must go to hell, unless I get mercy from you devils because I have helped you. But be merciful or not, I know far more than you, for this is the boast I shall accomplish! Every old woman shall find herself in hell!

Et statim fiat sylvencium.

Deinde Pilatus procedat cum militibus et cante  
ingressus pilatus" usque ad locum deputatum. Deinde centurio  
ad populum dicit.

- Posluchajte, chudij y bonati  
Neht ma na to kazdy dbati,  
Aby kaz'dij se v kazal
- 350 A sve vsseczky skutley rozvazal  
Prezed krale y pelatowym dworem  
I przed Kayphasowijm comendorem.  
Protoz' slyssate, panny, panij y wy pani,"  
Genz' ste zue lridonem pozvani, 199b
- 355 Raczte powstate zhuoru,  
Nemagicz toho na vzdoru,  
Bij moni prostrannu czestu miti,  
Cztnij kral swri woli zdieti,  
muzete ho radi cztiti,
- 360 Genz' gest rac'zil le wam prz'igitu,  
Kral pilat tak dustodny,  
mudry, radnij y pokorny.  
Miegtiez' wy radosti mnoho,  
Drekugioze genu z toho,
- 365 Zie gest rac'zil h wam zawitati  
A wam sprostnijm dal se znati.  
Gestle tu kto mezy wamij,  
Gesate wam gest dobrze znamij,  
Gesato mayi snad nedostatky,
- 370 Magiez na sobre zle ssatky,  
Rijonle prz'istupte k menu krale,"  
Genoz'to ya nyini chwali, 300a  
nasz gene kral tak obdar'zi  
jako lakomeno pes apar'ze.
- 375 Protoz' lridate wierni genu,  
Krali pilatowi czenemu,  
A tuto chce sedieni mite,  
Mac'zte mu toho prz'iti.

Deinde synagoga procedat cum Caypha cantando "sobrie. "Post  
hoc Cayphas dicit Rylsamum"

- 380 Zdrav lrid' pilate moezny krali,  
Ya tie swijm zidowatwem chwali,  
web sy nasze czta nospoda,  
A swecztnosty swaboda.

Pilatus dicit

- 385 Witaj biskupe, knieze nasz,  
Zda kteru potrz'elri nasz,  
Pro niz' sy se ke mnie trudil,"  
Kto tie gest k tomu zoidil, 300b  
Powiez, knize, nicz netage,  
Na niekoho nicz netbage,  
Zdale tobie czo przekazie,

Et sstatim fiat sylencium.

Deinde Pilatus procedet cum militibus et cantet  
Ingressus pilatus "usque ad locum deputatum"  
Deinde centurio ad populum dicit.

Listen, both rich and poor, Each one of you must remember to come before the King, Pilate, and his commander, Caiphas, and give an account of all he has done. Therefore, listen, ladies and gentlemen, you are all invited here, but step aside a little that there may be a path thru which our esteemed king may pass.

Give him the respect due to one who has permitted you to come-one who is King Pilate-wise, beloved, and humble. Be glad, be thankful that he invited you here and permitted himself to be seen by you lowly ones. If there is one among you who needs anything, or who has only a very poor garment, let him come before the king and he will give him gifts. Therefore be faithful to him, to our noble King Pilate. Here he wants to take his seat. let him do so.

Deinde synagoga procedat cum caypna cantando "sobris".  
Post hoc cayphas dicit Rykmum.

Greetings to thee, Pilate, mighty king. I praise thee for thy Jewish spirit, for thou art our esteemed keeper, and thy esteem, our freedom.

Pilatus dicit

Greetings, bishop, our priest, thou art in some need, for thou didst not trouble thyself to come to me for nothing. Tell me, priest, what did bring thee hither? Thou dost not need to care aught for anybody, but if thou art troubled,

290 Czecz'yt twa bijti moczna stra'ze.

Post hoc annas dicit ad pilatum.

Krali pilate nase zadney  
 Dusstojnij, mudrij ij radnij,  
 ay sme prz'isseli k tobie proto,  
 Dawag'ioz wiedieti toho,  
 295 Gens' ten ludoseiretecz nehodnij,  
 wessemu zakonu weln eshodnij,  
 Gemu'zto gez'ias gdiechu  
 A wen mnozij giz vrviez'ichu,  
 Genoz' sme swri radu yali  
 300 A e prawem geno 'ziwot o d'yali  
 Pro geno ludowietstwie welike  
 i pro newiernosti wselike, "  
 rent gest mluwil takto, 301a  
 Gemuz' newierz'ime nikako,  
 305 Chile trz'eti den z mrtwijon wstati,  
 Genoz' se to nemuoz' stati,  
 kronie leiz' snad geno sluny,  
 Gens' pron magi mnohe tuh'y,  
 Monut geno w noosy' vkradnuti,  
 310 Pak gduoze do gine wlosti  
 Powiedl, bij byl z'iw opiet,  
 Tak nasei skrutkij puogdu zpiet.  
 Kazal, krali, toho strz'eczij,  
 Att se nestanu tij wieczij

Palat ad Caypham

315 Posluchnij, ty kayphasai,  
 S'et sem ija slyssel rz'ecz wasei,  
 Dosti ste nemudrzi lide,  
 A sproetnet gest wasse orudie,  
 Ozo'sya szamenati mohue,"  
 320 byl gest podobny k Irichue, 301b  
 Czoz' ya widiel szameni  
 Prz'i geno smrti ekonanie  
 Sijt giz' lijllo po me woli,  
 szetalo bij se to nikoli,  
 325 Siurl bych gly proti wessu wam,  
 Ale ya to moozij giz' neman,  
 Protoz' kaus' ste no zradili,  
 Gens' sme ho szawrli,  
 Strzez'tez' no, yak chowate,  
 330 Ktozu straz'e dosti mate,  
 Ale wesak czaczy' powiedieti,  
 muden pron' szetek miti.

Centurio (1) dicit.

wedbay nice, krali, o tom,  
 Szress to dnes potom,  
 335 Sz'et no cncem tan chowati,

I wish to be thy powerful guardian.

Post hoc annus dicit<sup>ad</sup> pilatum.

Pilate, our agreeable, wise, and faithful king!  
 We come to let thee know that this unworthy deceiver is  
 undermining our laws. He is called Jesus. Him we have  
 summoned before our council and condemned to death be-  
 cause of his terrible deceit and his manifold disloyalty!  
 He has said, - and we in nowise believe him, - 201<sup>a</sup>  
 "The third day I shall rise from the dead." This cannot  
 come to pass, lest ~~holy~~ his followers who have awful  
 forebodings steal him away by night, and having gone  
 into other countries, say, "He lives again." Then all  
 our deeds shall come to nought. Oh king, appoint a  
 guard for him that these things may not come to pass.

Pilat ad Caypham.

Hear me, Caiphas. I have heard thy request. Ye  
 are an unwise people and stupid is your council. As  
 far as I can understand he was like unto a god. Since  
 I have seen the miracles wrought at his death, I  
 would that these things had not come to pass; had I my  
 will I would defend Him against you all. But I have  
 not that power. Therefore, because ye have killed him,  
 guard him as best ye may, for ye have your own guard.  
 But I tell you all that we shall suffer great griefs  
 for this.

Centurio (?) dicit.

Fear not, Oh king. We shall guard him ourselves  
 and give bribes to the watchman.

rolik zloz'ij straznym dati,"  
 Bud proto wesel dedine, 203a  
 Weseczka tie tato pec'ze mine.

Cayphas ad milite

340 Wy cztni pani y rytirz'i,  
 Ka'zdiij z was nam dobrz'e wierz'i,  
 Rac'zte se w to vwazati,  
 Onozem wam, czo ka'zete, dati,  
 Za to strazez'te geno snaznie,  
 rak wiernie galk prezewiernie,  
 345 Alijchon sekody nemieli,  
 A wij drane darij wzeli.

Primus Judens.

Tot gest kniz'e, rada ma,  
 Acz' se tobie za podobne zda,  
 Kdycz' lridu hroðu ostrzenati,  
 350 At nedadi tu zadnemu pra'istup'iti,  
 Tu kdez' geziss mrtuij le'sij,  
 On'iemz' rzed'zi mnoho bieze,  
 Bij ontiel znuoru z mrtwijch wstati,"  
 Kaz' rytirzuom ostrzchati 203b  
 355 Wz'dyczky bdieti a nespati,

Tercius Judens.

Voz'inte to, cztni selechticz'ij  
 Sve selechtij prawl diadiczij,  
 D'ietez' tam bez messkani  
 Pro wasse dieti ij pani,  
 360 Alij nebyl mietez' w lidie,  
 yako lide mnozij sudie,  
 Rzkucz, z'e on cnoze z mrtuikch wstati  
 A to se nemuoz' stati.

Quartus Judens.

Rijirz'i wij se nelekajjte  
 365 A na penize nedbayte,  
 Czoz' lridete chtiti poli,  
 Dab wam po wasse wiold.  
 Wasse dustoyny bskup,  
 Wessak nevide w tom shup,  
 370 Bijt wam za wassei pracy nedal,"  
 Wessakt gest gindy nelhal. 203a

Quintis Judens.

Prawimt, kniz'e, na mu vieru,  
 Slyssalt sem duvnu nowinu,  
 Ze gest gez'iss gistie mluwil  
 375 A tim se gesstie tak chlubil,

46  
Be glad, therefore, that thou shalt escape all this care.

Cayphas ad milites

Esteemed officers and soldiers, ye do trust us fully. Therefore consider well this proposition. Whatever ye ask for, that shall we give you, if only ye guard him faithfully, that we may have no loss.

Primus Judens

Such are my thoughts, O priest. When I shall watch by the grave, let nobody dare come near it. There where the dead Jesus lies, of whom many sayings are afloat, - if he should wish to rise from the dead, tell thy soldiers to be on the guard ever watchful, never sleeping.

Tercius Judens.

Do this, esteemed nobles, true descendents of thy noble lineage. Go there without waiting for thy wives or children, that it may not come to pass among men what many have come to believe: that he shall rise from the dead. Such a thing must not come to pass indeed.

Quartus Judens

Soldiers, let none of you be frightened, and look not upon money. Whatever ye shall want, that shall our reverend bishop give you. He will not be niggardly, but shall pay you for your work. He has never lied to you. 205<sup>n</sup>

Quintus Judens

I swear upon my faith, O priest, that a strange rumor, I have heard: that Jesus has said, and even boasted concerning it,



Ohtie trz'etiden z mrtuljch wstati,  
 Geseto nemuz' se to nikdij stati,  
 Ale wasch strach vkradeni  
 A estiweho zamijsleni

Sextus Judens.

- 380 Bud, biskupe, wesel proto,  
 Neb ya prawm tobie toto,  
 Y ty tabe, krali nass,  
 Gens' ij tij smutek mass,  
 Daducz gim darij y penize,  
 385 Necht se w hrob wivazis.

Centurio.

- My chozene wiernie ostrz' ihati,"  
 Gedno racz'te darij dati, 303b  
 Swe zwoty chozen sloz'iti  
 Nez' od hrobu postupiti  
 390 Wzhucurur nikoli nestane,  
 A'zt gehu swiet zapomene.

Sextus Judens.

- Rac'zte pani, darij wzeti  
 A w pamieti geij pilie mieti,  
 Bysste hrobu ostrzihali  
 395 A prz'es czelu nocz nespali,  
 Strz'ez'tez tak ho vchovatij  
 Toho wam chezem pomocz dati  
 Dva bixkupowa rvtiviz'e,  
 Cis' neni w toto mir'ze.

Post hoc vadunt cantantes "Puydem"

- 400 Puviidem, puviem w tu doba,  
 Pestrzezem gehu hrobu,  
 Okolo pochodime,"  
 Czo se slane, vzzr'ime. 304a.  
 Tak wecze wstati tr'zeti den.  
 405 Appostole prz'iducze  
 A nam gehu vkraducze,  
 A hdem prawiti budu,  
 W stak gez'isa krystuoz hrobu.

Chadim.

- Pani a pani, pymiete mie sebu,  
 410 Chczyt byti hotow w tu dobu,  
 Kdyz naymyn bude trzedba komu,  
 Yat y hned pomohu tomu.  
 Nez chczyt gedno powiediete,  
 A tum se nicz nestydieti,  
 415 Kdyz by ktera potzedba byla,  
 Geseto by se przy mnie dala,

41  
That the third day he shall rise from the dead. This  
can not come to pass, but nevertheless robbery and vengeance  
I fear.

*Certius*  
Sextus Judens.

We wish to guard the grave faithfully. We shall  
give up our lives rather than step away from the tomb.  
Let the earth forget Him: he shall never rise from the  
dead.

Sextus Judens.

Take these gifts, gentlemen, and bear it diligently  
in mind that ye are to watch the tomb and be wakeful  
all the night. To help you on your watch, we shall  
send two of the bishop's knight's here.

Post hoc vadunt cantantes millites "Let us go"

Let us go, let us go this moment and guard his  
grave. We shall walk around it for awhile" and whatever  
happens we shall see. He wishes to rise on the third  
day. The apostles shall come; they shall steal him away  
from us and say to the people: Jesus Christ has risen  
from the grave.

204<sup>a</sup>

Chadim

Gentleman, take me with you. I wish to be ready  
~~at the moment when there is the least to do. Quickly I~~  
~~can give my help to any one then. One thing I shall say,~~  
and I am not the least bit ashamed: if it becomes necessary"

47  
Y hned vteku yako shorzim,  
Nebo se kyge velmi bogim,  
Neb ste o to drziwe miuwili,  
480 Tiam ste mne velmi trassili,  
Nechuten sem velmi pro to nynie,  
Neb se bogim kygowanie,  
Wffakt tam take s wami puoydu,  
Czo se stane, toho doydu.

Primus Milles.

485 Podiz s nami, acz chozess, giti,  
Swe mocznosti pokusyti,  
Kdyze tak rytirz nematny  
A sy witiez velmi platny,  
Stanefa se mnu w gedne stranie  
430 A sadnemu se nebranie,  
Acz kto przide a choze tie biti,  
A nebudess se moczy skryti,  
Nastaw hlawy aneb boku,  
Przi tom hleday czefty k skoku,  
By mohl zhyti se czti seczy,  
435 A chytay rany wzdyezky na pleczy.

Et sic vaduent cantantes supra  
Scriptam cancionem: Puoydem etc.  
Et tantes penes sepulorum,  
Centuris ad eos dicet etc.

Nuz paniozy y wy pani,  
Od krale sme sem poselani,  
Bychom hrobu ostrzihali,  
Czo se stane, to znamenali,  
440 Kazdy na ewe strazi stoge  
Nebiehali yako zloge.  
Stuy ty tuto mmozstwij plny,  
A ty tuto z nich silny,  
A ty tuto z w dobrodruzstwij plny,  
445 A ty tuto z ginych slawny,  
A ty tuto nayudatnieyssi,  
A ty tuto namudzressi,  
A ty stuoy s tete strany,  
Geseto ma bok proklany,  
450 A wy gdieta w tuto stannu,  
Puoydelit tady, daytez mu ranu.  
A ya tuto stanu sam,  
Kdos sem puoyde, s nim se potkam.  
Stuogne wasic zkni muzeku myeli,  
455 Tit su czafy nyni prziesaly,  
Kazdy yako hoho flussie,  
Hrobu strziha yako duses.  
Bostit gest nas spolu tuto,  
Budet jezffesi s nami krupno,  
460 Acz giz on z artwych wetane,  
Bostit se mu hrubie stane,  
Tudiz geho apasatoluom,

58

I shall not hesitate to run away, for much do I fear the cudgel, and what ye have said before has frightened me greatly. I am far from being in favor of this, for I fear a beating. But I shall go with you. Whatever happens, happens.

Primus miles

Come with us, if thou wilt, and thy courage put to the test. Since thou art such a courageous soldier and thy presence so necessary, I shall place thee here on one side with me. Hinder nobody, and if any one comes to beat thee and thou wilt have no place to hide thyself, expose thy head or side, then look for a way to flee.

Et sic vadunt contentes supra scriptam cancionem: Pucydem etc. Et stantes penes sepulcrum centurio ad eos dicit etc.

Now, my men, we have been sent here to guard the tomb and to see everything that happens. Each one stand in his place now.

Thou, full of strength, stand here; and thou powerful one here; and thou all praiseworthy, here, and thou wisest of all, here, and thou stand on the side that he was pierced. And thou mayest go to the other side and, if he comes, <sup>give</sup> him another blow. And here, I myself shall stand, ready to meet whomever may come.

Let us all stand with manly hearts. Now the time has come to each one of us to guard the tomb as his very life. There are enough of us here to bring grief to Jesus. Should he rise from the dead now, ill would be his luck. Should his apostles come,||

465 Dame gim w bok yako woluom.  
 Budiz kazdy na swen mistie,  
 Druh druhu prawie sesstie,  
 Byste vdatni tehdy byli,  
 Neprzately kdy bysste zcili,

Secundus Milles.

470 Blaze nam to druzine,  
 Magicz s sebu ty hrdiny,  
 Yak slyssite o gich chwale,  
 Bywalit su dobrze dale,  
 Nez pan hrnczicz po rytirzstwie.  
 475 Tak se gegich klientoy kstwie,  
 Yako czerna sskornie blatie,  
 Ani wssiczkni w prziplatie,  
 Vtahli su se w rohozie,  
 Potom wy znayte gich zbozime,  
 Magit hrst plew, dwa wieniky  
 A ssindelne trzi hrzebiky,  
 480 Zbozi dosti v franskeho  
 Zlata dosti v vherskeho.  
 Wiesztez, su li pani toto,  
 Yat ge nyini chwalim proto,  
 Neb to do nich shledano gest?  
 485 Protoz ge mieyte wssiczkni w czest.

Tercius Milles.

O to, brachu, meiey pecze,  
 Nemat zadny z lipy mecze,  
 Ani ardoze zagecziho,  
 490 Neni tuto naymenssiho,  
 By hyl yako czlowiek matny,  
 Nez gest kazdy witiez platny,  
 Y poznany w dobrodruzstwie,  
 Czo gich tuto stogi,  
 Czart se gich w pekle bogi,  
 495 Protoz swe czti ostrizihayme,  
 Czo se stane, toho doczekayme.

Silencium, Cayphas ad Onadim.

Pofle, di k rytirzuom skorze,  
 A nedoydess s nimi horse,  
 A rvzy gim tak ode mne,  
 500 At strzehu hrobu dobrze.  
 Rad, mily pane mucky,  
 Ya sem sluha wierny twucy.

Tunc currens ad milites dicit.

Cztne rytirzftwo, kazal kral hrobu strziczzy,  
 Nikdy nespati, gedine wdy bditi,

we would pierce their sides as we would oxen. All take your places, man to man. Be valiant whenever you feel a foe.

Secundus miles

We are blessed with a fine company, as you can see from their own praises. They can all do things well that are to come. You know about their property too. They have perhaps a handful of chaff, two shillings and three shingle nails. But they own much in France: they have gold in Hungary. You see, because they are such lords, I am praising them. They all have my respect.

Tercius Miles

Oh my dear fellow, there is not one here who would not unsheathe his sword, not one with a rabbit's heart, not one that is not alert. Each one that stands here is courageous. The devil in hell fears them. Therefore let us watch here and see what happens.

Silencium, Cayphas ad Chadim.

Run to the soldiers, slave, and you will not get into bad luck. Give them my message: that they guard the grave diligently.

Chadim dicit

Gladly, my dear lord. I am ~~thy~~ faithful servant.

Tunc currens ad milites dicit.

Esteemed soldiers, the king has enjoined you to guard the grave, never to sleep."

505 Acz chczete geho milost mieti,  
Racztez to giz zdieta.

Centurio ad eum.

Radi, mili brachu, chczem to zdiecs.  
Gini sobie lide bagi bdiecz,  
Aby gich sedn neumdhl  
510 A potom gich neuspil.  
Pucycziz nam kostek mile,  
Doydass s nami kratochwile.

Chadim ad eum.

Pucyczim wam kostek hrati,  
Nechczeteli se rwati,  
515 Hraytez nyini v pokogi,  
Gednak se was kazdy zdogi.

Primus milles sumens tessaras dicit.

Towarystwo mile,  
Vozinme sobie kratochwile,  
Yat nymi wrhu kostkami  
530 A budu hrati s wami.  
Gizt mi gest sedl ziz s kotrem,  
Nechczyt byti zadnemu kmotrem.

Secundus Milles.

Chczemeli w kostky hrati,  
Nemame se o nie drati.  
535 Sed mi take nieczo rowneho  
A sukni nieczo zystneho.  
Gizt mi sedl kotr z drygi,  
Bogim se, ze mie za to zmygi.

Tercius Milles.

Kmotrze hnostku,  
530 Nemecz mi na kostku,  
Gakz mi na kostku wrzess,  
Dant, az se zwrezess.

Quartus Milles.

Uzo ty pletess, czo ty miesess,  
Ze mi na kostku meczess!  
535 Yat s em vwrhl ziz f czynkem,  
Protoz nechczy byti wnikem.

Qintus Mailles.

Tobie ziz s czynkem bisse,  
Poday mi gich take spisse,

but always to watch. If you wish to earn his praise, do so.

Centurio ad eum.

I shall be glad to do so, my dear fellow. The others are afraid to watch lest dreams should drug them and they fall asleep. So bring us some dice and the time shall go by more quickly.

Chadim ad eum.

I shall loan you my dice, provided you do not start a brawl. Play in peace, only let every<sup>one</sup> fear you.

Primus milles sumens tesseras dicit.

My dear companions, let us while away the time. I shall play dice with you. Let us group ourselves by this bush. I shall not take a back seat from you.

Secundus milles.

If we want to play dice, we are not to quarrel over them. Let us play fair for that garment of his. Here is a three. I am afraid I didn't make much.

Tercius miles

My dear Hnostku, don't you look at my dice. If you do, I will give you a blow that will knock you over.

Quartus Miles

Why, do you make such a fuss? Here is a five. I don't want to get left.

Quintus miles.

Yours was a five. Hand the dice to me.



- At whu, yak bud koli,  
Neczot wdy sedne k me wuoli.  
540 O gist mi sedl tauss, ess,  
Musynt za to choditi piess.

Sexuts Milles.

- Moalo's to vvrhl, brachu,  
Mohl by dogiti petom strachu,  
Gednim emiacen czan,  
545 Adt nebudu od swych pran.  
Sedl mi czyn a dwa tusse,  
Wiz na tomto fusse.

Spetimus Milles.

- Necht se diege, yak se diege,  
Niekto se tomu nasiege.  
550 Ssest a deset sedni mi k tomu,  
Bud libo neb zel komu.  
Gizt sem vvrhl dry zizem,  
Protoz se ginak potizem.  
Memluw hrdie, prawim tobie,  
555 Przigmi smyal lepsi fobie,  
Chozess snad kostky zawrczy.  
Wesak y a mam geestie wrczy:  
Patnacst dewiet sed mi nyni,  
Vzarim kto mi s toho powini.  
560 Giz mi dedli wssiczni czynczy,  
Wezmu sukni y tu mien zcy.  
Pakli mi gi nechczete dati,  
Budem se my o ni prati.

Et dent fibi simul adinuicem alaphas.

Chadim currens ad ipsos dicit.

- Slyaste'a wic WEHRAYTE?  
565 A mnie kostek sem podayte.

Summens quartus milles tessaras didit ei.

Ted, Chadime! kostky mass,  
Chazeseli, wiz take mezy nas.

Chadim proficit et dicit.

- Ach, pani, male to rny czinite,  
Sami se suknie zbawite.  
570 Patnatst, gedenacst, sed mi rownie  
A se potom chlubi skrownie.  
Dwa czynky a ziz sedi,  
To z was kazdy na to dobrze hledi.  
Yat sem wyhral, sukni dayte,  
580 Gine sobie w bubnich ptayte.

I want to see what I get. It's a deuce, an ace-1 and lost.

Sextus miles

You did poorly, my dear <sup>brother</sup> fellow! Let me see what I can do. A five and a pair. This is poor.

Septimus miles

Come what may, somebody will have a good laugh over it. Whether you like it or not here is a six and a ten. Now here is a three and a six for me.

Don't be so sure of yourself. I got more than you did. Here is fifteen for me, and I will get nine and seven, I feel certain. Every dice is a five now. I, take the skirt with me. If you won't give it to me, I will fight for it.

Et dedit sibi simul adiuvicem alaphas.

Chadim currens ad ipsos dicit.

Rush up, and play no more, but hand over the dice to me.

Summus quartus milles tesseras dicit ei.

Now, Chadim, you have your dice. If you wish, come and join us in the game.

Chadim proicit et dicit.

Well, people, you have lost the garment. Fifteen! Eleven!' Two shakes and I have it. Mark this well, all of you: I have won the game. Give me the garment and seek another at Bubens for yourselves.

Post hoc summens tunicam currat abesis,  
Tunc fiat silentium.  
Deinde angelus percuciens procedat cantans

"Fiat pax" et dicit.

Rytirzetwo cztne, neraczte wolati,  
 Dayte memu mistru spati,  
 Nemyczte wy ho vchovati,  
 Neb choze skuro z mrtvych wstati.

Primus Miles dicit,

585 Czo se, bratrze, hyn blissie,  
 Protoz mi se weimi styestie,  
 Nebt se sylnie bogim za to,  
 Zet gest giatie angel toto  
 Z nebeske ho poslan hluku,  
 590 Tot se dorazychuom suku,  
 O, horozet se darzi nam,  
 Po zrakut ya to dobrze znam.

Secundus Miles.

Giftie pravdu pravise, brachu,  
 Nebo od velikeho strachu  
 595 Waseczken se trzese yako list:  
 Bud tiam dobrze gist,  
 Ze nam dati o czem byti,  
 Tohot gest nam nelze giti.

Tercius Miles.

Ya to pravim a to wiente,  
 Kto kam vi, raucze biezte,  
 600 Tak ni se gest srdoze leklo  
 i vzesti kivi speklo,  
 Znamen sem yako pen.  
 Giz pohrziouh przissel nam den,  
 605 Waseczkni sebu zaplatimy,  
 Neb zivoty stratimy.

Quartus Miles.

Nemlus toho, bud przi fobie,  
 Strachugessa se yako robie,  
 wseak sy muoz, muzsky czin,  
 610 Toto hrozj se obwin.  
 Prziatup k brani f muzsku mylli,  
 Nyni su tuto czasy przissly,  
 Bychom sebe pokusyli,  
 Na vdaoztvi fe zdielili,  
 615 Pomniemez na swe vrozeni,  
 Vcinnez take dieni,  
 Jakz by nas cztilo y potom,  
 Pomyslnez nyni o tom.

Post hoc summins tunicam curret ali eis.

Tunc fiat silencium.

Deinde angelus percuciens procidat cantans "Fiat pax"  
et dicit.

Soldiers, cease calling and let my master sleep.  
Ye cannot guard him, for he wishes to rise from the dead now.

Primus miles dicit.

Look, brothers see what is approaching us. All things have quieted down. I fear that this is indeed an angel sent from heaven. Oh misfortune has come upon us. I know it only too well.

Secundus miles.

You are right, companion, because of an awful fear that is upon me I tremble like a leaf. You may be sure that it will give us a blow with a sword.

Tertius miles

Do what I tell you. Run wherever you can. My heart was startled so that the very blood in it was baked. I am all confounded. After our sin has come a day in which we must pay with ourselves, for now we lose our lives.

Quartus miles.

Talk not so-have your wits about you. You are scared as a baby. If you are a man, act like a man. Shake off this terror. Step up to the gate with a manly heart. The time has now come when we can test ourselves, each show our courage, and remember our relation. Let us do our part and remember how we shall feel after we do it.

Quintus Milles.

- O, na wasse zenska dila,  
 830 Za sta kyd plakati smiela,  
 A ginochy ty dobre snagicz  
 A tak w srdozy magics  
 Yako lwi, muzstwij plni,  
 Sam by z nich kazdy pro ni  
 835 Czertu w hrdlo skoczil,  
 Proei buchu take kroczil,  
 Boha, czerta se neboge,  
 Gedno s nami muzsky ftoge.  
 budem miti darow mncho,  
 830 Ach nam kral bude prziti tono.

Sextus Milles.

- Giz ma slova madidechu,  
 Nebo gim drziwe prawiechu:  
 Ni czert, ni kto, wisse chczem sbiti,  
 A swe bucynosti pokisyti.  
 835 Tot czas, pani, kez seczete,  
 Kez se s miata myni hnete,  
 Zda ste k zemi przywazani,  
 Neb ostrzessem przestrasseni.

Septimus miles.

- Bywal sem, brachu, w przyhodach  
 840 Przi wohnich y przy wodach  
 Y w rozliczne gine praczy,  
 Proto z rzeczy swe vkraczy,  
 Nkdy mie tak strach nebyle,  
 A tot mi srdoze skamieniele.  
 845 Tiele na mne wese zbledlo  
 Pro nasse nestateczne dielo. ?  
 Gednakt bude beze mne pro strach,  
 Ach, tot se hrobu docotrzechach.

Centurio.

- Ay, hrdny ziwota ostneho,  
 850 Drz se kazdy mecze sweho!  
 Branne se tuto stogicze,  
 A neduoydeme hany wiecze.  
 Ba, nehrdiay, nehrdinay,  
 Czo hzm stogi, to snamenay,  
 Ne darmo tak hrozne twarzi,  
 855 Wohniwe kstwuczy zarzi,  
 Sam se berse s uostrym meczem.  
 Ach nastoyte, kam mi vteczem.  
 Protoz dusse zatagicze,  
 Podme wsaiozknj prucz mlczicze,  
 860 Czo se arane, to vzarvime,  
 A to krali wyprawine.

### Quintus miles

Yes, away with all woman-talk. Remember to have the hearts of lions, full of manhood. I myself would spring upon a devil's throat and likewise take a stand against the lord. Fear neither God or devils. We shall get good pay for this when the king hears of it.

### Sextus miles

We want to whip the devil himself and test our own buoyant courage. If only you would act! If only you would move! But it seems that you are tied to the ground, or else scared to death.

### Septimus miles

I was once in accidents of fire and flood and various other things. But never have I been scared until now. My heart is petrified, my body pale for our cowardly stand. For once the guard must be without me.

### Centurio

Hey! heroes of noble lineage! Everybody lay ~~unheate~~ <sup>unheat</sup> your swords. Let us defend ourselves as we stand here lest we come to a still greater disgrace. Bah! coward! coward! Tell us why you stand there? In vain do you stand there so boldly; there he shines with a fiery halo and coming here with a sharp sword. Therefore, let us hush up and all run away in silence. We shall see what happens and report to the king.

Deinde appropinquet angelus dicens.

- Ya wam to prwain zawierne,  
 Obmiekozete srdce swe,  
 Tot gest w hrobie syn bozie,  
 665 Gehoz zide nepoznali mnozie,  
 Przyprawili su gey k tuze,  
 Genz mnohym pomaha z nuze,  
 Yakož su prorocy o niem mlusili,  
 Tot su zide naplnili.  
 670 Protoz miy kazdy srdce pokorne,  
 Wida tyto hrozny diwne.  
 Sluncze swu krafu ztratilo,  
 Neb gest bozij smrti liowalo.  
 Zemie s korseu se trzesysse,  
 675 A tu stati hrozno bisse.  
 Skale se hroznie pukasse,  
 Kazdy widiel, ktoz tu stasse.  
 Opona, genz w chramu bisse byla,  
 Ta se napoly rozedrzel.  
 680 Mrtwi hde z hrobu wstali,  
 Mnohym se widieti dali.  
 Protoz my owsem mnoho  
 Zelegicze srdecanie toho,  
 Ze sem kdy przy tom stal,  
 685 Kdy bozji syn swu smrt bral.

Centurio ad Angelum.

weprzistupuy sem, tot radim,  
 Neb na tebe timto meczem hodim,  
 Lecz bud andiel, lecz czert, lecz  
 czlowiek,  
 Giz bude twuoy kratky wiek.

Angelus ad millites.

- 690 Ach, wy blazniwe stworzeni,  
 Ach, na wasse blazniwe spani,  
 Ze wy se tak hrdiny czinite  
 A tomu se protivite,  
 Genz nebe y zemi take,  
 695 Y stworzeni wiseliake  
 Ma (w) swu ruku y w swe moczy  
 Po wsse czasy y po sees noczy.  
 Wize yaka gest wasse obrana,  
 Kdyz was zemli ma gedina rana.  
 700 Ya angel z nebeske rzisse,  
 Stupil sem na tento swiet tisse,  
 Poslan sem od otcze swrchniho,  
 Abych skrzisyl syna geho.

Tunc pertutiet millites canant: "Terra tremuit et  
 quievit" etc., dicit rykmum.

62  
Beinde appropinquet angelus diceus.

I say this faithfully unto you. Soften your hearts. He who lies in the grave is the son of god. ~~Hire~~ the Jews did not know.

He helped many in distress; even as the prophets spoke concerning him, so did the Jews fulfill all things. Therefore soften your hearts and put away your strange threatenings. The sun lost its brightness in pity for the lord. The earth trembled at its foundations and many miracles took place. The rocks burst into fissures. All saw these things who were here. The veil of the temple was rent in twain; The dead rose from the tombs and appeared unto many. I mourn that I should ever have stood by when the son of the lord was receiving his death.

Centurio ad Angelum.

Don't you come near me, I tell you, or I shall throw this sword at you. Whether you are an angel, devil, or man, your life will be short.

Angelus ad milites

Oh foolish men! Alas upon your foolish sleep, and that ye should be so heroic and oppose me. The earth and the sky and all creation he holds in his might thru all the ages. Ye know what your defense can be when one blow from me stuns you! I, an angel from the heavenly kingdom, stepped softly down upon the earth, sent by God the highest to bring to life his son.

Tunc pertutelet milites canants: "Terra tremuit et quieuit" etc., et dicit rykmum:



705 Zemi gest se trzasi a s korzen,  
 Kdyz byl buozi vmorzen,  
 Az z mrtwych zase wstane,  
 Hned zemie trzeseni przestane.

Tunc angelus cantet introitum: Exurge, quare  
 obdormie, " et dicit rykmum."

710 Hospodine, dokad budess spati,  
 Giz hodina gest z mrtwych wstati.  
 Wstaniz zadny spasyteli,  
 Wszech hrziesnych wykupiteli.

Tunc Iesus cantet in sepulcro sedens, "ergo  
 dormini et dicit,

715 Yat sem w hrobie odpocziwal  
 A sen sem byl prziyal,  
 A giz sem z mrtwych wstal,  
 Neb mie otecz ze sna podyal.

Angelus ad Jefum.

720 Wstan, mily spasyteli,  
 Wszech hrziesnych wykupiteli!  
 Raciz tam giti wssuorze,  
 Kdezo dusse w pekle horzie,  
 Swu swatu kryi se wykupiss,  
 A wszech gich hrzicou se zbawiss.

Iesus exiens de sepulcro dicit.

725 Byl sem vmrzal a giz sem ziw,  
 Tomu se czlowiek kaziy diw,  
 Protot sem z hrobu wystupil,  
 Abych z pekla hrzissne wykupil.

Angelus canten: "Veni, pater optime, Accipe  
 sceptrum glorie". et dicit.

730 Raciz giti, tworcze, wskuorse,  
 To kdez wiecznie dusse horse,  
 W pekle trudnie wolagicze,  
 W tobie samem czastku magics (e).  
 Raciz tworcze, nemesskati,  
 Przed peklo se se mnu brati,  
 Raciz ty dusse wykupiti,  
 Pro niew se dal vmucziti.

Iesus cantet: "Data est michi omnis potestas" et  
 dicit rykmum.

735 Dana mi gest mocz od otcze meho,  
 Neb sem czinil przikazani geho,  
 Abych ty dusse wykupil,

64  
The earth did quake when the son of God was put to death. When He shall have risen from the dead again, the trembling shall cease.

Tunc angelus cantet introitum: Exurge, quare obdormes, et dicit rykmum.

Lord, thou sleepest still? Now the hour has come for thy waking. Arise, sweet saviour, thou Redeemer of all sinners.

Tunc Iesus cantet in sepulchro sedem: " ego dormivi" et dicit.

I rested in the grave and dreamed an agreeable dream. Now I have risen from the grave, for the lord has awakened me from sleep.

Angelus ad Jesum

Rise, beloved saviour, thou redeemer of all sinners. Go quickly where the souls suffer in hell. With thy blood shalt thou redeem them and of their sins shalt thou free them.

Iesus exiens de sepulchro dicit.

I was dead and now I live. All mankind marvelled at that. I arose from the grave that I might redeem the sinful from hell.

Angelus canten: "veni, pater optime, Accipe sceptrum glorie". et dicit.

Go quickly, O thou creator, where the souls have suffered thru the ages. They are calling upon thee in their agony. Delay no more, O creator, but come with me to hell, that thou mayst rather liberate those souls for whom thou gavest thyself up to death.

Iesus cantet: "Data est michi omnis potestas" et dicit rykmum.

To me has been given the power from my Father to redeem these souls.

Pro niez sem byl na krziz wstupil.

Iesus canten: "Resurexi" et dicit rykmum.

Wystupil sem nyni z hrobu,  
Abych siel przed peklo s tebu.

Angelus cantet: "Posuisti" super me" et dicit.

740 Wlozil sy na mnie swu swatu ruku,  
Opatrzisz swych w ernych muku,  
Zadagi, by se gim vkazal,  
A krziwego diabla swazal.

Iterum fiat aylencium et prostet Iesus cum  
angelo in aliquo loco deputato. Deinde  
Cayphas alta voce dicit as Chadim.

745 Wis, Chadme, bez meskanie,  
Kam rytirze biezi nynie,  
Strassiwie se bogioze,  
Procz neftrehu hrobu wicze,  
To ty brzo na nich zeptaj  
A to mi hned wiedieti day.

Chadim ad cayphan.

750 Hotow sem wise cziniti,  
Csziz mi geano smise rozkazati.

Chadim ad milites venians dicit.

755 Zdrawi, pani y wzdy nynie,  
Od biskupa rozkazani  
Hacnte plinie znamenati,  
A przeden se epuolu brati,  
Kniezy waseczko wyprawiti,  
Jak se dale, rozprawieti.

Quartus milles dicit.

760 Aoz neradi, ale bezdieky,  
Wim, nebudem miti dieky  
Od biskupa y od krale,  
Giz nest nasszi czti na male:  
Musayne na se wise prowati,  
Kdysz przed knize chcesz nas westi.  
Jdis ty naprzed, my po tobie,  
Ale praw kazdy sam o sobie.

Et sic vadunt omnes ad Chaiphan, quibus Cayphas  
dicit.

765 Cztni rytirzi, k nam witayte,  
Czo se sralo, to mi prawte.

For them I did his commands and suffered on the cross.

Jesus cantet: "Resurrexi" et dicit ryknam.

I arose from the dead that I may go with thee before  
hell.

Angelus cantet: "Fosuiti super me " et dicit.

Thou hast placed thy sacred hand upon me to liber-  
ate thy faithful ones from their suffering. I beseech  
thee, that thou goest to them and chain the perfidious devil.

Iterum fiat sylvencium et prostet Jesus cum angelo  
in aliquo loci deputato. Deinde Cayphas alts voce dicit  
ad Chadim.

Chadim, learn quickly whether the soldiers are  
running. They are in great terror. Ask them why they  
no longer watch the grave and report to me their reasons.

Chadim ad caypham.

I am ready to do all things whatever thou tellest me.

Chadim ad milites veniens dicit.

Esteemed sirs, you are all to go to the bishop  
and tell him and the priests all that has happened.

Quartus milles dicit.

We do not like to, for well I know that we shall  
receive no thanks from the bishop or the king. al-  
ready our dignity is as nothing. We shall have to do  
you bidding, since you want to bring us before the king.  
Go you first, and we after you, but let each tell about  
himself.

Et sic vadunt omnes ad Chaipham, quibus Cayphas dicit.

Esteemed soldiers, welcome here. Tell us what has  
happened.

Quintus milles ad eum.

- Zdraw, biskupa kaifassi,  
 Racz siyaseti purku nasssi.  
 My sme hrobu ostrzihali,  
 770 Czo se stalo, toho ya nechwali.  
 Gedno se swietlost wygewi,  
 W tom se angel a meczem zgewi,  
 Welike, swietle zarzi  
 Y przenrozne twarzi.  
 775 Hrdiny se pro strach leknu,  
 A hned wasiczki k zemi klehnu,  
 Potom take vteczechu,  
 Ano ge angel postiha,  
 A po hlavach ge postrziha,  
 780 Dada w hlawn y da w bok,  
 Tu by byl, knize, vzrzel diwny skok,  
 Ano skaczi, chutnie biezicz,  
 Do kuta se wissiczkiw stiezicz.  
 Wssak marzata byl nayruczeysai,  
 785 Gessto byl wypil patnaczte czessi  
 Keyselicze, kapalicze,  
 Tut skakachu prze (s) stolicze,  
 tot v czerta, kdes wzal nohy,  
 Ten marzata praevochy,  
 790 Gini take vtiekali,  
 Strassliwe se chledali,  
 Nez yat se, knize, rucze zboczich,  
 Mezy baby moznie skoczich,  
 Ohtie se take tu schowati,  
 795 Gichu se mne obierati,  
 Kygmi, piestmi, przefliczemi,  
 Ay lezim mezy nemu.  
 rak se dluzo obieraon,  
 Az bez male obirzach  
 800 Ran policzowych weseho dosti.  
 Znameny teto mudrosti,  
 Wssak se z tiech bab newygewich,  
 Az ostud angel a zbych;  
 Protoz yak se stalo koli,  
 805 Wady gest wstal proti nasssi wuoli.

Cayphas ad ecc.

- Zle se stalo giz pohrzichu,  
 Pro niz nam neni do smiechu,  
 Pro tute nowinu proklatu,  
 Tut se skutky nasse zmatu,  
 810 Prokfytowo z mrtwych wstani,  
 Ale pro nasse dieti y pani,  
 Toho raczte vtagiti,  
 S tiemito se dary vkagiti.  
 Tyto penize wezmucze,  
 815 Prezed sweho krale gduoze,  
 Toho neprawte nikomu,

49

Quintus milles ad eum.

Greetings, Bishop Caiphaz; near our story.  
We were watching at the grave-what has happened we do  
not praise-Suddenly a light appeared and in it an  
angel with a sword-~~a~~ dazzling brightness and very bold.  
The heroes are startled and suddenly fall to the ground.  
Even in their running the angel pursues them. **Thou**  
wouldst have seen strange leaps and jumps, Oh priest,  
as proudly running they hid themselves in a corner.  
Marzatus was the quickest. Before you could have taken  
fifteen swallows he was gone. The devil himself only  
knows where Marzatus got his legs. The others all ran  
in fear,-all except myself. My flight was a proud-  
flight and I hid myself among the old women in a manly  
way: I manfully leaped among the old women where I hid  
myself. But remember this, Oh King, that I did not run  
to the women until an angel arose before us. Therefore,  
whatever has happened has happened against my will.

Caiphaz ad eos.

Evil has come to us. For this accursed message of  
Christ's resurrection are our deeds confounded. For the  
sake of our wives and children see that ye tell no one.  
Take this money and go before your king, but see that  
ye tell no one

By kdy geriss watal z hrobu.  
 Kdyz to dobrze zatagite,  
 Dobrze nam w tom vezinite.

Fiat Silentium. Tunc uvadunt vias millites vel  
 prostent in aliquo loco. Deinde Jesus cum angelo ad  
 infernum cantant: "Cum rex glorie" usque "Adventi Desider-  
 ablis"

Angelus cantet, tangens ad hostias: "Tollite portas,  
 Principes, vestras". Et Jesus dicit rykmum,

830 Otworzcie se pekelną wrata,  
 Na wieky wiekow proklate,  
 Dnes, diable, vezinim na wassem dworze,  
 Zbawim wasieczky dusse pekelnego broze.

Tunc Satan horribili voce clamat: "Quis est iste rex  
 glorie" et dicit rykmum etc.

835 Y kto gest tak velmi hrdy,  
 A w swe mysli velmi twrdy,  
 Ze na nasze wrata tlucze,  
 An mi w obu vohu hlusse?

Angelus respondet: "Dominus fortis et potes", et  
 dicit rykmum,

Kral nebesky gest saduczy,  
 A w bogi wasemahuczy.

Angelus secunda vice cantet: "Tollite portas".  
 Et Jesus rykmum praedictum, Tunc satanas dicit:  
 Quis est este etc." et dicit rykmum.

830 Y kto gest tak horliwy,  
 A tak velmi neustraselywy,  
 Aco toliko se nas nebogi,  
 Ale k tomu se velmi etrogi  
 835 Nasze panetwi potlacziti,  
 A dusel nas choze zhawiti?

Angelus tercia vice cantet: "Tollite portas," etc.  
 cum rykmo predicto. Tunc Lucifer dicit: "Quis est este  
 rex glorie" cum rykmo etc.

840 Ba wyrzi, ty Wrbata,  
 Anebo ty hodiata,  
 Anebo ty astarota,  
 Anebo ty kosata,  
 Kto tak sylnie tlucze nasa wrata.

Tunc Belzebub ad Luciferum dicit.

Wetan zhurou, mistrze lucypperze,  
 Ktozy na nasze wrata perze,

that Christ has risen from the dead. If ye do this, ye shall have done us a service.

Fiat silentium. Tunc vadunt vias milites vel prostant in aliquo loco. Deinde Jesus cum angelo ad infernum cantant. "Cum rex glorie usque adventi Desiderabiles."

Angelus cantet tanges ad nestias Tollite portas. Principes, vestras. Et Jesus dicit rykmum.

Open, ye gates of hell, accursed thru all the ages. This day, Oh devil, I shall free all souls from the agonies of hell!

Tunc Satan horribili voce Clamat;

Quis est esis rex glorie, et dicit rykmum.

Who is it that is so proud, with thoughts so courageous that he knocks upon our gates until our ears are in pain?

Angelus respondit: "Domine fortis et potens!" et dicit rykmum.

It is the heavenly king, agreeable but in all conflicts mighty.

Angelus secunda vice cantet. Tollite portas: Et Jesus dicit rykmum praedictum. Tunc satanas dicit! Quis est esis etc et dicit rykmum.

Oh who is it so earnest and courageous that he does not fear us, but is preparing himself against us? Does he wish to narrow hell and take away all the souls?

Angelus tertia vice cantet: Tollite portas" etc. cum rykmo predicto. Tunc Lucifer dicit quis est iste rex glorie cum rykmo etc.

Oh who is it that knocks so loudly upon my gates? Is it you Urbatas, or you Hodesta, or you Astaroch, or you Kosata?

Tunc Belzebub ad Lucipernum dicit.

Get up quickly, Sir Lucifer. Someone is beating down our gates, and



Newstanessli welmi rychle,  
Duoydem s nim krychle.

Tunc Jesus dicit ad demones.

845 Jat sem, diable, tworzecz swaty,  
Genz tobie dusse qwzmu, proklaty,  
Nahle otewrzi chwataaty,  
Nechozyt tuto dele stati.

Et sic apperiat infernum et anime canunt: Aduenisit  
Desiderabilis". Et tunc vna vel due dicunt rykmum.

850 Witay, nebeska swietlosit,  
Witay, bozska prawdo y mudrosti,  
Witay, bozi pokoleni,  
Wssech nemoczych vzdaweni,  
Ty sy z nebe duolow stupil  
A swu drawhu krwi ny wykupil,  
855 Tebe sme ozakali placzicze,  
Twemu se przessti radugicze.  
Vhas tworozze muky klate,  
Wywed dusse w pekly yate,  
Bychom s teby kralowali,  
860 Na tie zrzicze radost mieli.

Jesus ad animas dicit.

Wyn'diete wen, dusse swate,  
Genz ste byly dawno yate,  
Ya was dnes zhawugi muky y nuze,  
Nebudete giz nikdy w tuze,  
865 Ya sem pro wy s nebe stupil  
A was sem swu krwi wykupil.

Jesus dicit ade.

Das, adame, swu ruku,  
Att tie wywedu z pekelneho hluku  
Y se wseemi dussiczkami,  
870 Giz diablu vicze nedamy  
Nikdy panowati,  
Ale budete se radowati  
A se mnu wiecznie kralowati.

Adam ad Jesum.

875 Witay, towrcze milostiwy,  
Swrchniho boha synu žiwy,  
Ja sem tobie zawnil,  
Proto sem w mukach mnoho byl.  
Bud tobie dnes chwala wieczna, boze,  
Giz nas wsech tuha mine.

Anima comunis.

880 Witay, mily, nebesky krali,

72  
unless you <sup>get there quickly</sup> ~~do so~~, evil will be your lot.

Tunc Jesus dicit ad demones

I am the ~~holy~~ creator, devil, and will now liberate the condemned souls. Open quickly. I do not wish to stand here long.

Et sic apperiat infernum et

Amme canunt. Aduenisit Desiderabilis.  
Et tunc vna vel due dicunt. Ryknunum.

Welcome, heavenly Light!  
Welcome, heavenly truth and Wisdom.  
Welcome, Oh Son of God, the Healer of all infirmities.  
Thou didst descend from heaven upon the earth, and with thy holy blood redeemed us. For thee we have waited in sorrow, and now welcome thee in joy. Quench our agonies and lead out the souls from hell, that they may live in joy with thee.

Jesus ad animas dicit.

Come; ye sacred souls! ye who have suffered long, ye shall today be freed of your woes and your despair. No longer shall ye be in agony. For you I descended from heaven and with my blood redeemed you.

Jesus dicit ad

Give, Adam, give me thy hand, and I shall lead you out of the din of hell. None of the precious souls shall be left to live with the devil, but all shall rule with me in joy.

Adam ad Jesum

Welcome, creator full of Love. I sinned against thee, Oh son of the highest lord. For that I bore much agony in hell. Praise be even to thee, Oh lord! Already our bitterness is gone.

Anima comunis.

Welcome, dear heavenly king.

Ja'twu milost se wssemi chwali.  
 Czoż byl adam otec ztratil,  
 Toś nam tworze owffem wratil.  
 Ewa pro lakomftwi fwoę  
 885 Zbawila nas raykeho pokoge,  
 Ale tys nam opiet dal,  
 Genze za ny na krzizi stal.  
 Blaze giz, kto se tobie tiessi,  
 W tom kralowstwie byti muły,  
 990 Giz sest nuni wsseczka pakoft,  
 A przidęde gim wsseczka rodoft,  
 Tu nutrzeba gine diediny miti,  
 Gedno na two licze zrzeti.

Anima Ewe dicit.

Ja sem ewa, prwnie mati,  
 995 Tweho sem se kazani nechtiela bati,  
 Ze sem w ragi yablkoshryzla,  
 Proto sem w pkle byla:  
 Ale giz i mi, boze, odpusti,  
 Zes mie swu swatu krwi wykupul.

Angelus ad latronem.

1000 Y kto gay ty tim znamenim,  
 Ya se tobie welmi diwim.

Lator respondet.

Ja sem lotr krzizowany,  
 Pro swe cziny s krystem vmuczeny,  
 Na prawicy syna bozieho,  
 1005 Y prziyal sem wieru geho,  
 Ze je on prawy spasytel  
 A wssech hrzissnych wykupitel;  
 Y prosyl sem smilowani;  
 An mi gest dal to snameni:  
 1010 Wezma krziz, diz przed ray,  
 Angelom to znamenı day  
 A rzka: geziss mie gest poslal,  
 Aby mie pustili w ray, przikazil,  
 W rayske bydlo bez messkanie,  
 1015 Tu kdez wieczne kralowanie.

Jesus ad angelum dicit.

Michale, wed do rage tyto dusse,  
 Dayz gim bydlo, yakzto na nie slusse,  
 Tut mie czekati budu,  
 1020 Azt k nim trzeti den przigdu.

Angelus ducat animas et cantet "Salve sexta dies".

Diende Jesus recedat.

Deinde fiat sermo. Amen.

with all others I praise thee and thy Love. What our father, Adam, lost for us, thou dost now return. Eve for her greed deprived us of our heavenly joys, but thou didst return them when upon the cross. Bless them who are waiting for thee and let them be in thy kingdom.

Gone is all pain the pain already, and let them, <sup>have</sup> every joy now. No inheritance is needed, but to look upon thy countenance.

Anima eva dicit.

I am Eve, the first mother. I did not want to fear thy words, but ate the apple when in paradise. Therefore have I been in hell, but now, Oh lord hast thou forgiven me and redeemed me with thy sacred blood.

Angelus ad latronem

Who art thou who art so marked? Much I marvel at thee.

Latro respondet

I am the crucified thief. For my deeds I was tortured to death with Christ. When I hung upon the cross on the right hand of Him, I believed that He was the true saviour, the redeemer of all the sinful, and I begged Him to grant me his love. Therefore He made this mark upon me, saying: Go to paradise and show the angels this sign, and say, "Jesus sent me here ~~and~~ asked that I be admitted into paradise, ~~no prayers to be said~~ without delay, there to rule with him forever.

Jesus ad angelum dicit.

Michael, lead these souls into paradise- give them their proper rewards, and let them wait for me there until I come to them the third day.

Angelus ducat animas et cantet Salve festa dies.  
Deinde Jesus recedat  
Deinde fiat sermo. Amen.

Incipit ordo trium peregrinarium in die  
resurrectionis domini sepulorum visitantium.

135b

E primo finito ultimo responsorio persone  
egrediuntur de capella et canunt versum ultimum  
responsorii, illius scilicet, „E walde" etc, cum  
„Gloria patri" repetitionem responsorii semper conto-  
nente. Moxque post hoc chorus incipit antiphonam „Maria  
Magdalena". Qua finita persone procedunt versus sepul-  
orum cum antiphonis, que sequuntur, etc. Tunc primo unus  
dicit rykaun.

Panny! pani, postupayte  
Adale se rozetupayte,  
Neh se tudy nagi trzij krasne pani brati,  
A geziess ukrzizowaneho hledati,  
5 Panny, pani se rozetupag  
A balky uzdy mesekagi,  
Procz wy babky mesekate,  
Zdali mnoho sazanczuv mate?  
Ponihut yagich odneeti vam,  
10 Nebudelit kde blize, ale do askoly k nam.  
Dum transisset sabbatum Maria  
mag(da)lena et maria Jacobi  
et salome emerunt aromata,  
Ut venientes vngerent Jesum,  
alleluia, alleluia.

136a

136b

Dum transisset sabbatum,  
Magdalena et Maria Jacobi  
Et Salome emerunt aromata  
Ut venientes vngerent spiritui  
Bano to.

Omnes tres persone canunt.

Et valde rana vna sabatorum  
veniunt ad momentum ortorum sole,  
Gloria Patri et filio et spiritui  
san cto.

137a

137b

Prima persona canit se

Omnipotens pater allissime,  
Angelorum rector mitissime,

74  
Incipit ordo trium personarum in die resurrectionis domini sepulcrum visitantium.

Et primo finito ultimo responsorio persone egrediuntur de capella et canunt versum ultimum responsorii, illius scilicet: "Et walde" etc. cum "Gloria patri" repetitionem responsorii semper continente. Moxque post hoc chorus incipit antiphonam "Maria Magdalena." Quam finite persone procidunt versus sepulcrum cum anti que sequuntur etc.

Tunc primo unus rukmum;

Maidens! matrons! come forward and step away from one another, for three fine ladies are to come this way, seeking Jesus the crucified. The maidens and matrons are stepping away from one another, but the old women are wasting time again. Why waste time, you old women? How many petted children have you with you? I shall help you to take them away from here. If to no nearer place, then to our school.

Dum transisset sabbatum Maria  
Magdalena et Maria<sup>+</sup> Jacobi  
Et Salome emerunt aromata.  
Ut venientes ungerent Jesum.  
Alleluia, Alleluia.

136<sup>b</sup>

Omnes tres persone canunt.

Et<sup>||</sup> walde mane van sabatorum  
Veniunt ad monumentum ortuam solis.  
Gloria :stri et filio et spirital.  
Sancto.

137<sup>h</sup>

Prima persona canet rc

Omnipotens pater altissime,  
Angelorum rector mitissime,

Quid Jaciemus nos miserime?  
Heu! Quantus est noster dolor!

15                   Hospodine vssemhuczy,  
                  Angelsky krali zaduczy,  
                  Czo nam nelohym sobie zdity,  
                  Kdyz tehe nemuczem mitij?                   138a  
                  Ach, kteraka nasse nuze,  
                  Nebideli tehe nadluze.

                  Wsemahuczy otcze przenavwjsei,  
                  Ty angelsky krali przezaduczy,  
                  Czo vczinime my smutne zeny?  
20                   Auwech! Jaka gest nasse boleest.

Secunda persona canit ricmum                   138b

Amisimus enim solacium,  
Jesum cristum Marie filium,  
Ipsa erat nostra redemptio.  
Heu! Quantus est noster dolor!

                  Stratili sme nasse ritie sseni,                   139a  
                  Jezu krysta, swate marzi syna,  
                  Neb on gest byl nasse vtlesseni.  
                  Auwech, yaka gest nasse boleest!

25                   Stratili sme mistna sweho,  
                  Jesu Krysta nebeskeho,  
                  Genz gest trpiel za mj  
                  Na swem tiele hrozne rany.

Persona dicit istum vykmum.

Angelus canit ant.

                  Set samus vngentum emere,                   139b  
                  Cum quo bene possimus vngere  
                  Corpus domini sacratum.

30                   Ale pod'me masti kupowati,  
                  Kteruz nychnom mohli vlecziti,  
                  Tielo pana prseslawneho.

                  Leta syon laudare.                   140a  
                  Pospiesamy masti kupiti,  
                  Giz bychnom mohli vlecziti;  
                  Tielo nasseno tworcze mileho,  
35                   Od zidu vmucseneho.

77  
Quid faciemus nos miserime?  
Heu! Quantus est noster dolor!

Oh lord omnipotent! Oh king angelic and agreeable!  
What can we wretched ones do since we can have thee no  
more? 138<sup>a</sup>

Alas! what misery is ours, not to have thee--  
Almighty father, higher than all the highest! Thou  
king of the angels most agreeable! What can we do, we  
grieving women? Alas! what agony is ours!

Secunda persona canit ricmum 138<sup>b</sup>

Amisimus enim solacium,  
Jesum cristum Marie filium,  
Ipse erat nostra redemptio.  
Heu quantus est noster dolor!

We have lost our comfortor, Jesus Christ, 139<sup>a</sup>  
holy Mary's son. Oh, he was indeed our comforter.  
Alas what agony is ours!

We have lost our master, Jesus Christ the  
heavenly one, he who endured <sup>grievous</sup> terrible wounds in our  
behalf.

Persona dicit istum ricmum

Angelus canit ant

Sed eamus vngentum emellre,  
Cum quo bene possimus vngere  
Corpus domini sacratum. 139<sup>b</sup>

But let us purchase ointments with which we  
may lave the body of our most blessed lord.

Leta syon landans. #

Let us hasten to purchase ointments with which  
we may lave the body of our dear creator, tortured  
to death by the Jews.



Angelus canit apud sepulorum.

Leta syon, laudans plaude,  
renouata terra gaude,  
agens deo gracias.

Sstam antiphonam decet cantari Angelus apud sepul-  
orum post, „Sed eamus”.

Bud' weselo waseczko lidske pokoleni,  
Wstalt gest Krystus z mrtuych neny,  
Ten gest pekla poboyowal  
A otozuow swatych s sebu dusse pojal.

Prima persona dicit ryknum.

40                   Poslechnietez', sestrij milie,  
                      Kterake to zpiwani styessime etc.                   140b  
                      Redcet diuvm wyznawagicz,  
                      Ze pan z mrtwych wstal, tak prawicz  
45                   Neb ya gdu, napřed pospissin  
                      A toho gistetu lepsse zwim.

Prima persona canit.

                      Heu, nobis internas mentes  
                      Quanti pulsant gemitus  
                      pro nostro consolatore,  
                      Quo prinamus misere,  
                      Quem crudelis Iudevrum                   141a  
                      morti dedit populus.

                      Awusach nam mily Jesu Kryste,  
                      Yaky smutek nane protie,  
                      Ze nasseho tiessitele,  
50                   Gehuz sme my zhaweni bidne,  
                      Gehoz lid kruty zi doweky                   141b  
                      Na smrt wjdal ze zlosti.

                      Ach nasse welika truchlosti,  
                      Kdyz tak przezaduceho hosti,  
55                   Spasytele sme ztrafile,  
                      Gehoz lu zide vmuczili.

Angelus canit.

Veni desiderate,  
"     criste amate,  
"     patris gloria,  
"     sanctorum corona.

80

Angelus canit apud sepulcrum.

Leta syon, laudans plaude,  
Renouata terra gaude,  
Agens des gracias.

Istam antiphonam debet cantari Angelus apud  
sepulcrum post "sed eamus."

Rejoice, all ye peoples! Christ has risen from  
the dead! He has narrowed hell and has liberated the  
souls of our ~~saered~~ ancestors.

Prima Persona dicit ryknium.

Hearken, dear sisters. What singing is this that  
we hear? Strange tidings of joy it announces. It  
tells us that the lord has risen from the dead. But 140<sup>b</sup>

I shall hasten ahead that I may determine the truth of this.

Prima persona canit

Heu, nobis internas mentes  
Quanti pulsant gemitus  
Pro nostro consolatore,  
Quo prinamus misere,  
Quem crudelis Iudeorum  
Morti dedit populus.

141<sup>a</sup>

Alas for us, dear Jesus Christ! What grief we bear  
for thee! for our comforter whom we have lost so  
wretchedly! for Him whom the cruel Jewish people put  
to death with malice.

Oh great is our woe to have lost our most agreeable  
guest, our saviour,- Him whom the Jews have tortured  
to death!

Angelus canit.

Veni desiderate,  
Veni criste amate,  
Veni patris gloria,  
Veni sanctorum corona."

Giz se slunce vykstujećuzge,  
Neb ten, genz nebesa spravige,  
Neprizitele mocnie gest porazyl,  
A lidu wykupeni nawratil.

142a

Tunc secunda persona ad tertiam,

60

Nestysstt sobie, sestra mila,  
Puoze stati tuto sama,  
A ya k hrobu naprzed pospissim,  
Yake tanto spuvani alyssim, tolri pourim.

Prima persona canit.

I am percusso ceu pastore  
Cues errant misere,  
Sic magistro discedente  
turbantur discipuli  
Atque nos absente eo  
dolor crescit nimius.

142b

65

Kdyz lrteho yakzto pastyrze  
owcze liludi hubene,  
Tak my mistra nemagicze.  
Bo lest magi aposstole,  
y nam geho nemagiczym  
boleat wate przilissna

143a

(sic)

70

Apposstole mistra sweho  
a my krale nebeskeho  
ztratilo sme po hrzichu,  
protoz nam neni do smichu, etc.

Secunda persona dicit.

Canit angelus circa sepulcrum

Qvivo est Iste, qui venit cum glora,  
cum quo sanctorum copia  
peragitat celi palacia.

143b

Angelus dicit Rykmum.

75

Kto gest tento moczny pan,  
Genz se berze tak slawnie k nam,  
Maye angeluw mnozstivi za sebu,  
Wesucze weseczku slawu z sebu?

80

Weseczki; wleczy gim postupagi,  
Nebesa se samy oturragi,  
A zda gest toto kral naymocznieysi  
Geziss krystus naydustcynieysi,

154)

Racziz przigiti nasse prozly k slbie,  
Kterez my ditky wadawame tobie,

12  
Already the dawn is breaking, <sup>the heavens</sup> the heavens for  
he who rules, <sup>has</sup> has vanquished the mighty foe and ~~has~~  
redeemed the race.

Tunc secunda persona ad tertiam

Complain not, dear sisters; tarry here alone a  
little. I shall hasten to the grave and tell ~~thee~~ <sup>you</sup> what  
this singing is that we hear.

Prima persona canit:

Iam percusso ceu pastore  
Oves errant misere,  
Sic magistro discedente #  
Turbantur discipuli  
Atque nos absente eo  
Dolor crescit nimius.

As the wretched sheep go astray without a shepherd  
so we (go astray) without our master. The apostles  
bear heavy grief, and within us the agony increases  
constantly.

The apostles have lost their master and we our  
heavenly king because of our sins. That is the reason  
why ~~nothing delights us any more.~~ etc.

Secunda persona dicit

Canit angelus circa sepulcrum

Quis est iste, qui venit cum gloria,  
Cum qui sanctorum # copia  
Peragitat celi palacia.

143<sup>b</sup>

Angelus dicit Rykmum.

Oh, who is this mighty lord that is coming toward  
us robed in glory? He has a train of mighty angels  
behind him and all the emblems of power with him.  
All things are making way for him, . The heavens  
are opening themselves. It looks like the king omni-  
potent, Jesus Christ the eternal one, Rather let the  
threes come upon us in which we bring children unto thee,

- 85 Genzo ocydlo pakelni  
Racsil setrziti neni,  
Wywedece nas z nisho,  
Okazugessoczestu kralwstur sweho,  
90 Day, bychme tie uzdy w niem chwalili,  
Owzkraisseni syna boziho pisen zpivali.

Tercia persona canit.

144a

Sed sanus et ad eius  
properemus tumulum.  
Si dileximus viuentem,  
diligamus mortuum,  
et vngamus corpus eius  
Oleo sanctissimo.

- 95 Ale pod'me nemesskigiczę  
k hrobi se prziblizugicze.  
Milvivali sme ziweho,  
miliymez y mrtweho,  
a pomazme tiela gehu  
Olegem naysvietieyssim.

144b

Pospieasme k hrobu mistra sweho  
Na nas welmi laskaweho,  
Milw wali sme ziweho,  
Milugmez take mrtweho,  
A na to se pilnie enazme,  
Gehu tielo drahu masti zmazme etc.

145a

Omnes tres persone canunt apud sepulchrum.

Quis reuoluet nobis ab hostio  
lapidem, quem teyere sanctum  
cernimus sepulchrum?

Prima persona dicit Rykmum.

145b

- 105 Ach, kto nam ten kamen odlozy,  
Ginz gest przikryt hrob bozij,  
Chozeme gemu to dati,  
Ozo na nas smi pozadati.

Omnes tres persone canunt apud sepulcrum.

Kto odwali nam kamen ode dverzi  
hrobowych,  
ginzto pr'zikryty swaty widime  
hrob buozij?

Angeli canunt un sepulcro etc.

146a

Quem queritis, o tremule mulieres,  
In hoc tumulo plorantes?

24  
than that hall be spared now. Thou hast led us out of  
its snares and art showing us the path into thine own  
kingdom. We shall always give thee praises. We shall  
always sing songs of resurrection unto the son of the lord.

Tercia persona canit.

144<sup>a</sup>

Sed eamus et ad eius  
Propereamus tumulum.  
Si dileximus viuentem,  
Diligamus mortuum,  
Et ungamus corpus eius  
Oleo sanctissimo. "

Come, let us delay no longer, but let us hasten  
to the grave, We loved him living; we still love  
him dead. We shall anoint his body with the most  
sacred of oils."

Let us hasten to the grave of our master, always  
full of love for us. We loved him living; we still  
love him dead. We are eager to anoint his body with  
precious ointments.

Omnes tres persone canunt apud sepulchrum

Quis reuoluet nobis ab hostio  
Lapidem, quem tegere sanctum  
Cernimus sepulchrum? "

Prima persona dicit Rykmum.

145<sup>b</sup>

Oh, who will roll away the stone with which the  
grave of the lord is covered? We wish to fulfill  
his request.

Omnes tres persone canunt apud sepulchrum.

Who will roll away the stone from the door of the  
sepulchre, the stone which we see lying over the sacred  
grave of our lord?

Angeli canunt in sepulcro ect.

146<sup>a</sup>

Quem queritis, O tremule muberes,  
In hoc tremulo plorantes?

Unus angelus dicit.

110 Cztne pani, koho wj zde kledate,  
a procz se tak smutnie mate?

Angeli canunt.

Koho kledati, o truchliwe zeny,  
w tomto luobie placzicze?

Persone canunt apud sepulcrum.

Jesum Nazarenum crucifixum  
querimus.

146b

Gezisse nazaretskeho vkrzizowaneno hledame.

Secunda persona dicit.

115 My hledame mistra sweho,  
Gezisse nazaretskeho,  
Genz gest trpiel z a ny  
Na swem tiele brozne rany,  
Genz gest w tomto hrobie polozen,  
Tomu gest dnes trzeti den.

Angeli.

Non est hic, quem queritis,  
Sed cito euntes nunciate  
discipulis eius et petro,  
Quia surrexit Iesus.

147a

120 Wenit zde, genoz hledate,  
Ale brzo gducze zwiastuytez' to  
vc'zdelnikuom genoy y petrowi, ze gest  
wstal z mrt wych pan Je'ziss.

147b

Unus angelus dicit.

125 Koho wy pani hledate,  
Toho giz w hrobie nemati,  
Ale do gallilee se playti,  
Petrowi a ginym vc'zedlnikuom wiediati  
dayte,  
zet gest pan geziss z mrtuych wstal  
a do gallilee se bral etc.

Iterum angeli canunt.

Venite et videte locum, ubi positus  
erat dominus, alleluia, aeva.

130 Pr'zistupte a ohledayte misto, ktezto

86

Unus Angeli dicit

Women, whom seek ye, and why are ye so sorrowful?

Angeli canunt.

Whom seek ye with-in this grave with such weeping,  
Oh grief stricken women?

Persone canunt apud sepulcrum.

Jesum# Nazarenum crucifixum querimus.

146<sup>b</sup>

Jesus of Nazareth the crucified we seek.

Secunda persona dicit

We seek our master, Jesus of Nazareth, who suffered  
grievous wounds in our behalf. Three days ago today  
he was laid with-in this grave.

Angeli

Novest hic quem queritis, #  
Sed cito euntes nunciate  
Discipulos eius et petro,  
Quia surrexit Iesus.

147<sup>a</sup>

He whom ye seek is not here. But go quickly  
and tell his apostles and Peter that lord Jesus has  
risen from the dead.

147<sup>b</sup>

Unus angelus dicit.

He whom ye women seek is no longer in the grave.  
But go into Galilee and announce to Peter and to  
his other disciples that lord Jesus is risen from the  
dead and has gone into Galilee etc.

Iterum angeli canunt.

Vent# et videte locum, vbi positus erat dominus, alleluia,  
a#va.

Come and search the place in which our lord was laid



polozen byl pan nass, aeua, aeua.

148a

Unus angelus dicit.

135 Podte, miesto ohledayte,  
A tomu lepe uwerzte,  
kdez' tulo swate lezelo,  
genz gest w nowie z mrtuych wstaao.

Tunch tertia persona dicit :

140 Wy, sestrziczky, domuow dieta,  
A ya zde budu bditi az do swieta,  
Sprawu urieru hledagiczy,  
A swym srdczem stazugiczy,  
Zdali bych geho kde optata,  
Gehoz sem drziwe milowala,  
Buowyzehnay, mili pani,  
145 Mniel giz nebude do spani,  
Musymt se tam hned brati,  
Kde bych ho mohla optati.

Due persone vadunt cantantes et tertia tacet.

157) Pan Jeziss nasse wykupeni, 148b  
150 raczil pro krzestianske spaseni  
dati se na krzizi truditi,  
chtie nas tudy obziviti.  
Tiet przemohla milostiwost,  
by nesl nasse prohizisseni,  
gea buok raczils byti czlowiek, 149a  
wtielil sy se, u posledni wiek.

155 Wssak bolestne ptani tebe  
Styskagi prziliss sobie,  
masti drahe magicze  
a w hrob pro kamen nemohucze.

160 Gezu hry ste spasyteli 149b  
wssech brzisnych wykupiteli,  
genz nas suri krivi wykupel.  
kdyz przehorzku smrt podstupil.

165 Na krzizi pro nas vmirage, 150 a  
hrzichy nasse obmywage,  
racziz se nam v kazati  
a nas smutne vtliessiti.  
Chwala otozy buchu y synu,  
milemu duchu swatemu,  
wsse gednamu kospodimu,  
na wieky pozehnanemu.

Jesu nostra redem pcio, 150b  
amor et desiderium,

Unus angelus dicit

Come, search the place that ye may believe that his sacred body is newly risen from the dead.

Tunc tertia persona dicit

Go home, ye little sisters, and I shall wait for him until daybreak. I shall seek the truth. My contracting heart longs to behold him whom I have loved so long. Bless me, dear lord. Sleep shall come to me no more, for I must go where I can behold him.

Due persone vadunt cantantes et tertia tacet. " "

The lord Jesus gave himself up to be tortured on the cross for our redemption and Christian salvation that we might live. He forced himself to take away our sins and being a God became man. 149<sup>a</sup>

In agony we come to thee and in great suffering. We have costly ointments with us, but cannot enter the grave for the stone.

Jesus Chuist, our saviour, thou redeemer of all the sinful. With thine own blood hast thou redeemed us; 149<sup>b</sup> a bitter death hast thou undergone in our behalf.

Thou hast washed away our sins in dying upon the 150<sup>a</sup> cross. Only permit thyself to be seen and quiet our despair.

Glory to the father to the son, and to the holy Ghost! Glory to the lord, blessed thru all eternity.

Jesu nostra redem<sup>h</sup>pcio,  
Amor et desiderium,

deus, creator omnium,  
homo un-fine temporum.

Que te vicit clementia,  
ut feres nostra crimina,  
crudeli mortem paciens,  
vt nos a morte tolleres.

151a

170 Gezu nasse vtlesseni, /  
Tya pro krzestianskie spaseni  
dal se na krzizi truditi,  
chtie nas tudy obziwiti.

Secunda persona dicit Rykmum.

175. Gezu kryste wykupiteli,  
158) Wszech hrzisenych spasyteli,  
Genz nas suri swatu krwi wykupil,  
Kdyze ukrutnu smrt pro nas podstupil, 151b  
Na krzize vmirage,  
180 Nasse hrzichy obmywage,  
Racziz se nam vkazati  
A nos smutne vtlessiti.

Due persone canunt euntes.

Ad monumentum venimus gementes,  
angelos domini sedentes vidimus  
et dicentes, Quia surrexit Jesus.

Prima persona dicit Rykmum.

152a

185 V hrobu sme byli placzicze,  
Nasseho mistra hledacicze,  
Angely sme sedicze widieli,  
A ty su nam tak powidieli,  
ze geziez z mrtwych wstal  
A to wam powiedieti pazal.

190 U hrobu byli sme placzicze a kwilicze,  
angeli bozie sedicze widieli sme,  
a rakuoz, ze gest wstal z mrtwych  
pan Jezias.

Tercia persona canit.

Pro buch raczte postupati, ? 152b  
Raczte mi tam smutne zenie vkazati,  
kte, bych mohla sweho mistra nalezti,  
Genz gest spasytel nazwany,  
195. na swem tiele trpiel gest hrozne rany,  
za nas za wsieczky hrzisene krzestiany.  
Auwech zli zide a newierni, 153a  
zahubili su mi mistra neni,

Deus, creator omnium,  
Homo in fine temporum.

Que te vicit clementia,  
Ut ferēs nostra crimina,  
Crudeli mortem paciens,||  
Ut nos a morte tollerēs.

151<sup>a</sup>

Jesus Christ, our redeemer, thou saviour of all the sinful! Thou hast redeemed us with thy sacred blood by undergoing a terrible death! Thou hast washed away our sins in dying upon the cross. Only permit thyself to be seen and quiet our despair.

Due persone canunt euntis.

Ad monumentum venimus gementes,  
Angelos domini sedentes vidimus  
Et dicentes, Quia surrexit Jesus.

Prima persone dicit Rykmum. 152<sup>a</sup>

With weeping we sought our master in the grave, but instead we found angels sitting there. They told us that Jesus is risen from the dead, and bade us to tell you the news.

While mourning at the grave we saw the lords' angels sitting there. They told us that the lord Jesus is risen from the dead.

Tercia persona conit.||

Come, tell me, a grieving woman, where I might find my dear master, the saviour, who suffered grievous agonies in behalf of all sinful Christians. Alas the cruel Jews and infidels have put my master to death.

152<sup>b</sup>

200 komuoz sa nam smutna vtiesniti?  
 Pycz mie kurty y korzeni,  
 pycz mie traiva, lilium, wsse stworzeni  
 kteres ya mam pro meno spazytele nymi  
 Pycz mie skale, wody y morze,  
 y wsseczko stworzeni meho korze,  
 205 Kteres ya mam pro tie, mily buoze. 153 b

Maria dicit rykmum.

Ach bieda mnie, smutne zenie,  
 Nemagicz nizadneho vtiesneni!  
 Ztrafila sem mistra sweho,  
 Gazu krysta nebeskeho,  
 210 A ya geho hrziasnicze hubena,  
 Czo mi gest sobie zditij,  
 Niewieducz y se kam diti.

Maria canit antiphonam.

Cum venisem vngere mortuum,  
 monumentum inveni vacuum. 154a  
 Heu, nescio recte discernere,  
 ubi possim magistrum querere.

215 Kdycz sem przissala lecziti mrtwego,  
 nadjidech hrob a w niem nizadneho.  
 Awuech nemonu praurie zwiediety,  
 kte bych mohla geno mistra nalezti. 154b

Maria dicit antiphonam.

Ach, przeshrzysene mnie zenie,  
 Pro mych hrzicnuow zasluzeni.  
 220 W morzi neni toliko piska,  
 Jako dusse ma hrzichy drahy,  
 Racz mi odpustiti me winy! 155a

Tunc ortulanus canit.

Mulier, quid ploras, quem queris.  
 225 Cztna zenc, ozo tak rano nledass,  
 A procz se tak smutnie mass?

Maria

Domine, si tu sustulisti  
 eum, dicite michi aut vbi  
 posuisti eum ut ego eum tottom. 155b

Maria dicit

To whom shall I turn for comfort now?

Blossom ye flowers and all things which I have for my saviour! Cover thyself with blossoms, ye rocks and lakes and all things created for my dear lord.

Maria dicit rykmum

Oh great is my despair! I have no comforter!  
I have lost my master, Jesus Christ the heavenly one.  
He was my comforter, and I his wretched sinner. What  
is there <sup>for</sup> for me, not knowing what to do?

Maria canit antiphonam.

Cum venissem vngere mortuum,  
Monumentum inveni vacuum.  
Heu, nescio recti discernere,  
Vbi possim magistrum querere.

154<sup>a</sup>

When I came to anoint the dead, I found the  
grave and no one within. Alas! I cannot learn where  
I could find my master.

154<sup>b</sup>

Oh I am the most sinful among women, and merit  
all this suffering for my sins. The seas do not contain  
as much sand as there are sins upon my soul!  
Forgive me my trespasses!

155<sup>a</sup>

Tunc antulamus canit.

Mulier, quid ploras, quem queris.

Woman, what seekst thou so early in the morning  
and why art thou so sad?

Maria

Domine, si tu sustulisti  
Eum, dicito michi aut ver  
Posuisti eum ut ego; eum tollam.

155<sup>b</sup>

Maria dicit

Ostny musi, racz mi pouriedieti,  
 Acz' mozesz-aprawie swiedieti,  
 Zda mi twa milost geho schohala,  
 Powiez, kde bych ya geho optala.

Ortulanus ad san dicit.

- 330 Powies, zeno, czy tak rano hledasz  
 A poroz se tak smutnia masz?  
 Potlagili tie zide,  
 A neb gini zli lide,  
 Vz'ini tobie mnoho zlenu,  
 335 Budess pykati potom toho.

Maria ad eum etc.

A ty, mily, zahradnoze,  
 A zdali niewies mne welicze tuzicze,  
 Pro meno mileno spasitele  
 Gest mi horse welike czele.

Ortulanus dicit.

- 340 Zeno, radint pr'zi milosti,  
 Zapomen wasi zalosti,  
 Choway sweho hospodina,  
 Gesu krysta swate margi syna 158a  
 A protoz nakle cenz mi se soczi pryoz  
 345 Nebt zlaru o nlawu tento ryoz,  
 A natlacz mi po caybuli,  
 At nedam ryozem porebuli,  
 A nechay se snu toho wluweni,  
 Nebt mi do toho nicz neni,  
 350 At ya swe dilo przedcze dielam,  
 A swym ditlsam chleba docyvam.

Maria canit antiphonas.

Dolor crescit, tremunt precordia  
 de magistri absentia,  
 Qui una uit se plerum cicus, 156a  
 gulsis a ne septem demonis.

- Bolest roste erdcy memu na utrobie,  
 Kdyz giz neni wsiatra meno w krobie,  
 Cenz nie vzdrawie a mne wseech  
 brzichuw scawie, 157a  
 255 A sedm diablucw ode mne zapudil, Evovae.

- Gesu, kryste, stworziteli sadny,  
 Tczzi na nas protwe rany,  
 Gen'ze mne kraissnu vzdrawil  
 A sedem d'ablucw ode mnie zapudil.  
 260 Rac'zsz mi se vkazati

Kind sir, tell me that I may know the truth,- if thou hast hidden him, tell me where, that I may find him.

Ortulanus ad eam dicit

Tell me, woman, what seekst thou so early in the morning, and why art thou so sad? Did the Jews meet thee? Or did some other cruel people do thee harm that thou wilt regret?

Maria ad eum etc.

Gardener, it seems that thou knowest not the grievous agony I bear for my beloved saviour.

Ortulanus dicit

Woman, I tell thee this in all kindness: Forget thy sorrow and remember thy lord, Jesus Christ, Holy's Mary's son. Therefore, get out of my sight this moment, 156<sup>a</sup> or I'll break this digger over your head! And don't step all over my unions, or I'll give your head a blow with this spade! And don't gossip with me any longer, so that I may earn some bread for my little children, for (what you talk of) is none of my business.

Maria canit antiphonam

Dolor crescit, tremunt precordia  
De magistri ausencia,  
Qui sanavit me plenam vicis,  
Fulsis a me septem demoniis.

156<sup>b</sup>

The agony increases within my heart, since I cannot see my master in the grave. He made me whole, and rid me of all my sins, and drove seven devils out of me. Evovae. 157<sup>a</sup>

*in token of* Jesus Christ, my sweet creator, look down upon us for thy wounds. Thou hast healed me of my sins and hast driven seven devils from me. Reveal thyself unto me



At ne waseczky malosti  
Obrati se v weliha radosti.

Iterum marie canit.

- En lapis vere depositus, 157b  
quo querat in signum positus.  
Munerant locum militibus,  
locus vacat eis absentibus.
- 285 Ay ten kamen, genz gest na hrobie polozen,  
ten gest diwnie daleko odlozen, 158a  
Gencz rytwisi sylnie strzezicnu,  
Awssak geho ostrazicy neschucza.
- 270 O mowy mily epasyteli,  
Me dusse wadrawiteli,  
Tobiet se tiessai na syla,  
Mebt sem ya smutna zena byla,  
O hospodine wessmahuczy,  
Ualya sie hrzisenu hrziseniczy,  
275 Raczise mi swucy obliczey wkazati  
A sie myca hrzichuow zhawiti.

Marie canit Antifonam etc.

- Kdysz, sem przed czelu nocz chodila, 158b  
S placzen ptagiaz niestra swenc,  
kterehoz dusse na milowala.  
280 Kdysz mieli xide swatek,  
w ten welikey patchk,  
O kawali nocz,  
trapiwe prziliss kryeta przezo czelu  
nocz,  
Swiedky fa lessne nan zgednali, 159a  
przed samym biskupem rwali, bily  
285 s nan twarz geho plwali.  
Palatwii pasali mskati,  
potem s lotry v kzisovati.  
Po sdrti neniel pokoge ten pan,  
Anc nu od longina oye kopym bok  
proklan, 159b  
290 teprw nam sulcat prziesla,  
kdysz krew swodu z boku wysela.  
Ktoz nesa plakati,  
Se onu hrzisenu kryeta pana biedati,  
An kazdy enia wuce na wieky kralowati.  
295 Na angieleku rzecz sem niex nedoala,  
gendo s byca nalezla toha, 160a  
kterehoz dusse na milowala.

Marie dicit Evknum.

Prosym pro buch wkazati mi episna,  
At naydu kryeta gaziase,

and shorten my sorrow, so that all my griefs may turn into great joy.

Iterum maria canit

En lapis vere depositus,  
quo fuerat in signum positus.  
Munerant locum militivus,  
Locus vacat sis absentivus

Oh that stone which was laid upon the grave has been strangely rolled away. His soldiers who were to keep vigil were unable to perceive when he came to life.

Oh my dear saviour, thou healer of my soul, to thee I look for strength, for I have indeed been a sorrow-stricken woman. Oh lord omnipotent, hear me, a most sinful woman! Only show thy countenance to me and rid me of all my sins.

Maria canit Antiphonam etc.

When I paced about all night, with weeping I <sup>searched</sup> ~~asked~~ my saviour whom my soul loved. When the Jews had their holiday ~~of~~ Good Friday, they showed their might and came to torture Christ thru the night. False witnesses they hired against him, and before the bishop himself they tore him, struck him, and spat upon his cheek. They ordered pilate to scourge him and then between thieves they crucified him. After death no peace had the lord but his side was pierced by Longinus. 159<sup>b</sup>

Then when blood and water flowed out of his side, love entered us. Oh who would not weep? Let them seek the lord Christ with me, a sinner, that every one may reign with him thru all eternity. I cared nothing for the angel's message, but only long to find him, whom my soul loved. 160<sup>a</sup>

Maria dicit Ryknum.

In the lord's name I beg thee

- 300 A zdali wy geno wite,  
Nastoyte, procz mi geno nepowite,  
Chtiele bych se tam brati esme,  
Atbych nalezla sweno pana.  
Dotud budu hledati,  
305 Az'mi se smutku vkrati,  
Mam na srdcoz weliku zalost,  
Pane jexissi, obrat mi gi w radost.

Maria canit.

- Heu redemcio Israhel, 160b  
Vt qui mortem non timuit.  
Auwech, zto oy se toho nadeal,  
oy se on smrti nebal.  
Heu redemcio Israhel,  
Vt qui pati valuit.  
310 Auwech stoby se toho na dal, 161a  
by' on za ny trpieti ontiel etc.  
Heu redemcio Israhel,  
Vt qui mortem sustinuit paciens.  
Auwech zto oy se toho nadal,  
by se on smviti nedal pokornie.  
315 Ach nastoyte horze meho,  
Welikeno, nemaleno,  
Nabt newidia mistra sweno,  
vtiesseni srdcoze meno etc.  
A zdali wy geno wite, 161b  
320 Nastoyte, procz mi geno nepowite,  
Chtiele oych se tam brati,  
Bych wiediela geno, kte ptati,  
Chtiele bych den y nocz gitij,  
Necntioz giati ani pitij,  
325 Bych mohla geno degitij.  
Ach, ma welika nuse,  
Hude-li toho nadluxe,  
Budu den y nocz plakati,  
Az se meho zwota vkratij.  
Maria!  
Rabi!  
Maria!  
Raci!  
Maria! 162a

to direct me that I may find Jesus Christ. If thou knowest where he is, why dost thou not tell me about him? Hearken, I long to betake myself unto my lord that I may find him. I shall seek him until my sorrow shall be shortened. Upon my heart there is a terrible sorrow. Oh lord Jesus, turn it into joy.

Maria canit

160<sup>b</sup>

Heu redencio Israhel,  
Ut qui mortem non timuit

Oh who could have believed that he did not fear death!

Heu redencio Israhel,  
Vt qui pati voluit.

Oh could have believed that he would to suffer in our behalf!

Heu redencio Israhel,  
Vt qui mortem sustinuit paciens.

Oh who could have believed that he would death so numbly!

Oh hearken unto my terrible agony, for I do not see my master, the comforter of my heart. And if thou knowest where he is, hearken, - why dost thou not tell me about him. I would betake myself unto him, if I only knew where I might find him. I would walk day and night without food or drink if I only knew where I might reach him. Alas! great is my despair. If it shall be for long, I shall weep day and night, <sup>until</sup> my life shall shortened be.

Maria!

Rabe!

Maria!

Rabe!

Maria!

Rabi, quod dicitur magister.

Jesus dicit Rykmum.

Maria, racz slyeseti!

Maria ad eum.

330 Mily mistrze, racz powiedieti.

Jesus canit Antiphonam.

Prima quidem sufragi a,  
Sola tulit carnalia,  
exhibendo communia  
Super nature munia.

163b

164) Maria, wiesz to zawierne,  
Ziet ne gest tielo giz tielo tak slawne,  
Gessto przed smrti cylo trpieliwe,  
Y take wasi krzenkosti plne.

Sancte deus!

335 bud tobie chwala, tworcze swaty,  
Wenz sy wykupil lid hrzichem gaty.

Jesus canit.

Jic priori diei // milie  
nec est incorruptibilis,  
quidem fuit passibilis,  
iam non erit solubiles.

163a

340 Maria, wiesz to za czelo,  
Zet gesissowo blano slawene tielo.  
Nebude wicze pedostatku trpieti,  
A tot nage wesiozskni zawierne miti.

Sancte fortis!

Swaty buoze, moczny, sylny,  
Hrzichow na wieky neomylny.

Jesus canit.

Ergo noli me tangere,  
nec ultra velus plangere,  
gallilean vt eant dic,  
Et ne viventem videant.

163b

Jesus canit.

Protoz, Marya, narod se genc dotykati,

100  
Rabæ, quod dicitur magister.

Jesus dicit Rykmum

Maria, hearken.

Maria ad eum

My dear master, speak.

Jesus

Prima quidem sufragilla, 162<sup>b</sup>

Sola tulit carnalia  
Exibendo comunia  
Super nature munia.

Mary believe this faithfully: that as my blessed body was full of suffering before death, so now it is full of tenderness.

Sancte deus!

Glory to thee, Oh holy creator! Thou who hast, redeemed a race possessed of sin!

Jesus canit

Hec priori dissep̄ miles, 163<sup>a</sup>  
Hec est incorruptibilis,  
Quidem fuit passibilis,  
Iam now erit solubilis.

Mary, believe this entirely: that the blessed body of Jesus will never suffer corruption. And all this the faithful should believe.

Sancte fortis!

Oh holy father, powerful, full of might, infallible thru all the ages.

Jesus canit

Ergo noli me langere, 163<sup>b</sup>  
Nec ultra velis plangere,  
Gallileam ut eant dic,  
Et me viventem videant.

Jesus canit.

Mary, touch me not, therefore, and grieve for me no longer. But let my disciples know that I shall ascend to my father in heaven.

345 Ani sobie wiece stykati,  
Ale apocetolum day wiadzeti,  
Eet onore na nebe kotozy wstupiti.

Maria canit.

Sancta et immortalis deus,  
Miserere nobis!

350 Maria, herod se wioz mutiti,  
Nes onczy na nebe wstupiti,  
Tu oudase miti wiecznu radost,  
Nepotka tie sadna zalcat. 164a

Illum rykanum debet Jhesus dicere.

Dimissa sunt ei peccata multa,  
Quoniam dilexit multum.

Illum rykanum debet maria dicere etc.

Ziwj, nawieky swaty buoze,  
Ty sy onduych rajske zozizj  
Wasech smutnych wtiesseni,  
A nemoznych vzdaweni.

Gracias agimus tibi  
propter magnam gloriam tuam. 164b

355 Dierugit, buoze, twe milosci,  
Ees nie znawil wsei zalosci,  
Onczy se tebe wzdyczky bati  
A swych se nrzyczucow kati;  
360 uist odpuszczeni beru od tebe,  
Eet nemozky wiece nniewati tebe.

Jesus dicit Hyazum.

365 Herod wioze plakati,  
Giz se turig smutek wkrati,  
Ublencziz giz swe wtracis,  
Ont geet, genz sluwi k tobie,  
Gezise krytus wrzizowany,  
Genz geet niei wielike rany,  
I geno bok take proklany  
Z waseczky nrziscne krzestiany,  
Kdyz sy geno tokko plakala. 165a  
370 A milostiwie se na nieho plata,  
Hledagicz geno tak nnono,  
Secudet zel tobie tonc,  
Kdyz se tobie wkasal,  
Giz tie smutku rodwasal;  
375 Przieslc wase twe wtiesseni,  
Kdyz geno widise z artwych wetani

02

Maria cenit

Sancte et immortalis deus,  
Miserere nobis!

Mary, cease sorrowing for me, for I shall ascend  
into heaven. There thou shalt have joy eternal,  
and no grief shall ever meet thee.

Illum rykmum debet Iheus dicere.

Dimissa sunt ei peccata multa,  
Quoniam dilexit multum.

Illum rykmum debet Maria dicere etc.

Oh living lord, sacred thru all the ages, thou  
art the idolized of the poor, the comforter of the  
sad, the healer of all the sick.

Graciam agimus tibi  
Propter magnam gloriam tuam.

164<sup>b</sup>

I thank thee lord for thy love and for ridding me of all  
my griefs. I wish to fear thee always. Thy forgiveness  
of my sins I take from thee, for I wish to grieve thee  
no longer.

Jesus dicit rykmum.

Oh weep no more. Already thy sorrow is at end.  
Unburden thy heart. It is, Jesus Christ the crucified,  
who is speaking to thee. It is he who suffered terrible  
wounds, whose side was pierced for every sinful Christian.  
Since thou hast wept for him so bitterly and asked about  
him so lovingly, and sought for him so diligently, no  
grief shall ever be thine. When he revealed himself unto  
thee, he unvelled all thy sorrow. All is quieted  
down, now that thou seest him risen from the dead.



380

Kazupit, by powie diela,  
 Se sy gano ziwie widiela,  
**A ktot mie ohti zuire widiela,**  
 Ez' gim do gallilee giti,  
 tut se gim choze vkhazati  
 Age smutne vtiesuiti  
 Nebudet etebu wioze mluwiti,  
 Neb choze na nebe k otczy wstupiti.

Tunc Jesus vadit ad capellam cantans.

Ascendo ad patrem meum et  
 patrem vestrum 165b  
 deum meum et deum vestrum aeva.

Vere vidi dominum viuentens  
 Nec dimisit me pede s tangere  
 Appostolos sportet credere,  
 quod ad patrem velit ascendere. 166a

398

Zagistet sen widiela bucha ziwa,  
 Onise gest nedal noh swych dolznuti,  
 Aposstole musy uwierziti,  
 Est choze k otczy na nebe w stupiti.

Maria dicit Rykmun.

390

Widielat sen tworozne sweho,  
 Od ziduow vmuczeneho,  
 Ten gest wozele z mrtwych watal  
 [A swym powiedieti kazal. 1 66b  
 A ktoc ohty zweho widieti,

395

Kazal gim po sobie przigiti,  
 Neb choze potom na nebe wstupiti,  
 Czlowieozenstwy nabozenaturj neea  
 Aby wotory vkhazal rany, (sic)  
 Gens gest trpiel za weseczky za ny.

Maria canit.

Vere vidi dominum meum  
 redumentem scriber omnem  
 hominem reum. 167a

Et exultauit spiritus meus,  
 Quia uisitauit nos uerus deus.  
 Misere, misere, misere.  
 Alpha et o dictus uere,  
 Qui surrexisti a mortuis,  
 da salutem Bohemis tuis, aeva.

400

Widielat sen gim pana sweho,  
 an elibil potiesuiti kazdeho 167b  
 zarmuczeneho.  
 A zradowlasee dusse w nem tiela,  
 neb sen nalezla sweho spasytela.

He commands <sup>thee</sup> to tell that thou hast seen him living,  
and to tell those who wish to see him living to go into  
Galilee where he wished to reveal himself unto them  
and quiet all their sorrow. He shall speak to thee no  
longer, for he wishes to ascend to his father in heaven.

Tunc Jesus vedit ad meum et patrem vestrum 165<sup>b</sup>  
Deum meum et deum vestrum aeva.  
Vere vidi dominum viuentes  
Nec dimisit me pedes tangere.  
Apostololas oportet credere,  
Quod ad patrem velit ascendere. 166<sup>a</sup>

In truth I have seen the living lord, <sup>but he</sup> ~~and~~ did  
not permit me to touch even his feet. The apostles  
must believe that he wishes to ascend to his father in  
heaven.

Maria dicit Rykmum.

I have seen my creator, tortured to death by the  
Jews. He is indeed risen from the dead. ^ And he said  
that they who wish to see him living must follow ~~after~~  
him, for afterwards he wishes to ascend into heaven.  
For the ~~faith~~ salvation of the people he must show the  
wounds to his father which he suffered for all ~~of~~ us.

Maria canit

Vere vidi dominum meum  
Redimentem acriter omnem  
Hominem reum. 167<sup>a</sup>  
Et exultauit spiritus meus,  
Quia visitauit nos verus deus.  
Miserere, miserere, miserere.  
Alpha et o dictus vere,  
Qui surexisti a mortuis,  
Sa salutem Bohemis tuis, aeva.

I have even now seen my lord, and he promised 167<sup>b</sup>  
to console all the bereaved ones. The soul became  
joyous within my body, for I have beheld my saviour.

Smilugese giz' krysta pane, neb to wime,  
 Ze twa rzecz ostryyasi nezli seoz.  
 405 Genz stal z mrtwych, odpust 168a  
 nam hrzichy,  
 vtwid, w prawdie twe waseczky  
 wierne szeczy, alleluia, aeuu.

Maria dicit ryknun.

Ktera duase widy pana krijsta,  
 Tat gest g' zed zleho gista  
 Zadny toho nemuwz wyprawiti,  
 410 Czo christus rac'zil surym prziprawiti.  
 Ide choze w geho prikazani stati,  
 Tomu sawazal se sameho se wasim dati.  
 Kriete pane, genzs weal dnes z hrobie,  
 Przisiz nas k sobie w tuto dobie.

Maria canit.

Victime pascali lau des 168b  
 immolent cristiani.  
 Agnus redemit oues, cristus innocens  
 patri reconciliauit peccatores.  
 Mors et vita duelle conflixerunt  
 mirando,  
 Dux vite mortuus regnat uiuus.

Petrus cum Iohanne canunt etc.

Dic no bis maria, quid uidisti un via? 169

Maria.

Sepulorum cristi uiuentis et gloriam  
 uidi resurgentis.

Petrus cum socio „Powiez nam“.

Maria canit.

Angelicos testes, sudarium et vestes,  
 Surrexit christus spes mea, precedet suos  
 un gallileam. 169b

415 Obieti welikonoczni chwalu  
 obietugte krzestrany.  
 Beransk sa newinny krystus  
 wykupil owose,  
 Swirzil gest z otoces swym nas  
 lidi hrzisene.

420 Bart z swot, to dwoge boyowali,  
 pradiwnie wywoda swota siw  
 kraluge. 170a

Take pity upon us, Lord Christ, for we know that thy words are sharper than a sword. Thou who hast risen from the dead forgive us our trespasses, and strengthen 168<sup>a</sup> in thy faith every true Bohemian. Alleluia, amen.

Maria dicit rykmum.

The soul that sees the Lord Christ is imprigable against all evil. No one can relate what choose to prepare for his own. Him who wishes to stand within his commandments, Christ promised to give him all things. Oh lord Christ, thou who hast risen from the grave to-day take us now to thyself.

Maria canit

Victime pascali laudes 168<sup>b</sup>  
 Immolent cristiane.  
 Agnus redemit oves, cristus innocens  
 Patri reconcilianit peccatores.  
 Mors et vita duelle conplexerunt mirando,  
 Dux vite mortuus regnat viuus.

Petrus cum Iohanne canunt etc.

Dic nobis maria, quid vidisti in via? 169<sup>a</sup>

Maria

Sepulcrum cristi viuientis et gloriam vidi resurgentis.

Petrus cum socio "Tell us"

Angelicos testes, sudarium et vestes,  
 Surrexit cristus spes mea, precedet suas in Gallileam.

For the Easter sacrifice give praises all ye Christians. Like an innocent lamb Christ redeemed the flock. Our sinful race is reconciled with his father. Death and life, - those two waged a conflict, and the first prince of Life, living reigns.

Petrus cum Johanne canunt.

Powiedz nam, Maria, czyś na cześć  
widziała?

Maria canit.

Hrob pusty kryta ziweho,  
widziała sem y osławie geho.  
Ty świadky angely, rucho, w niemz  
obinuli,  
435 wsałt gest cristus, na duofani, 170b  
tamt was przedejde do galilee.

Petrus cum Johanne canunt.

Powiedz nam, maria mila,  
Wesake v hrobu nini byla,  
Cizli krytus z mrtwych wetal,  
430 Tak yaks se ziw rozprawial.  
Czoe widziała, racz prawiti  
A nas smutne vtiesiti,  
O bweel nas smutne lidi,  
Heb se nam nedobrze klidij.

169) Maria dicit Rykum.

435 Petrze, Jene, to ja prawim wama,  
Zet sem v hrobu byla sama,  
Angelij sem widziała sedicze,  
A tij se mnu takto mluwicze,  
Ze gezie krytus wsemahuczy kral,  
440 Ten gest gietie z mrtwych wetal,  
A tak was powiedieti kazal,  
Kto ho chtij ziwa widieti,  
Kazal gim do gallilee prafgitij,  
445 Tam se gim chone vkazati  
A ge smutne vtiesitij etc. 171a

Tunc vadunt cantantes.

Praw, maria, gietie, czyś widziała  
na cześć?

Maria canit.

Hrob kryta ziweho pana,  
czest take ohwalu z mrtwych wetalcho.  
Ty świadky angely, rucho, w niemz  
obinuli,  
450 wsałt gest krytus na duofani, 171b  
tamt swa przedejde do gallilee.

Appostoli etc.

Powiedz, maria, czyś widziała,

108

Petrus Cum Johannes canunt.

Tell us, Mary, what didst thou see on the way?

Maria canit

2  
The empty grave, the living Christ I saw, and him  
do I also praise, I saw angels and the grave clothes  
with which he was bandaged as witnesses. Risen is  
Christ, and I am confident that he will precede ye into 170  
Galilee.

Petrus cum Iohanne canunt.

Tell us, dear Mary,- for thou hast been in the  
grave but recently,- whether Christ has risen from the  
dead, as he told us that he would while living. Tell  
us what thou hast seen and alleviate our sorrow;  
bring joy to people forlorn, for ill has been our fortune.

Maria dicit Rykmum.

Peter, John, I tell <sup>the</sup> that I myself have been in the  
grave. Angels I saw sitting there, and they spoke to me  
in this fashion: that Jesus Christ, the omnipotent king,  
is indeed risen from the dead, and this he commanded me  
to tell you: they who wish to see him living must go  
into Galilee. There he wishes to reveal himself  
himself into them and comfort their sorrow etc.

Tunc vadunt cantantes.

Tell us, Mary, what more didst thou see on the way?

Maria canit

3  
The grave of Christ, the living lord; (-I saw).  
Honor and glory of one risen from the dead; these  
witnesses, angels and the grave cloths with which he  
was bandaged. Risen is Christ, I am confident, and 171  
he will precede his own in to Galilee.

Apustoli etc.

Tell us, Mary, what didst thou see

na krzisz krystuw kdz patrzila?

Maria canit.

455

Vidiela sem gezisss vbi czo waneho,  
a na krzize pozdwiżeneho,  
od rukow hrzissnych zidow.

172a

Apostoli.

Powiedz, maria, czoś wicze widiela?

Maria, etc.

460

Hlawu trnim kvrunowanu  
a twarz welmi slinami zaplwau  
y take welmi szynalu.

Apostoli canunt etc.

Powiedz, maria, czoś wicze widiela? 172b  
na krzisz krystow kdz patrzila?

Maria canit.

465

Widiela sem, ze otczy swemu  
poruczył se gest  
A akłoniw kłowu dolow trnim korunowanu  
wypustil gest dusei.

Apostoli canunt.

powiedz, maria, czoś geasie wicz 173a  
widiela?

Maria canit.

Bok kopim ostrym proklany, rucze  
y nohy  
geho ostrymi krzebiky probodene.

Apostoli canunt.

470

Powiedz, maria, czoś vezinila,  
kdz gezisss mileho ztratila?

Maria canit.

Ma rygi placziczy sem pochopila 173b  
a do domu sem gy wwedla.  
Potom sem na zemi upadla.  
A pannie syna plakati sem pomohla.

Apostoli canunt etc.

475

Powiedz, maria, czoś potom vezinila?

110  
when thou didst look upon the cross of Christ?

Maria canit

I saw Christ being scourged and raised upon the cross by the hands of sinful Jews.

Appostole

Tell us, Mary, what more didst thou see?

Maria etc.

A head crowned with thorns, and a cheek all covered with spittle.

Appostole canunt etc.

Tell us, Mary, what more didst thou see when thou didst look upon the cross of Christ? 172<sup>b</sup>

Maria canit.

I saw that he delivered himself up to his father, and with his thorn-crowned head bowed, he gave up the ghost.

Appostole canunt.

Tell us, Mary, what more yet didst thou see on the way? 173<sup>a</sup>

Maria canit.

A side cut with a sharp spear; hands and feet pierced with pointed nails.

Appostole canunt.

Tell us, Mary what didst thou do when thou didst lose thy dear Jesus?

Maria canit

I took the weeping Mary and led her home. Then I fell upon the ground and with my weeping helped the virgin's son. 173<sup>b</sup>

Appostoli canunt etc.

Tell us, Mary, afterwards what didst thou do?



(Maria canit)

Potom sem drahych masti nakupila 174a  
a na usvitie k hrobu sem prisela  
nenalessi, geho' sem milwala,  
Placze sobia dwakrat wicze sem  
priczinila.

Apostoli canunt.

480 Maria, nerod plakati,  
Ale racz nam powiedieti 174b

Maria canit.

485 Powin wam nowinu gestu  
o panu Jezu krystu,  
o mem milem spasyteli,  
wssech hrzissenych wykupiteli.  
Gistie skrze mnoha duowodna znameni  
widielat sem kryto wo z mrtwych 175a  
wtani.

Thomas dicit rykmum ad Mariam etc.

490 Ale ozo tu, maria bagess,  
Takli se swych hrzichuow kegess,  
mezy lidmi tuto chodios,  
Prawiss, ze geziss z mrtwych wstal  
A tobia se widieti dal.

Maria ad sum.

495 O thomassi newierniczy,  
O gezissowi poxhybugiozy,  
Prawim tobie to smiele,  
Zet sem widiele sweho spasytele,  
Y wassech hrzissenych vzdrawitsela.  
500 A odpustil gest mi me winy  
A rozkazal mi powiedieti tyto mowiny,  
Abyssat do galilee pospiessili,  
A tielesnie sey widieli.

Tomas dicit.

505 Mlczte rzeczi neozdobne,  
Ani k prawdie podobne,  
Wasak to gest prawa leat,  
Ani podobne gest,  
By kto nohl z mrtwych wstati 175b  
A po smrti widieti se dati.  
Wob krystus byl tak welmi ztryznowan,  
510 Ze oslowieku neni ten zmyel dan,  
By nohl nuky wssecky wyprawiti,  
kterez on pro nas raczil snesti,  
Protoz berz se niekam domu klidu

111  
(Mary canit)

Afterwards I purchased costly ointments and at 174<sup>a</sup>  
daybreak I came to the grave. I did not find Him  
whom I loved, ~~so~~ I wept again.

Apostole canunt

Mary, weep no more, but rather speak to us. 174<sup>b</sup>

Maria canit

I shall give thee a true message concerning the lord  
Jesus Christ, concerning my dear saviour, the redeemer  
of all the sinful. Truly thru many a wondrous sign  
have I seen the resurrection of Christ. 175<sup>a</sup>

Thomas dicit rykmum ad Mariam etc.

Oh, Mary, what chatter is this? Such is the way  
that thou dost penance for thy sins, wandering among the  
people and saying that Jesus has risen from the dead  
and has revealed himself unto thee!

Maria ad eum.

Oh thou doubting Thomas, skeptical of Jesus! I tell  
thee without fear, that I have seen my beloved saviour,  
that he has healed me of my sins and forgiven me my  
trespasses, and that he asked me to bear this message:  
that ye hasten into Galilee and there behold him bodily.

Thomas dicit.

Cease this unbecoming chatter. It does not even  
resemble truth. It is a deliberate lie; it is not  
even credible that any one could rise from the dead 175<sup>b</sup>  
and permit himself to be seen. Christ was so broken  
that it is beyond the thought of man that he could  
transcend all the tortures which he bore for us.



114  
Therefore, get yourself home and do not show discord among people with your talk..

"It is the truth" Iohannes canit.

It is the truth, Peter, what Mary has told us, for she has seen with her own eyes that no one was in the grave. Let us take this grave cloth as a witness and tell other people what we have seen: that Christ has fulfilled all that he told us while on earth. Come, let us no longer stand here lest the Jews find us here!

Cernitis, o socii, ecce  
Lintamina et sudarium,  
Et corpus non est inuentum in sipulcro.

Petrus dicit.

Believe and observe. Find the grave cloth in which his sacred body, stretched on the cross by the Jews, was bandaged, . It is not et be found in the grave.

Thomas clamans ad eos dicit

Why are you yelling so and spinning out your thoughts in vain? You can never lead me astray. nor can you make me believe this, . I would not believe it unless I placed my hand into his side and my fingers into his wounds that were made by the Jews. Then could I believe I saw him.

Petrus ad eum.

Thomas, if thou dost wish to know concerning this, John and I were at the grave and we saw nobody there. We have the grave cloth as a witness of what we are telling thee now--- We saw Mary upon the way. We asked her to tell us what she saw on her journey. She said that she had seen him living and requested that it be told all the other apostles.

Thomas ad eos

- 566 Dosti gest wleoz napodobna,  
Se sa was awasiti zena hubena,  
A neb chodzowa tito dwa, 177a  
Gesato su howada prawa,  
Chodij po suretie, kde by ozo mieli,  
A lidij o statek prziprasowali,  
580 [neb kdyz gim das kregicz chleba  
Chceszeli, dij, se buoka na nebi neni  
trzeba.

Tunc Jesus un apparatu nobilioriVeniens etabit un medio scrum:

Pax vobis, ego sum, alleluia  
Nolite timere alleua, aeua,  
Aeua, pax vobis, ego sum,  
a leua, nolite timere, aeua, aeua. 177b

I hesus dicit.

- 585 Pokoy was, nerodite se bati,  
A giz w wirze pewnie trwati,  
Bylt gest gesise niestr wasa  
Gesz gest vkrzisz owan pro was,  
Protos nerodite se giz domniwati  
Ani w swa ardze mysleni brati,  
Bycht bul buld a neb obluda yaka,  
Kardy z was ne koste ohnaka,  
Kterychz nemoz niti duch zadny,  
590 Neb gest wasch kosti prasny.  
Ewlasatie ty tomassi, jenz daleko stogisa,  
A pro niewieru se mne bogise  
Priziatup blize a prazibiehni,  
A sure ruku w nuog bok etiehni  
595 Prety swe w krzebowe rany wleoz  
a sure niewieru odliz.

Tunc apprehendens manum thome canit. 178a

Mitte manum tuam, aeua,  
in locum clavorum, aeua.

- 580 Wikyz, thomassi, bok gehu y rusze obie,  
kterez gest dal proklati sobie  
Protos wpustiz ruku swu w bok gehu,  
Uzraise, ze tie buvh stworzeni weseho,  
Y newd wicz byte w niewierze,  
Ale staly bud' w gehu wirze.

Thomas canit.

Dominus meus et deus meus, alleluia.

Thomas ad eos.

It is indeed an incredible thing that a wretched woman could lead you astray, or that these two vagabonds could who are nothing but beasts going from place to place and depriving people of their property. For ye can give them a crust of bread, and there is no need of having a God in heaven. 177<sup>a</sup>

Tunc Jesus in apparatu nobiliori veniens stabit in medio eorum

Pax vobis, ego sum, alliluia.  
Nolite timere alleua aeua.  
Aeua, pax vobis, ego sum,  
A leua, nolite timere, aeua, aeua. 177<sup>b</sup>

Ihesus dicit

Peace be to you: be not afraid. Only stand firm in thy belief. Jesus Christ, who was crucified in your behalf is you master. Therefore, be not suspicious, nor let any doubts come into your hearts. If there be any questioning, let every one feel of my bones which no spirit can possess, for a spirit is without bones entirely. Especially thou Thomas, who art standing so far away and fearing me because of thy doubts, come nearer to me and put thy hand into my side. Place thy fingers into my nail-wounds, and put away thy doubts.

Tunc apprehendens manum thome canit.178<sup>a</sup>

Mitte manum tuam, aeua,  
In locum clauorum, aeua.

Thomas behold the side and both the hands that be permitted to be pierced. Therefore lay thy hand into his side that thou mayst believe that he is the creator of all things. Be-skeptical no longer, but stand firm in his faith.

Thomas dicit.

Dominus meus et deus meus, alleluia.

Thomas dicit.

178b

Ont geet pana buch swieta waseho,  
Ya nehodny sluha geho.

585

Wierzim ze geet mocznie z mrtwych  
wstal,  
A wsem wiernym swa swatu  
milost dal.  
Racziz, prosym, y mnie milost  
dati,  
Neb se giz chozy swych hrzichuow  
kati.

Tunc Jesus canit.

Quia widisti me, thoma, credidist  
Beati, qui non viderunt et crediderunt  
aeua. //

590

Thomasi, zea widiel bok y rucze geho,  
Wierzisz, ze buch stworzeni waseho.  
Prawim tobie, ze su tij blahoslawene,  
Acz koli newidielei su geho vmuczeni, 179a  
Ale ze prawie wieducz wierisz tomu,  
Wasecky ty poyme do sweho domu.

595

Ale yst hyni na maly czas odehy du  
od was,  
A potom zase nawesiwim was,  
A budu odyaty zamutkowe srdcze  
waseho,  
Kdyz budete miti seslani ducha swateho.

118

Thomas dicit.

He is the Lord and ~~the~~ God over all things, and I his unworthy servant. I believe that he has the power to rise from the dead, and that to all the faithful he has given his blessed love. Grant me thy love, I plead, for I long to do penance for my sins.

Tunc Jesus canit.

Quia vidisti me, thoma, credidisti  
Beati, qui non viderunt et crediderunt aeva.

Thomas because thou hast seen his side and hands, thou believest that he is the creator of all things. But I say unto thee that they are blessed, who believe and do not see his wounds. All these shall <sup>I take to my home.</sup> go away from you, and after that will I visit you again. All your hearts shall be freed from sorrow when the Holy Ghost shall be sent to you.



Ludus pasce

Ludus pasce ssoeliciter incipit. Ante  
omnes barbatus vadit et dicit rykmum  
sequentem etc.

- Slyss a nachyi kaz'dy vcha sweho,  
Czo ya wam, bydy prauiti noweho.  
Vstal sem bieze ze daleka,  
Neb mi toho byla potrz'eba welika,  
5 Abjoh wam poselstwi zdiel,  
A czo se tuto ma dity, powediel.  
To ya nyni chcey rad vez'initi,  
Acz' w smich toho nebudete abraczowati,  
Neb nicz nebude takoweho  
10 Ani czo k smichu podobneho  
Wesok nayprw zamuteh apposiolsky  
Potom radwati hlas anielsky  
Bude se tuto pamatowati,"  
Vmucz'eni y z mrtwych wstania krystowo zpommati I79b  
15 Protoz' dielayte gim mista prostranna,  
A gest gim czesta prostranna zpiwani,  
Nechagicze wsech sseptuow na stronie,  
Posluchayte slowa kazdeho pilnie.

At primum II Apostoli canentes  
Responsorium de capella exeunt, demum  
ad locum paratum venientes

Qverunt sine querela  
ante dominum et ab  
Inuicem, non sunt separa" ti. I80a  
Calicem domini  
Biberint et amici dei facti sunt.  
Tradiderunt corpora sua propter deum  
Ad suplicia, idea coro" nantur I80b  
Et accipiunt palmam  
Calicem do.

(I76) Iohannes primus rykmum dicit.

- 20 Posslyeste mie, bratrz'i milij, malo,  
Neb neuime, kterak se nam stal  
Chodime ted jako owoze bludicze.  
Nad sebu pastyrz'e nemagicze.  
Tak nas weliky strach obklic'zel,  
Ze zadny z nas tak smiely nebyl  
35 Stati tu kdez' mistra nasseho gimali  
A vbrteho na krzis' rozpali  
Jat sem se nemohl zdrzeti,  
mersyl sem z sebe plaestie pozoyti,  
Pto strach 'zidowsky vtikage,  
30 Pomoczy zadne neoz'akage.

Ludus pascæ ffoeliciter incipit. Ante omnes barbatus  
adit et dicit rykmum sequentem etc.

All turn your ears this way and hear what news I have to tell you. I have tired myself out by running a great distance, but there is need for me to deliver this message and tell what is to take place here. I will do this now. There will be no humor in it, nor anything that will even resemble humor. First the grief of the apostles, then the joyous songs of the angels, shall be commemorated here, as also the death and resurrection of Christ shall be recalled. Therefore make room for them, leave off your whispering, and listen diligently every word.

At primum ¶I Apostoli canentes  
Responsorium de capella exeunt, demum  
ad locum paratum venientes.

Overunt sine querela  
ante dominum et ab  
inuicem non sunt separati I80  
Calicem domini  
Biberint et amici dei facti sunt.  
Tradiderunt corpora sua propter deum  
ad supplicia, ideo coronantur I80b  
et accipiunt palmam.  
Calicem do.

Iohannes primus rykmum dicit.

Listen to me, my dear brothers. Little or nothing do we know how this has come about. We walk about like straying sheep that have no shepherd. So great a terror encircled us that not one among us was brave enough to stay where they arrested our master and stretched him nailed to the cross. I was unable to linger, and fearing the Jews, I ran away, not waiting for any help.

Petrus

- Yat sem byl wyssel za num do synie,  
 Klel sem se strachem hubene 'zenie"  
 prauie, ze sem ho neurdiel, 181a  
 Ani kdy czlowieka znal.  
 35 Newimt y gesstie czo solre vdielati,  
 Nebt mie strach nimuoz' pozustati.

Andreas

- Diwalt sem se ya wam zdaleka,  
 Kterak na was bazen byla welika,  
 Wida to nesmielt sem tam giti,  
 40 Hlediel sem, kde bych se mohl skryti,  
 Atlrj mie zide newidieli  
 A mnie nietczo zleho neucz'inili.  
 Bylt sem w strachu buohu se modlicz,  
 Tiez'ku 'zalost na srdczy magicz.

Iacobus maior

- 45 Pomnim, kdyz' sme bjli w zahradie spolu,  
 Z'e sme mieli starost nemalu,  
 Geh sme se gehu rzecz'i rzecz'i roz gimati,  
 Z toho sen weliky pocz'al nas trapiti.  
 Jak sme hrz'mot zberzni vslijssali,  
 50 Rychle z rozkazani mistra nahoru sme se schopoli,  
 (177) Bogioz se hluka 'zidowskeho,  
 Byl kazdy pripravil biehu zewota sweho.

Thomes"

- Neraczte, bratrzy mili, tak welmi kr'ziczeti, 181b  
 Neb nemuoz'eme wseho zwediete.  
 55 Muo'zet niekdo posluchagicz tu stati  
 A 'zidom wedieti dati  
 Strach, bij j nas nezgimali,  
 Yak su se welmi rozlitili,  
 Neb poniewadz ani mistra nam nenachali,  
 60 Neysut tak hlupi, bij se y o nas nepokusyli.

Thadeus

- Mamt ya gesstie w tom wirie sylnu  
 A nadziegi welmi pewinu,  
 Z'et nam rac'ziz zase pomocziz,  
 Pomnie gicz na gehu drahe rzecz'i.  
 65 Nebo prauil, ze mnohe zamutky budem miti,  
 Na tomto suiretie soble styskati,  
 W tom pak gednoho kaz'deho wyswobody,  
 Kdyz' swijm swatym akem na nas pohledy.

Bartolomeus

Diwna wrecz, sami se o sebe starame.

12

Petrus.

*maria* I followed him into a palace but in fear I swore to a wretched woman" that I neither saw nor ever knew him. Even now I know not, what to do, for I cannot control my fear.

Andreas.

From afar I watched what heavy fears were upon you. But I dared not go thether, and only looked for a place to conceal myself in order that the Jews might not see me and do me harm? Out of my fear I prayed to the lord, with a heavy sorrow within my heart.

Jacobus maior.

I remember, while in the garden together, how sorely we were troubled. As we meditated upon his words, heavy sleep began to oppress us. When we heard the noise of the capture while contemplating our master, we quickly fled away. Fearful of the clatter of the Jews, each one was ready to run for his life.

Thomas.

Speak not so loudly, dear brothers, for we cannot understand all things. Someone may stand listening here and report us to the Jews. I fear lest they arrest even us, since we have fled in all directions. Since they spared not our master they are not so simple as to be unsuspecting of us.

Thadeus.

I am still firm in the belief and hope that he will yet *help* us. Be mindful of his precious words, for he said that many will be our griefs, many our hardships upon this earth, but that each one shall be redeemed when his sacred eyes shall look upon us.

Bartolomeus.

Strange thing indeed that we should worry about ourselves

- 70 A na sweho mistra nicz newzpominame,  
 Kterake on miel muky welike  
 A trpiel na tiel boles i wselike,  
 Chtie to, czo nam z pisma mluwil,  
 naplniti,  
 A kterak na vc'zil na solit vkazati,  
 75 Dolrowolnie se wydal na" vnuc'zeni 182a  
 Pro nassich otczuow prohr'zisseneni.

Iacobus minor

- Wite, kdyz' nayprw ob'zalowan byl,  
 Tu gest mistum 'zidowskym o chramu prauri,  
 Ze gey ruku zbor'zi,  
 80 A trzeti den vstanour.  
 Taky y o yonassowi w podobenstwi prawil,  
 Kterak on tr'zi dni w rybie byl,  
 Znamenage o sobie, kterak ma w trobie bytij,  
 A trzetij den z nieho mocznie wij giti.  
 85 Mnohe sme y gine rzec'zi slisseli,  
 Na kterez' sme giz' strachem nicz nemieli.  
 Pak brideli se wam za podobne zdati,  
 Muoz'eme zde toho wsseho poczekati.

Philipus.

- Poczekayme, bratrz'i milij,  
 90 A modlme se brichu ka'z du churli,  
 Neodchazeymez' od tohoto mista,  
 Neb tie nam neni zarosлта so gerusalema czesta.

Matias

- Welmi dobrz'e tito bratrze prawir,  
 Chozemely my byti prz'e swem zdawr,  
 95 Budme zde czekajicze  
 A prziliss krz'iklawre nembuwrcze,  
 Neb strach, kdy by zide zuredieli,"  
 A tohoto mista aby nas nepropudili 182b  
 Posluchayme racze sedicz pilnie,  
 100 Ne zda nam pr'zide(?) nowiny gine.

Simon

- Y czoz' toho messkate  
 A strachem sobie pokoge nedate,  
 Vludiz se ka'zdy na swa mista,  
 105 Zet nas krystus neracz'e opustiti  
 Ani na nas czo zleho dopustiti.  
 Neb yak po mracznu yasno bywa,  
 Tak po zamutku wseliky radost miwa.  
 Vpokoytez' se a posluchayte plnie,  
 110 Vhlidate, ze nam prz'idu nowiny gine.

and remember not our master: what agonies he endured in our behalf that the words he spoke unto us might be fulfilled. Voluntarily he gave himself to be tortured for our sinful fore-<sup>father's</sup>

Jacobus minor.

Ye remember that when he was first accused he told the Jewish rabbis concerning a temple which his hands would destroy and which he would restore again the third day. Likewise he said that even as Jona was in the fish for three days, so he himself would be in the grave and the third day he would rise again. Many other sayings we heard which thru our fear we did not recall. If it seems be-<sup>fitting</sup> coming to you, we may await all these things here.

Philipus.

Let us tarry here dear brothers and pray to our lord every moment. Let us not leave this spot, for the road to Jerusalem is not thick-grown with weeds.

Matias.

Right thou art brother. If we wish to be safe, we shall <sup>must</sup> tarry here and not ~~talk~~ very loudly, for fear that the Jews finding us here would not let us ~~escape~~. Let us sit here watching diligently. It does not seem that any other news will come.

Simon.

Oh why do you tarry and thru fear let no peace come <sup>here only to be narrowed until fear</sup> to yourselves. Let each one go to his own home. Christ will not forsake us, nor will he let any evil come to us, for as sunshine comes after clouds so after sorrow come divers joys. Quiet yourselves and listen diligently. Ye shall see that other news shall come to us.

Tunc primum more suo persone  
vadunt cantantes. Et cum n. loco fuerint,  
vnus Barbatus fulcetus ad morem medici  
cuiusdam venit dicens in obuiam etc.

Czo wy tu, pani, dielate  
 A lidem spati nedate? "  
 Powiezte mi swu potrebu  
 Iat was chozy apatrz'iti w tu dolre.

(179) Prima persona dicit

115 Mily mu'zi, nebud tolre do toho,  
 neb my mame zamutku mnoho  
 Pro nasseho mistra drahego,  
 Na kr'zi'zi ohawnie rozpateho.  
 Ale rac'ze powrez, kde byehom kupily  
 120 A drajučĕ masti opatli.

Iterum Barbatus

Mila brachu, na masti se ptase,  
 Vmne gich w moasnie do sti mass.  
 Iat se w swritie tak oliram  
 A 'ziwnosti solre tim dolywam  
 125 A sem mistr onaky,  
 Gessto rownie nemam pod oblajy  
 Mamt masti takowe,  
 Zdrawym lidem przihodne,  
 Komu'zt nicz neskodij,  
 130 Ka'zdehot ya chozy vzdrawiti.

Secunda persona dicit"

Mily mu'zi, racz se s nami smluwrti, 183b  
 Myt tolre chceme rady zaplatiti,  
 Budelit czo slussneho,  
 Nepobehneme czenu tweho.

Barbatus dicit

135 Wezmietez' tito masti za sto hrz'iwen,  
 Az't gich doludu z mossny wen,  
 Dobroty gegich nechczy chwality,  
 neb peniezy by gich nemwhl wywa'ziti,  
 A sut takowe moczy  
 140 Kdy by kdo naytwardiegi spal w noczy,  
 Dr'zier nrz' ho trzikrat puseku w tlawu vderz'iss,  
 z naytwardssiho sna kaz'deho  
 probudiss.

Tercia persona gratificat

Diekugemt, mily mu'zi, welicze,

Tunc primum more suo persone vadunt cantantes. Et cum in loco fuerint, vnus Barbatus fulcitus ad morem medici cuiusdam venit dicens in obiuam etc.

What are you women doing here, and why do you not let people sleep? Tell me your needs and I shall be very glad to help you out.

Prima persona dicit.

Kind sir, this is not <sup>your</sup> thy affair, but a great sorrow is ours because of our precious master who was infamously stretched upon the cross. Only tell us where we may purchase precious ointments.

Iterum Barbatus.

My dear girl, you ask for ointments? You have plenty of them in my pouch. That is the way that I employ myself and make my living. I have no equal under the heavens. I have ointments such as are very convenient for healthy people. Every one who has nothing the matter with him I am confident of curing.

Secunda persona dicit."

Kind sir, come to some agreement with us. We are perfectly willing to pay you. If it be reasonable, we shall not refuse your price.

Barbatus dicit.

Take these ointments for 100 maies, that I may take them out of the pouch. Their efficacy, I do not wish to praise, but money <sup>can</sup> ~~could~~ never out price them. The following is their power: Befere you can fire off a gun three times you will wake a person up from his soundest sleep.

*They will wake up a person, no matter how sound he sleeps before you fire a gun three times*

Tertia persona gratificat.

We thank thee very much kind sir



- 145 Giz' odehydeme od tehe tuz'icze,  
Abychom to tielo zmaxali,  
Kterz'iz newrerni zide vkr'zizowali.

Demum progrediuntur suas canentes  
antifonas usque ad locum monumenti.  
Et in redeundo due persone canunt, ad monumentum."  
Finito rykmo tunc  
Symon nquit etc. 184a

- 150 Slyeste a naklonte vcha sweho,  
A poz orugre slowa kaz'deho.  
Prawr onyno zeny, zeny, ze v hrolru byly.  
A angely sedicze wrdiely,  
Tij gim weli ginde krysta ptati,  
Czo gest toto, muozete znamenati.

Thomas sibi respondet

- 155 Seymone, rzecz' zensku se nicz neday,  
Ani po nich postupay,  
Chtielitly nas wymauirti  
A odsud ruzno wyluditi,  
Aly nas po gednom zbrerah,  
Zberucz vkrutnie zmordowali.

Andreas

- 160 Mily bratrze, neorid tolre do toho,  
Necht ya wzdy zurm, czo gest toho,  
Pugdu a pohledum, czo gest tam,  
Ale newrm, brzoli se nawratimk wam.

Et in capellam it, post hec 3a persona  
canit, Pro buch racz'te postupati."  
Et agunt, ut consueuerunt, usque  
victime paschali et cum, usque victime paschali ,  
Et cum, mors 184b et vita" finiet.  
Paulum resurgens(Johannes) dicit.

- 165 Nadarmot tanto lide nehrlucz'y,  
Wseak sem ya z was naymladsei,  
Mohut ya tam doyiti  
A uprz'imu prawdu zwiedieti  
Budelit pak czo gisteho,  
Nezamesskant y'a toho,  
Bych y wam nepowiediel,  
170 Czo bych o mistru nassem zwrediel.

Petrus ad Iohannem etc.

Mily yene, necht ya pugdu stebu,  
Wezma swruoy klicz s sebu.

Now we leave thee grateful, for we go to anoint the body of him whom the unbelieving Jews crucified.

Demum progrediuntur suas canentes antiphonas usque ad locum. Monumenti. Et in redeundo due persone canunt, ad monumentum." Finito rykmo tunc Symon inquit, etc. 184a

Hear and incline your ears this way, and weight well the word of everyone. These women claim that they were at the grave and saw angels sitting there. The angels told them that they must seek Jesus elsewhere. What this means you can understand.

Thomas sibi respondet.

Symon, heed not the talk of women, nor follow them. They would like to convince and entice us away from here this early that they might seize us one by one and murder us without mercy.

Andreas.

My dear brother, never fear, for I understand what all this is about. I shall go and see what there is, but know not how promptly I can return to you.

Et in capellam it, post hec 3 a persona canit, Make way for the lord: "Et agunt, ut consueuerunt, usque vic-time paschali". Et cum, "Mors et vita "finiet. Paulum resurgens" (Johannes) dicit:

Not in vain are the people brawling yonder. Since I am the youngest of you all, let me go there and find out the honest truth about it. If there be anything, I shall not delay in telling you what I have discovered about our master.

Petrus ad Johannem, etc.

My dear John, let me take my keys and go with you.

- Zwrme, procz ta 'zena tak wesele zpiwa,  
A yaku ona toho rakost ma.  
175 Zdali gest koho na czestie widiela,  
Beidem ge prosyti, aby nam powiediela.

Et surgentes vadunt ad eam canentes, Dic  
nobs maria". Post quod autem finient  
singula, vt modus est. Maria in capellam reuertitur.  
At illi ad monu" mentum gradiuntur et accipientes  
lintiamina canunt,, Cer- 185a  
nitia, o socii" et venientes ad locum  
oppostolorum dicit Iohannes rykmum.

Wizte a znamenayte  
Prostieradlo ohledayte etc.

Quo finito peregrini duo n emaus  
Veniunt, quos I hesus halrtu eorum  
Vestitus a longe sequitur eos austultanso  
Tunc primus, cui nimen Cleophas, decit.

- 180 Wyssli, towatyasse, ze mame do emaus giti,  
A tu noczleh swuy mame miti,  
Slunczet se k zapadu blizy  
A ablaczy se duoluow niz'i.  
Kraczey sspisse auyma nohama,  
Nelit gest mile welika od geruzalema.

Alter peregrinus

- 185 Nepospichay, mily, tak welmi,  
Ale rozmluwayma rzecz'e surymi,  
A zda se nam czesta vkrati  
A dolera mysl se nam nawrati.  
Neb se gest diwna wrecz prz'ihodila,"  
190 Kteraz' gesstie od wie'cznosti nebyla, 185b  
Aby sluncze se zatmielo  
A pro c'zlowreka swu krasu potratilo.  
Nepochybugit, ze syn boz'i bisse,  
Poniewacz' prze smrti takowe znameni cziniase.

Iterum Cleophas

- 195 Wiesz, towarysse 'zet gest weliky prorok byl,  
Gemuz'to 'zadny w swretie rowen nebyl,  
K tomu nizadne wrny k niemu nemieli  
A tak ohawnie gehu vkrz'iz'owali.  
Waseczko znamenitie gehu stworzeni litowalo,  
200 I po smrti gehu skalni kameni se pukalo.

Tunc Jesus a longe eos sequens  
canit antiplronam.

Qvi sunt hy sermones, que confertes ad inuicem,  
Ambulantes" et estis tristes aeua. 186a

Let us see why that woman is singing so joyfully, and what is the cause of her happiness. We shall also beg her to tell us whom she saw on the way.

Et surgentes vadunt ad eam canentes, Die nobis maria.  
"Post quod autem fineint singula, vt modus est. Maria in capellam reuertitur. At illi ad monu" mentum 185a gradiuntur et accipientes bntiamina canunt cernitis, o socii " et venientes ad locum appostolorum dicit Johannes rykmum".

Believe and understand. Come and search the tomb etc.

Quo finito peregrini duo in emaus veniunt,  
quos ihesus habitu erum vestititus longe  
sequitur eos austullands. Tunc primus,  
cui nomen Cleophas dicit.

Do you know, comrade, that we must go to Emaus for our night's lodging. The sun is nearing the West. Let us hurry onward, for we are still a good mile from Jerusalem.

#### Alter peregrinus

Do not hurry on so swiftly, companion, but let us rather discourse with one another. The journey will seem all the shorter and good thoughts will come back to us. A strange thing happened, such as has not happened thru all the ages, for the sun grew dark, and for one man lost all brightness. I have not a doubt that he was the Son of God who caused such miracles at his death.

#### Iterum Cleophas

Yes, fellow traveler, he was indeed a great prophet, one whom nobody on earth could equal. They found no fault with him, and yet so infamously was he crucified. All creation mourned for one so renowned, and after his death, even the rocks burst into fissures.

Tunc Jesus a longe eos sequens canit antiphonam.

Qvi sunt hy sermone, qui confertis ad inuicem, ambulantes, et estis tristes, aeva. 186a.

Finito ea accedit ad eos et dicit rykmum etc.

Pr'zimiete ode mne, towaryssi, pozdraweni,  
 A prosym, poweizte, o cz'em mluwrte nynt.  
 Smutni gste a smutite se,  
 205 Prosym przimiete mne take mezy se,  
 At ya s wami putugi  
 A zamutku wasseho take politugi.

Tunc alter peregrinus art.

Mily, wssak y ty putugess od geruzalema,  
 Y zda sy newidiel oczima suyma,  
 Czo gse gest stalo  
 210 Nebo neni srdcze, aby toho nelitowalo.

Jesus dicit.

Czo gest, prosym, tak noweho,  
 Pourezte, at ya politugi toho.

Cleophas dicit.

Y ba o geziisi nazaretskem,"  
 O tom proroku welikem, 186b  
 215 Kteryz'to czlowiek znamenity bisse,  
 B oz'skym rzeczem lidy vcz'isse,  
 Kterak su ho 'zidowska kniz'ata potupili  
 A na smrt hroznu odsudili.  
 Nam z myslu to nemuze wygeti,  
 220 Nez' ze by on miel ysaael wykupity  
 A nad to dnes trzeti den gest otmie,  
 Yak su ty wleczy vcz'inili gemu,  
 Ted pak z nassich niektere 'zeny  
 Prawily nam duwne nowrny,  
 225 Zeby przed slunczem v hrolu byby,  
 Nenalez'ase tiela andiely dwa wrdiely.  
 A kdyz' praurly gego Zure byti,  
 Z nassich niekterz'i to chticze zuredieti,  
 K hrolri rychle susodesli  
 230 A tak, yak praurly z'eny, nalezli.

Tunc Jesus canit etc"

O stulti et tardi corde ad credendum 187a  
 in omnes (?), Que locuti sunt propheti,  
 aeua aeua.

Dicit rykmum

O blazni srdcze zpozkielaho,  
 Y zde ste od prorokuow neslichali toho,  
 Kterak krystus musyl trpieti  
 A tak do swe slawy przigiti.  
 235 Poczna od moy'zisse az' do prowka pleledniho,

Finito ea accedit ad eos et dicit rykmum etc.

Greetings to you, travelers, and tell me, I pray What  
soeaj te if? Ye are sad and sadly do ye bear yourselves.  
Take me with you, I pray, that I may go with you, and take  
pity on your griefs.

Tunc alter peregrinus ait.

Friend, dost thou sojourn in Jerusalem and knowest not  
what has happened? There is not a heart but what would  
grieve over it.

Jesus dicit.

What is it? Tell me that I may give my pity also.

Cleophas dicit.

It is concerning Jesus of Nazareth, the great prophet,  
who was pre-eminent among men and taught them the ways of  
God. Him the Jewish elders cast into disgrace and con-  
demned to a horrible death. We cannot put it out of our  
thoughts, that he was to redeem all Istaël. Yea, and be-  
sides it is now three days since these things were commit-  
ted against him. Moreover there came to us a women who gave  
us strange tidings, that before sunrise they were at the  
grave and that they found not his body, but saw two angels.  
And when they said that they beheld him living, some of  
us, wishing to know the truth went quickly to the grave  
and found all as the women had said.

Tunc Jesus canit etc.

O stulti et tardi corde ad credendum 187<sup>aa</sup>  
inomes (?), que locuti sunt prophete, aeua aeua.

Dicit rykmum.

Oh foolish hearts of simpletons. Have ye not heard  
from the prophets that Christ had to suffer and thus come  
into his glory? I should like to relate many things from  
the scriptures to you beginning from Moses down to the  
last prophet.

Chtiel bych wam wypraurti piama mnwho,  
Ale 'ze gesstie mam daleko giti  
A teto czestie s wami se wzlucziti"

Alter peregrinus.

- 340 Nass mily, Zuostan snomi, prosyme tebe, 187b  
Bychom pak mieli zaplatiti od tibe,  
Neb se k we'czeru blizi  
A swietlost k mraz'nosti se niz'i,  
Puoydem rac'ze do wonohono domu  
A pogime, ozo budeme miti k tomu.

Vadunt ad duersoru/m et cleophas  
dicit--- Tunc exponunt panes at Jesus  
dicit ad eum.

- 345 Poday sem toho chleba sam,  
At ya gehu wam poz'ehnam

Postquam refregerit panem, iterum  
dicit Jesus.

Wezmietez' a posylniete se,  
A ya se musym nawratiti zase.  
Et e uestigro ab eis discedit ipssisque  
Appaerientes (?) suos ocellos dicit pruis  
Cleophas.

- 350 Gestie tenczlowiek krystus by gest, 188a  
Wssak nam zuotc'zi zmizel gest.  
Hned gest to nasse srdcze c'zilo  
A z r'zec'zi gehu w nas zapaleno bylo,  
Kdycz' gest nam na czestie pisma wijprawowal  
A gegeh rozum otwiral  
355 Posplessmiz' hned tendy z te hodiny  
A pourme ginyu ty nournij.

Et huk alter sibi respondit.

- D iz' naprz'ed, wssak vmies czestu,  
A praw ka'zdemu nowinu gestu,  
Z'e sme widieli z mrturych wstaleho,  
360 Jezu krysta vkrz'iz'owaneho.

- Et tunc vadunt ad appostolos canentes  
"Surexit enim sicut---"  
usque finem et finita stantes soram  
eos dicit cleophas. 188b.  
Slystecz', bratrzy milij, a lridite weseli,  
My sme krysta neni urdieli.  
Tent gest s nami od Jeruzalema putowal  
A wusolre putnika se wokazal.  
365 Kiyz sme najjprwe gehu urdieli  
Poznati sme hned ho nemohli,

but I have a long way still to travel and have to part with you here.

Alter peregrinus

Tarry with us, we beg of thee, for 187b  
it is nearing evening and light is sinking into darkness.  
Let us rather go home and consider these things there.

Vadunt ad dñersorum et cleophas dicit--- Tunc exponunt  
panes et Jesus dicit ad eum.

Pass me the bread that I may bless it.

Postquam refregerit panem, iterum dicit Jesus.

Eat and be strengthened, but I must return again.

Et e uestigio ab eis disedit ipssisque appaerentes(?)  
suos ocellos dicit prius Cleophas.

Surely he who has just vanished from us was Christ. Our hearts were aware of this even when he discoursed with us on the way, burning into us his words and opining for us his wisdom. But come, let us hasten on from this hour that we may till the news to others.

Et huic alter sibi respondit.

Go ahead, for thou knowest the way, and tell everyone the news, that we have seen Jesus Christ the crucified risen from the dead.

Et tunc vadunt ad appostolos canentes  
"Surrexit enim sicut-----" usque finem et  
fineta stantes eoram eos dicit Cleophas. 188b

Hear, dear brothers, and rejoice. We have just now beheld Christ. He traveled with us from Jerusalem and in a wanderer's guise he revealed himself to us. When we first beheld him, we did not know him and



Az' y chleb nass lamal  
A tak teprw se nam poznati dal.

Tunc Tomas venit et inclamat isstos dicens.

- 270 Czo wij sobie zde pocz'inate,  
Z'e tak wesele urolate,  
Brzo ste z'alosti zapomnieli  
A czinite sabie, yako bysstegei nikda nemieli.  
Date sobie mluwiti rze'c'ze neslissne  
A k pravdi welmi nepodobne.  
275 Byt bylo, wessalt bycht slyssel,  
A chodicz po czestie nietczo widiel"

Iterum Cleophas. 189a

- Mily prz'itele, mluwiss, yak se tobie zda,  
A neni tobie tiech rz'ecz'i trzeba.  
Ted aba z'iwa stodime  
280 A tu nowinu take tobie prawime,  
Z'et sme my ho z'uwa widieli  
A na czestie s nim putowali.  
Zda mu se, 'ze nam muzess urerziti?  
A wo gehu z mrtwych wstani nepochybowati.

Tomas.

- 285 A czo wy to mlwurte,  
A nadarmo i'zecze trudite,  
Wssak wy mne na to nezwedete  
Ani k tomu prz'iwedte,  
At lych ya mohl urir'ziti  
290 Byt won miel z mrtuych wslati,  
Sec'z by gehu vhladal rany  
A swe prsty wloz'il w gegu boh proklany,  
Teprw bych tomu vwierz'il,  
Z'e by on muoy prawy buch byl"

Petrus ad eum 189b

- 295 Tomassi, bylos nami mistie byte,  
Ohtielles o tom zuredieti.  
Myt sme s Janem v hrolru byli,  
Z'adneho sme tam newidieli.  
Ted znameni toho prostieradlo mame,  
300 Czo my tobie neni praurme.  
Maryga sme na czestie potkali,  
Te sme se take tazali,  
Aby nam pourediela,  
Czo gest chodicz urdiela,  
305 Y praurla nam gehu z'uva urdieti  
A ginym wsssem tak kazala pouredieli.

Thomas.

Dosti wiecz nepodobna,

not until he broke bread with us did he permit himself to be known.

Tunc Tomas venit et inclamat istos dicens.

What has happened that ye call with such joy? Quickly have ye forgotten your sorrow, and now act as if ye had never been in mourning. Ye give yourselves to an unbecoming chatter, and one that does not even resemble truth. If it were so, I would have heard or seen something on my journey.

Iterum Cleophas

Dear friend, thou speakest as it seems to thee, but there is no need for thy words. Now we both stand in life before thee and say unto thee that we have seen him living and journeyed with him on the way. It seems to us that thou mayest believe and no longer doubt his resurrection.

Thomas

Oh what speak ye about, and vainly give yourselves this trouble? Ye cannot lead me astray or lead me to believe that he is risen from the dead. If I could feel his wounds and place my fingers into his pierced side, then would I believe that he was my lord.

Petrus ad eum

189 b

Thomas, the place is known to us. If you wish to know about it, John and I were at the grave, but saw nobody there. Now as a witness of what we are telling thee, we have this linen. We met Mary on the way and asked her to tell us what she saw. She told us that she had seen him living and asked us to tell this to all others.

Thomas

It is an unseemly thing

Z'ie ma swesti was z'ena hubena,  
 A neb chodczowe tito dwa,  
 310 Gessto su howada prawa.  
 Chodi po swietie, kde by czo mieli,"  
 neb kdy'z gim dass kragicz ohleba,  
 Chczessli, diegit, z'e buoha 190a  
 na nepi neni tr'zeba.

Tunc Iesus in apparatu nobiliori  
veniens stabt in medio eorum et  
cantat pax vobis etc.

Pax vobis eyo sum aeva,  
 Nolite timere aeva ae etc.

Iterum in occuream duo angeli  
venientes ad Iesum canunt.  
Quis est iste qui venit ad edom"  
et finitio dicunt versus.

315 Witay, iruz'e wssemahuczy,  
 Witay, krali prz'ez'aduczy,  
 Tobie w czestu wychazyme,  
 Kterehoz'to my czistu mysli cotime. 190b  
 Racz'iz' giti s nami do prz'ibytku sweho.  
 Od urecz'nosti urernym prz'iraweneho,  
 320 Genoz'to ocz'ekawa wssecka rz'isse nebeska  
 A duwa se czela mocz andielska,  
 R zker, kto gest to, genz se brze z rage zemskeho  
 A gest prz'epasane rucho geno  
 Sa nade wsseczky lidy naykrassi  
 325 Mezy angely naydustoinieyssy,  
 Mluwi prawdu o pokogi  
 A duwne wieczy w zemi stroge,  
 Patrz'te, yak gest ksturicz'y rucho geno,  
 Gimz od hrz'ichuow ocz'istil czlowieka kaz'deho,  
 330 Kdycz' racz'il swu swatu krew wyliti  
 A tudy nebesku Iranu otewrz'iti.  
 Protoz' podiz' s nami, nerac'z messkati,  
 Neb my tebe spiwagicz nepr'zestaneme chwaliti.

Et tunc capiento eum per manus  
ducunt canentis, Surtiezil", usque  
ad capellam

Tunc consurgens minor Jacobus dicit. 191a

335 Giz' tomu, bratrz'i, uerzimize  
 A za prawe wieczy d'rzime,  
 Z'e gest krystus z mrtwych wstal  
 A wsseczky z amutky nasse odyal  
 Pugden a wratime se do yeruzalema,  
 A lridem prawiti, czo sme urdieli ocz'ima swyma,  
 340 Z'idow skeho se strachu nelridem bati,  
 U okudz' w chramu lridem przebywati,

that this wretched woman or these two vagabonds could have led you astray. They are like beasts, wandering over the earth wherever they can find anything. Give them a piece of 190 a bread, if ye will, and there is no need of a God in heaven.

Tunc Iesus in apparatu nobiliori veniens stabit in medio eorum et caneat pax vobis etc.

Pax vobis ego sum aeva,  
nobte timere aeva ae etc.

Iterum in occursam duo angeli  
venientes ad Iesum canunt,  
Quis est iste qui venit ad edom  
et finitio dicunt versus.

Hail, God almighty. Hail, king most agreeable. We meet thee upon the way and venerate thee with immaculate thoughts. Come with us into thy reward, prepared for thee from all eternity. The kingdom of heaven is prepared, and the whole angellu host in waiting for thee.

Et tunc capientis eum per manus ducunt canentis,  
switiezil usque ad capellam.

Tunc consurgens minor Jacobus dicit. 191 a.

Now we believe, oh brothers, that Christ is risen from the dead and has taken all our sorrows away. Come let us return to Jerusalem and say what with our own eyes we have beheld, we shall not fear the Jews while we stay in the temple.

Tut docz'eka, e wietc'ze radosti,  
Azt nas buoh nawssuir sure milosti.  
Protoz' wstante a nimluwte wicze,

345 Ale podme te deum laudamus  
zpiwagicze.

Finis.

There we shall await greater joys until the Lord shall visit us in his love. Therefore let us arise and say nothing further but sing Te deum laudamus.

FINIS

Musejní Zlomek Hry Tri MariiPrima

Omnipotens pater altissime, 2<sup>a</sup>  
 angelorum rector mitissime,  
 quid faciemus nos miserime?  
 Heu, quantus est noster dolor!

1. Hospodine wssiemohuci,  
 angelsky králi zaduci,  
 co nam nebohim sobre zdieti,  
 kdiz tebe nemozem myeti?  
 5. Auwech, kteraka gest nassie nuzie,  
 nebudeli tebe na dluzie!

Secunda

Amisimus enim solacuim,  
 Ihesum Christum mari filium;  
 ipse erat nostra redempcio.  
 Heu, quantus est noster dolor! 2<sup>b</sup>

10. ztratily sme spasitele,  
 wssiech hrziesnich wikupitele,  
 genz gest pro nas s nebe stupil  
 a nas swu swatu krwy wihupil.

Tercia

Sed eamus vngentum emere,  
 cum quo bene possimus vngere  
 corpus domini sacratum.

15. Pospiesme masti kupiti,  
 gimiz bichme mohli vlečiti  
 rany nassieho tworce mileho,  
 od ziduov vmuceneho!  
 Ach, kteraku my zalost mame,  
 dokawadz tworje neoptamy!

Prima

Heu, nobis internas mentes  
 quanti pulssant gemitus  
 pro nostro!.....  
 Sweho mistra nalesti 3<sup>a</sup>

Cum venissem vngere mortuum  
monumentum inveni vacuum;  
heu, nescio recte discernere,  
vbi possim magistrum querere.

The Museum Fragment of a Resurrection Play.

Prima.

Omnipotens pater altissime, 2<sup>a</sup>  
 Angelorum rector mitissime,  
 Quid faciemus nos miserime?  
 Heu, quantus est noster dolor!

Oh, Lord omnipotent! Oh, King angelic and agreeable! What can we wretched ones do since we can have thee no more? Alas what misery is ours if we are to have thee no more!

Secunda.

Amisimus enim Solacium  
 Ihesum Christum marie filium;  
 Ipse erat nostra redemptio,  
 Heu, quantus est noster dolor! 2<sup>b</sup>

We have lost our Saviour, the Redeemer of all sinners, -he who came down from Heaven in our behalf, and redeemed us with his sacred blood.

Tercia.

Sed eamus ungentum emere,  
 Cum quo bene possimus ungere  
 Corpus domini secretum.

Let us hasten to purchase ointments with which we can anoint the wounds of our dear Saviour, tortured to death by the Jews! Oh, what grief we bear while we cannot behold our Creator!

Prima.

Heu, nobis internas mentes  
 Quanti pulsant gemitus  
 Pro nostro-----

Cum venissem ungere mortuum  
 Monumentum inveni vacuum  
 Heu, nescio recte discernere,  
 Ubi possim magistrum querere.



20. Kdyz bych pryssla lecziti mrtweho,  
nadgydech hroba w nym nykoheho.  
 Auwech, nemohu prawie zwiedieti,  
 kde bych mohla sweho mistra nalezti. 3<sup>b</sup>

25. Ach, mnie prehryssne zenu  
 pro swych hriechow zabluzenie,  
 w morzi nenie toliko pieska  
 yako ma dussu hryechy tiezka,  
 nenie na nebi hwiezd toliko  
 yako ya mam hrziechuow koliko.  
 O mily tworce nass drahy,  
 racz my odpustete me winy etc.

Ortulanus

Mulier quid ploras, quem queris?  
 30. Cztna zeno, czo tak rano hledas  
 a procz sie tak truchliwie mas?

Persona

Domine, si tu sustulisti eum, dicitote michi,  
 aut ubi possuisti eum, et ego eum tollam.

Cztny muzy, rac my powiedieti,  
 acz mozess prawie wiedzieti,  
 aneb zdali twa milost gehu schowala,  
 powiez mi, kde bych gehu optala.

Ortulanus

35. Powiez, maria, czo tak rano hledass smutnie  
 w tomto | zborze vkrutnie; 4<sup>a</sup>  
 potkagili tie zide,  
 aneb zly niektery lide,  
 vczinie tobie zleho mnoho  
 40. pykati budess potom toho.

Persona

A ty mily zahradnice,  
 a zdali ty newiez me welicze tuzice,  
 pro meho mileho spasitele  
 gest mi hore welike cele.

Ortulanus

45. Maria, razit pri milosti,  
 zapomenuc swe wssie zalosti,  
 chwaliz sweho hospodina,  
 Ihesu christa, swati mari syna.

When I came to annoint the dead, I found the grave, but no one within. Alas, I know not where I might find my master. 3b

Alas, what a sinful woman am I! Gone astray because of my sins! Not all the sands in the seas could be as heavy as my sin-burdened soul. Not all the stars in the heavens could number my trespasses. Oh, our precious Creator, forgive me my sins, etc.

Ortulanus.

Mulier, quid ploras, quem queris?

Woman, what seekest thou so early in the morning, and why art thou so sad?

Persona.

Domine, si tu sustulisti eum, dicito michi, aut ubi posuisti eum, et ego eum tollam.

Kind sir, tell me that I may know the truth, -if thou hast hidden him away, tell me where that I may bear him away.

Ortulanus.

Tell me, Mary, what seekest thou so sadly and so early in the morning? Did the Jews meet thee? or did some cruel people do thee harm that thou wilt grieve over?

Persona.

Oh, my dear gardener, it seems that thou knowest not my great agony. Terrible sorrow is upon me for my dear Saviour.

Ortulanus.

Mary, forget thy sorrow in thy love. Give praises unto thy lord, Jesus Christ, holy Mary's son.

Persona

Doler crescit, tremunt precordia  
de magistri absentia,  
 qui sanavit me plenam viciis  
 pulsus a me septem demoniis.

50. Bolest rosti srdcy memu na vtrobie,<sup>d</sup>  
 Kdyz newizi sweho mistrav hrobie,<sup>4</sup>  
 Genz mie vzdrawie y wssech hrziechuow zbawil  
 a sedm dyabluow ote mnie zapudil.  
 Ihesu Christi tworcze zadny,  
 wzezri na mye pro twe rany,  
 55. Genz sy mie hriessnu vzdrawil  
 a sedm duchuow zlych ze mne wypudil.  
 Raciz mi sie vkazati  
 a smutku meho vkratiti,  
 a at me wssecky zalosti  
 60. obrati sie v welike radosti.

Persona.

En lapis est vere depositus,  
 qui fuerat in signum positus.  
 Munierant<sup>h</sup> locum militibus,<sup>5<sup>a</sup></sup>  
 locus vacat eis absentibus.

I tot kamen, genz byl na hrobu polozen,  
 tent gest diwnie daleko otlozen,  
 gehoz ritierzi pilnie strziezecu,  
 wssak vstryczy geho nemoziechu.

65. O moy mily spasiteli,  
 me dussie vzdrawiteli,  
 tobiet sie tiessy ma syla,  
 neb ya sem smutna zena byla.  
 O hospodine wssemohuci,  
 70. vslyss mie hriessnu hriessnyci,  
 racz my swoy oblyczyey vkazati  
 a mie smutnu vtliessiti.

Heu redemptio israhel,  
 vt qui mortem non timuit.

Auwech, kto by sie toho nadal,  
 by sie on smrti nebal.

Heu redemptio israhel,  
 vt qui pati voluit

75. Auwech, kto by sie toho nadal,  
 by sie vmucziti dal.

Heu redemptio israhel,  
 vt qui mortem suscepit paciens.

Persona.

Dolor crescit, tremunt precordia  
 De magistri absencia,  
 Qui sanavit me plenam viciis  
 Pulsis a me septem demoniis.

The agony increases within my heart since I can not find my master in the grave. He has just made me whole, has rid me of all my sins, and has driven seven devils out of me. Jesus Christ, my sweet Creator, thou who hast healed me of all my sins and rid me of seven evil spirits, reveal thyself unto me, that my grief may be shortened and that all my sorrows may be turned into wondrous joy.

Persona.

En lapis est vere depositus,  
 Qui fuerat in signum positus.  
 Munierant //locum militibus,  
 Locus vacat eis absentibus.

That stone which was laid upon the grave has been strangely rolled away. His soldiers diligently guard him but cannot perceive when he comes to life.

Oh my dear Saviour, thou healer of my soul, to thee I look for strength, for I have indeed been a sorrow-stricken woman. Oh Lord Almighty, hear me a most sinful woman. Only show thy countenance to me and quiet all my sorrow.

Heu, redemptio israhel,  
 ut qui mortem non timuit.

Oh, who would have believed that he would not fear death?

Heu, redemptio israhel,  
 ut qui pati voluit.

Oh, who would have believed that he would give himself to be tortured?

Heu, redemptio israhel,  
 ut qui moriem suscepit paciens.

Auwech, kto by sie toho nadal//  
by on za ny smrt pokornu przigal. 6<sup>a</sup>

80. Ach, nastoyte hori meho,  
welikeho, nemaleho,  
zet newizy mistra sweho  
vtiessenie srdce meho.  
A zdali wy gehu wiete,  
proc my toho nepowyete?  
85. Chtiela bych sie tam brati,  
bych ho wyediela, kde ptati.  
Chtiela bych den a noc gyti,  
nechtiecz geisti any piti,  
bych mohla gehu dogiti.  
90. Ach welika moge nuze,  
tot ya hubenycze w tuzie,  
Budu den y nocz platiti,  
az sie muoy zywot vkрати.

Ihesus

Maria!

Maria

Rabi, quod dicitur magister!

95. Maria, racz sly(sseti!)  
Mistre, r(acz) p(owiediet.)

Ihesus

Prima quidem suffragia  
sola tulit carnalia.  
exiliendo communia  
ouper nature nimia.//

Ihesus 6<sup>b</sup>

Maria, wiesz to zawierne,  
zet me tielo gest gyz tak slawne,  
Gessto przed smrti bylo trpriliwe  
y tak krzechkosti plne.

Maria

100. Bud tobie chwala tworce swati,  
genz gse wykupil lid hriechem yaty.

Maria cantet „Sancte deus!”

Hec priori dissimilis  
hec est incorruptibilis,  
que dum fuit passibilis,  
iam non erit solubilis.

Oh who would have believed that he would humbly undergo death?

Oh hearken unto my terrible agony. No more do I see my master, the comforter of my heart. And if thou knowest more about him, why dost thou not tell it to me? I would betake myself unto him if only I knew where I might behold him. I would walk about day and night, if only I could find him. Alas, terrible is my despair. In this distress, I, a wretched woman, shall weep day and night until my life shall shortened be.

Ihesus.

Maria!

Maria.

Rabi, quod dicitur magister!

Mary, hearken unto me.

Master, speak unto me.

Ihesus.

Prima quidem suffragia  
Sola tulit carnalia.  
Exihendo communia  
Super nature nimia. //

Ihesus.

Mary, believe this unquestioningly: even as my blessed body was sensitive before death, so it is full of tenderness now.

Maria.

Praise be unto thee, holy Creator! Thou who hast redeemed a people steeped in sin.

Maria cantet "Sancte deus!"

Hec priori dissimilis  
Hec est incorruptibilis,  
Que dum fuit passibilis,  
Iam non erit solubilis.

Ihesus

105. Maria, wiesz to zacilo,  
zet me blahoslawene tielo  
nebude wiece nedostatkuow trpieti  
a tot magi wsseckni za wierne gmieti.

Maria cantet „Sancte fortis!” et dicat

Swaty bozie mocy, silny,  
Smrti na wieky neomilny.

Ihesus

Eryo noli me tangere,  
nec ultra velis plangere.  
Galileam, dic, ut eant  
et // me viventem vi deant. 7a

Ihesus dicat

110. Protoz, maria, nerod sie mie dotykati,  
any sobie wiece stiskati,  
ale apposstolom day wiedieti,  
zet chcy do galilu giti  
a gym sie tam vkazati.

Et statim maria cantet „Sancte et  
immortalis homo, misere nobis” et dicat

115. Zywy na wieky swaty boze,  
ty sy chudych rayske zbozie,  
y wssech smutnych utiessenie  
a nemocznych vzdrawnie.

Ihesus

Dimissa sunt ei peccata multa, quoniam dilixit multum.

Ihesus

120. Nerodyz wycze plakati,  
gyzi sie twuoy smutek vkrati,  
oblehcyz gyz swe vtrobie.  
Jat gsem, kteryz mluuvym k tobie,  
Ihesus christus krzizowany,  
genz sem mul welike rany  
y muvy tahi boh prohlany  
zu wssechy hrziessne kriestiany  
125. Kdyz mne toliko plakala  
y milostiwie na nie ptala  
hledagicyz mnie tak mnoho,  
nebudet, zel tobie toho,  
Kdyz sem syc tobyz pokazal  
kdyz sem sie smutku rowazal,  
prysslo wsse twe ritiessenie,  
kdyz me widiz z mrtwych watanie.

140

Ihesus.

Mary, believe this entirely: my blessed body shall never know corruption, and everyone should believe this.

Maria cantet, "Sancte fortis!" et dicat,

Oh holy Lord, powerful and full of might!  
Infallible thru all the ages.

Ihesus.

Ergo noli me tangere,  
Nec ultra velia plangere.  
Galileam, dic ut eant  
Et//me viventem videant.

7a

Ihesus dicat.

Mary, touch me not, therefore, and grieve for me no longer. But let my disciples know that I shall go to Galilee, there to reveal myself to them.

Et statim Maria cantet, "Sancte et immortalis homo, miserere nobis", et dicat,

Oh Holy Lord, living thru all eternity! Thou art the comforter of the sorrowful, the healer of the sick!

Ihesus.

Dimissa sunt ei peccata multa, quoniam dilexit multum.

Oh, weep no more! Already thy sorrow is at an end. Unburden thy heart. I, whom speaking to thee, am Jesus Christ, the crucified. (I am) he who suffered terrible wounds, whose side was pierced for every sinful Christian. Since thou hast wept so bitterly for me, and asked so tenderly about me, and sought so diligently for me, no grief shall ever be thine. Now that I have revealed myself unto thee, I have unvelled all thy sorrow. Now that thou beholdest me risen from the dead, all thy despair has quieted.



- Kazyt, aby powiediela,  
ze gsi mie zywa widiela,  
135. a ktozt mie chtie zywa widiela, 7<sup>b</sup>  
kaz gym do galilee giti,  
tut sie gym chcy vkazati  
a ge smutne utiessiti.  
Nebudet stebu wiec mluwiti,  
140. chcyt k uotczy na nebe wstupiti  
a s nym wieczne przebywati.

Ihesus

Asendo ad patrem meum et patrem vestrum,  
deum meum et deum vestrum, alleluia.

Maria dicat.

- Diekugit, boze, twe milosti,  
zes mie zbawie wssie truchlosti,  
Jakz mi sie nayprw vkazal,  
145. y hneds mie smutka rozwazal.  
A blaze mnie doczekawsse  
widieti tie z mrtwych wstawsse,  
vtiessenie srdce meho,  
Ihesu christa laskaweho.  
150. O muoy mily hospodine,  
vtiessenie me gedine,  
chcyt twu slawnost welebiti  
a twe zkrilessenie zwiestowati,  
aposstoluom dam wiedieti,  
155. czoz gym kazal powiedieti.

Vere vidi dominum vivere  
nec dimisit me pedes tangere,  
discipulos epor // tet credere 8<sup>a</sup>  
quod ad patrem velit ascendere.

Maria cantet

Victime paschali  
laudes ymolent cristiani!  
Agnus redemit oves,  
christus innocens patri  
reconciliavit peccatores.  
Mors et vita duello confluxere mirando,  
dux vite mortuus regnat vivus.

Petrus et Johannes

Dic nobis, maria, quid vidisti (in via). \*//

(Maria)

Sepulcrum cristi viuentis 8<sup>b</sup>

\*Manuscript lacks 'in via.'

Mercator dicit ricmam.

Come hither, come hither, and buy some of my ointments.

Item mercator dicit ad Rubinum.

Get up, Rubin, and call them hither without any delay. Tempt those ladies here and praise my ointments.

Deinde Abraham procedit portans filium cum Rubino. Qui dicit sic.

If I could find out from Mister Severin that he could cure my son I would give him three and one-half pieces of gold.

Item veniens ante mercatorem dicit.

How do you do, esteemed sir. I come to you in deep sorrow. In my agony I am beside myself. Therefore, I beg you to raise my boy from the dead. Much gold would I give you for it. He died, poor little unfortunate one!

Mercator dicit ad eum.

Abraham, I want to tell you that I shall cure your son, provided you give me three pieces of gold and a sword besides:

Abraham dicit ad mercatorem.

Sir, whatever you need, that shall I be glad to give you.

Mercator dicit.

Help me, O son of God, that my reputation does not perish! I anoint you in the name of God and in his wisdom I speak to you.

Go and say that thou hast seen me living. (say) that they who wish to see me alive must go into Galilee. There I shall reveal myself unto them and quiet all their sorrow. I shall speak to thee no more. I wish to ascend to my father in Heaven, there to dwell with him forever.

Ihesus.

Ascendo ad patrem meum et patrem vestrum,  
Deum meum et deum vestram, alleluia.

Maria dicat.

I thank thee, Lord, for thy love and for ridding me of my sorrow. The moment thou didst reveal thyself unto me, all my grief was unravelled. Oh, blessed am I to have beheld thee risen from the dead, thou comforter of my heart, Jesus Christ, full of love. Oh my dear Lord, my only comforter, I long to extol thy glory and to proclaim thy resurrection. I shall tell all to the apostles what thou hast commanded me to tell.

Vere vidi dominum vivere  
Nec dimisit me pedes tangere,  
Discipulos oportet credere,  
Quod ad patrem velit ascendere.

Maria cantet.

Victime paschali  
Laudes ymolen cristiani  
Agnes redemit oves,  
Christus innocens patri  
Reconciliavit peccatores.  
Mors et vita duello conflixere mirando,  
Dux vite mortuus regnat vivus.

Petrus et Iohannes.

De nobis, Maria, quid vidisti (in via).

Maria.

Sepulcrum cristi viventis.

et gloriam vidi resurgentis.  
 Angelicos testes,  
 Sudarium et vestes:  
 Surrexit cristus spes mea,  
 precedet suos in galilea.

Widiela sem boha zyweho  
 a z mrtwych wstanie tiela gehu.

Et tunc chorus cantet „Credendum est magis”

- Kdyz gsem pryssla k hrobu tworce meho,  
 prostieradla w hrobe gehu  
 160. leziece sem widiela,  
 ale gehu nenie tiela  
 a w hrobu sedi andiel,  
 Genz mi gest wierne powiediel,  
 Tak rzka: miegte to zacilo,  
 165. zie to bozie tielo,  
 gyz gest z mrtwych gistie wstalo.  
 A on, kdyz mi sie take rkazal,  
 tak wam powiedieti kazal,  
 170. abyste do galilee pryssli  
 a gehu tam zyweho nadessli  
 a toho znamenie,  
 diety k hrobu, ze tho tam nenie.  
 Amen.
-

Et gloriam vidi resurgentis  
Angelicos testes  
Sudarium et vestes,  
Surrexit cristus spes mea,  
Precedet suos in Galilee.

I saw the living Lord and his body risen from the dead.

Et tunc chorus cantet, "Credendum est magis".

When I came to the grave of my Creator, I saw his grave clothes lying in the tomb, but not his body. I saw an angel at the sepulchre who said to me: Believe that the Lord has indeed risen from the dead. And when he revealed himself unto me he commanded me to tell you that ye should go into Galilee and there meet him living. For evidence that all this is so, go into the grave and ye will find no one within.

Amen.

Mastickar: Musejni Zlomen.

Rubinus accurens dicit ricman.

Sed, mystrze, sed yas k tolye lyezu,  
Snad sje tolye dokrzye hozju.

1<sup>a</sup>

Mercator.

Uytay, myly ydonechu!  
Dawye lyudem dosty smyechu  
Spowyes my, kak ty dyeyu prawe gmye  
At s tobu czyele sdyeyu.

Rubinus dicit.

Mystrze, gsem ty dwerny holomek,  
Dyegut my rubyn z benatek.

Mercator dicit ricman.

Powyes my te, rubyne,  
100zo chozes wzyety ote me.

Rubinus dicit.

Mystrze, od tebe chezu wzyety hyrnecz kysyelyczye,  
A k tomu trazy noue lyczye;  
Mozly my to od tebe przygty,  
Chau yas owsem twoy rad byty.

Mercator dicit.

Rubine, to ty wsw yas raddam,  
Czo gsy potrzyehoual sami;  
Gedno na to wsdy ptay  
A tyech myest pytay,  
K de bychom mohly swoy kram wiklasty  
20a swe masty drsho prodaty.

Rubinus dicit.

Mystrze! hyn gsu myesta sdraus,  
A w nych gest krasna upraus,  
Tu racz swe sedyeny gmyety  
A swe drake masty wynyety.

Item Rubinus.

25Mystrze! watupye na tuto stolyczju,  
Posadyz k sobye swu zemy holyczju. Silete.

Episode of the Ointment Seller, (Museum Fragment).

Rubinus accurens dicit ricumum.

Here, sir, here I am running to you. Perhaps I am just the one you want.

Mercator.

Welcome, dear boy. Joke with the people. But tell me what your name is that I may know how to talk with you.

Rubinus.

Sir, I am a polite scoundrel. They call me Rubin of Venice.

Mercator dicit ricumum.

Tell me, Rubin, how much do you want to charge me?

Rubianus dicit.

Sir, I want a jar of sour-kraut and three new spoons besides. If I can get these things from you, right gladly will I be your servant.

Mercator dicit.

Rubin, I am only too glad to give you what you need. Only look out for a good place where I can lay out my goods and sell my ointments to the best advantage.

Rubinus dicit.

Sir, here are some wooden counters with fine arrangements. Make these your headquarters and lay out your costly ointments.

Item Rubinus.

Master, step on this chair and call your wife here. Siste.

Deinde cantet cantionem cum Fustrpalk sic:

Sed wem przysel mystr ypokras de gratia divina,  
 Menyeth horasyho w tento czas  
 30 In arte medicina;  
 Tomu ktora nemocz // scody  
 A chtyel by rad zyu byty,  
 On geho chce usdrawity,  
 Iet musy dussye zbyty. 1<sup>b</sup>

Rubinus dicit ricmum:

35 Posluchayte, dobrzy lyudye,  
 Mnogo vam radesty przyhude,  
 Tyech nowyn, gyez wam powyedye,  
 Gyez welny usytecana wyedye.  
 A wy baby swe septanye  
 40 Puste y vse klyvetanye,  
 W czas ty mylczyety neskody;  
 Posluchaytes, dohrzye wem hody.  
 Prziselth ge host oasem slawny,  
 Lekare mudre, chytry, dawny,  
 45 Wam bohda na way utyechu,  
 Menyeth nyoz podokno k smyechu.  
 Czos prakya, wyerete ny gystye.  
 Yakoto bozeny myetray prawye,  
 Ny w czechach, ny v morawye,  
 50 Yakoto vezeny myxtray prawye,  
 Ny w rakusyech, ny w uhrzyech,  
 Ny u baurzyech, any w rusyech,  
 Ny u galanyech, ny w korutanyech-  
 Prawyeth vaxde geho gnye swyetye,  
 55 Wratczye rzakczu po wsem swyetye-  
 Nykdyes gemu nanye rvanye,  
 Wronye zet pyrdy neskrownye.  
 Y gnath take dehe masty,  
 Cyenth gest przynesl z daleke wlasty,  
 60 Gynys nemoczy wselyke,  
 Bany kaka koly welyke  
 I sczyely kes pomokanye.  
 Boh geho poracz, ktoz gho nanye!  
 Ktoz ge loden, neho syeczyen  
 65 Neb snad palyczyemy myeczen,  
 Neb snad gmaly w swan nasye zpary,  
 Przedely k memu myatray e dary, //  
 Koy mystr geho tak nauczy,  
 Pomsze sye, yako pas wskuczy  
 70 A potom sye, nahle wapruczy.  
 A wy pany, chozetely, dohrzy byty,  
 Mozete syey kzy byty. Silete.

2<sup>a</sup>Suo finito currit inter homines.



Teinde cantet cantionem cum Fustroalk s'c.

Here comes Sir Hippocrates  
de gratis divina  
Times could not be worse  
in arte medicina.

He who is sick and wishes still to live, him  
can he cure completely.

Putinus dicit rionam.

Listen, good people, many joys shall be yours,  
of which I want to tell you so that you may  
know how to make the most of them. And you old  
women, stop your whispering and leave off your  
gossiping - a little silence will not hurt you.  
Listen, - it is all for your own good. There  
has come a famous personage here - a druggist  
of old standing, clever, and full of wisdom. Let  
everyone be quiet, for there is no joke about  
this. Whatever I say, believe it to be a  
fact. As this learned man says, there is none  
his equal in Bohemia or in Moravia, in Austria  
or in Hungary, in                      or in Russia, in  
                        or in                      . He also has precious  
ointments which he brot from far countries and  
with which he can cure without any delay all  
kinds of diseases and wounds. May the Lord strike  
anyone down who abuses him! If one is staked  
or cut, burned or scalded, let him come with  
gifts to my master and he will be cured. My  
master will teach him so that he will be able  
to jump about like a dog.                      Silete.

Quo finito currit inter homines.

Mercator non respondit Rubinus.

Rubine! Rubine!

Secundo clamat.

Rubine ~~w~~ p<sup>o</sup>ystu?

Ipsa respondeat.

Sed, mistrze, dyrzy za rzyt tystu.

Ipsa iterum mercator clamat dicens.

Rubine! wv p<sup>o</sup>ystu quest?

Ipsa respondeat.

Sed, mistrze, chlupatu tystu za pesd.

Mercator iterum bis clamat.

Rubine! rubine!

(Rubinus)

Czo kazes mistrze severine?

Mercator ad eum dicit.

80Myly rubine, kde sye tak dluho tkas,  
Ze o swem mistrze nycze netbas?

Rubinus dicit.

Mistrze, w onomno vyech pceza lyudy leczyty,  
Tu my poczuech stare baly pvd nos przydyety.

Idem.

Mistrze, w onomno kutye b<sup>o</sup>ech,  
Tu my sye sta dworny smyech,  
Rozedrzyechu my s paskamy myech.  
Potom sem k tobye byezyety uchwatyl,  
Abych po tobye wesken lyud abratyl. Silete.

Mercator clamat bis dicens.

Rubine! Ipsa non respondit.

Secundo dicit. Ipsa respondeat ut prius.

Tercio clamat.

90Rubine! Ipsa veniens dicit ut prius.

Mercator non respondit Rubinus.

Rubin! Rubin!

Secundo clamet.

Rubine wo pystu? (Rubin, where are you?)

Iipse respondeat!

Here, master, -----

Iipse iterum mercator clamet dicens.

Rubine, wo pystu quest? (Rubin, where are you?)

Iipse respondeat.

Here master, -----

Mercator iterum his clamst.

Rubin! Rubin!

(Rubinus).

That do you want, Mister Severin?

Mercator ad eum dicit.

My dear Rubin, where do you keep yourself so long, that you do not care about your master?

Rubinus dicit.

Sir, I was over there trying to cure people.

Idem.

Sir, I was over yonder and a funny thing happened to me there. I laid out all the selves. Then I hurried back to you, all out of breath, so I might bring all the people this way. Silats.

Mercator clamet his dicens.

Rubin! Iipse non respondit.

Secundo dicit. Iipse respondet ut prius.

Tercio clamet. |

Rubin!

Mercator dicit.

Myly rubine! ut prius.

Iipse respondit dicens.

Myly mistrze, ty wsdy na nye krzykas;  
I swym knyewem na nye kdykas;  
V weykiem nye mystrowstwye znas,  
95wsak proto y howna yus neymas.

Mercator dicit.

Tot ge at starych slychano,  
Y u pysnye take gest tho psano,  
Acz czo z blasnem kdy ulowys,  
Ale nerownye s nym rozdyelis.

Rubinus dicit.

100Tat nye mussy wesdy staty,  
Zet nye slob zloby obraty,  
A dobre dobrym nye oplaty;  
Ktos zle mysly, ten wsdy ztratny.

2<sup>b</sup>

Mercator dicit.

Rubine, pustwye tento knyew na stranu,  
105Howyeya lepe swemu pany,  
Budewye w ten czas bohata,  
Nyne nayu wsye zla atrata.

Rubinus dicit.

Takos, myly mistrze, take,  
Tyehnyewye oba za gednako!  
110Wse po nayu whhu bude,  
Potem namd dyabel shude. Silete.

Mercator clamet ter.

Rubine!

Iipse veniens respondet dicens.

Czo kazes, mistrze seuerine?

Mercator ad eum.

Rubine, rozprwetrzy moy kram,  
115At nye yas sde lyudem znaty dam.

Rubinus respondet.

Praw tho kasdy yus was druh k druhu,  
Ze ke wselykemu neduhu

Mercator dicit.

My dear Rubin! ut prius.

Ipsa respondit dicens.

My dear fellow, you are always yelling at me and venting your anger upon me-----.

Mercator dicit.

It has been heard from olden times and likewise written that you may strike a bargain with a simpleton but that he will get the better of you.

Rubinus dicit.

It must always remain that anger recoils upon itself and goodness is its own reward.

The man of evil is always the loser.

Mercator dicit:

Rubin, away with your anger. Speak to your master with more respect. If we want to strike better times, we must put aside all hard feeling.

Rubinus dicit.

All right master, all right. You are mad enough for two.

Mercator clamet ter.

Rubin!

Ipsa veniens respondeat dicens.

What do you want, Mister Severin?

Mercator ad eum.

Rubin, lay out my goods so that I can make myself known to the people.

Rubinus respondet.

All you people, go and tell one another that my master's slaves are very effective.

Ike wselykey nemoczy  
 Meho mystra masty mohu spomoczy.  
 120 Ktos gma kteru nadchu w tylu.  
 Of thohot gma mleko kozye!  
 A ktos gma zymnyczy w tylu,  
 Neb snad niskrovnu kylj,  
 Neb snad gmu dne lama ussy,  
 125 To wse moy mistr usdrawy  
 Y wsye nemoczy zbawy.

Mercator dicit.

Rubine, skoroly me masty budu?

Iipse dicit.

Gednak, mystrze, przyed tvbu ludu,  
 130 Az gych z pythyka do budu.

Mercator dicit.

Rubine, yust ge poczal mazanecz quisty,  
 Racz ny masty syem me wiczysty.

Iipse dicit.

Kto chcete rady slysyety,  
 Mozet syem rady hledyety.

Rubinus.

135 Pomezny mye lozy symu i swaty dusse,  
 At mne dyabel nepokussye. //

Item dicit.

Totho ty ge, mistrze, pyrwa puska,  
 Od teth sye poczyne wole iako hruska!  
 Naypryrueth lude yako dnye,  
 140 A pothom lude yako skrzynye.  
 Totho ge, mystrze, puska draha  
 Od teth zpleskagyu wole tuha;  
 Czot ona pyrua neduha zapudy  
 145 A tatoth vyecz neduha zcludy.  
 A tothoty gest puska trzetye,  
 Pro thut baby scrzyetkem k czerty wzietye.  
 Tothoty ge, mystrze, puska cztwyrta,  
 Tath pohrzyehu yako nebozyezem wirtha.  
 A v patey myel gsem trzy swyrzaky  
 150 A polcztwertha komara;  
 Tu ge snyedla onano baka stara.  
 Tato ty gest, mystrze, mast z babylonye;  
 W nyeyt ye taka draha wuonye,  
 Ktos gye kupy tako twyrdye,  
 155 Poyde od nye pzdye a pyrdye.  
 A tothoty gest mast tak draha,

for every ailment and every disease. If there is anything the matter with you, - if there is anyone with chills in his body or any other sickness - him will my master cure and rid of his ailments.

Mercator dicit.

Rubin, are my salves ready?

Ipsa dicit.

In a moment, sir, - when I get them out of the sack.

Mercator dicit.

Rubin, better bring those salves to me.

Ipsa dicit.

Come and pay attention, all you who wish to hear!

Rubinus.

Bless me, Oh son of the Lord, and Holy Ghost, lest the devil tempt us!

Item dicit.

Here sir, we have salve number one, and here salve number two. And here we have salve number three for which old women are willing to fly to the devil. Here, sir, is salve number four, which if you sin, does you like a ginslet. In the fifth salve, I had three crickets and one-eighth of a mosquito, but an old woman here devoured it. And here sir, is a salve from Babylon, containing a costly perfume. And here, one so precious

- Beth gye nayms wydnye sny grala ;  
 Czynila ya pany mlada,  
 Wse s komaroweho sadla;  
 160Pzdyk k ngey malo przyczynila,  
 Aby byrzo nezwyettrzyela;  
 Tuth ny wyszkyk naylepa chwale.  
 Pomphny gye tem k sobye dale,  
 At gye kazdy nepokusye;  
 165Zath gedno k mylosty slusye.  
 A thatot, mystrze, naylepa wonye,  
 Enamenay, czo gye do nys.  
 Eych gye komu w zply podal,  
 Ze bych tho wam wydysy dal.  
 170Wady by sye drzewe zathoczyl,  
 Nes by gedno nohu kroczył.  
 A tuto mast czynyl mych wychadzac  
 Mnych sedye na gye ---- cze,  
 Ktos gye z was okusay koly,  
 175Wotena gmu jako pol zebrazye holy,  
 A to gest mast nede wsye masty,  
 Ale nenget gye w tayo wisaty,  
 Tlukut gmu zacy na skolnem prasye  
 Lecz lud w twple lecz na mrazye;  
 180Ale nemosty gye swaty,  
 Gedno oblu w sywot czpaty.  
 Ale tho z was kasda wyes,  
 Zeth pyekne leczy bes penyes;  
 Pakly nepyskna przyde s dary,  
 185Teyt lacsnyey dadye pery,  
 Bud od czyrta lud od chlepa,  
 I poslednyey dadye kwaps;  
 A pakly gye w ktorey nemoczy,  
 Masto gye przyzaty na tray noczy,  
 190Budet siraus jako rybka,  
 Tak tu mastya netrus chyta.  
 A gnych masty gmas dosty,  
 Prodawaye gye, azt nyekto steps twe kosty. Silete.

Rubinus ad Postripalium.

- Byrzo masty natlucz dosty,  
 195Po czas budem myety hosty.  
 Drzewes ny gye byl dal malo,  
 Az sye gye mnohym nedostalo;  
 Przykadyngs ny gye syem wyecze,  
 Ath neozakayu stogrecze.  
 200Cyngh, mystrze, pussek gmas plyn kram,  
 A z tzech uczyngs, czo chcees sam.

Statin currat inter populum.

Hoc dicto Mercatoribus clamet dicens.

Rubine! Rubine!



that you cannot get its kind in Vienne or Prague. A young woman made it out of mosquito grease in a way that it will not get rancid soon. Everyone praises it beyond all others. Shove it a little further in so that everyone does not sample it. Here is one for those who are in love. Here one, sir, that is sweetly perfumed - just come and see what it contains. If I should offer it to anyone you would see that he would whirl about before you could take a step.

----- And here is a salve above all others. The students made it on the campus. It is to be used in warm or cold weather, but not to a great extent, for one bit will put life to sleep. ----- If anyone is sick, let him use this salve for three nights and he will be well again, for it is faultless. There are plenty of other ointments besides ---- sell them until someone breaks your bones.

Rubinus ad Postrelocum.

Get the salves ready quickly <sup>we will have</sup> -~~x~~-customers soon. I did not have enough before, and a good many could not get any. Bring some more along; that people do not have to stand waiting. You have plenty on your counter - bring as many as you want.

statim currat inter populum.

Hoc dicto Mercator bis clamet dicens.

Rubin! Rubin!

Mercator dicit.

Hy rubines, zeth wran oka newjklyne,  
 Ze moy tyrh czny pro thye hyne!  
 205 Rubine, mozes prudkym sljw newyerny sineu byty,  
 Ze key tebe wolagyu, a ty nechozes ke mnye przygity?

Rubinus dicit.

E zedny mistrze! nemlaw my na hanlu mnoho,  
 Neb sem nedostogen slona teho; //  
 Neb kdes yas stogyu nebo chozu, 4<sup>a</sup>  
 210 Tuth nesdy twu czest plozgu.

Mercator dicit.

Rubine, moy wyerny sluh,  
 Tuto byty nemozem 1----dluko,  
 Nechoze k nama y geden kupecz przygity,  
 Yus musywe odsud przycz gity.

Rubinus dicit.

215 E zadny mistrze! racz wesel byty,  
 Choze k nama dobry kupecz przygity.  
 Wyzuth ondeno dobreho druha sina,  
 A u nyeho gast welyka bysyna;  
 Tude nama zaplaczena tohoto postu wyzyna,  
 220 Cez lepsy tude, nez s welyky noczy kozyna.

Mercator dicit.

Slysal sem, rubine, zwyestje,  
 Ze gsu sde trzy panje u wyentje,  
 A tyrh, rubine, dolerich masty ptaju;  
 225 A edat ty mne, rubine, meznayu?  
 Gdat my eye, ezth ondeno stogye,  
 Ezth eye o nych lyude brogje.  
 Dobyehny tem, rubine, k nym  
 A czystu ukaz ke mnye gym.

Rubinus dicit ad personas.

Bobroptro wam, krasne panje.  
 230 Wy tepyru gdate zeyspanje  
 A neswoze hlwy jako lanje.  
 Slysal gsem, ze dranych masty ptate;  
 Hyn gych u meho mystra pljn kram gmate. Silete.

Staten prima Maria cantet.

Omnipotens pater altissime,  
 235 Angelorum rector mitissime,  
 Quid faciemus nos miserrime?

1 A slight break in the manuscript.

Mercator dicit.

Hey, Rubin, my fine auction is failing all because of you. Rubin, you unfaithful boy, when I call you, you do not come to me.

Rubinus dicit.

Oh, my dear master, do not put me to shame, for I did not hear a word when you called. Moreover, wherever I go I always ~~give~~<sup>do</sup> honor to you.

Mercator dicit.

Rubin, my faithful servant, we can not stay here very much longer. Not one cares to come to us, so we must go away.

Rubinus dicit.

Oh, dear master, be happy rather, for there is a good customer who wants to come here.

Mercator dicit.

I heard Rubin, that three ladies have come to town looking for some good ointments. Rubin, do you think they know about me? There they stand with the mob bustling around them. Skip over to them, Rubin, and show them the way here.

Rubinus dicit ad personam.

Good morning, beautiful ladies. You must have just awakened from sleep that you carry your heads like fawns. I understand you are looking for some good ointments. You will find all you want upon my master's counter.

Stetit prima Maria cantet.

Omnipotens pater altissime,  
Angelorum rector mitissime,  
Quid faciemus nos miserime?

Heu quantus est noster dolor!

Prima dicit ricmum.

Hospodyne wsemohuczy,  
 Angesky kralu zaduczy.  
 240I czo ge nam Sobye sdyety,  
 Ze nemozem tebe wydyety,

Secunda Maria cantet.

Anisimus enim solacium  
 Ihesum christum, marie filium,  
 Ipse erat nostra redemptio,  
 245Heu quantus est noster dolor!

Deinde dicit ricmum.

Ztrathyly smy mistra sweho,  
 Jhesu crista nebeskeho;  
 Ztratylismy swu vryechu, //  
 Gesto nam zydye odgyechu,  
 250Jhesu crista laskaueho,  
 Przyetete owsem wyerneho,  
 Gens gest tyrpyel / za ny / za wnye,  
 Na swem tyele lutne rany.

4<sup>b</sup>

Tercia Maria cantet.

Sed eamus vngentum emere,  
 255Cum quo bene possumus vngere  
 Corpus domini Sacratum.

Deinde dicit ricmum.

Yako sye owczyzky rozlyehugyu,  
 Kdysto pastusky neymayu,  
 Takez my bez mystra swaho,  
 260Jhesu crista laskaueho, nebeskeho,  
 Gesto nas czasto vtyessowal  
 A mnoho nemocznych vsdráwował.

Mercator cantet.

Huc propius flentes accedite,  
 Hoc vngentum si vultis emere,  
 Cum quo bene potestis vngere  
 Corpus domini sacratum.

Contra mercatorem Marie cantet.

Dic tu nobis, mercator iuvenis,  
 Hoc vngentum si tu vendideris,  
 Dic precium, quod tibi dātinus.

Heu quantus est noster dolor.

Prima dicit ricum.

Oh, Lord omnipotent! Oh king angelic and  
agreeable! What can we do since we can  
see thee no longer?

Secunda Maria cantet.

Amisimus enim solecium  
Thesum Christum, Maria filium,  
Ipse erit nostra redemptio,  
Heu quantus est noster dolor!

Deinde dicit ricum.

We have lost our master, Jesus Christ, the  
heavenly one. We have lost our comforter,  
deprived of him by the Jews. Jesus Christ,  
the loving one, the friend all-faithful, -  
he who suffered for all of us terrible wounds  
upon his body.

Tercia Maria cantet.

Sed eumus ungentum emere  
Cum quo bene possumus ungere  
Corpus domini sacram.

Deinde dicit ricum.

As the little sheep go astray when they  
have no shepherd, so we have gone astray  
without our master, - Jesus Christ, the loving  
one, the heavenly one, - he who so often  
comforted us and healed many a diseased one.

Mercator cantet.

Euc propius flentes accedite,  
Hoc ungentum si vultis emere,  
Cum quo bene potestis ungere  
Corpus comini sacram.

Contra mercatorem Maria cantet.

Dic tu nobis, mercator iuvenis,  
Hoc ungentum si tu vendideris,  
Dic precium, quod tibi dabimus.

Mercator dicit ricum.

270 Syemo blyze przystupyte  
A u mne masty cupyte.

Item mercator dicit ad Rubinum.

Wstan, rubine, wolay na nye!  
Wys vmyrleczye bes pomeskanye,  
Tyemto pan'em na pokussenye  
275 A mym mastem na pochwalenye.

Deinde Abraham procedit portans filium cum Rubino, qui dicit sic:

Bych mohl wzwyedyety od mystra seuerina,  
By my mohl vleczyty meho syna,  
Chytyel bych gemu trzy hrzyly a pol syra.

Item veniens ante mercatorem dicit.

Wytay, mistrze czny y slowuthny!  
280 Yas sem przysel k tobye smutny,  
Horzem sam neczygyu sele!  
Protos snasnye prossyu tebe,  
By raczył memu symu z myrthwich kazaty wstaty.  
Chytyelth bych mnoho zlata daty.  
285 Pāhynulo nelozatko!  
Przydeywna byesse dyetatko, //  
-----1 byely chleb gedyesse  
A o rzyenem nerodyesse;  
A kdys na kempna wseedyesse,  
290 Tehdy widyesse, czo ssye  
Czo sye proztrayed gystby dyegyesse;  
Take dobru wasnyu gmyegyesse,  
Kdys pywo uzrzyesse,  
Na uodu oka neprodrzyesse.

Mercator dicit ad eum.

295 Abrahame! tho ya thokye chezy rzeczy,  
Ne ya tweho sina uleczyu, acz my das trzy hrzywny zlata  
A k tomu swu dczers maczu.

Abraham dicit ad mercatorem.

Mistrze! tho ty wse rad dam,  
Czos potrzepelował sam.

Mercator dicit.

Pomshay my tozy syny,  
Ath yas u mey prawdye nehynu!  
We ymaye bozye yas tye mazyu,  
Gyuzt chytrosty weaty kazyu!

1

A slight break in the manuscript.

I czo ty leżyś, yzaku,  
 Czyny otczu z alost taku?  
 Tstun, day chwalu hospodynu,  
 Swate marzye gegye synu.

Quo finito fundunt ei feces super oculum.  
Ipsa vero yssak surgens dicit ricum.

Awech! awech! awech! ach!  
 310Kaak tho, mystrze, dosty spach,  
 A sak jako z myrtwych wsach,  
 I tomu sye bezmal nevrach.  
 Dyeauggu thoby, mustrze, z tvo,  
 Ez ty eczynyl czty przyelis mnoho.  
 315Cyny mystrzy po swem prawu  
 Wazy swymy mastny hlawu,  
 Ale tys my, mystrze, dobrzye zhodyl,  
 Ez my wsychnu rzyth mastyu oblyl. Silte.

Mercator ad Marias dicit ricum.

Myle panye! Syem vitayte,  
 320Czo wem trzyata, toho ptayte.  
 Slysal sem, ez dobrich masty ptate,  
 Ted gych v mne pln kram gmate! //

Iterum mercator dicit.

Iethas den swathe marzye  
 Przynesl sem tutho mast z zamorzye;  
 Tynye us welyky patek  
 Przynesl sem tuto mast z benstek;  
 Tath na mast welyku mocz,  
 Beth usdrawuge wselyku nemocz; Gestly w uononno kutaye ktora  
 stara laba

330A gest na gegye brzyssye kozye siaba,  
 Yaks sye tuto masty pomaze,  
 Tak solye trzety den zwonyty kaze.  
 Tycythely sye, panye, racy,  
 Tutho mastyu pomazethe byczka y tracy;  
 335Tath sye mast k tomu dobrzye hody,  
 Ale duosyth welny skody.

Mariae dicunt.

Mily mustrze! my sye mladym byudem slubyty nezdamy;  
 Protho take masty nehledamy,  
 Kromye nas smutek welyky zgyewugem thoby,  
 340Ze nas ihesus cristus puhrzeben w hrwtys!  
 Protho bychom chtyely umazaty gehu tyelo,  
 Aby sye thym slechetnyegye gmyelo  
 Masly mast s myrru a s tymyanem,  
 S kadydem a s balsanem, doby drize, tu proday nam.

What are you doing in your bed, Isaac, and why do you cause your father such sorrow? Arise, give thanks unto the Lord, Jesus, Holy Mary's son.

Quo finito fundunt ei feces super cullum.  
Ipsse vero yssak surgens dicit risum.

Oh! Oh! Oh! Ah! this is a miracle indeed sir, that you call me from the dead. I thank you, for you have done me a good turn. Other men annoint the head with their salves, but you improved on them by puffing the ointment over my back. Silete.

Mercator ad Marias dicit risum.

My dear ladies, I welcome you here. Whatever you need, ask for. I heard that you want some good ointments. My counter is full of them.

Iterum Mercator dicit.

This year, on Holy Mary's day, I brought this ointment from across the sea. Now on Good Friday, I brot this ointment from Venice. Wonderful are its powers, for it can cure all manner of diseases. If there is an old woman who is sick, let her annoint herself with these ointments and in three days, she will be well again. If you wish to beautify yourselves, ladies, just annoint your cheeks and chins- these ointments are just the thing for that, but they are perilous to souls.

Marias dicunt.

Kind sir, we do not want ointments to trap young men with, but we will tell you because of our sorrow, that Jesus Christ has been laid in the grave. Therefore, we wish to annoint his body. If you have myrrh, frankincense, and balsam, please sell them to us.



Mercator dicit.

345 Zagyste, panye, kdys v mne te mastytate,  
 Ted gye v mne welyku pusku gmate.  
 Iethos den swateho yana  
 Czynyl sem tyto mast z myrry a s tymyana,  
 Przyczynyl sem k tomu rozliczneho korzenye,  
 W nyems gest sylne bozye stworzenye.  
 Gestly ktore myrtwe thyelo,  
 Ze gye dluho w hrobye hrzlyelo,  
 Budely thu mastyu mazano,  
 Tym bude slechetnyegye zachowano.

Maria dicit.

355 Myly mystrze, racz nem tho zgyewyty,  
 Zacz nem gest thu mast gmyety neb przygety.

Mercator dicit.

Zagyste, panye! kdyr sem gynym ludem taku mast prodawal,  
 Zatrzy hrzywny zlata sem yu dawal; // 6<sup>a</sup>  
 Ale pro welyky smutek wam  
 Za dwye hrzywnye zlata dam.

Vxor mercatoris dicit contra eum riccum.

I kam, myly musy, hadas,  
 Ze sye mladym newyestkam slubyty zadas,  
 Ze taku mast za dwye hrzywnye zlata wykkladas?  
 I czo passes sam nad esabu  
 365 I nade mnu chudu zenu?  
 Protho thy lkas chudobu  
 A ya take puhenanstobu, w...  
 Nebo ge to me vse v...  
 A ya sem vydala na njej swe obyle.  
 370 A to gye neponesau thy panye  
 Drayewe, nes my hrzywny trzy zlata dadye.

Mercator dicit.

Mnohe zeny then obyczey gmayu,  
 Kdy sye zapyv, tehdy mnoho bayu;  
 Takes tatho byednyczye nezwarno  
 375 Mlavy wesdy slous prasna.  
 Zapywxy sye mluyys mnoho,  
 A gys zlym vziues toho,  
 Welo czo ty gmas do thoho,  
 Ze nye spravuges welny mnoho?  
 380 Radylt hoch, aby przyestala,  
 Mnye s pokogem byty, dala;  
 Pakly toho neprzestanea,  
 Snad odta mpne s placzem wstanea.  
 Mahle spravyye wv przyeslyczu,

176

Mercator dicit.

Certainly, ladies, since you ask for ointments, you can have your choice of them. They all have wondrous powers. This year on the day of St. John I made this salve of myrrh and frankincense together with some sweet spices. In it are divine powers, for if a body that has lain in the grave a long time is anointed with this ointment, it will be very well preserved indeed.

Maria dicit.

Tell us kind sir, how much do you charge for that ointment?

Mercator dicit.

Certainly, ladies, when I sold this ointment to other people, I charged three gold marcs for it. But because of your great sorrow, I shall give it to you for two.

Uxor mercatoris dicit contra eum ricum.

My dear husband, what are you thinking of that you let yourself be hoodwinked by these three young ladies to the extent of giving them this ointment for three gold marcs? Why do you not consider yourself and me also, your poor wife? This is the reason that you sigh in poverty, and I, myself am wretched with you. I have worked hard and have earned by myself my daily bread. Therefore, these ladies will not take this salve with them without first leaving three gold marcs with me.

Mercator dicit.

Many wives have the custom of fabling when drunk. That is the reason that this discourteous one says such empty words. You have talked enough, and you may come to a bad end, for what business have you to correct me to this extent? I advise you to quit and leave me in peace. For if you do not quit, you will go off from here in tears. Mind your spindle

385 Meith dan pjestu po tsem tyozu!

Uxor clamet.

Toly gye me k hodom nous Yucho,  
 Je nye tepess za me ucho?  
 Pro me dobre / dyenze / dawne  
 Dawen ny polyczky za odjenye;  
 390 Pro za wesdy dobra radu  
 Chyla ny hlawn jako hadu.  
 A te nye gyan chozu s tobu rozdyelyty nelo rozluczyty,  
 Tye wayen czerthom poruczyty.

Postrpalk dicit rionum.

Vytayte wy penje drahne!  
 395 Wy gate niadya zaczkom vydety hodne

st

Rubinus dicit.

Postrpalku! mohl by mluyty tysaye,  
 Asty nye otorzily chysaye.

Postrpalk dicit.

Rubine! by thy moy rod znal,  
 Snad by na nye lepe thal.

Rubinus ad eum.

400 Postrpalku! dasly ny swoy rod smety,  
 Chozu ja na thye lepe thaty.

Postrpalk dicit.

Rubine! chosely o mem rodye sluchayety,  
 To tolke chozu powyadyety.  
 Ma strycoye ota,  
 405 Soba i take koba,  
 Prodawata hrzyty, hlywy,  
 I take hltsayozye sluy,  
 Czeste chrostyhtye prodawata,  
 Prathoh welykm czest gmeta.

Rubinus dicit.

410 I czoa ty, sebracze chady!  
 Tkagye nye sudy i ondy  
 Prawya ny o swey rodyne?  
 Yas thoby lepsaye powyedge.  
 To gento lepsaye wyedye  
 415 Ma thata sawrzyena  
 Byle w stodele sawrzyena  
 Sgednyem un ---- un komandorem

or I will give your cheek a blow with my fist.

Uxor clamet.

What have I done that you are pulling me by the ears? For all my good services you give my face a blow! For all my good advice you beat my head as you would a snake. Just for that I wish to divide up (my property) with you, or else get a divorce and commend you to all the devils!

Pustrpalk dicit riccum.

Greetings, dear ladies! You look very nice to the young students.

Dubinus dicit.

Pustrpalki You might speak a little more quietly until they fall in with your talk.

Pustrpalk dicit.

Dubin, if you knew my lineage, you would have more respect for me.

Dubinus ad eum.

Pustrpalk, let me know something of your lineage. I want to have respect for you.

Pustrpalk dicit.

Dubin, if you want to hear about my family, gladly will I tell you about it. Both of my uncles, Bobe and likewise Kilo, used to sell coachrooms and plums. They were good merchants and for that reason were held in great esteem.

Dubinus dicit.

Oh, you poor beggar! Is this what you can tell me about your family? Now let me tell you about mine so you can understand me better. My Aunt was shut up in a barn with a commander near his palace.

Blys pod geho dworem;  
 A ma stryna hodawa  
 420 Czasto kysylyczu prodava;  
 Drzyeweth gest krupy drzyela,  
 Profoth gest welyku czest gmyela.  
 Phy! kde lych sye stawyl,  
 Bych tobye wes swoy rod wyprawil!  
 425 Thebe bych wsye czty ztawyl,  
 A ssehe bych za gednu planu hnylyczu nepoprawyl.  
 Nahl przyestan, newolay mnoho,  
 Nebo zlym uzywes toho!  
 Przyestan, nebo tye przyewraczu,  
 430 Zyly, kosty tyemto kygyem w thobye zmlaczu. Sileta.

Mercator dicit.

Czne panye! na tho wy nyczs netbayte.  
 -----

10

And my sister often sold sour-kraut before she had a feed-store. Where could I stop were I to tell you all about my family? I would rob you of all your esteem. Hush up! Do not th speak, lest you come to a bad end. Stop! or I will knock you down and beat your bones to pieces with this stick.

Merchant.

My dear ladies, take no notice of this --  
-----

Mastickar:Drkolensky Zlomek.Lucifer dicat.1<sup>a</sup>

Ponyz sem tak welmy krasny,  
 Mezy gynymy angely wsz4zny,  
 Chczyt sye wrownaty naywysymu  
 postavym suri stolyczy pty kraly nebeskemu.

Sanctus mycha (el)

5. Zly, newyerny zawystnycze,  
 Ne angele, ale bozy ptywnycze,  
 Za sye nechzess k tomu przyznaty  
 ze od boha czest y kr y krasu mass?
10. A to p suri pychu dnes wzdass;  
 Berzyz sye, dyable, do veczne zalosty,  
 Vyec neuzrzyss nebeske radosty!

Tunc trudunt demonem infra et incipia(nt) ite laudamus.

Secundus angelus dicat:

15. Chwala tobye, tworcze zadny,  
 ze w twem kralowstwy pysny zadny  
 Czyesty zadne nemoz myety,  
 Nez pokornym raczyss przyety.

Te eternum patremLucifer

20. Ach byeda mnye, nebozalku,  
 wyhnan sem z nebeskeho snatku,  
 p me zlosty y chytrosty neop  
 Neopatrzym wycz nebeske swetlosty.

Tibi omnes angeliLucifer

Podte syemo, mogye sluchy,  
 nezbudete se mnu plkelne muky;  
 Pobeyehnete sym, myle dusye<sup>1</sup> kusye  
 A neste syem hrzyessne dussye.

Primus demon dicat:

25. Mystrze, myey mnyet dyegy belzebuh.  
 Kterezt ya dosahu wsey zub,  
 Tat nebude gysty hub.

Secundus demon:

Mystrze, mnyet sathan dyegy.

1. e erased and in the margin written Kusye.

The Ointment-seller Episode. (Drkolensky Fragment).

Lucifer dicat.

How wondrously beautiful I am! I am much sought after among the other angels; I long to equal the very highest; I shall rise up in rebellion against the king of the heavens!

Sanctus mycha(el).

Wicked, faithless dependent! No angel art thou, but the Lord's adversary! Again unwilling to admit that God is the source of all thy loveliness! Thou shalt lose all for thy pride today. Away with thee devil, into everlasting torments, where no heavenly joys can enter!

Tunc trudent infra et incipis(ut): te laudamus.

Secundus angelus dicat.

We praise thee, Oh sweet Creator! Thou wilt have no pride within thy Heavenly Kingdom. Thou wilt have none but the humble.

Te eternum patram.

Lucifer.

Alas! what woe is mine - poor little unfortunate one that I am! Driven out of my celestial heritage for my malice and cunning! Never again can I behold the heavenly light!

Tibi omnes angeli.

Come with me, my followers - enter with me the torments of Hell. Rally around me, my beloved spirits. Run and bring in the sinful souls.

Primus demon dicat.

Master, I am called Beelzebub. Remember that I am here with you.

Secundus demon dicit.

Master I am called Satan.



- Tot dobrze powyedyety smyegy,  
 30. Zet neny kupczy lepsyeho  
 Any czyzbynka chytrzyesyeho!  
 Znamt sem w czechach y po wlasyech,  
 Wrusech, w flandrzyech y po sasyech,  
 Wsyczkyt lydy dobrze znagy,  
 35. gednoho dne vse ztyekagy.

Tercius demon:

Mystrze, mnyet dyegy berzyt,  
 Czot vhomym, to vse wsenu w r..t;  
 Leez bud baba lecz bud kmet,  
 Musy gehu byty se mnu vet.

Lucifer dicat

40. Byztez po swyetu, myle panosye,  
 A neste syem hrzyesne dusye,  
 Takmyerz sewczye y panosye, sedlaky,  
 Takmyerz krayczy, krzmarze y zaky,  
 Kohoz popadneti w kere hrzyesye,  
 45. Przynestey mygey syem, czoz mozte,  
 nays pye.

Demon:

l<sup>b</sup>

Powyez, dussye, sswa dyla,  
 Ktery s obchod na onom swetye gmyela,  
 at ty wymy podle rodu czyty,  
 budesly p dob', damyt ryolu pyty.

Secundus dem(on):

50. Ted sem, mystzre, nalez popa,  
 anpye med pywnyczy s gednu  
 s zkopa,  
 a tak gy myle obgymasse  
 a czos v nye w nadrzyech hladassye;  
 le ona-----nechtye----, leon  
 55. le on gy podtepem wzraty.

Ma(g)dalena procedat:

Kudy sem ya chodyla,  
 tudy traua zelena;  
 Swoy slogyerz napuyla,  
 hledagycz batka, hledala.

Rikumum dicat:

60. Kdesu tu knyzezy y zaczy,  
 Kdesu fregyerzy y duorzaczy,  
 Podte syem, at swamy swu chwyly kraczy.

Nobody can bargain better or more cleverly than I.  
I am well known in all lands; in Bohemia, Russia, and  
Flanders. Everyone knows me all too well; in one  
day I shall have them all in Hell!

Tarcus demon.

Master, remember me also. Whoever I shall capture,  
him shall I bring in, be they old women or old men!

Lucifer dicat.

Run in all directions, my dear helpers, and bring  
in all the sinful souls. Bring in the cobbler, bring  
in the farmer; bring in the gamblers, furriers, and  
students. Whomever you can catch in sin, bring to me  
with all speed possible!

Demon.

Tell us, thou shade, what hast thy business been  
on earth, Tell us that we may know how to deal with  
thee. We shall honor thee according to thy lineage.  
If it seems best, we shall give thee a drink of melted  
lead.

Secundus dem(on).

Here master, I have found a priest. He drank honey  
in beer halls with pretty young women whom he lovingly  
embraced.

Magdalena procedat.

Wherever I wandered, green grew the grass before me.  
My heart I always filled with joy. My happiness I  
always sought.

Rikoun dicat.

Where can the priests and the students be? Where  
the friars? Where the knights? Come to me, all, that  
I may while away the time with you!

Item demones dicant:

- Ted mass, pany mandaleno, trzy gynochy,  
 Jaco naykrasye czy<sup>1</sup> dochy,  
 65. Skocz a racz zpye waty,  
 A myt budem ozbyewaty.<sup>2</sup>

Item cantat ma(g)dalena:

- Byla ty sem wsadku,  
 w zelene hayku,  
 Trhala sem kwyety  
 70. Swemu bracku:  
 Tot vse czyny swemu bracku na mylost.

Martha dicat: reuertere.

- Ostan toho, sestro mogye twogye,  
 Vyz, ze po tobye dyably chodye  
 75. A tye s dobre czyesty suodye.

Ma(g)dalena dicat.

Sesto Martha,  
 hrayz tam s zaky hazarta,  
 A nechat ya vesele pl---m,  
 Ja tobye y gynemu nycz neskodym.

tunc cantet.

80. Chczyt vesela byty  
 vesda y nynye,  
 Heduabnu vylu vyty  
 Swemu mylemu.  
 Tot vse czynym brachku na mylost,  
 85. Aby byl mog myly host.

Martha dicat.

Sestro Mandaleno,  
 Owsem nemudra zena,  
 Ostanuczy bluda sweho,  
 Nasleduz krале nebeskeho.

Magdalena

90. Sestro, Martha myla,  
 Tiss my uzdy na dobre radila  
 Iat sem zena zabludyla!  
 Kak by te mohlo byty,  
 By my boh chtyel hrzyechy odpustyty?

Martha:

95. Aby to, sesto mandaleno, caczyelo vyedyela  
 1) For trzy. 2) For ozyewaty?

Item demones dicant.

Here, Magdalene, are three handsome youths for thy lover's. Dance and sing, while we echo thy songs and dance.

Item cantet Magdalene.

Oh, I was in an orchard. I was in a green grove. There I picked blossoms for my beloved, for my lover's sake.

Martha dicat: revertere.

Only cease, my dear sister. Thou knowest well that devils are following thee to seduce thee from the right path.

Magdalene dicat.

Let me go and be mirthful with the students yonder. I am doing thee no harm. Let me have my joyous hours.

Tunc cantet.

Oh I want to be happy - now and for all time! I shall make my lover a robe of silk. I shall do so for my love's sake, that he may be my guest.

Martha dicit.

Oh, sister Magdalene, thou art a woman unwise in all things. Leave now the wrong path and follow the heavenly king.

Magdalene.

Sister Martha, thou hast ever counseled me aright. I am a woman astray. Can it be that the Lord will forgive my sins?

Martha.

I tell thee, sister Magdalene,

- A mne na tom dobrzye vyerzyla,  
 Nenyet tak hrzysny y gedem,  
 Kteryz by sye obratyl den,  
 Hned gemu buoh hrzyechy odpusty  
 100. A wsyeczkzy gemu vyny spusty.

Magdalena dando alapam sibi:

O dnesnyeho dne az do skonczeny  
 nahle ode mne zle stworzenye.  
 et cantent ambo: dimissa sunt ei et<sup>2</sup>

-----  
 -----  
 -----  
 -----

(Medicus):

2<sup>a</sup>

Vyz, bychom nyeczoz vtyezyely  
 A swych penyez przisporyly.

Rubyenus dicat:

105. Mystrze, chclessly, at bych sluzyl,  
 Abycho toho dobrym vzyl,  
 Przeg my nyekakeho panessye,  
 Aby nosyl po mnye kossye.

Medicus dicat:

110. Tohat chce rad prziety,  
 Dobud sobye, ktereho mozess myety,  
 bychom od neho nemyely strasty,  
 by nam nepokradl nassych masty.

Ruby(enus):

115. Gestly tu ktery otrok,  
 Rychly, brzky jako klopot,  
 Gessto by chytyel vyernye sluzyty,  
 Chtyel bych gey p.hy nakrmyty.

Pustrpal (k)

- Ted, pane, yak tobye byezym  
 A swoy penyez s uyeru tyezym,  
 Vmyem krasty a suodyty,  
 120. Dosskoly krasnye manye vodyty;  
 hodymt ya sye dobrze tobye,  
 pssyt, przigmy mye spyesse k sobye.

Ru(byenus).

Vytay, myle pachole,  
 Za ge tobye bratr popele?

2) After this comes a break of one or perhaps more leaves.

that thou mayest know and believe me- perfectly:  
there is not one so sinful but that the Lord for-  
gives his sins and all his faults the very day  
that his heart is turned.

Magdalens dando aliam sibi.

Oh from this day until all eternity, shall I  
banish all evil from me!

Et cantando antio: dimissa sunt ei et  
-----

Medicus.

You know, I should like to make a little money.

Pubienus dicat.

Master, if you want me to serve you well, hire  
a helper for me that he may carry these baskets  
from place to place.

Medicus dicat.

That I shall be only too glad to do. Get  
anyone you see fit, only let it be such that we  
need not fear lest he steal all of our selves.

Pubienus.

If there be one around here who would serve me  
faithfully, right glad will I be to feed him.

Quatrpaik.

Here, master, here I am running to you. I shall  
earn my money faithfully. I can steal and I can  
seduce, and many pretty girls do I lead to school.  
I am just the person you want. Take me, I beg,  
take me as your servant.

(Pu (byenus) )

Welcome, my dear boy. Is Popel your brother?

1 Then follows a large break in the manuscript.

125. Podoben sy k nemu, to vyez  
Neb mass gysty kozy palczierz.  
A podobens k nemu kczyczy,  
Ale gsy okruhlu, oslyczy lyczy.  
Chczessly se miu<sup>1</sup> trh sayety,  
130. Powyez, czo chczess ode mne wzyety?  
budess po mnye postely mesty<sup>2</sup>  
A w teyto mossnye pussky-----  
Powyez my, kak ty dye(g)y,  
At tuto s tebu yhned s(d)ygy.

Pustrpalk.

135. Pane, mnye dyegy pustrpalk,  
yat sem velmy velyk ssalk;  
Chczess my odplatu daty,  
Chczit sluzyty, ze my nebudess dyekowaly.

R(ubyenus):

140. Pustrpalku, damt haczny pass,  
A dwye onuczy ode mne mass  
A k tomu blchu gednovku,  
Tyem zaplaczy sluzbu twu.

Pustrpa(lk):

Tot vczynym, pane, tye,  
A przyday my nyekake kotye.

Rubye(nus):

145. Syed, pustrpalku, v meho pana,  
Strzuha gehu a yeho krama,  
A wezmy tento hoss k sobye,  
Azt sye wraczy opyet k to(bye).

Rubienus:

150. Myly mystrze, odpust mye vynyty  
A wyru yhned czhy<sup>1</sup> przygyty,  
Aneb gyz nemohu staty,  
Ano myssye che<sup>2</sup> velmy sty.

Medicus

Trzyebalyt k crzytu gyty  
ptot ya budu pyuvo pyty.

Angeli cantant: Silet, Silete.

155. Mylczte, possluchte!

1) For mnu. 2) Something erased here.  
3) For wyeru yhed chczy 4) For chcze

You resemble him greatly, for you also have a goat-chin, but of the two you look more like a donkey. If you want to work for me, tell me how much you will charge me. Are you willing to make my bed? to carry from place to place these wonderful ointments? Tell me what your name is that I may know how to talk to you.

Pustrpalk.

Sir, my name is Pustrpalk. I am a great fellow. If you pay me well, I want to serve you in a way that you will thank me.

R(ubyenus).

Pustrpalk, I shall give you a fine belt. Since you already have two socks from me, that will be your wages.

Pustrpalk:

That I shall accept from you, master, You might throw in a drink to boot.

Rubye (nus).

Go, Pustrpalk, to my master and bring him and his goods here. Bring me the basket also that you may earn your wages.

Rubienus.

My dear master, forgive my shortcomings. I shall indeed return to you quickly.

Medicū.

Tho I go to the devil, I shall drink.

Angeli cantant: Silet, silate.

Be still and give heed.



Medicus:

Rubyne, rubyencze!

Rubi(e)nus:

Co kazes, mysstrze hubencze?

Medicus

Y kdes tam byl" "tak dluho,  
Kuruy synu a ne sluhu?

Rubienus dicat:

160. Vyeru, mystrze, lyde gdyechu  
A velmy na mye hledyechu,  
ptot musych poczekaty,  
Nemoha sye oka---ty.  
Judeus dicat, cantat:chyry

Judeus:

165. Chyry, chyry, achamary!  
Vytay, mystrze, velyky,  
Lekarzy velmy daleky,  
Mohly by to vczynty,  
Me dyetatko ozyuyty?  
Trzy hrzywny zlata gman  
170. Tyod neho tobye dam.  
Pohynulo nebozatko  
A byesse dobre dyetatko,  
Kdyz byely chleb vzrzyesse,  
Yhned rezny powrzyesse.

Medicus dicat:

175. Chczyt to, zyde, vczynty,  
Zet gye mohu ozywyty.

Medicus dicat, dicat Sic:Rubyenus

Rubyene, rubyene!  
Rubyene, panossye mog!

Rubienus

Ted sem, mystrze, sluha twog.

Medicus

180. Rubyene, vo pys tu kuest?

Rubienus

Ted sem, mystrze, polyb mye w p-----d.

Medicus.

Rubin! Rubin!

Rubi(e)nus.

What do you want, miserable master.

Medicus.

Where have you been so long? No servant are you but a good-for-nothing.

Rubienus dicat.

Believe me, master, people wanted much of me. You must be patient when I do not appear.

Judeus dicat, centat: chyry.

Judeus.

Greetings to you, sir, who are a doctor from afar. Could you give life to my little child? Three pieces of gold have I here to give you. He died, poor little unfortunate being, always such a good little child, - when he ate some white bread.

Medicus dicat.

I shall give life to him, Jew. That is my will.

Medicus dicat, dicat sic: Rubyenus.

Rubin, Rubin! Rubin, my servant.

Rubienus.

Master, I am at your service.

Medicus.

Rubin, where are you?

Rubienus.

Here I am, master, -----.

Medicus:

- Myly brachu, kde sye tkass,  
Oswem panu y h-----a netbass.  
budess ty zebrakem wskorzye,  
185. Aczt sye nestane gesscze horze.

Rubyenus

Myly pane, ze tak mnoho sskrzyekass  
Asswym na mye zwadlem bekass,  
velykym sye panem zdass,  
wssak proto y h-----a nemass.

Medicus dicat:

190. Tot gest y w knybach psano  
y od starych dawno sslychano,  
Acz czo s blaznem vmluuyss,  
Ale neprawye rozdyelyss.

Medi(cus): 4<sup>a</sup>

Rubyene, kde ge twog pustrpalek?

Ruby(enus):

195. Newyedye, pane, kde ge z kurwy ssalek.

Rubienus:

Pustrpalk, postrpalk,  
pustrpalku, vo pys tu?

Pustrpalk dicat : be R(ubiene).

Ted dru staru babu za p----du.

Rubienus:

200. Ach postrpalku, czo p tye ztraczy,  
Gyz tobye twe sluzby vkrzczy.

Pustrpal(k):

- Ba myly rubyene, czym sye sdass,  
Ze na mye tolyko sskrzyekass?  
Znamy tye, kterehos rodu,  
Wssaks byrzychow syn zczeskeho brodu.  
205. Mnyesy nemozess wrownaty,

Acz mne chczzess pwy znamenaty:  
Megt materzy dyegy hawlyczye,  
Tat ge w pzye wssyek<sup>1</sup> mnychow swodnycz(ye);

1) For wssyech

Medicus.

My dear man, you don't care a fig for your master.  
You shall one day be a beggar, or something worse.

Rubyenus.

My dear master, why do you yell and bellow at  
me? You seem to be a great man but you are ~~far~~  
from being one.

Medicus dicat

It has been written in books and heard from im-  
memorial times, that you may strike a bargain with  
a simpleton, but that he may get the better of you.

Medicus)

Rubin, where is your Pusterpalk?

Rubyenus.

I know not master, where this fellow can be.

Rubienus.

Pusterpalk! Pusterpalk! Pusterpalk! Where are  
you?

Pusterpalk dicet: ha R(ubiens).

-----  
Rubienus.

Oh, Pusterpalk, you will lose your job if you  
do not tend to your business.

Pustrpal(k).

My dear Rubin, just who do you think you are that  
you yell at me like this? Remember what family  
I come from, - I am the son of Iyřickow, a Bohemian.  
You cannot aspire to be my equal. Hawlik was my  
mother's name. She is the biggest seducer

15.

210. A ma bratry oba,  
Ssebek a take koba,  
Tat sye w prazye w rohozy tkata  
A potom czty dosty mata.

Rubyen(us):

- by ty moy rod lepe znal,  
dobry by my pokoy dal.
215. Czo sye chlubyss, chlapyssy,  
Aneb tye tuto palyczy tkyssy,  
Prawyss my o swem rodye,  
A ya to tak dobrzye vyedye:  
Ma tetka gylka,
220. A druha mylka  
Tyet sye po swyetu tkata  
Awssak po prazye wssyechny mnychy anat (a);  
A ma sestra byeta,  
A druha kwyeta,
225. Podolkyt raky lowye,  
Ktoz tam bywal, tent lep powye.  
Proto mlcz, nemudre tele,  
At tebe moy kyg nezmele.

Pustrpal(k):

Rubyene, myly pane moy,  
Yat sem vyerny sluha twoy:  
Pustwa ten hnyew s obu stranu,  
Sluzua lepe swemu panu.

Rubyenus

235. Tako, myly pustrpalku,  
Neuczyny nad tobu gednoho kualtu,  
Syeudye a natluczye masty,  
Gednak budu hoste z daleke vlasty.

et cant(at) can(cionem) un(am):

Strrka na straczye przieletyela rzyeku,  
masso bez kosty-----dyewku,  
Okola turnegye, hoho,  
y-----sye mezy-----, to mnoho.

Pustrpal(k):

ba, mystrze, kak tato mast dobrze  
vonye,  
A yako same h-----o konye.

Rubyenus:

Mystrze, gyż sem tuto mast tlukl dosty,  
Az mye bolegy mn wssye kosty.

there is in Prague. And both my brothers, Jete<sup>v</sup> and also Toba, weave mats in Prague. Both are greatly respected.

Rubyen (us).

If you knew my pedigree better, you would leave me in peace. What have you to boast of, little man? Since you have told me about your family, I shall tell you about mine. My Aunt Alice and Aunt Millie travel all over the earth and know every monk in Prague. And my sister Betty and Fitty fish crabs out of ponds. Anyone can tell you who has seen them. Therefore, hush up, foolish boy, lest I grind you to pieces.

Pustrpal(k).

Rubin, my dear lord, I am your faithful servant. Away with your anger and serve your master better.

Rubyenus.

All right, my dear Pustrpalk. I shall go and make some ointments. There may come a customer here from afar.

Et cant(at) can(ciones) unam:

-----  
-----  
-----  
-----

Pustrpal(k).

How well this salve is perfumed, and like -----.

Rubyenus.

Sir, I have beaten this salve until my bones are aching.

Rubyene syem my postaw masty,  
Jednak przydu kupczy z daleke vlasy.

Rubyenus:

Gednak, mystrze budu  
Az gych z teto krossnye dobuđu.

Rubyenus

Prav to kazdy druh druhu,  
ze k rozlycznemu neduhu,  
Krupom, k nehtu, k rozlyczneg pakosty  
Mohu spomoczy tuto masty.

Rubyenus ponit:

- Totat gest mast prwa draha,  
Nemat gye wyeden any pha:
255. Kteraz muzye zena gma,  
Gesto ge v noczy ne-----a  
Kup v nas masty teto,  
budess myety lepssy dve to;  
Kdyz-----malo pomazess,
260. Kdy chczess, kokrhaty gmu kazess.  
Totot gest mast druha,  
Wtegto masty stara wstuha.
- Myelt sem s tu masty mnoho ptrczye  
A wtlukl sem w ny stare haczye,
265. Przyczynych w ny kobyleho mozku  
A take przylozych prassywu kozku.  
Totot mast welmy czysta,  
Nenyt lzyua, ale gysta;  
Przylыл sem k nyeg myssyeho tuka,
270. Pustrpalek w nyy pr---dyl, thika.  
A tat mast tu mocz ma,  
Kteraz gy baba ptruye zna,  
Kdyz gye sobye k zubobom<sup>1</sup> dobude,  
Hned ys masty v wssyech czrtow bude.
275. Totot gest mast z myssnye,  
Kupyl sem gy za trzy byele vyssnye,  
Dyelanat ge z sczynomat,  
Postrpalek gy dyelal, chodye ss---t.  
Tegt masty nemoz nycz byty rowno,
280. Takt ge draha, nestogytza pssye h----o.  
Totot gest mast cztwrta,  
Gesto---mezy wrta;  
A tot gest mast te moczy,  
Kterat sye gy pomaze we dne neb w noczy,
285. Drzyew nez spadne prua rossa,

1)For zubom

Medicus.

Rubin, lay out the salves for me. There may come customers here from afar.

Rubyenus.

Yes, master, just as soon as I get them out of this sack.

Rubyenus.

Tell it from one to the other that my salves are good for all sorts of infirmities.

Rubyenus ponit.

Here is salve number one. Neither Vienna nor Prague has one like it. If a husband has a wife who does not ~~please~~ let him buy this salve, -----  
 ----- This is salve number two -----  
 I worked hard over it. I mixed the brain of a mare with it, then added the membrane of a pig, and likewise poured a little mouse-fat in. It is a salve wonderfully clear and reliable. This salve, if placed upon the teeth, will take you among the devils, as is well known to every old woman. And this is a salve that Pustrpelk made, one that has no equal anywhere -----  
 This is salve number four, which will make you grow taller before the dew falls.



Zroste gyeg wysse nossa.

- Tatot gest mast z nachoda,  
 Vonyt ma yako z mnychoweho zachoda,  
 K zymnyczy a k rupom velmy moczna,  
 290. Khluchoty a k slepotye velmy zpomoczna;  
 Yakz by gye kto prwy v nas kupyl,  
 Hnedt by gey czrt to pekla ys masty zlupyl.

- Tatot gest mast z dobrussky,  
 Kupyl sem gy za trzy plane hrussky;  
 295. Kteraz panna pomaze swe----ky.

Pustrpalk:

Czo chualyss masty lstywe  
 A mluuye rzyeczy lzywe.<sup>1</sup>

-----  
 -----  
 -----  
 -----

Ihesus res(urexit): 5<sup>a</sup>

- Otwrzyete sye pekelná wrata,  
 300. Hrzechy dawnymy pilata,  
 Neb negeana ones dusye swata  
 Bude z twe moczy, dyable, vynata.

Lucifer : quis?

- Kto na ma wrata tlucze,  
 Az my w mu vssy bucze?  
 305. Nahle sye tam dale berzy,  
 At tebe swy kyge neuderzy!

Ihesus:

- Ya sem, dyable, tworzecz swaty,  
 Ja tobye, czerte pclaty,  
 Chczy moczy swe wrata zlamaty  
 310. A dusye swue k soby pobraty.  
 Podyz syem, adame a gyene,  
 A kteraz sye dusye k nam przyuyné,  
 Podte wsyechy<sup>1</sup> do nebeske radosty,  
 Gyz nass zbauym pekelné zalosty.

Primus mileo:

315. Podmy tam, rzytyerzy, k tomu hrobu,  
 zat wstaneé z hrobu w tuto dobu,  
 Byt neprzyducz apostoly  
 A w noczy nem gehó newzyely,  
 Rzkucz: wstal z mrtwych opyet.  
 320. Tak poyde zydowska wyera zpyet.

1)A break of several pages follows in the manuscript.

1)For wsyechny

This salve was made by an accident, -----  
 very good for chills, deafness, or blindness.  
 Whoever is the first one to buy it, him will the  
 devil quickly swallow up in hell. This is another  
 salve. I bought it for three wild pears. ↓↓↓↓---

Pustrpalk.

Why do you boast of your salve and speak in such  
 a lively way? <sup>1</sup> -----

Ihesus res(urexit).

Open, ye gates of hell, accursed thru all the  
 ages! More than one sainted soul, Oh devil,  
 shall be delivered from thy power!

Lucifer: quis?

Who is it that knocks upon my gates till my ears  
 are in pain? Run away lest you get a blow with  
 a club.

Ihesus.

I am the holy creator, devil. I shall shatter  
 thy very gates with my might, and take these souls  
 away with me. Come to me, Adam and others, come,  
 all ye shades and enter into heavenly joys, forever  
 freed from all the torments of hell.

Primus miles.

Come, soldiers, let us go to the grave and watch,  
 lest his apostles come to the grave by night, and  
 steal his body away, that they might say: "He has  
 risen from the dead". Then will Judaism go to  
 sleep.

<sup>1</sup> Then follows a break of several pages.

Secunda mile(s):

Stuoymy tysse, nemluuyecze  
 A wsychny sye vtagyecze,  
 Abychom hanly nemyely  
 But nem geho krady newzyely.

3 us miles:

325. Zle sye stalo, myly kraly,  
 Yat toho prwy nechualy:  
 Tot nass wsyech geden rozplasy;  
 Przybyeh w yakems byelem rubassy,  
 Tak nem hrozne rany meczem dauasse,  
 330. Az sye nem s nym wssyem styskasse.  
Dogidechom s nym wssyczny praczye,  
 A nam sby wssyem se p.da haczie.

Item sequitur ludus de ascensione domini,  
et primus petrus cantet:Domine, e(cce) nos  
rel(i) quimus omnia et secuti sumus te:quid  
ergo erit nobis? et d(icat):

- Synu bozy, przyezaduczy,  
 Wnebi y w zemy wssemohu(czy),  
 Pro tye smy wsse opustly  
 y p tye smy z sbozye wystupyl(y).  
 5. Czeho sye nam velyss przigyetyy,  
 kdiz tebe s sebu ne-----?<sup>1</sup>  
 Ach byeda nam smutnym sluham,  
 Gyz budem poddany sylnym tuham.  
 Chtyely bychom to za swusluzbu wzyety,  
 10. By nem bylo pro tye smrt przygiety;  
 Acz smy twu rozhnyeuali mylost,  
 Vezyn to swu muku y k nebesku(radost)muku,<sup>1</sup>  
 Odput<sup>2</sup> nam nassye zle czyny, nesp  
 Nespomynag zapte vyny.

Ihesus cantet:Amen, amen dico vobis,  
Ric(mum)

15. Zawyrne Petzre, ptrvym vam, y  
 y to zaczeło poyedam:  
 Ty puys, ze ste k me sbozye oppustly<sup>3</sup>

1)Muku scratched out and radost written above it.

2)For odpust

3)For opustly

1)Piece torn out:perhaps nebudeme gmyety

117

Secundus miles.

Let us all stand quietly without speaking:  
let us all summon courage, lest we disgrace our-  
selves should any thieves come this way.

Tertius miles.

Evil has come, dear king; I am one who least  
praises it. One there came who scattered us  
all in terror! -----He came robed in a white gar-  
ment and gave us great blows with his sword.  
We wished to fight with him but he struck us to  
the ground.

Item sequitur ludus de ascensione domini,  
et primus Petrus cantet: Domine, ecce!  
nos reliquimus omnia et secuti sumus te: quid  
ergo erit nobis? et dicat).

Son of the Lord, most agreeable, almighty in  
Heaven as on earth. For thee we have given up  
all things! What is to become of us, now that  
we can have thee no longer? Alas, what despair  
there is for us, thy grief stricken servants.  
Forgive us our trespasses, forget all of our  
faults.

Ihesus cantet: Amen, amen dico vobis.

Ric(mum).

Verily I say to thee, Peter, "They that have  
given up all for me shall gain".

Y--ste zvyetha odbyly. 5<sup>b</sup>

- ....w..k mye st tyte,  
 20. ... .. w nebeskem kralostwy nawratyte.  
 (To) bet, petzre, tu mocz davam  
 .... nebeske klucze poddavam,  
 (A) kohoz ty pustyss v nebeke radosty;  
 Ten bude zbawem pekelné zalosty;  
 25. A kohoz ty swyezess na zemy,  
 Ten bude swazan y na neby.

Johanness dicat ricmum:

- Smutec, zalost tuhu zmyssye,  
 Syrcze sylnu truchlot<sup>1</sup>zwyssye,  
 ze nass(o)staviss s tezké zalosty  
 30. po ssobyé, tworczye, az do starosty.  
 Racz nam uyezcu odtuc hu daty,  
 Bychom Mochly prwdu y wyc pysmo znaty.  
 Ach, tepyrw zalosty kasdy bude,  
 Kdyz tebe zrzyesmye s namy nebude.

Ihesus ad Johannem ricmum dicat!

35. W syrobye vass neostavym,  
 Duchem swatym vass oslavym.  
 Iene, tyss mog ptel zwlasczny  
 y budess appostol v neby zaczny!  
 nedam y zedne muku zmyety,  
 40. Tot (wa)m s tyelem y dusy na nebe wyety.

Iakobus ad Ihesum dicat:

- Tworczye, kdiz sedess s nebeskem stronye,  
 v sveho otczye na prvem lonye,  
 Tehdy racz na ny nass suvu pamyt gmyety,  
 Zneprtelsku ruku racz nass vynyty,  
 45. byt nad namy swo mo neymyly,  
 za by te w nasey vyerzye staly.  
 Chsczesly, racz nam navczenye daty,  
 Abychom mohly pty ych zless vyerzye odclaty.

Ihesus ad Iacobum dicat:

Iacobe, yat chczy p yass wesdy bity;  
 nerodte sye pohastwa<sup>1</sup> any smyrty krity.

Acz vam zyvot odesmu,  
 Nycak (ez) vem vasye dusye vesmu;  
 po smrty budete se mnu ptyvaty,  
 v myeho otczye na nebye ptyvaty.

Phi(1)i(pp)us dicat ad Ihesum recmum:

55. Myly panye, pžaduczy,

1) For pohanstwa  
 1) For truchlost

-----I return now into the kingdom of Heaven. To thee Peter, I give the keys of Heaven, and likewise this power: he whom you shalt permit into the Heavenly joys shall be delivered from all the torments of hell. Whatsoever you shall bind on earth, that shall also be bound in Heaven.

Johannes dicat ricum.

Sorrow, agony, we bear for thee, and heavy burdens shall we bear until old age is ours. Give us the power to know truth and the scriptures, for great will be our agony when we no longer have thee.

Ihesus ad Iohannem ricum dicat.

I shall not leave thee alone, but shall send the Holy Ghost to you.

John, thou hast been my beloved apostle on earth, and thou shalt still be beloved in heaven. There shall not one sorrow come to thee.

Iacobus ad Ihesum dicat.

Lord, when thou shalt set upon thy Heavenly throne at the right hand of thy Father, remember us and let no evil hand fall upon us.

Ihesus ad Iacobus dicat.

I shall always be with you. Be not afraid of infidels or death. Let them take away thy life; thy soul they can never take away. After death shalt thou live with me; with my Father in Heaven shalt thou live.

Phi(1)lipplus dicat ad Ihesum ricum.

Lord, most agreeable,

Kraly nebesky vxyemohuczy,  
 Racz nam vkasaty otczye swyeho,  
 Toho pana nebeskeho;  
 60. Chtely bychom na tom dosty zmyety<sup>2</sup>  
 Y to za swu zlusku od tebe pyety.

Ihesus ad Phi(1)ip(p)um

Phillippe, za tomu prwe<sup>3</sup> neuyerzys  
 A tho gystye nemnyss,  
 Ze, ktoz mye wydy, mystra sweho,  
 Tyz wydye y otczy meho.

----- )

2)For gmyety

3)For prawye

Almighty King of Heaven, show us Thy Father, the  
Heavenly King, that we may know whom we serve.

Ihesus ad Phi(l)ip(p)um.

Phillip, he who sees me, his master, also  
sees my father.

-----)



## S wathowitsky Ghomek.

-----  
 -----Ssyn przykazal 1<sup>a</sup> (1. sloupec)

a mnye totye za syna del  
 a tye mu matku nazwal;

wezynz me zadanye:

5 podyz do myessta nenyne,  
 czekay gehu sskonczyenyne.

Et recedat Maria etc., cantetur antiphona de  
laudibus: Auxi (li) avit enim.

Primus miles.

Myly, zda sme zapomnyely suknye gehu?

Wssak gest bez nyeho;

y czo dele o ny hehrate,

10 zda gye komu chowathe?

Miles.

Wrzme sye o ny saducz krychle,

Nektaryt gy zystye rychle.

Miles.

At tot kossty nowe gmate,

To wy ssamy dobrzye znate;

15 mecztez spravednye oko lyczy,

Heb dam nekomu po holyczy!

Miles re(tine)ns taxillos dicit.

Ktery naywyeczy uwrzye,

Ten sye w sukny wwyze.

Et proiciat Demum dicit.

Y a mam ss zyezem ezs,

20 Ty su negednomu oberwaly ples!

Primus miles.

Ya mam drygy s kotrem,

Negeden bude pro ny lotrem.

Secundus.

Ya degy ss tusem mam,

Chezy tu ssukny wzyety ssam.

Tertius.

25 Nemluwtez tah dwornye,

## Swathowitsky Fragment.

-----  
 ----- the son commanded and gave 1<sup>a</sup>  
 me to thee for a son and called thee my mother.  
 Do my bidding; come to town, there to await his end.

Et recedat Maria etc., cantetur antiphons de  
laudibus; Auxil(i)avit endm.

Friends, did we forget about his garment? He  
 hasn't it on, so let's play for it.

Miles.

Let's play right away. One of us is bound to  
 get it.

Miles.

I see you have some new dice. I suppose you have  
 them marked. But let everyone play fair or I'll  
 give someone a blow in the back.

Miles re(tine)ns taxillos dicit.

He who wins the game, wins the skirt.

Et prociat. Demam dicit.

I have an ace. Somebody's loss!

Primus miles.

I have a trey with a four spot. More than one  
 would turn a thief for it.

Secundus.

I have a three with a deuce. I want that skirt  
 myself.

Tertius.

Don't be so polite.

Przydajtes my k tomu sswe ssavrnye,  
 Neb ssyam vurhl dwa syze;  
 Nebot lot (ru) pvrzryelye ktereho ezse.

Secundus.

Tot cart pomozye we wrzye,  
 30 Ze sye o nye rwaty nelzye.

Tunc centurio ludentibus super (taxillis dicit).

Ba wyeru, ze to syn bozy byessye,  
 Genz mnoho dywow czynyessye!

Longinus vocet servum.

Goczynie, goczynie!

Servus.

Ozo kases, panne longynie?

Longinus.

35 Pokaz my toho proroka,  
 At ssye bozy geho boka:  
 Tkezessly my geho prawye;  
 Tudelyt pi te ranje syw,  
 40 Tot bude walyky dyw!

Servius.

Tot, panne, kvyje proty boku,  
 Dajs mu ranu az do hrvtu.

Tunc Longinus recipiens hastam perforat  
 latus eius. Servus videns vulnus dicit.

Tuh mu dam welyku ranu,  
 az by tam wlozyl czelu wranu.

Longinus deinde (per sanguinis oculis)  
 aspersionem videns dicit.

45 Yakk krew meho oka dogyde  
 Ynhed sslegota ss nyeho ssnyde; /  
 Tudy oczyma prozryedh (2 sloupec)  
 A sswatu krew na ssvbye uzrzyech.  
 Zagysste to wam prawy,  
 50 Wyeru na tom sprawu dawagy,  
 Ze keze wasyech gyeho syn  
 Na krzy pny bozy ssyn!

(Deinde venit) sathan et lelzetul dicit  
 (holomeis suis).

Let's have a little slang in this. Here are two uses.

Secundus.

The devil is helping you to play. No use of our playing any longer.

Tunc centurio iudentibus super (taxillis dicit).

I believe that this was indeed the son of the Lord who caused such wonders to come to pass.

Longinus vocet servum.

Gochin! Gochin!

Servus.

What can I do for you, Master Longinus?

Longinus.

Show me the prophet that I may give his side a blow. If he survives such a thrust, it will be a miracle.

Servus.

Now sir, now your spear is opposite his side. You can sink it in to its very wedges.

Tunc Longinus recipiens hastam perfodit latus eius. Servus videns vulnus dicit.

I shall give him such a blow that a whole hand can be laid in the wound.

Longinus deinde (per sanguinis oculis) aspersionem videm dicit.

Oh, as soon as his blood touched my eyes their blindness left them. With my own eyes I can see his sacred blood upon me. Now I believe that the innocent Son of God is hanging on the cross.

(Deinde venit) Sathan et Belzebub dicit (holocois suis).

30  
Kto ge ten,  
Cesto se čna vnučen?  
55 Pravye, zet gesst prorok tsy,  
Kyeboze nenye pod oblaky;  
Wszak tam byesety muszynie  
A geho duszeye pykuszynie. etc.

Belzetub dicit.

Wyeru, tyeu sye nensaszynie,  
60 Angelom k nyemu gyt nedzynie;  
Yat k nyemu s perem byesety muszynie,  
A tudely zyw, toho pokuszynie;  
Ze lichom mohly geho duszy myety,  
Muszily lichom sbye tomu szesety.

Et tenest pennam (ad) Os----Sathan ad Belzetub.

65 Hladay dolzaye s one szatryu,  
Gehost na bok procleny,  
Ida lichom mohla wstrzycay,  
Bychowye zpla szycay  
K tomu, pravye toky nowe,  
70 Kromye wradzily szu duszy angelowe.

Belzetub dicit.

Ach naszocyte, gyst nam netrazzoha tuto dele szatry,  
Potrzebnye gesst nam rugyczeye rzwaty;  
Zet gesst ten prowk wmrzyl,  
Ganz gesst na duszeye v mukach szucze wzszrzyel.  
Ach, zo tomu zczyszynie,  
Zeh pro nyeho wozynaty nyz neszynie,  
Zet gesst prorok szwrczny ten,  
Ganz namy sztrczył pro nas pych z netes wen?  
Ach, lichom to byly wyszryly,  
80 Na czeu lichom zydow byly radzly  
Ze szu gzy wuczylly,  
We, szo szne szkutylly!  
Muszynie sbye do pekla braty,  
Tu szrt szrt sz hnyewem lude szraty.  
85 Ach ach, gyz byesynie,  
Ciu nowynu przyed luciperu szeszynie!

Si(mon, Joseph), Maria et Joannes (veniunt) ad  
Pilatum rogantes corpus Christi Joseph dicit,

Braty, nenzet podobno,  
Any wasemu lydu hodno,  
Gyt na kryszy dluho pnyelo  
90 Przyed hody wazayala tyelo.

Pilatus.

244  
Who is he that was tortured to death this day?  
They say that he is a prophet without a peer. Let  
us run over there and tempt his soul.

Belzebub dicit.

Yes, and let's not waste any time. Angels must  
be kept away from him. I must run to him with this  
feather. If he lives, then will I tempt his soul.  
If we are to get it, we must brave a good deal.

Et tenent pennam (ad) Os----- Sathan ad Belzebub.

Look around diligently. His side is pierced. I  
tell you again, angels have stolen his soul.

Belzebub dicit.

No use of standing here any longer. Misfortune  
has come to us, for this is that prophet who in death  
would harrow hell. Oh, what is to become of us? We  
can do nothing because of him. He is the prophet  
from Heaven who thrust us out of Heaven for our pride.  
Oh, had we only known about this, we would have  
councilled the Jews who tortured him. Oh, what has  
befallen us! To hell we must return where devil will  
devour devil in rage. Alas! Alas! we go to tell Lucifer  
the sad news.

Si(mon), (Joseph), Maria et Jaannes (veniunt) ad  
Pilatum, rogantes corpus Christi, Joseph dicit.

Oh king, it would not be proper to let his body  
hang upon the cross a long time after his death.

Gysstyley czo wyeczye prawys,  
Czoly ty mnye k tomu radys?

Jozeph.

Odpusst gey ss krzye sslozyty  
A w// nowy hrob pvlvzyty. 1<sup>b</sup> (1. sl.)

Pyllatus.

95 Wezmytez to sswate tyelo,  
Neb gesat nycz zleho nezdyelo;  
A ss krzyezye ge sseymyete;  
Dobudte velykeho kamene,  
100 Przylvzte hrob, at newsstane,  
At napysy na znamyeny;  
Zydowskehv krale vmuczyeny.

Cayphas.

Vslys sslovo lyda ssweho,  
Kraly, nerod czynyty tvho,  
105 By kralem psal zydowskym gehu.

Pyllatus.

To sseye gynak nemo: sstaty,  
By to kto ssmyel ssmazaty.

Jozeph.

Kraly, twe mylossty dyekugy,  
Dayt goh zdrawy w twem pokogy.

Tunc vadant ad crucem . Tunc Jozeph, Staris  
ante crucem, dicit.

110 Av wech, tworczye mylosstywy,  
Twy sswathy zywt nelastywy.  
Tak gesat naramnye prorazyen  
Y wssyem na dywy obnazyen,  
Sspasytely wssyecho sswyeta,  
115 Me wessele, ma rvznyeta,  
Tak ssta zbyte ruczye y nozye,  
W twe hlawyczy osstre hlozye,  
W twem boczye rana welyka:  
Kakoz krzye neprvnyka?  
120 Prossy twe mylossty, bozyr,  
Wezmy mu dusy w nebeske lozye.

Tunc deponant corpus et Jozeph dicit.

Ractez wssychny z wassye mylossty  
Pomocy pvkornye pohryessty  
Tho przyesswathe bozye tylo,

Pyllatus.

Is it as thou tellest me?

Joseph.

Let me take him down from the cross and lay him in  
a new tomb. 1<sup>B</sup> (1st column)

Pyllatus.

Thou mayest have his sacred body, for he has never done any wrong. Take it down from the cross. Lay a heavy stone against the tomb that he may not rise. Over it place the sign: "The King of the Jews, tortured to death".

Cayphas.

Hear the words of thy people, Oh King. Let it not be written, "King of the Jews".

Pyllatus.

It cannot be otherwise. Let no one erase it.

Joseph.

Oh King, we thank thee for thy love. May the Lord bless thee and give thee peace.

Tunc vadant ad crucem. Tunc Joseph, stans ante crucem, dicit.

Alas, Creator full of love, thy sacred body is cruelly pierced and stripped of all its garments. Oh Saviour of the world, my delight, my comfort, thy feet and hands are nailed to the cross, thy head encircled with sharp thorns, thy side pierced! Has not the sword even entered the cross?

Father, I beg that his soul may rest within thy love in Heaven.

Tunc deponat corpus et Joseph dicit.

Help me bury the sacred body of the Lord that hung in love and humbleness upon the cross for sinners.



- 125 Genz na krayay pro hrzyesne pnyelo,  
 Ty chom pokornye plakaly  
 A se nabozensstwym pohryetly;  
 By kuvh take ze uswe mylassty  
 Pvdle ssewe welyke wysshvvssty
- 130 Przy nassym skonczyni raczyl lcyty,  
 Kdzy ssye lude dassye ss tyellem dyelyty,  
 By chom ssye genu doastaly  
 A se nym wyecanye przyetywaly.  
 Toho racz nam berty pomoczyen
- 135 Otezz, ssyn, swaty duch, wasye peden  
 Hospodyn. Amen etc.

Et recedent cum Corpore ad Lepulcrum.  
cantantes Ricum: Recessit passtor

Sermo pascalis Ionus.

- Slyste, panny y wy panye,  
 Takvt prawy nassye psanye:  
 W esterych kutych y w chrzynych (2 sloupec)
- 140 Malo prawdy mathe przy nych:  
 Awssak wy nekteru mrtwgczy,  
 Nehet, rupy, y astudenyczy  
 Na ssewe ssrdczye obdrzyte,  
 Acz nje prawye uvyerzyte.
- 145 O przyeneszczasne estare baly,  
 Gana skrzyechoyete yake zaly  
 Panny y panye sprawugycaye:  
 Ty odpusatky wy obdrzyte
- 150 A u peklu gych uzywethe  
 Y sse wssyeny se tyem zlymy  
 Gessato pohryegy sslovy meymy  
 Zet sanad dwa mazanogye gage,  
 A ksyphasaye dolrzye snagye
- 155 y neda gednoho genu:  
 Sse wssy skolu. prajdu k nyemu.  
 Pa nom psany w esterem zachode:  
 Nelyway zakup w tomto hode.  
 Skorhrye strajan schymky
- 160 Presslyka, ktoz ma dwe sukny,  
 Proday gednu, kup ssoby meoz;  
 A ktoz ma dwa mazanogye,  
 Trz druchym do skoly prca.  
 Nechczetyety wy wpersty.
- 165 Chczy wam dywy dolpczaty,  
 Cychz ssye dyegye nanye mnoho;  
 U zda este neschaly tyho,  
 Zet ssu selepy newydaly  
 A chroz ssu wady kulhaly?
- 170 Gessatyt powpedye peden dyw,  
 Gessatyt kraywda, yaks sayem ryw,  
 Etye tye laba promluwywasy  
 A k telety ssye zacszywasy,  
 Na estupye tye l lata

Let us weep for him in humility and bury him in devoutness of spirit that the Lord may be with us also in the hour of our death; that when soul and body shall have parted, we may be received to dwell with him forever. Grant us this prayer, Oh Father, Son, and Holy Ghost. Amen, etc.

Et recedant cum corpore ad sepulcrum, cantantes  
Nicum; Recessit pastor.

Sermo paschalis bonus.

Hear maidens and matrons, hear the truth as it has been written. There is very little truth in some things these days. And some of you palsied ones, you will have chills and other ailments if you do not believe what I say to you. So bring in the old women, they who are streaked like frogs, and let the maidens and matrons believe that they can accept these indulgences and then use them in hell. And those who will trifle with my words, and those who have two wheat-cakes with them and will not give one to Caiphas, let them remember that I shall swoop down upon them with my entire school. It has been written in olden times that there can not be a crowd without a bargain. Scourge Abraham Azbynuky says that he who has two garments should sell one and buy a sword. And he who has two wheat cakes, let him bring one to school. If you do not wish to believe me, then listen to some of these miracles that have happened long ago. Did you never hear that the blind did not use to see, and that the lame always limped? Let me tell you another miracle. An old gossiping woman flew to a great height and

- 175 A ovtom na hrzycze honyla,  
 Puh tye trlyczy dvylla  
 Y wasyeczken tye myeseyecz sszobala.  
 O sslyeste baby clemetnyczye  
 A wy sswodne czarodzenyzye,  
 180 Wy sste hor sje nezly czertyczye  
 A prawe sste domudnyczye!  
 A tohot geczy dolyczyty,  
 Muzets wyeczke nez czrt uczynyty;  
 Czrtta sseye odzehnaty muozye,  
 185 Racz zle vchowaty, bozye.  
 Pa obrate sseye, zywy ludte,  
 A wy baby, czarow clrudte;  
 Przymyetez wy pozehnanye,  
 At wan lude na zqtraczynye!  
 190 Gmathe, dyetky, otpusezy  
 K pussatky do pussky,  
 Szysaky w hazy a kalyny we krzy.

Secundus sermo tres mordas wallet etc.

- Myle dyetky, posyedtez tu na male //  
 A powyedye wam v chvale  
 195 O zydowskem kraly rytym.

- Pelech a chocholata pyzda non est rudele, conecz pr--le,  
 intepesst nadpesst, oblykym w krabacz tantury lech. Myle  
 dyetky, gesstv sseyem wam tato salowczye domaczym hlakolem  
 prozwagdal, pysseye nam sewata czyepyczye, karkulyna  
 200 matye w searych kutech y w okrzyenyech, gyessto malo  
 prawdy mathe przy nych: gemz magy byty panny, panye zakom,  
 A korbelly chlapom,  
 O osslyczye mnychom  
 A sswynye konwrsom,  
 205 A baby wssyem certom;  
 Ssut zde gedny baby, tyet ya nesnaggy,  
 Ale dawno sseye na nye plagy  
 Prwe babye dyegy,  
 O te babye sussa powyedyety nesznyegy,  
 210 S gesst cznata y sslethna,  
 Zet gy kazdy dyebel v pekle zna.  
 Druzye babye m dyegy etc.,  
 Ta oloczywssy kosstel nyty  
 Y ssedla na prahu hvlu rajty;  
 215 To kuzlo aspacha gedno czassu,  
 Az sye gy wssychny czertyje v pekle vzasu,  
 Trzyetye Babye n dyegy,  
 Tat gesst pvssawyla gedinu nobu na mylynarzywye stwivle  
 A druha na kostele.  
 220 Znaly sstegyegye ssyna guyrza,  
 Przy nyemz ge byla geho wssyeczkena krassa:

ran about the whole universe, milked dragons, and then pecked at the moon. Hear this, you old gossiping women, and you old witches who seduce people, you are worse than devils, and you can beat every devil at his game. But you old women, accept my blessing and let it be your damnation.

Secundus sermo tres mordas vallet, etc.

My dear old men, sit down for a little while and I shall tell you of the glory accorded to the Jewish king. Pelech's chocolata pyzda nos ant rudels, coasca pr-----le, intemperat nadrpant, ohlykym w krabaco century lech.<sup>1</sup>

My dear old men, you have been addressed in good old Slevonic sounds. It is written by Saint Csyppocys, kerkulyne satye, that there is not much truth in anything these days, but that every girl ought to be the wife of a student.

And the old women ought to go to the devils. If there is one old woman here whom I don't know, at least I have asked about<sup>her</sup>. Concerning her I must not say anything but it is certain that every devil knows her in hell. Another old woman spun around in church, and then sat right down upon the threshold until the devils came and took her to hell. The third old woman stood with one foot upon the miller's barn and with the other upon the church. Did you know her son, Guy? He was extremely handsome.

<sup>1</sup> Here follows an unintelligible mixture of Bohemian and Latin.

- Nyeit geset bycz yskv dwye mvasnye  
 A brzycho yskv herynkwwe krossanye,  
 Nyle dyetky, possyeter tu na male,  
 225 Dem wam za dwa pywa  
 A powym wam dyw dywa:  
 Seyrycz kyzrycz chody po sstrnysstyFlachtany asye pod  
 Flachtany asye podpyeragye  
 A kygy asya osstyerage;  
 230 Vtkuch salunoz, anno poledne obye daga,  
 Dachy my seyrowatku kygem posstrzyehaty  
 A mleka wsochorem pchlemtaty etc.

Incipit ludus palmarum et primo Johannes  
baptista exeat cum suis discipulis etc.

- Possluchay, setary y mlady,  
 Czo wam buvh sekrye nye rady;  
 235 Posslal nye seyem znowa,  
 Bych wam zycyestyl toto sselowa:  
 Caynte pkyanye, tot wam buvh rady,  
 Donyz ste gesatye w aswen adrawy,  
 Belot / kralowsatye nebesake (2 sloupec)  
 240 Tvt geset nynye welny klyzke,  
 Isnadnye ho dohude  
 Kardy, ktoz asye hrzyachow katy lude;  
 Bez dyety gye mnozy magy,  
 Kazy ho nesadagy  
 245 Prvty selys to kardy oslowyeh ten,  
 Genz mu rzecz salyssy w tento den:  
 Genz gye przysel po wnye muz geden,  
 Genz geset przyede mu wczynem,  
 Gehost ya neyssem dosstvgen,  
 250 Bych rzewazel ten rzymeneoz,  
 Gesato geset v gehu posstvlacz.  
 Y prawyt to zecnye wam,  
 Gesato lvhem dwlryze znan,  
 Zet geset crystus na sawpet przysel,  
 255 Gehost possyeststye ya seyem wysyel,  
 Abych wam to zycyestvael,  
 Ezoz geset yezagas prvrkwal,  
 Hlas wolgycy na pusaty,  
 Kde y na sawpetye w teto husaty:  
 260 Cayestu buhou przyprawete,  
 Ktesky gehu napravycze:  
 Indu krzywa w prawa obracyena,  
 Bude nerowa czycasta zshlzena,  
 Pivtoz wawyczyny dwlryz lyde  
 265 Krzyeste k nyemu, at asyem przyde,  
 At was zshwy wessye tuhy  
 Y iussye wzdrwy neduhu.

Tunc Ihesus exeat Johannes indicans  
cum digito dicit etc.

His cheeks were like bags, and his stomach like a herring's. My dear old men, sit down for a little while, and I shall tell you the miracle of all miracles. Cyril Byrnycz walks upon the stubble supported with canvasses! He has moved the sun and he eats at noon! Now if you can give me a little whey that I need so badly and some milk etc.

Incipit ludus palmarum et primo Johannes baptista exeat cum suis discipulis, etc.

Hearken unto me, ye old, ye young, hear what the Lord is saying to you thru me. He has sent me among you that I may speak unto you the following things. Do the Lord's will, that is the Lord's command, - for the kingdom of Heaven is at hand, - and all may enter who will repent. Therefore, understand all ye who hear my words this day: one there cometh after me whom I am unworthy to touch, the lachet of whose shoe I am unworthy to untie. It is well known to the Lord that Christ has come down on earth, and that I am his fore-runner and messenger. This is He of whom Isais prophesied: The voice crying in the wilderness, Make straight the way of the Lord. Let every road be straightened, and every roughness smoothed. Come, all ye peoples, cast your burdens upon the Lord, and let him heal your griefs.

Tunc Jhesus exeat Johannes indicans cum disito dicit.

- Ay tot heranek bozy wynyka,  
 Ay tot, gena ssnyma hezyachy z sswyeta;  
 270 Tot ssyem o nyem prawy wam  
 A rzka: przyde py mnye czlowpek k wam,  
 Genz gesst po mnye uczynyl,  
 Gehoz ya neyasyem dosstvgen,  
 Bych rozwalal rzyemencz ten,  
 275 Gessto gesst w obuwy gehu,  
 Neh to sswyedczym ya ot nyeho,  
 Ze ssyem gehu w yordanye krztzi;  
 Neh nad num tvho cz assa  
 Wdyech vtewrzena nebessa,  
 280 A duch sswaty welyke zarzy  
 Wastupy nan w hvlutye twarzy.  
 A kdyz tu czpessa ssye astogyech  
 A gehu dotknuty nessmyegyech,  
 Pwtom bozy hlas usslyssyech,  
 285 An wola z sswe welyke ssly:  
 Tvt gesst ssynaczyek mvy mly,  
 Cyessto my ssye dvbrzye sslytyl,  
 Neh my gesst wzdy pvelusen byl.

Tunc centurio ad Jesum dicit.

- Mysstrzye, gena, ssparasytely,  
 290 Wssyemo // naczy sstworzytely, 2b (1 sl.)  
 Me dna dyetye ssylne lama,  
 To twa mylosst gedno ssama  
 Pzehle moz vzdrewyty,  
 Acz ssye raczys ssmylowaty.

Johannes ad eum dicit.

- 295 Ya tam ynhed bez messkenye  
 Pro gehu przydu vzdrawenye.

Item centurio.

- Pane nyessam hvden tomu,  
 By ty waspel do jehu domu,  
 Ale radz selwem przykazaty,  
 300 A z nemoczy kaz du wastaty,  
 Neh czo ty kazyes, to wasye ge,  
 Twa ssye mwozy n, cz neskryge;  
 Neh ye czlowpek ssyem pvd mwozy,  
 Kdyz przykazy ktore wyeczy  
 305 Ssluham sswym, chtye zy gmyty,  
 Ynhed my ssye muszadyety;  
 A tomu rzku: dy lam,

1. Should be Jesus.

Behold the Lamb of God who taketh away the sins of the world! This is he of whom I said, There is one that cometh after me - the latchet of whose shoes, I am not worthy to untie. He it is whom I baptized in Jordan, above whom the heavenly gates opened and the Holy Ghost in a dazzling light descended upon him like a dove. And as I stood unwilling to touch him, I heard the voice of the Lord saying, "This is my beloved Son in whom I am well pleased, for he has always done my will".

Tunc centurio ad Jesum dicit.

Master, Lord, Saviour. Oh, Omnipotent Creator! I have a son at the point of death. In the name of thy love thou canst heal him immediately. 20

Johannes<sup>1</sup> ad eum dicit.

I shall go there without delay and make him whole.

Item centurio.

Lord, my home is not worthy to receive you, but speak the word and he shall be cured, for all things are within thy power. I also am a person of rank. Whatever I say to my servants, they do. To one, I say, Go and he goeth; and to another, Come, and he cometh. Just so do the angels do thy will. Master, whatever thou tellest them, they do.

<sup>1</sup> should be Jesus.



Gynym tahe sayem y tem,  
 Tvt saye satsnye po me waly,  
 310 Takez angely rykviy  
 Neuczynye nez pv woly,  
 Czo ty, tworozye, gym przykazes:  
 Neb twe pansstwye gyesst sswjet wes.

Jesus ad populum dicit.

Zaysste ya wam to prawy,  
 315 Czo w ydvwsskych knyhat znagy:  
 Takez esem nenalezl wyery,  
 Pvdle cznoasty geho smyery,  
 Yako pvhana tvhoto;  
 Tvt prawym wam proto,  
 320 Ee mnozy przydy od wschvda  
 Seluneczko y zapaada,  
 Y ludu otpvesyvaty,  
 Z kvhem wyecanpe przyelyvaty,  
 Kromye czessu bez konanye,  
 325 Tu, kdez wyecznye kralowanye,  
 Gehoz radcesty any vko  
 Any serdcznye any vcho  
 Nykdy prawye nepvenalo,  
 Acz saye pro to gesst kdy jako;  
 330 Chyte zwyedyety ty rozkosy,  
 Plazye tahe kazde dusy,  
 Ie przy tahe kdy dusy  
 Gesst przy tahe byty chwale  
 V namocznyesseyeche krale.  
 335 Bez chladnossty ohen nowy,  
 Genz wxdy mucznye bez myloesty;  
 Smrdute tam prvpassty,  
 Tu kdez dna ne vlety,  
 Donyz ludu w nety sswyety.

Johannes (m. Jesus) centurioni dicit.

345 Gdy z uzyw aswe wyery,  
 Neb gyz bezze wasznye sapyry  
 Wolas / pvdle serdcznye asweho (s sloupac)  
 Naleznes gay gyz zdraweho.

Centurio dicit.

Gyz saye wyeru naplynlo,  
 350 Crot nam nyasmo gesst aslybylo  
 Ot yaszyeszye ostneho,  
 Proroka nematneho,  
 Genz pvwyedal bez onyla:  
 Ty przyde angesska sayla.  
 355 Gyz gesst przyssel nas aspasalyel,  
 Wesyech nemoznych vz drawytel,  
 Wasznye nemoczny,  
 Kymus racez, moz asponoczny;  
 Gemu tud na wyeky chwala  
 360 Od nas hrzyessnych wady nemala.

Jesus ad populum dicit.

Verily, I say unto you who know the Jewish books, I have not seen such faith as I do in this infidel. And I say unto you that many shall come from the east and from the west and shall rest and dwell with the Lord forever. And here in this eternal kingdom, they shall live in joys such as no eye has seen, no ear has heard of, and no heart has felt. Blessed is the soul that shall be able to praise the Omnipotent Father. But there is also a kingdom, full of agony and without love. Terrible are the lives there, for the light of day that shines in heaven cannot enter.

Johannes (Jesus) centurioni dicit.

Go, and live in thy faith, for without any questionings thou hast spoken what was in thy heart. Thy son is healed.

Centurio dicit.

The promise of our esteemed Isaiah has been fulfilled, for this prophet infallible, has said that there would come an angelic power among us. Now he has come, our Saviour, and many sick ones has he healed, and many infirmities has he dispersed. Praise be unto him from us sinners thru all eternity.

Tunc centurioni occurrunt suum  
sanatum puerum nuntiantes.

Pane racz daty kolacz,  
Przyesatanez tuy gyz wesstken placz,  
Karasot gesst gyz dyetye gysate,  
To y a tvhy prawy swyesatye  
365 Wv tznety tak hodynu,  
W tom saye es prawdu nycz nanyms.

Centurio dicit.

Gysatye, kdz sse mmu gesst nluwyl,  
Ke dyettatko gest vdrawyl.

Tunc leprosus dicit medico remocius.

Pane, chozessly nye vdrawyty,  
370 Malvmoczessenstwy mozes nye. zhawty,  
Abych vmarzel nebyl lydu,  
Sskraye twu moez toho studu.  
Ocsysatya nye ty hrzysseho,  
Bych tye chwalye, tworczye saweho.

Jesus dicit.

375 Bud zdrow jako pasdy zdrawy,  
Wesek ssyem przyesel pro hrzysse wy;  
Dyz przyed knyzy, kuvha chwala,  
Nepromasyege nykdez dele,  
A przyed knyzy ssye vkoz tam  
380 A ss osyeru wendy w ohran,  
Yakz przykzal gesst mozyesa,  
Ty wzal, yakz rvzanyes.

Et uadit ad templum.

Byekagyt, kuczye, twe nylossty,  
Ses ny teto sskarzyedogsty  
385 Inessny den raczyl zhawty  
A urakvsssty nye omagty;  
Sskrzye twaho wycznego ssyna  
Sanat tuda nassye wyne.

Demum contractus cum aliis infirmis.

Yessu crysate, lvzy esyn u,  
390 Kan, at nye gyz setarvssaty mynn,  
Vcsyn sse mmu nylosst z bylesstywgn,  
Prayelys chrómym y kulhawym,  
Vvprzye ny prweho zdrawye,  
At o towye zyde prawye;  
395 Yehoz ke drzysy mozy,  
Pomus raczys, mvzres sepvmozny;  
Bpatrz z tvnu gyne taha,  
Gessto lezys -----

Tunc centurioni occurrant eum sanatum querum nuncios.

Master, take this biscuit and cease thy weeping.  
Thy son was healed at three o'clock.

Centurio dicit.

In truth have I spoken to the men who healed my little child.

Tunc leprosus dicit medico nuncios.

Oh Lord, thou canst heal me if thou wilt, and rid me of leprosy that I may not be unclean among people. Clean me of my sins thru thy power and accept my praises, Oh, my Creator.

Jesus dicit.

Be whole as others are whole. I came here in behalf of sinners. Tell this to no man, but go before the priest and offer the gift that Moses commanded for a testimony unto them.

Et usdit ad templum.

Lord of love, I thank Thee that Thou hast healed me of my infirmity, and rid me of my unclean spirit thru Thy eternal Son shall ---always know thee.

Demon contractus cum ahis infirmis.

Jesus Christ, Son of God, speak that I may be rid of my infirmity and in thy di vine love heal me of my lameness; the Jews said concerning thee; He gives his power to any one He will, in the name of Moses: Help others also, that -----.

## Fegezizinskiy Zlomek

Angelus ad Heliam veniens dicit recum. 1-

Tatan, ezlowyeczze, ze Spenye;  
 Wazroyel gest boh na tve lkanye.  
 Aby see nycz nemuczyl,  
 Any sobye welny tesknost cznyl,  
 5 Poslal me boh k wtpe;  
 Kazal my zgevyty w tey dobye,  
 Aby ssal wskuorzpe.  
 Tu odpoczymel na horzie,  
 Tu wzal possylenye,  
 10 Kapoy y nakrmenye

Et videns iti Helias panem et vas olej et dicit ricum.

O welika bozye mylasty!  
 Komuz raczyss, bozess spomocy.  
 Toho nykdy nezapomnys,  
 Kdyz raczyss, tebedy zaynyz.  
 15 Mye welny smutneho  
 A k tomu przalyss laczneho,  
 Mye dywnye raczyls nakrmty  
 A w nay mdlobye possylyly  
 Giz pojdu sylnya y wessle  
 Kazz koly mye boh possele.

Jesus.

O piet prawym wess -----  
 Czoż noczy otcze sweho wjem,  
 Ze my seelal na tento swyet,  
 Dawage wsem tane kwyet;  
 20 Kdoz lude w kterey w nyznosty  
 Przielkwaty nah w truchlosty,  
 Kne lude na pomocz zadaty  
 A w te pylyne vssplyowaty,  
 Toho ya kazdeho  
 30 Possylym y laczneho  
 Chlebem czela sweho,  
 Wjernye ne arzysy varleho.  
 Tym nakrmem syllen lude,  
 Radosty ne nykdy neubude.

Item Jesus vocat Moyssem et dicit.

35 Moyszssy, moy wjerny sluch,  
 Nemezky pryelless dluch,  
 Wymed moy lyd strasty,  
 Jeday gym swety vassaty,  
 Memotczom zwolennym  
 40 Y wssyem gyma nem.  
 Day gym wtressyenne tato shwyle,  
 At s tetu budu nyle.

11

34 Radosty written Rad<sup>o</sup>sty in manuscript.

Repernses Fragment.Angelus ad Heliam veniens dicit ricman.

Man, arise from thy sleep. The Lord has heard thy groaning. That thou mayest not suffer agonies nor grievous torments the Lord has sent me to thee. He bade me reveal myself unto thee, to lead thee where thou mayest find rest from sorrow, where thou mayest be strengthened, fed and restored.

Et videns ibi Heliam panem et vas olei et dicit ricman.

O, wonderful is the love of the Lord! He who wishes may receive succor, and whenever he wishes, will his fortune be changed. He miraculously fed me in my great sorrow and hunger; he strengthened me in my weakness. With gladness and strength shall I go wherever the Lord may send me.

Jesus.

Again, I say -----, since I know the will of my father, that he sent me upon this earth to bring this consolation to all: he who in distress or want or sorrow will call upon me for help, him will I strengthen with the bread of my body - that body that died on the cross. He will be filled with strength, and joy will be never be in want of.

Item Jesus vocet Moysen et dicit.

O Moses, my faithful servant, delay no longer, but lead my people out of their affliction. Let no grief come to them - they are the chosen of my father. And unto all my other people give comfort in this hour. Let me be loved with thee.

Et oz tebe poslušny budu;  
Toho ja vtyessym bez hludu.

Moyses veniens ad Jesum dicit.

45 Pane bozyc wssyemochpocy,  
Lyd tvoj horuczy  
Czasto mne neposlucha,  
A newym, czym syc zstucha.  
Kdyz ja et nych malo odgyedu,  
50 Nhed syc gynam obejdu.  
Protoz prosym twe mylosty  
Y twe welyke plnosty,  
Racz my sweho sluchu vslyssyety,  
Bych mohl tw mecz myety,  
55 Zda ta lyd twrdy,  
Swe myssly welmy hrdy  
Mne owssyem poslechlly twym kazany.

(Jesue) ad Moysen d(icit).

Moysesy, moy wyerny slucho,  
Kazday syc tobye dluchy,  
60 Potray twho malo,  
Zda by syc ot nych lepe stalo,  
Spomenuly na me dycnye,  
Gyestot gum wyernye mynye.  
Protoz dy tam k nym gycstye,  
65 At soby nycz nestyestye.

Moyses transeat ad Judeos et dicat coregendo eos.

Boh my gyc poslal k wam  
A kazal powyedyety wam,  
Abyste mne poslušny byly,  
A gynam toho neczynly.  
70 Nebt gycst wam mylostywe welmye,  
Abyste chwaly gyccho gmye,  
Pakly wam tuđe pobizyehye gyccho,  
Abyste nemyely mezy sobu zleho.

Kdy syc hrzyechow nevchowame  
75 A gyccho mylosty syc kochame,  
Tedy gyc hotow nam to dawnye  
Poprzyety nebeskeho kralowanye  
Gyenz sme syc tuto sebraly.  
Abychom to na myss braly  
80 A wyeczny zywot obdrzyzely.  
A stu mylost kazdy wass  
Pozehnay syc kazdy z wass,  
Bytnam to boh raczyl pomoxay,

He who shall obey thee shall be comforted. Him  
will I console and he shall not go astray.

Moyse veniens ad Jesum dicit.

Oh, Lord, God Almighty, thy violent people have often  
disobeyed me and I know not how to rule over them.  
Therefore I pray in the name of thy love and the  
fullness of thy spirit: hear thy servant that I  
may have the power to make them hear thy commandments.  
They are proud and obstinate.

(Jesum) ad Moysem d(icit).

Moses, my trustworthy servant, be not alarmed, but  
let them understand that it would be better to have  
thefts of me daily. Therefore, go to them that they  
may not murmur amongst themselves.

Moyse transeat ad Judaeos et dicat corregendo eos.

The Lord has sent me among you and has bidden me  
to tell you that you should be obedient to me. Do  
not conduct yourselves otherwise, but let thy love  
be abundant. Give praises both unto him and unto  
me---- lest wickedness spring among you.

-----  
When we sin not and when we delight in his love,  
he is ready to give in turn, the kingdom of Heaven.  
We have assembled here in order to hold this in our  
minds and to obtain eternal life. Let each one be  
blessed with this love in the name of the



Otec, syn, swaty duch wsayemohuczny.

Diende procedant tres reges et primus  
videlicet Baltazar dicat pro omnibus.

85 Pohday mytydohry den, dyetatko myle,  
Tyakna, krasne y vdyele!  
Z dalekych syne vlasty k tobye przysly,  
Eeb sme to dobrzye znamenaly  
Skryze hwyzdu swyetlu,  
90 Welny gasny a veyelu,  
Ze sty pan nade wseyeny pany  
Y boh nade wsaye hohy nazwany.  
Ty sye raczyl a cyste dyvky narodzty,  
A wsayechen swyet wykupyty.

95-----myru a slato  
A k tom y kedylo  
Twe mylosty osyrugyemy  
A kralwatwe w tn mozc vzdawany,  
Aby raczyl myle przygyety  
100 A nam nasaye hrzyechy vdyuetyty.  
Protoz prosyme twe mylosty  
Y twe welyke welenosty,  
Aby nam raczyc posehnanye daty;  
Eeb sye nasy gyne czystu liraty.

Jesus respondet - parvulus Jesus.

105 Kraly myly,  
Z dalekych vlasty przysly,  
S tych darow dyekuy wam.  
Protoz budez posehnany  
110 A wsayeh hrzychow staweny.

Diende vadant circum ecclesiam. Et sic est  
finis actus ludi etc.

Incipit ludus in die palmerum. Primo exeat Jesus cum XII apostolis in processione transeundo ad Jerusalem: cum sacerdotibus cantantes "Collegerunt", et illi cantent litterati cum eis, qui sciunt cantare. "Collegerunt" pontifices et pharisei concilium et dicebant; "quid facimus, quia hic homo multa signa facit? Si dimittimus eum, sic omnes credent in eum". Tunc cayphas cantet cum Anna et Synagoga cum clamore: "Ne veniant romani et tollant nostrum locum et gentem". Annas pontifex cantet cum clamore: "Unus autem ex ipsis Kayphas nomine, cum esset pontifex annis illius, prophetavit dicens - et dixit rycum:

Raczte wsayczkny melo porlezety,  
Czo ya wam chosy nayprwe povyedety,  
Ze tento nase castny lyskup Kayffiss.  
Eyesse vatawen toho leta a ten czass,  
115 Cast prorokoval gedno prorokowane,

father, son, and holy ghost.

Deinde procedant tres reges et primus videlicet  
Baltazar dicat pro omnibus.

May the Lord grant a good morning to thee, dear little child so pretty, beautiful, and shining. From far-distant countries have we come to thee, for we rightly perceived, because of a shining star, wondrously brilliant and luminous that thou art a Lord above all other lords, a God set above every other God. Thou art born of an immaculate virgin and thou shalt (one day) deign to redeem the world. -----myrrh and gold, and likewise frankincense we offer unto thee and our kingdoms we surrender into thy power that thou mayest come to us in thy love and forgive us our sins. Therefore, we beg of thee in the name of thy love and majesty to give us thy blessing, for we must now be upon another journey.

Jesus respondet - parvulus Jesus.

Dear kings, ye who have come to me from far-distant countries, I thank you for these gifts. Therefore be blessed, and forgiven of all your sins.

Deinde vadant circum ecclesiam. Et sic est finis  
istius iudi etc .

Incipit ludus in die palmarum. Primo exeat Jesus cum XII apostolis in processione transundo ad Hierusalem cum sanctoribus cantantes "Collegerunt", et illi content litterati cum eis, qui sciunt cantare. "Collegerunt pontifices et pharisei concilium et dicebant. Quid facimus, quia hic homo multa signa facit? Si dimittimus eum, sic omnes credant in eum". Tunc Cayphas cantat cum Anna et synagoga cum clamore: "Ynus sives ex ipse Cayphas nomine, cum esset pontifex anni illius" prophetauit dicens, et dicit rykman.

All be silent for a little while, for there is something I wish to tell you: our esteemed priest Caiphan who is now in power once prophesied that it is better that one person die than that all the world should perish.

A to nam welny zle nenye:  
Ze lepe gyst gednomu czlowyku snyty,  
Nezly wssemu swyatu za (hynuty).

Finito ryemo Cayphas incipiat tam grossa voce demon-  
strando super Jesum furiose digito et super turban; "Ex-  
pedit vobis ut unus moriatur homo pro populo et non tota  
gens pereat. "Et dicit rykum monstrando digito super  
Annam et deinde super Jesum:

Czoz tento byskup Annas, maz cztny,  
120Prawyl gest o nem prorokowany,  
To wsseczko gest prawdu prawyl,  
Neb gyst o tem dobraye a gystye vyedyal.  
Ze lepe gest gednomu czlowyku snyty  
Nezly wssem zydowstw zahynuty.

Deinde apostoli incipient in transeundo et cantent:  
"Ab illo ergo die cogitauerunt interficere eum dicentes:  
Ne for (te)". Temptator dicit ad Jesum ducens eum ad mon-  
tem.

Finito rycmo Cayphas indipiat tam grossa voce  
demonst super Jesum furisae digito et super turbam:  
Expedit vobis ut unus moriatur homo pro populo et non  
tota gens pereat. "Et dicit rykmum monstrando digito  
super Annam et deinde Super Jesum:

What the priest who is an honorable men, Annas,  
has said about my prophecy is the truth.

It is better that this come to one man than to let  
all Israael perish.

Deinde apostoli incipiant in transeundo et cantant.  
"Ab illo ergo die cogilauerunt interficere eum dicentes:  
Ne for (te)" Temptator dicit ad Jesum ducens eum ad  
mentem.

## THE LITURGICAL DRAMA OF BOHEMIA.

The liturgical drama of Bohemia, if we may judge by the small number of manuscripts that have been discovered, shows a relatively high development of the resurrection, and a correspondingly lesser development of the passion plays. So fragmentary are the remains that it is difficult to tell at all whether or not there was any true passion play at all. It can perhaps be said that Bohemia had no typical passion play, but that there were several plays into which certain passion elements had intruded. On the whole all of the religious plays of Bohemia are examples of the transitional stage of development thru which the religious drama in general passed in its development, from the purely Latin to the purely vernacular type; since none of them is completely free of Latin or of liturgical connections.

There are three complete resurrection plays in Bohemia, listed here as

- I The First Resurrection Play,
- II The Second Resurrection Play,
- III The Third Resurrection Play.

Besides these three complete plays, there are also two fragmentary versions of resurrection dramas: The Museum Ointment-seller, and The Museum Fragment of a Resurrection Play. Other fragments, possibly of passion dramas, are the Drkolensky Fragment, The Swathowitaky Fragment, and The Tegerusee Fragment.

## I The First Resurrection Play.

The Manuscript of the First Resurrection Play was discovered in the Clement Library of Prague in 1861 by Schaller.<sup>1</sup> With it were found two Latin manuscripts dated 1384, and it is the opinion of Prof. J. Machal and others<sup>2</sup> that this is also the approximate date of the Bohemian play. This play was edited by J. Hanuš in *Kaly Město*, 1886, page 41, and in *Die lateinisch-böhmischen Osterspiele*, page 36; by

<sup>1</sup>Chambers, *The Medieval Stage*, Vol. II, 58-108, Creizenach, *Geschichte des deutschen Dramas*, Books II-IV; See also Creizenach, 355-357.

<sup>2</sup>Machal, *Časopis Musea Království Českého* 1906, Trida III, 98.

<sup>3</sup>Schaller, *Časopis Musea Království Českého*, 1861, Roč. LIV, 11.

Prof. J. Machel in Casopis Musea Kralovskí Ceskahe 1908, Trida III, page 98.

The above document is a very primitive Easter play. It represents approximately the same stage of development as is found in the third group of Latin Easter plays given by Dr. Carl Lange in Die lateinischen Osterfeiern, pages 134-138<sup>4</sup>. Like the Latin celebrations that Dr. Lange has grouped into this division, it contains three distinct dramatic units, 1, the Visit to the Sepulchre, 2, The Revelation of Christ to Mary Magdalene, 3, The Discourse of the Apostles and Mary. Altho the Bohemian play is somewhat more developed than any of the examples given by Dr. Lange, because it contains a number of passages in the vernacular<sup>5</sup>, it accords very closely with a Latin Easter celebration found in a Prague Breviary of the twelfth century<sup>6</sup>.

The development of the First Resurrection Play is normal thruout<sup>7</sup>. After the third responsory the three Marys enter, the first singing the Latin hymn Omnipotens pater altissime, the second, Quicquid enim solacium, and the third, Sed eamus ungentum emere. Each of the antiphons is immediately followed by a Bohemian translation. After a short planctus in the vernacular, beginning with the words, "Alas, what grief we bear", which is recited by the three Mary's in unison, is found another group of three Latin songs, Heu nobis interese mentes, las percurramus oeu pasteras, and Sed eamus ad ad emia<sup>8</sup>, each provided with a translation and sung by the three Mary's in order. After these songs have been given, the three Mary's sing in unison Quis revelavit ad hostis, which is also translated. Following this song is the angelic challenge, Quem queritis, et trasula malieris, and the customary answer Jesum naperentem crucifixum querimus, both of which passages are provided with translations into the vernacular. The angel

<sup>4</sup>Compare also the liturgical texts given by Carl Young in the Publications of the Bohemian Language Association of America XXIV, 2, and by H. Du Meril in Origines latines du Theatre moderne.

<sup>5</sup>In a Prague Ritual of XIV century is a Latin Easter celebration belonging to the second group as given by Lange, 130-131, into which have crept two Bohemian words: Buch wasemokuczy (God Almighty). See also Creizensch, 50,

<sup>6</sup>Lange, Die lateinische Osterfeiern, 146-148.

<sup>7</sup>Machel, Casopis Musea Kralovskí Ceskahe, Trida III, 19.

<sup>8</sup>In the case of the first Mary the metric merely

then sings Non est hic quem queritis in Latin and Bohemian, after which Venite et videte is sung by the angels. The Third Mary, turning to the other two requests them to "go away and she will keep vigil until daybreak". Thereupon the two leave, singing ad monumentum venimus in Latin only. The third sings Cum venissem ungere mortuum, Et lapis est vasa des-  
~~perata~~ dolor ardeat, et Non redemptio iurabit, each of which songs is provided with a Bohemian paraphrase. These songs are followed by a short revelation scene in which Christ is recognized almost immediately by the Third Mary. After the recognition Christ sings Prima quidem suscipia, Non priori dissimilia, and Ergo noli me tangere, while Mary sings alternately with him Sancte deus, Sancta fortis, et Sancta misericors saluator. None of these songs is translated with the exception of:

Ergo noli me tangere  
Neo ultra valis plangere  
Galileen dic ut eant  
Et me viventes invanent.

It is curious to note, however, that perhaps because of its familiarity, the most dramatic line in the whole song, and perhaps in the play, Ergo noli me tangere, is left untranslated.

The first Resurrection Play is much more primitive than most of the German resurrection plays, but might in general be compared to the Trier Easter Play<sup>10</sup>. The German play follows about the same line of development as the Bohemian play since it contains the Visit to the Sepulchre, the Revelation of Christ to Mary Magdalene, and the Revelation of Christ to the Apostles. The greatest difference lies in the fact that the Trier Easter Play ends without the Dic Nobis Scene of the Apostles and Mary. However, both Venite et videte, and ad monumentum venimus, which appear only as Latin in the Bohemian play, are provided with translations in the Trier Easter Play. The conversation between Christ and Mary Magdalene contains more passages translated into the vernacular than does the corresponding scene in the First Resurrection Play of Bohemia. In the latter the entire conversation of Christ and Mary Magdalene is in Latin with the exception only of Mulier, quid

nes, Quo finito prime persona procedat and do not definitely say whether the passage is sung or recited. In the case of San parousse the rubric do not state by which Mary it is sung.

<sup>10</sup> Groning, Das Drama des Mittelalters I, 49-56, compare Creizenach, Geschichte des deutschen Drama, I, 355.

ploras, Domus et tu sustulisti, and the song beginning with Ecce noli me tangere, whereas in the Trier Easter Play the conversation, with only the two exceptions, Prima quidem suffragia and Secundum prioris singulorum has been translated. The songs Qui te visit and Tibi gloria in saecula, both missing in the First Resurrection Play, are found in the Trier Play. On the whole, then, the Trier Play lacks entirely the Die Nobis Scene of the Apostles and Mary, but shows, aside from this, more Latin material and more passages in the vernacular than does the First Resurrection Play of Bohemia.

There is very little in the First Resurrection play to make it differ from the majority of the religious plays belonging to the same stage of development. The only peculiarity found is in the revelation scene where Christ, instead of appearing as a gardener, as is usually the case, appears in the guise of a priest, carrying a banner. This play shows also an instance of dramatic motivation, found in all of the complete Bohemian resurrection plays, whereby the third Mary sends the other two away with the words, "Now go away, ye little sisters, and I shall keep vigil until day-break".

Altho this dramatic motive is not usually found in religious dramas, since in the majority of plays the three Mary's go away without any excuse, the following example from The Brixner Passion Play<sup>11</sup> offers a parallel in the German field:

Geht hin, ir lieben schwestern nun,  
 Dass gott mit euch nun sein!  
 Ich will nu furher gehn  
 Und will nit lenger bid slehn.  
 Gt ich Jesus funde,  
 Der mich von sunde Retende.

The First Resurrection Play of Bohemia was composed almost entirely of lines to be sung, but it shows the development of the spoken vernacular drama from the sung drama of the liturgies, by a number of lines which are definitely rubricated to be recited.<sup>12</sup>

<sup>11</sup>Wackernell, Altdeutsche Passionsspiele, 421-422.

<sup>12</sup>The lines recited are those beginning with: 1. Alas what agony is ours, 2. Hearken unto our agony, 3. When seek ye women, 4. Now, ye little sisters, go away, 5. Kind sir, tell me that I may know the truth, 6. Mary weep no more, 7. Die nobis Maria (repeated twice).



## II The Second Resurrection Play.

The manuscript of the Second Resurrection Play is found with a number of other Latin manuscripts in the Clement Library of Prague.<sup>14</sup> The contents of the entire collection belongs to the latter part of the 14th century, and Prof. J. Machal believes that this is also the approximate date of the Bohemian manuscript. This play was edited by J. Hanus in *Die lateinisch-böhmischen Osterspiele* 24, by Prof. J. Machal in *Česopis Muses Kralovatski Časopis III*, 106 (1908).

The Second Resurrection Play represents about the same stage of development as the preceding play,<sup>15</sup> but contains a slight lyric and dramatic advance. More Bohemian translation has crept in as shown by scattered bits of lines and phrases in the vernacular as well as by insertions of entire stanzas. A Bohemian *plagatus* beginning with the words, "Oh, hearken unto my agony" appears for the first time in this play. The addition of lament is typical of the development of Bohemian drama, as usually an advance in dramatic action is accompanied by some evidence of lyrical feeling. An instance of the union of lyrical and dramatic development is found in the scene between Mary Magdalene and Christ, particularly in the stanza beginning with, "Oh weep no more", which as a paraphrase of the Latin song *Erge noli me tangere* has been amplified and expanded more than in the preceding play.<sup>16</sup> The passage is almost entirely a lyrical advance, but since it comes at a very appropriate moment, it must be taken also as a very important step in dramatic evolution. Mary's words of thanksgiving beginning with "Oh my beloved Lord, my only comforter" are missing in the First Resurrection Play. *Vanitas et videtur locum* is for the first time provided with a translation, and a new passage beginning with the words, "I have beheld my creator tortured to death by the Jews" is appended to the translation of *vere videtur dominum*.<sup>17</sup> The apostle scene which is entirely in Latin in the First Resurrection Play contains

<sup>14</sup>Machal, *Česopis Muses Kralovatski Časopis* 1908, III, 116.

<sup>15</sup>Erchler, *Česopis Muses Kralovatski Časopis*, 1907, 22.

<sup>16</sup>the Second Resurrection Play, 24

<sup>17</sup>Erchler, *The Medieval Stage II*, 32, 1904.

<sup>18</sup>the Second Resurrection Play, 24

a considerable amount of Bohemian in the second. The Ecce nobis, Maria, quid vidisti in via<sup>19</sup> of the first play is translated and expanded into:

"Oh, saintly Mary Magdalene, Oh woman saddened by the death of the Lord, what didst thou see on the way? Tell us, we beg thee, and bring happiness to people forlorn. Ill has been our fortune and we know not what to hope for."<sup>20</sup>

The answer of Mary is also provided with a translation into the vernacular, as follows,-

"When I came for my master, I saw the grave clothes lying in the tomb, but his body I saw not. An angel sitting by the sepulchre spoke unto me these words: Believe unquestioningly that the Lord's body that once lay here is risen indeed from the dead. And verily I say unto you that he is embodied now as he was before. Moreover, this is the message that he asked me to deliver: they who wish to see him living must hasten into Galilee; thither he himself shall go".

Mary's answer is followed by the running of the apostles to the grave and the displaying of the grave linen with the words, "Oh, there is nothing in the grave besides this garment which we bring out as evidence that all may know that <sup>is</sup> even as Mary has said: there is no one in the grave. Believe, therefore, that the Lord is living indeed".<sup>20</sup>

Since the First Resurrection play lacks entirely the running of the apostles to the grave, the second play shows an advance over the first not only in additional subject matter but also in the dramatic action of displaying the grave clothes.

The Second Resurrection Play ends with gradendum ad mari, but is without the Te deum laudamus. This omission does not mean, however, that the play comes to us in an unfinished state<sup>21</sup>, but rather that the Te deum laudamus was so customary at the end of religious celebrations that it was sung without being acted down.

The intrusion into the Second Resurrection Play of new passages in the vernacular and new translations of Latin together with the addition of new action in the apostle scene marks the most important lyric and dramatic advance. No less prominent however, in the

17-19 The song apostoli current usually sung by the choir is placed, perhaps erroneously, in the mouths of Peter and John in the case of the Second Resurrection Play.

17-20 The Second Resurrection Play. 14

20 The song apostoli current usually sung by the choir is placed, perhaps erroneously in the mouths of Peter and John.

17-20 The Second Resurrection Play 26

of Christ. The game leads to a quarrel, whereupon an angel appears and requests them to be quiet because the Son of God wishes to awake from the dead. The first three soldiers are frightened; the fourth, fifth, and sixth urge the rest to be courageous; the centurion threatens the angel, and thereupon the entire force of soldiers is struck down. The Casting of Lots is an episode normally belonging to passion plays but unique in a resurrection play. This scene occurs in the Sstertinger Passion Play,<sup>26</sup> the Alsfelder Passion Play,<sup>27</sup> and a number of other German plays.

4. The Resurrection. The angel sings the introit hymn *Excursus, quare abdurais*, and Christ, awaking from the dead, sings the song, *Urgo sorxmi*, which is followed by the angel's song: *Veni, peter, optime*, and in turn by Christ's songs *Duta est mihi omnes potestas* and *Resurrexi*. The angel, singing *Pugnisti super me* leads Christ away. The entire dialogue between the angel and the newly risen Christ is provided with translation into Bohemian. There is considerably more Latin found in this scene than in those preceding, probably because it is more directly founded on a Scriptural basis.<sup>28</sup>

5. The Harrowing of Hell in the concluding scene in this episode, and like the Resurrection, lends itself well to be developed by songs taken from the liturgy. *Una rex glorie* and *Advenisti desiderabilis* are sung by Christ and the angel in unison. *Tollite portas principes ventras* is next sung by the angel in Latin and recited by Christ in Bohemian. Satan then says, *Quis est iste rex glorie* both in Latin and in paraphrase, and the angel responds *Dominus fortis et pater*. The lines *Tollite portas principes ventras* and *Quis est iste rex glorie* are repeated three times in the scene. A song of welcome, *Advenisti desiderabilis* and its translation are sung by the souls, after which

<sup>26</sup> Weckernell, *Altdeutsche Passionsspiele*, 136-137.

<sup>27</sup> *Festing Das Drama des Mittelalters*, III, 861-817. In the Alsfelder Passion the soldiers cast lots to decide who is to be the one to watch.

<sup>28</sup> A short scene in which the soldiers describe their "proud flight" to Sciphas intervenes between the Resurrection and the Harrowing of Hell.

Juxtaposition of the Latin songs which come in the following sequence: *Omnipotens pater altissimus, Hæc nobis internas mentes, Amicus enim solacium, Hæc semper ungentum emere, Hæc semper et ad eius.* The order of the remaining songs does not vary from the first play except that *Dolor crescit* is placed before *Hæc lapsa est* and the antiphon *Hæc redemptio* is left out. Since this order is not followed in any other religious play, it is difficult to account for the variation shown here. Prof. J. Machal believes that it was due to the desire of the redactor to show his originality and independence by his refusal to reconstruct a resurrection play normally, but we have perhaps no right to make such an assumption as to his motives.

### III The Third Resurrection Play.

The Third Resurrection Play is found in the Clement Library of Prague under the sign, XVII B. 1, 1<sup>a</sup>. The date of the Manuscript has not been determined, but it is believed that it was written between 1510-1526, since a prayer for King Ludwig of raris nobilium nomine Ludovicus, is found in one of the Latin manuscripts belonging to the same collection to which the Bohemian manuscript belongs. This play was edited by J. Ransá in *Die lateinische-böhmischen Osterspiele*, 4<sup>te</sup> by Prof. J. Machal in *Časopis Musea Království Českého* III.

In the Third Resurrection Play is found the most complete development that the resurrection drama attained in Bohemia. The quest quaritic play has assumed such large proportions that it appears in three distinct dramatic episodes, each of which is a complete play in itself, and which taken altogether, form a very elaborate Easter Play. For purposes of clearness the three dramatic episodes which the play consists of may be given as follows: 1. The Resurrection and Harrowing of Hell, 2. The Three Mary's, 3. The Peregrinal.

#### A. The Resurrection and Harrowing of Hell.

The Resurrection and Harrowing of Hell begins with the rubric: *Incipit ludus de resurrectione et harrowinge.* The Play, after a humorous prologue, is divided into the following scenes: 1. The Scene in Hell, 2. The Setting of the Watch, 3. The Raising of Lots for the Garment, 4. The Resurrection, 5. The Harrowing of Hell.

21 Machal, *Časopis Musea Království Českého*, 1906, III, 179.

22 " " " " " " " " 20.

23 " " " " " " " " 219. 47

23 In the folio these three episodes are given in the following sequence, P. Q. A.

1. The Scene in Hell begins with Lucifer's urging his companions to seek revenge for having been deprived of heavenly joys, whereupon each devil boasts of his proficiency in some special line of wickedness. Satan, called the high servant of Lucifer, declares that he will urge all people to love gold more than God, and the women to bedeck and poison themselves. Urbate boasts how he leads people to murder and adultery. Beelzebub describes how he teaches women witchcraft, to paint themselves, and to kill dragons. Asterock boasts that he can get three old women into hell any time Lucifer may want them. After their swaggering speeches, the devils run among the spectators, <sup>24</sup> and one after the other bring in the soul of a miller, a tavern keeper, a cobbler, a baker, a thief, and a sorceress. The scene ends after each soul has confessed its wickedness on earth and has been assigned to its proper mode of punishment.

This scene has no scriptural basis and is written entirely in the vernacular in a humorous vein. A similar but more elaborate scene is contained in the German Redentiner Play.<sup>25</sup> The general development of the two scenes is the same. The souls are brought in, and each confesses its deeds on earth, and is assigned its punishment. However, more souls are brought into hell and the conversation between them and the devils is ~~more~~ more extensive in the Redentiner Play than in the Third Resurrection Play.

2. The setting of the Watch is the next dramatic unit of the Third Resurrection Play. Caiaphas, fearing that the body of Christ may be stolen, requests Pilate to set a watch by the grave, but is answered with the words: "Guard him as best ye may, for ye have your sword". Thereupon, Caiaphas sends his own watch to the grave and promises to give them gifts for guarding it diligently.

There is very little in this scene to make it differ from similar scenes in the German plays, except that the Bohemian play is the only play in which Pilate refuses to furnish Caiaphas with a guard.

3. The Casting of Lots for the Garment. The soldiers, fearing that they might fall asleep and wishing to while away the time, throw dice for the garments

<sup>24</sup> Chanter's, *The Medieval Stage II*, VI.

<sup>25</sup> Froning I, *Das Drama des Mittelalters*, See also the Vienna Passion Play, Froning I, 305-324.

Christ at first addresses them all in common and later Adam and Eve in particular. A short conversation between the thief crucified with Christ and the angel follows, in which he explains the "mark" that he wears. Christ requests Michael to lead out the souls to heaven, there to wait for Him until the third day. The scene ends with the song, Salve facta dies.

### B. The Three Mary's.

The Three Mary's Epitaph begins with the words Incipit epigram pericoparum. The play contains, after a short prologue, 1. a highly developed Quaeritis, 2. Hortulanus, 3. Ep. In die nobis Scene, 4. The Incredulity of Thomas.

1. The Quaeritis in the Third Resurrection Play, follows the general order of development that is found in the corresponding scenes of the First and Second Resurrection Plays, but is much more elaborate and expanded. All of the Latin hymns except Veni desiderate have been provided with two translations with a slight variation in wording. There are more laments here than in any of the earlier plays, which greatly add to the vividness and lyrical quality of the play.

2. The Hortulanus Scene is likewise expanded and enlarged upon. The recognition is withheld for some time and true dramatic suspense is attained in the conversation between the gardener and Mary Magdalene. The question of the gardener, "Tell me, woman, whom seekest thou and why art thou so sad", of the second play has developed into: "Tell me, woman, what seekest thou so early in the morning, and why art thou so sad? Did the Jews meet thee? Or did some cruel people do thee harm that thou wilt regret?"

This question brings Mary's answer: "Gardener, it seems that thou knowest not the grievous agony I bear for my beloved Saviour", after which follow a number of words of grotesque humor from the gardener, beginning with: "Woman, I tell thee this in all kindness," <sup>19</sup> ~~and~~ the above passages together with the antiphona Dolor creavit and Ex lapide vere depositum and their translations, a long planctus beginning with, "When I paced about all night", Non redemptio israel and its translation, and "Oh hearken unto my terrible agony", all take place between the first appearance of Christ and the recognition. All of the Latin passages that are left in-

translated in the Second Resurrection Play are provided with paraphrases in the vernacular in the Third Resurrection Play.<sup>30</sup> A peculiar exorcism not found in either of the two earlier plays appears in the Third Resurrection Play where Christ forgives Mary Magdalene her sins saying, *Dimittite sunt ei peccata multa* and she thanks him with the words *Gracias agimus tibi*, and their translation. A parallel example of this is found in the Mari Easter fragments where Mary Magdalene begs the risen Christ to forgive her sins.<sup>31</sup> The rest of the scene is developed in much the same way as in the Second Resurrection Play except that Mary Magdalene recites a new passage, "The soul that sees the Lord Christ is impregnable". An unusual patriotic exorcism is found in the words *de saluten Bohemiae* added at the end of the Hymn *ver vidi dominum meum*.

3. The *Dic nobis* scene immediately follows upon the staging of the *Victime paschali* by Mary. The scene shows considerable elaboration when compared to the corresponding scene of the two other resurrection plays, the *Dic nobis* of the apostles, or its translation, being repeated eleven times, and the entire story of the crucifixion and resurrection told by Mary. The numerous repetitions of the *Dic nobis* are rare, but a parallel may be seen in the Lichtenthal Resurrection Play.<sup>32</sup>

There is very little Latin used in this scene. With the exception of the translations of the first *Dic nobis*, *Septuaginta cristi viventes*, *Angelorum testes*, *sudarium et vestes*, and *Carpitis*, *O socii*, all the passages are in Bohemian without being first preceded by the Latin.

4. The incredulity of Thomas develops from the *Dic Nobis* scene. Thomas doubts Mary's report and shows surprise at the credulity of Peter and John. Christ appears, saying, *Pax vobis*, *mitta manum*, *Quia vidisti*, etc., each of which lines are followed by a translation. On touching the pierced side and hand of Jesus, Thomas believes that Christ is risen from the dead. The scene ends with Christ's promise to send down the Holy Ghost.

The development of the incredulity of Thomas from the *Dic Nobis* scene is unique, as it usually develops from the *Paragranis*. A parallel development is unknown.

<sup>30</sup> The translation of *Sancte immortalis deus*, not immediately follow upon the Latin, but is "troubled later" in the play.

<sup>31</sup> Froberg, *Das Drama des Mittelalters* I, 236.

<sup>32</sup> Mone, *Schauspiele des Mittelalters* I, 19-21.

in the religious drama of Germany, but a somewhat similar example is found in the Cornish drama,<sup>33</sup> since in the Cornish play this scene follows the Mortalibus.

### C. The Peregrini.

The Peregrini may be divided conveniently into 1. The Apostle Scene, 2. The Ointment-seller, 3. The First Appearance of Christ to the Peregrini, 4. The Second Incredulity of Thomas.

1. The Apostle Scene, after a short prologue by Barabatus, opens with the eleven apostles singing Overunt sine quarels. After that they discuss, entirely in the vernacular, the events of the last few days. This scene is not found in any of the German Resurrection plays.

2. The Ointment-seller is very short, consisting merely of the three Mary's buying ointments and singing Ad monumentum as they go away. This is the only time that the ointment-seller scene occurs in any of the three complete resurrection plays of the drama.

3. The Incredulity of Thomas. As the Mary's leave the ointment-seller singing Ad monumentum, Simon hears the song and calls the attention of the other apostles to its significance. Thomas doubts the report, but Andrew goes to the three Mary's to discover the truth. They sing "Make way for the Lord", Victime paschali and Mors et Vita. Peter and John also follow and approach the women singing Die nobis, Maria. Then the two apostles go to the tomb, and coming back, display the grave linen with the words caritis, a scolis.

4. The Appearance of Christ to the Peregrini. Two travelers, while on their way to Uxalis, are discussing the events of the last few days. A stranger joins them, and later goes with them to their home where he breaks bread with them. With the words, "Eat and be strengthened but I must return again", he disappears, and in his disappearance, they recognize Christ. The two travelers go to the apostles singing Surrexit enim secut.

### 5. The Second Incredulity of Thomas.

When the two travelers come to the apostles with

<sup>33</sup> Harris, Ancient Cornish Drama, Vol. II 71.



the news that they have seen Christ, Thomas refuses to believe them. Christ appears and sings Pax vobis, ego sum without the translation. Two angels meet him singing Quis est iste, both in Latin and in Bohemian. The scene ends without Thomas confessing his belief in the resurrection of Christ, a feature which is unusual.

The Museum Fragment of a Resurrection Play.

The Museum Fragment of a Resurrection Play, is found in the Bohemian National Museum of Prague. <sup>Fig. I. F. 43</sup> 34 The manuscript, as the peculiarities of the language show, belongs to the first half of the fifteenth century. It was edited by Prof. J. Machal in Casopis Musea Kralovstvi Ceskeho III, 118.

The Museum Fragment of a Resurrection Play occupies a stage of development between the Second Resurrection Play and the Third Resurrection Play. It is more amplified than the Second Resurrection Play since it contains new additions both in Latin and in the vernacular, but it is more primitive than the Third Resurrection Play since it does not contain The Resurrection, and the Harrowing of Hell, and the Paraginal. Although the Quen queritis and the Hortulanus ~~are~~ more developed than in the Second Resurrection Play, the Diogenia is less developed, for it consists only of one De nobis of the apostles and Mary's answer in Latin and Bohemian.

The Museum Ointment-seller Fragment.

The manuscript of the Museum Ointment-seller Episode is found in the Bohemian National Museum at Prague. 34 It was discovered in this library in 1828 by J. A. Dunder on the binding of a Latin manuscript, Bernhardi liber opuscularum duorum. The peculiarities of the language used in the fragment show that the manuscript comes from the year 1380.

The Museum Ointment-seller was edited by V. Hanke in Starobylch Skladanich, V, 198, and in Vybor z literatury naskl I, 485; by Prof. J. Gebauer, in Listy filologicky a pedagogicky, VII, 90; by Prof. J. Machal, in Casopis Musea Kralovstvi Ceskeho, III, 64.

The Museum Ointment-seller, as it comes to us in its fragmentary state, begins as the Medicine hires Rubin for his servant, who in a humorous fashion boasts of his master's reputation. Rubin asks the ointment-seller to permit him to hire another servant to help him. Rubin

34 Machal, Casopis Musea Kralovstvi Ceskeho III, 118

34 Machal, Casopis Musea Kralovstvi Ceskeho III, 63

run among the people, and the merchant, after having a quarrel with him, requests him to lay out the salves. While Rubin is laying them out on the counter and boasting in a coarse fashion concerning their efficacy and the way that they were made, the three Mary's come that way and the merchant sends Rubin to bring them thither. Abraham, a Jew, comes with his dead son, Isaac, whom the merchant brings to life by pouring oil on his back. The three Mary's come in, and because the merchant sells them some ointments at a smaller price than is his custom, his wife quarrels with him. Rubin and Pusterpalk then have a quarrel over the question of whose lineage is the more honorable.

The Ointment-seller scene is very common in the German plays. In the Wolfenbutterl Easter play<sup>35</sup> is a mercator scene which is very much more simple than the one found in the Bohemian play. Much of it is still in Latin, and the mercator here has only one servant, Rubin, instead of two as in the Bohemian fragment. The Wolfenbutterl version lacks entirely the coarse boasts concerning the efficacy of the salves and other evidences of vulgar humor and may represent a state of development in which the Museum Ointment-seller was found before the worldly elements entered it.

In the third Erlauer Play<sup>36</sup> is also a scene of the Ointment-seller which resembles the Museum Fragment. It is more developed than the scene in the Wolfenbutterl Play, and is more closely connected to the Bohemian Fragment not only because it has the two characters so prominent in the Museum Ointment-seller scene, Rubin and Pusterpalk, but also its general development. Just as Rubin boasts concerning his master in the Museum Fragment, so Pusterpalk boasts concerning his wife in the Erlauer Play.

Although there is much in the composition of the Bohemian play that connects it very closely with similar scenes in German plays, it contains two scenes that are not found in any religious drama of the German field: 1. The Healing of the Dead Son of Abraham, and, 2. The dispute of Rubin and Pusterpalk over their lineage.

It cannot be definitely decided whether the Museum Ointment-seller belongs to the resurrection or the passion field. Machal calls it a resurrection play. J. Truhlar also thinks it a resurrection play<sup>37</sup>, but admits the

35 Froning, Das Drama des Mittelalters I, 80-83  
 36 Froning, Das Drama des Mittelalters I, 89-94  
 37 Truhlar, České Múzeum Právěvědy Čestěho, 32

possibility of its belonging to the passion group inasmuch as the necrotic scene appears in both the resurrection and the passion plays. It seems, however, that the Museum Ointment-seller contains no passion elements, but contains some Latin songs which are generally used in resurrection plays: Omnipotens pater altissime, Agnus anim solentis, Sed sanus ungentum sanare. Since these songs are sung by the three Marys on their way to the sepulchre in all of the resurrection plays of Bohemia, it may be conjectured that the Museum Ointment-seller is merely a necrotic scene unusually expanded in a normal resurrection play, and that after the Marys purchase the ointment, they go to the grave and that the customary Quem queritis scene is developed.

#### The Drkolensky Ointment-seller Fragment.

The Drkolensky Ointment-seller Fragment was discovered in 1887 in the Drkolensky Cloister by the archaeologist S. Věelhaber and Adolf Patera. 38 It was taken out of the binding of a Latin manuscript, Summa viciorum et virtutum, which was written about the year 1412. It is thought, therefore, that the fragment was written some years before 1412. The Drkolensky Ointment-seller Fragment was edited by W. Hanks in Starobylsk Skladnich, 189 (1883), and in Vybran I, 65 (1848); by Prof. J. Gebaura in Listy filologicky a Pedagogicky VII, 90 (1890); by A. Patera in Časopis Musea Kralovství Českého 63, 127 (1869); by Prof. J. Machel in Časopis Musea Kralovství Českého III, 22 (1808). p. 41

The Drkolensky Fragment contains, I, The Remains of a Resurrection, or perhaps a Passion Play, and II, The Beginning of an Ascension Play.

I. It is difficult to say whether the first part of the Drkolensky Fragment belongs to a resurrection or a passion play, since it contains material which might belong to either group. It consists of, 1, The Fall of Lucifer, 2, the Scene in Hell, 3, Mary Magdalene in gaudio, 4, The Ointment-seller, 5, The Harrowing of Hell, 6, The Setting of the Watch.

All of the scenes enumerated, with the exception of Mary Magdalene in gaudio, which appears only in passion plays, and the Harrowing of Hell and the Setting of the Watch, which belong to the resurrection plays, are composed of intermediary material which might conceivably appear in resurrection or passion plays. The Mary Magdalene in gaudio seems to place this fragment into the passion group, but since this fragment is closely associated with resurrection material and Ascension Play,

38 Patera, Časopis Musea Kralovství Českého, 122

it may possibly be placed in the resurrection group, especially since the ascension normally follows resurrection plays. 39

2. The Fall of Lucifer begins with Lucifer's boasting about his beauty and threatening to rise up in rebellion against God. He is immediately expelled from heaven by Michael. This scene is very short and may be compared to the beginning of the Sgarer Play, 40, since the German play also begins with the Fall of Lucifer. A still more obvious comparison may be made between the Bohemian fragment and the Vienna Passion Play, 41, which shows a close parallel with the Drkolensky Fragment not only in the Fall of Lucifer, but also in the Scene in Hell, Mary Magdalene in gaudic, and the Ointment-seller.

The Fall of Lucifer in the Drkolensky Fragment is less developed and possibly more primitive than the corresponding scene in the Vienna Passion Play. Lucifer's boast to Michael in the Bohemian Fragment bears a marked resemblance to the boast he makes in the German play to God, but the conversation carried on in the Vienna Passion Play is more expanded than in the Drkolensky Fragment. Satan appears in heaven with Lucifer and God in the Vienna Passion Play, but he does not make his appearance in the Bohemian fragment until after the angels have been driven into hell. Both the German Play and the Bohemian fragment have hymns of praise sung to God by the good angels after the fall of Lucifer and his companions, the songs consisting of *Te laudamus* and *Te sternalus petram* in the Drkolensky Fragment and of *Sanctus, Sanctus, Sanctus dominicus* in the Vienna Passion Play.

The general significance of the Drkolensky Fragment is that it seems to show a scene of the Fall of Lucifer just emerging from a Harrowing of Hell, and is, therefore, most interesting in the light it throws upon the genesis of that type of passion and Corpus Christi play which is chronological in its arrangement. It may be fairly argued that from such a play as this there came the idea of a world play beginning with the Fall of Lucifer and preceding the Passion and Resurrection to the Ascension, and, of course, in the English field to Dooce's day itself. It is difficult, therefore, to classify the Drkolensky

- 39 Kretzschmar, The Liturgical Element in the Medieval Drama, University of Minnesota, Ph. D. Thesis, 1915.  
 40 Bartsch, Germania III, 338-339. The Fall of Lucifer is immediately preceded in the Sgarer Play by a short scene containing The Creation.  
 41 Creizenach, Geschichte des deutschen Drama, 358. See text of the Vienna Passion Play in Frowling, Das Drama des Mittelalters I, 305-324.

Fragment as passion or resurrection play, because it represents a resurrection developing into a passion play.

2. The Scene in Hell is very short in the Drkolenky Fragment and perhaps much more primitive than in the Vienna Passion Play. The complaint of Lucifer is very brief in the Bohemian fragment and is immediately followed by Lucifer's urging his companions to rally around him and bring souls into hell. The soul of a priest is immediately brought in and asked to confess his deeds on earth. Before the confession is made the scene changes to the scene of Mary Magdalene in audic.

In the Vienna Passion Play the Scene in Hell is followed by the Temptation of Adam and Eve in paradise, their fall, and then the bringing of their souls and a number of others into hell. The Temptation and Fall of Adam and Eve are features entirely missing in the Drkolenky Fragment, or perhaps it may best be said that they have not yet developed there. May it not be possible that at an earlier stage in the history of the Vienna Passion Play, it was carried into Bohemia and remained there in its primitive form, while meantime at Vienna it underwent further amplifications? The Drkolenky Fragment would then give us an early and undeveloped stage of the Vienna Passion Play. It would perhaps be even simpler to suggest that the Drkolenky Fragment, being so much more simple, represents the original of the Vienna Passion Play.

3. The Scene of Mary Magdalene in audic may be a unique development of the Scene in Hell. Instead of being a distinct dramatic unit as in the Vienna Passion Play, it is here merely the amplification of the Lucifer scene. This may be its original form, since the Drkolenky Fragment is a very primitive document and perhaps shows this scene as it first appeared in the religious plays. Before the introduction of Mary Magdalene, Lucifer has instructed the devils to bring souls into hell, and they, therefore, tempt Mary Magdalene just as they tempt Adam and Eve in the Vienna Passion Play.

The development of the Mary Magdalene in audic differs somewhat in the Drkolenky Fragment and the Vienna Play, but in general perhaps, still further shows the genesis of the German Play. In the Bohemian fragment Mary Magdalene is converted almost immediately after being reproached by Martha, but in the Vienna Passion Play she refuses to leave her worldly life and is not converted until she meets Christ in Simon's house. It is possible that the Visit of Christ to Simon's house contained in the Vienna Play is a later addition to the Drkolenky Fragment, and the conversion of Mary Magdalene placed there for dramatic purposes.

5. The Ointment-seller in the Drkolensky Fragment follows the Conversion of Mary Magdalene, but in the Vienna Passion Play this scene is placed before the conversion. <sup>42</sup> There is a break in the Drkolensky manuscript just as Mary Magdalene is converted, -- we do not know whether or not she buys ointments from the ointment-seller. If we compare this scene with the corresponding scene in the Museum Ointment-seller, <sup>43</sup> which shows a marked similarity to the Drkolensky Fragment, we may say that she does. If she does, then the Drkolensky Fragment, like the Museum Fragment of the Ointment-seller, may be considered as representing the more original employment of the mercator, or ointment-seller, namely, as one who offers ointments to be used in the anointing of the body of Jesus. And it would seem probable that the Vienna play which represents him as a seller of cosmetics to Mary Magdalene is the later and more worldly development of the theme.

6. The Harrowing of Hell follows upon the Ointment-seller scene, but since there is a break of perhaps several pages between these two scenes, we cannot tell whether or not the manuscript originally contained some dramatic units between the Ointment-seller and the Harrowing of Hell. The Harrowing of Hell is very brief and consists only of a very simple dialogue between Christ and the devil, and a very short address by Christ to the souls in hell. A more elaborate version of the scene in the Bohemian field may be seen by comparing the Harrowing of Hell in the Drkolensky Fragment with the corresponding scene in the Resurrection and Harrowing of Hell Episode belonging to the third Resurrection Play.<sup>43</sup> This scene has no counterpart in the Vienna Passion Play since the German play ends with Christ's Prophecy of his Betrayal.

7. The Setting of the Watch is very brief since <sup>44</sup> it consists of the speeches of three soldiers only. The speech of the first shows us that the soldiers are just getting ready to guard the grave; that of the second that the angel is approaching them; that of the third gives us the report to Caiphas of the flight.<sup>44</sup>

<sup>42</sup> The Ointment-seller: Museum Fragment, 149-150.

<sup>43</sup> The Third Resurrection Play, 7. Compare also the Harrowing of Hell in the Redentiner Easter Play, Froming Das Drama der Mittelalters I, 148-158, and the Alefelder Play, Froming, Das Drama der Mittelalters III, 831-831.

<sup>44</sup> Compare the Setting of the Watch with a corresponding scene in the three plays mentioned in 43.

With the Setting of the Watch, Part I of the Drkolenaky Fragment ends. That this scene is a very primitive version of the Setting of the Watch may be seen by comparing it with the corresponding scene in The Resurrection and Harrowing of Hell Episode belonging to The Third Resurrection Play.<sup>45</sup>

## II The Ascension Play Fragment.

The Ascension Play follows immediately upon the Setting of the Watch. It is a fragmentary version of a conversation between Christ and his disciples, Peter, John, James,<sup>46</sup> and Phillip. The disciples show fear and uncertainty of what they will do after Christ leaves them. Peter is given the keys of heaven by Christ and told that whatever he binds on earth, that shall also be bound in heaven. John tells Christ of the sorrow that they will all have when the Son of God leaves them. To him Christ promises the Holy Ghost. James asks Christ to be delivered from the hands of infidels and is told not to fear them that kill the body, but only them that kill the soul. Phillip asks to be shown the Father in heaven, and is told that whosoever sees Christ also sees the Father. The rest of the manuscript is lost. It seems that this is a scene in which each of the apostles may have asked Christ concerning the things that troubled him and such may have been given words of consolation.

The conversation of Christ with the apostles does not belong in the Ascension story since such of it comes before the true passion, but shows the development from the liturgy used between Easter and Ascension day. This fragment bears out Dr. Kretzmann's contention that the Ascension play was linked to the resurrection play and had no separate growth.<sup>47</sup>

45 The Third Resurrection Play, 70-77  
Compare also the Harrowing of Hell in The Bedentiner Easter Play, Froning, Das Drama des Mittelalters I, 142-153, and the Alsfelder Play, Froning III, 821-831.

46 In manuscript: Jacobus.

47 Kretzmann, The Liturgical Element in the Medieval Drama, University of Minnesota, Ph. D. Thesis, 1916.

### The Svathowitsky Fragment.

The manuscript of the Svathowitsky Fragment was found in 1857 by A. Gindely.<sup>48</sup> It was attached to the binding of a Latin manuscript in the Capitol Library of Prague. The date of the Bohemian manuscript is given as follows: Anno domini millesimo trecentesimo nonagesimo nono in presbiteris in ----- penthacosten. The fragment was edited by A. Patern in Casopis Musea Kralovstvi Ceskeho, 73, (1894) and by Prof. J. Machal in Casopis Musea Kralovstvi Ceskeho, (1908) p. 124.

The Svathowitsky Fragment, though not entirely free from resurrection and other elements, is the fragmentary version of a play which perhaps most nearly approaches a true passion drama in the Bohemian field. It contained I, The Remains of a Passion and Resurrection Play, and II, The Beginning of a Palm Sunday Play.

I. The first part of the Svathowitsky Fragment, as given in the folio, contains the following scenes in the order given. 1. The Crucifixion; 2. The Casting of Lots; 3. The Longinus Scene; 4. The Clamor of the Devil; 5. The Burial.

1. The crucifixion scene is fragmentary as the beginning of it is lacking. It consists only of few lines in which John requests Mary, who is weeping under the cross, to "come to town" and there await the end of Christ. She leaves the cross as she sings the antiphon from Luke.

2. The crucifixion scene is followed by the Casting of Lots for the garments of Christ. This is a normal episode in a passion play and is found in the Sedentiner Passion Play,<sup>49</sup> the Frankfurter Passion Play, 80, and a number of others.<sup>51</sup>

48 Machal, Casopis Musea Kralovstvi Ceskeho III, 128

49 Frohing, Das Drama des Mittelalters I, 183-188

50 Frohing, Das Drama des Mittelalters II, 379-382

51 Compare the Casting of Lots with a similar scene in The Third Resurrection Play, 54-56



3. The Longinus Scene. The Blind Longinus requests his servant, Cochin, to tell him where Christ hangs that he may pierce his side. When the blood falls upon his eyes, he is cured of his blindness. The Longinus Scene is a normal passion play episode and appears in many of the German passion plays, but the motive that causes Longinus to pierce Christ in the Swathowitsky Fragment is different from the motive found in any German play. In all the German plays Longinus pierces Christ because he wishes to deliver him from suffering, but in the Swathowitsky Fragment Longinus seems to be malicious. The fact that the episode is misunderstood seems to point to the borrowing of it into a resurrection play rather than its use in a regular passion play.

4. The Glamor of the Devils consists of a very short scene in which Beelzebub comes for the soul of Christ but comes too late, since Christ is already dead. This scene is common in resurrection plays but unique in a passion play.

5. The Burial. Simon, Joseph, John, and Mary come to Pilate, asking for the body of Christ. Pilate gives his consent that the body be taken down from the cross, and requests that a large stone be placed against the door of the tomb with the words, "The King of the Jews, tortured to death". Caiphas asks him not to put down "King of the Jews", but Pilate refuses to erase the inscription.

The Burial Scene would follow the Biblical narrative entirely were it not for Pilate's putting the words, "King of the Jews", etc., over the tomb. There is no basis for this in the Scriptures, nor is this peculiarity found in any of the German plays. The Burial Scene is also unique for its completeness.<sup>53</sup>

II. The second part of the Swathowitsky Fragment consists of another fragment, possibly of a Palm Sunday Play. It consists of 1. The Scene of John the Baptist, 2. The Healing of the Sick.

1. The Scene of John the Baptist consists of John's speech to the multitude which is almost entirely a paraphrase of John I, 23-34.

53. Froning des Drama des Mittelalters I, 183-196.

53. A long humorous speech, called the Sermo paschalis bonus follows the Burial Scene. See comparison that Greisenach makes to a similar epilogue in the Egerer Play, Das Geschehete des neuen Dramas I, 578.

2. The Healing of the Sick is a scene also founded on the liturgy. The centurion beseeches Christ to heal his son who is at the point of death. Christ prepares to go to his home, but the centurion asks him merely to say that the son is cured without coming under the roof, whereupon a servant rushes to the centurion and says that the son is well. After healing the centurion's son, Christ heals the leper. Many sick and infirm are then brought to him but the manuscript breaks off before this scene is completed.

As the fragments stand in the folio, there seems to be a ministry play that has been separated in two parts, and the fragments placed in the wrong order. The play should begin with the Palm Sunday material and the scenes should come in the following order: 1, John the Baptist, 2, Healing of the Sick, after which might come the Last Supper, the Agony, the Capture, and then 3, The Crucifixion, 4, The Casting of Lots, 5, Longinus, 6, the Burial.

#### The Tegernsee Fragment.

The Tegernsee Fragment was discovered by J. Truhlar in 1897 in the Tegernsee Kloster. <sup>54</sup> It was attached to the binding of a Latin manuscript, and belongs to the middle of the fifteenth century, and that it was carelessly transcribed from some older manuscript. It was edited by J. Truhlar in *Casopis Musea Kralovetvi Ceskeho*, 35 (1898), and by Prof. J. Machal in *Casopis Musea Kralovetvi Ceskeho* III, 108 (1908).

In The Tegernsee Fragment is found an unusual combination of liturgical elements consisting of 1, a Scene from a Prophet Play, 2, Scene from a Christmas Play, and 3, a Palm Sunday play. These various liturgical elements were combined and an unusual independent play was made.

1. The Tegernsee Fragment begins with an angel appearing to Elias and rescuing him from starvation. Immediately after this scene Christ appears to Moses and asks him to lead his people out of affliction. Moses goes to the people and exhorts them to obey the commands of the Lord.

2. The next scene seems to be taken from a Christmas play. Three Kings come to the Christ child and bring gifts for him. The child thanks them and forgives their sins. For the Christ child to have a speaking part is unique in religious drama.

3. The Palm Sunday fragment begins with the rubric "Incipit ludus in die palmarum". It is very short and undeveloped but the rubrics show that it begins with the council of the Jews which ~~is complete~~. The council of the Jews does not usually appear in a Palm Sunday Play, but is an element which normally belongs to the passion play. In this fragment we again see the intrusion of a passion element into a play that is not in itself a passion drama.

By examining the texts of the Bohemian religious dramas the successive stages in development of the resurrection plays may be traced and the genesis of the passion plays may be conjectured. The First Resurrection play is a very primitive resurrection drama, one that is developed almost wholly by the singing of Latin songs taken directly from the liturgy and, in some cases, translated into Bohemian. The Second Resurrection Play and The Museum Fragment of a Resurrection Play, contain slight dramatic and lyrical advances over the first play. These advances consist mainly of newly-added translations of Latin songs and passages in the vernacular. The Third Resurrection Play shows a very elaborate development, so elaborate that the play has separated into three distinct episodes, each of which, though complete in itself,

is linked to the others to form one long play. We can thus see, by reviewing the whole field, the successive stages that the drama passed through before it developed from the simple fragments to the elaborate resurrection plays of the German and English fields. The fragments that have been listed be possible

remains of passion plays do not seem to be versions of pure passion plays with perhaps the exception of Ewell-courtesy Fragment, rather of resurrection plays into which certain passion elements have crept. This is particularly the case of the Drkolensky Fragment. Here we have elements which can all be placed into the resurrection field with the exception of Mary Magdalene in gaudio, which is purely a passion element. We cannot say definitely that she buys ointment for the feet of Christ, since there is a break in the manuscripts

immediately after she is converted, <sup>and</sup> ~~and~~ since a fragment of a mercator scene follows it may be conjectured that she buys ointments from the ointment-seller and then goes into the house of Simon where she meets Christ. If this is the case, then here we have a Mary Magdalene play developed within a resurrection play.

Similar intrusions of passion elements, though not so prominent are found in the Tegernsee Fragment. The first Council of the Jews precedes the Temptation of Christ which is normally preceded by the Baptism.

The Swathowitzky Fragment contains more passion elements than any of the other fragments, but even in this version we can see the resurrection elements which the passion elements have not completely displaced or absorbed. The plan of the devil, though common in resurrection plays is unique in a passion play. It seems, then, that in examining the fragments which are listed in this paper as belonging to the passion field, we can see the remains of plays which are resurrection plays into which passion play elements have been introduced.

Bibliography

- Bartsch, K., Über Ein Geistliches Schauspiele des XV Jahrhunderts  
In Germania III, Stuttgart, 1858.
- Chambers, E. K., The Medieval Stage. Vol. I, II, London, 1903.
- Creizenach, Wilhelm, Geschichte des neuern Drama, Vol. I,  
Halle, 1911. ? or 1893?
- Du Meril, E., Origines latines du Theatre moderne.  
*Paris Leipzig*, 1897.
- Fröning, R., Das Drama des Mittelalters Vol. I, II, III,  
Stuttgart, 1891.
- Freeman, Paul, The Liturgical Element in the Medieval Drama.  
University, 1916.
- Lange, C. Die lateinisch Osterfeiern.  
Münich, 1887.
- Machal, J., Staročeské skladby Dramatické Původní Liturgické Trids III in Caropis Musea Hlavniatir  
Geckho. Prague, 1908.
- Norris, W., The Ancient Cornish Drama,  
Oxford, 1859.
- Patera, A. Drkolensky Zvrtky Nek dramatickych ze XIV  
Stol. in Caropis Musea Kralovstiv  
Geckho, Prague, 1889.
- Young, K., Some Texts of Liturgical Plays in Publications  
of the Modern Language Association of America,  
Boston, 1909.

F. J. Mone Schauspiele des Mittelalters II  
Truhlar: p 3-43, -165-197.

Jaroslav Vlček (Dějiny české literatury I, 35  
F. Menčík (Příspěvky k dějinám Čes.  
dramat. Praha 1895

V. Flayshaus (Písemnictví české.

A. Brücknera (Początki teatru w  
dramat. sredniowieczny w Bibl. Warszawy II-416-  
1894

J. Pěška Staro-česká dramata w  
Správa gymnasia w Plesni 1905.

zd. Nejedlý Dějiny předhusitského  
zpěvu v Čechách - p. 165

Im regard to Bruckner play compare Chebke:  
w Alt. Wackernell Alt-deutsche Passionsspiele  
CCLX, - CCLXXXI.

Young, K. The Origin of the Easter Play in Publications  
of the Modern Language Association of America.  
Vol. XXIX, No. 1, Boston, 1914.

x Trupkar, J. O Staročeských dramatech velikonočních  
in Caropis Musea Kračovatvi Ceskeho Rocnič,  
LXV, Prague, 1891.

x Wackernell, J. E. Altdeutsche Passionspiele aus Tirol.  
Graz, 1897. <sup>s</sup>

altdeutsche Passionspiele  
aus Tirol.