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Arnoul Gréban's "The Mystery of the Passion": The third day

Giuliano, Paula Jeanne, Ph.D.

City University of New York, 1991

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ARNOUL GRÉBAN'S THE MYSTERY OF THE PASSION: THE THIRD DAY

by

Paula Giuliano

A dissertation submitted to the Graduate Faculty in English
in partial fulfillment of the requirements for the degree of
Doctor of Philosophy, The City University of New York.

1991

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This manuscript has been read and accepted for the Graduate Faculty in English in satisfaction of the dissertation requirement for the degree of Doctor of Philosophy.

18 December 1990
Date

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Abstract

Arnoul Gréban's The Mystery of the Passion: The Third Day

by

Paula Giuliano

Adviser: Martin Stevens

Around 1450, Arnoul Gréban wrote Le mystère de la Passion, an enormously successful Passion play performed in France throughout the next century. Its 35,000 lines of octosyllabic verse recount the life of Christ until the Resurrection though some material from the Old Testament is included. The play's dramatic center, a division called The Third Day, focuses on the trial of Christ and the Crucifixion. I have translated and annotated this section of roughly 7,000 lines. I have also provided a summary of the entire play. In the introduction to the dissertation, I discuss manuscripts, sources, influence, staging, and Gréban's dramatic and theological interests as seen in his portrayal of Mary, Pilate, the Pharisees, the torturers, and the devils.

Preface to The Third Day of Arnoul Gréban's The Mystery of the Passion

Scholars of popular medieval drama, unlike those specializing in the lyric or the romance, tend to focus their attention on the works of one nation. The lyric and the romance generate comparative study since national or authorial influences can be easily traced. That such direct influence rarely exists in the drama partially explains why scholars neglect the rich possibilities that comparative study offers. Expressing a need for more of this kind of scholarship, Clifford Flanigan writes,

There were Latin and vernacular dramatic enactments in most European countries during the Middle Ages, and they share across national lines a remarkable similarity of subject matter and generic organization. (57)

Resemblance is found especially in the biblical plays whose sources include the Bible, the apocryphal gospels, the Golden Legend, and Franciscan spiritual works. While source study is the more popular kind of comparative scholarship, comparing the plays with one another deserves equal attention since it further throws into relief the various religious, social, and artistic visions guiding a drama.

Another equally important, though less readily admitted reason for the lack of comparative study, is the scarcity of translations. When the text is written in a language not often studied, like Dutch, the need for translation is

apparent and no one hesitates to call attention to it. It is a mistake, however, to assume that scholars reading texts in more academically popular languages, like French or German, can easily read an original medieval work, even if it is from the late Middle Ages. Unless thoroughly familiar with the language of the original, most of us rely on translations as supplements, enabling us to make sense of passages having difficult syntax and/or vocabulary. Works easily available in translation, like Le Roman de la Rose or Bérout's Le Roman de Tristan, enjoy a wide readership. Translations perpetuate their popularity (I leave aesthetics aside here), and allow various scholars, rather than just specialists of the original language, to study the text and compare it to those in their major fields of study.

Long works especially require translation since reading them in the original proves to be so time-consuming that we are likely to abandon them. One of the most important medieval French Passion plays, Arnoul Gréban's Le mystère de la Passion, is the subject of this translation. Since its 34,500 lines exceed a reasonable length for a dissertation, I have translated the Third Day, the play's dramatic center, covering the events of the Crucifixion.

Le mystère de la Passion has not yet been fully translated into any language. The adaptation used for the 1935 performance at Notre Dame condenses Gréban's entire work into 80 pages and begins with Jesus' entry into

Jerusalem, thus omitting the First Day and half of the Second Day and greatly reducing the remainder (Taurines and Tourrasse). Gustave Cohen, in his version of 136 pages, borrows freely from both Gréban and Jean Michel's Passion, so that it is faithful to neither. A short translation of 30 pages was funded by the WPA Federal Theater Project; I have not yet been able to discover whether it was ever performed. Until very recently, the only English version, now out of print, is the adaptation by James Kirkup, produced by the BBC on radio and television. It is of little scholarly value since Kirkup abridges the play into 113 pages or roughly one tenth of Gréban's work. He also introduces the character of a carpenter not present in the original. Used as the basis for performances, all of the above mentioned renderings are theatrical adaptations radically changing Gréban's work, not scholarly translations closely preserving the original.

The most significant work has been done quite recently and is indicative of the renewed interest in Gréban's drama. The first is a prose modernization by Micheline de Combarieu du Grès and Jean Subrenat, with occasional sections kept in verse. The two authors have modernized selections from all four days, omitting a total of some 10,000 lines. The introduction and notes offer helpful information to the general reader. This translation is not a scholarly one, for it is based on the edition of Paris and Raynaud rather

than on the superior one by Jodogne, and renders sense quite freely. It remains an impressive publishing feat as it is part of the popular and very inexpensive Folio series put out by Gallimard.¹ The most recent translation is one into English by Shelley Sewall. She translates the sections on the Nativity and the Visit of the Three Kings, covering about 5000 lines from the First Day. Her edition will be forthcoming in February 1991 by Southern Illinois University Press.

In the introduction to my translation, I briefly describe the ten extant manuscripts of Gréban's Passion with particular attention to MS. B chosen by Omer Jodogne as his base text, summarizing his arguments for its use.

Like all medieval authors, Gréban borrows from other works to shape his own. His basic sources are the Passion D'Arras by Eustache Marcadé which supplies most elements of the plot and the Gospels. Scenes based on popular religious beliefs find their original in the apocryphal gospels and in the Meditationes vitae Christi. I note all allusions and references to other works in annotations at the back of the translation.

I also trace the influence and performance history of Le mystère de la Passion, including productions of it alone and in conjunction with Jean Michel's work. Following this

¹For a review see Graham Runnalls, French Studies 43 (1989): 76-77.

section, I consider the play's staging as it was performed in Mons in 1501, the records of which performance are edited by Gustave Cohen in Le livre du conduite du régisseur. The stage directions found in this director's manual are incorporated into the text in square brackets to distinguish them from those in Jodogne's edition.

Finally, the introduction includes a literary analysis of Le mystère de la Passion, in which I consider Gréban's dramatic theory and theological interests as seen in his portrayal of Mary, Pilate, the Pharisees, the tyrants, the devils. I also describe and evaluate his poetic style. Unusual instances of slang and proverbs are signalled in the textual notes.

The suggestion for this translation came from Martin Stevens whose class in The Canterbury Tales first inspired me to study medieval literature and under whose expert guidance, I have pursued my studies. The translation itself would not have been possible without the help of Frederick Goldin, a great translator and wonderful teacher. I would also like to thank Margaret Maurer, Jody Pinault, Deborah Sinnereich-Levy, and especially my parents for their intellectual and moral support.

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Biography

We possess few facts concerning Arnoul Gréban's life. He was born in about 1420, and Le Mans was long regarded as his place of birth and death, but there is no record of either event. His brother, Simon, however, was known to be a canon at Le Mans (Paris and Raynaud, v-vii). The view that they collaborated on a 62,000 line mystère, the Actes des Apôtres (which is now attributed to Simon alone) partially contributed to the general assumption of Arnoul Gréban's close association with Le Mans.

On surer ground, we do know, through documents in the national archives in the Bibliothèque Nationale, that on October 19, 1450 Arnoul Gréban, who was already the organist at Notre Dame of Paris, became assistant to the boy's choirmaster, and on September 24, 1451, he became master of the choirboys until resigning on May 19, 1455 (Champion, 142-51). Just before his resignation, Gréban, on April 2 1455, asked for one month's leave to go to Charles of Anjou, the count of Maine whose capital is Le Mans.

Arnoul Gréban is in the register for the Faculté de théologie of Paris. He is given the title magister and is listed in August 1456 as registering for a course with Thomas of Courcelles, dean of Notre Dame (Paris and Raynaud, iii-iv). A rubric in manuscript A of Le mystère de la Passion calls Arnoul a "notable bachelier en théologie" (Paris and Raynaud, iii), so we know that he later held a

bachelor's of theology. Pierre Champion surmises that shortly after 1456, Gréban left Paris and went to Mans (151).

Manuscripts

The existence of ten manuscripts of Le mystère de la Passion, a large number considering that most medieval plays survive in only one manuscript, testifies to the work's popularity. Only two, A and B, fully preserve the play consisting of a 1,740 line Prologue using Old Testament material and four sections of roughly 8,000 lines each entitled First Day etc.; two contain only the four days, and six consist of some or one of the days. The following notes briefly summarize their description based on Jodogne's introduction to his edition of Le mystère de la Passion and in Petit de Julleville's Histoire du théâtre en France.

A. Bibl. Nat. f.fr. 816. 237 folios of paper. It was commissioned for the High Constable of Saint-Pol who was the brother of the bishop of Mans and who was executed in 1475 (Champion, 139). It contains his coat of arms in his initials and one miniature. Its copyist, a priest named Jacques Richez, dates the finished piece to February 22, 1472 (1473 in the new style). It contains a 1,740 line Prologue using Old Testament material and all four days. Gaston paris and Paris Raynaud, considering it the oldest extant manuscript used it as the base text for their edition

published in 1878.

B. Bibl. Nat. f.fr. 815. 279 folios of parchment written in 2 columns. 176 miniatures, each depicting a character. Jodogne believes that they were painted by two different artists and reflect costuming. It was copied by two scribes, the second beginning at approximately l.27,981. The second one writes that the manuscript was commissioned by Marie de Malingre, wife of a nobleman, Hector de Maz or Moy. The date, inscribed in Latin as 1057 (...scripta anno Domini millesimo quingagesimo septimo...), poses a problem that was resolved by Gaston Paris by reading quingagesimo as 500; therefore, he attributed the manuscript to 1508 (one year is added for the new style). Jodogne, explaining that the scribe forgot his hundreds, assigns the date as 1458 as did the early librarians cataloguing the manuscript in the Bibliothèque Nationale. He observes that the handwriting is obviously from the 15th, not the 16th century, and supplies copious linguistic evidence for this manuscript's being anterior to ms A. He discusses phonetic and morphologic changes in French between 1458 and 1473. He cites as a particularly important example the syllabication of Juif. The copyist of ms. A regards it as monosyllabic and therefore adds a syllable to every line (except for two) in which Juif appears. The scribes of ms. B regard it as disyllabic, an earlier form of syllabication. Jodogne uses

manuscript B as his base text. It contains the Prologue and all four days. For two reviews which uphold Jodogne's text as the definitive edition see, Roques, Gilles. Revue de Linguistique Romane. 48 (1984): 511-14 and Ruelle, P. Romania. 104 (1983): 589-91.

C. Arsenal 6431. 264 folios of parchment written in 2 columns. 320 miniatures illustrating various scenes. 24 leaves were cut out, and numerous illustrations and words were also cut out. The handwriting is of the 15th century. It contains all four days and belongs to the same family as B.

D. Academia dei Lincei, Rome. Ms.Corsini col. 44 A 7, Academia de Lincei, Rome. 600 pages of one column of 35 lines. The paper is from the end of the 16th century. It contains all four days, but the ink has seeped into the paper, making many of the versos very difficult to read. This manuscript once belonged to Laurent Corsini who later became Pope Clement XII (1730-40).

E. Musée Condé 614, Chantilly. 231 folios of paper written in 2 columns. The paper dates from the 15th century. One signature has the date 1558 next to it. It contains only the first three days; its last 80 lines are unique to it.

F. Bibl. Nat. f.fr. 15064-15065. 192 and 209 folios of parchment and paper respectively. Both volumes are dated as 1469. Together they contain the Prologue and the first two days.

G. Bibl. Municipale no.6, Le Mans. 123 folios of paper. Dated by Pierre Champion to about 1461. It contains only the First Day. Some critics, like Pierre Champion (139) and Grace Frank (182), believe that the manuscript may be in the author's own hand because of the elaborate musical directions not found in any other manuscript.

H. Bibl. Nat. f.fr.1550. 260 folios of paper. It dates from the 16th century and contains the Prologue and the First Day.

I & J. Bibl. Nat. 14043 and Bibl. Nat. 12908. Jodogne lists these mss. as two separate fragments; the first, of 16 folios, is dated from the 15th century, following the catalogue of the Bibliothèque Nationale, and the second, of 14 folios, is dated from the 16th century. Graham Runnalls has discovered that ms. I follows ms. J consecutively except for a missing 220 lines and that the two fragments form 3,000 lines of the Nativity scene in Gréban's Passion (913). Observing that the watermarks of the two fragments are the same, he concludes that the two were originally from the

same manuscript, probably dating from the end of the 15th century, the date of the watermark.

Most of the manuscripts described above were presentation or luxury copies meant to be read. Manuscripts A and B were commissioned and the latter along with C contain many miniatures. In addition, as Jodogne observes, none of the manuscripts, except for G, have numerous or detailed didascalia (Le Théâtre, 68), the usual marks of a copy intended for performance.

Sources

Gréban's principle source was the Passion D'Arras by Eustache Marcadé who introduced important structural changes to the genre. He was the first dramatist to frame the Passion with the Procès de Paradis in which the daughters of God -- Mercy Justice, Wisdom, and Truth-- along with Charity argue whether and how humankind should be redeemed. He also divides the drama into four days centering on the infancy, Christ's public life, the Passion, and the Resurrection. The total length exceeds that of other Passions by at least 15,000 lines (the next longest is the Passion de Semur with 9,000 lines.) Gréban uses both of Marcadé's innovations and retains most episodes, adding, however, another 10,000 lines.

To understand Gréban's degree of familiarity with Marcadé's text, we must look for resemblance in unusual

episodes and especially in dialogue. Émile Roy, in Le mystère de la Passion en France du XLV au XVI siècle, the most thorough study to-date of Gréban's sources, extracts scenes common to both texts. Some of the more unusual ones like the origin of the wood of the cross, the legend of saint Dionysius, and Satan's explanation of the points on a die certainly point to close knowledge of the play as they are not dramatized in other French Passions. However, they do not offer proof that Gréban read the text; he could have easily remembered such episodes if he had seen them performed, especially as they are part of traditional Christian lore, the first two for example, being found in The Golden Legend.

Émile Roy offers two names shared by both authors as proof of a close connection. In Marcadé one of Pilate's knights, Emilion, arrests two pigeon thieves; Emilius is the name of a pigeon vendor in Gréban. Another of Pilate's knights is named Marc Antoine in both texts, (275). The first pair of names is not exactly the same nor are they so unusual as to rule out coincidence. The second set, presenting a typically Roman name, also does not provide conclusive evidence for Gréban's having read Marcadé.

Resemblance in language is not necessarily significant because it can often be traced to a common source, usually the Gospels. For example, the similarity of the following two passages offers a tempting but slim lead.

Caiaphas

Ha! qui pueit tel langaige entendre!
 Il a blasphemé grandement
 Quant il dist qu'il est proprement
 Le filz de Dieu le tout puissant,
 Son tesmoignage est assez grant,
 Aultres tesmoins ne vous fault querir. (Marcadé,
 12,306-11)

Ah, who can bear to hear such language!
 He blasphemed greatly
 when he said that he is truly
 the son of God, the all powerful.
 His testimony is great enough,
 we do not need to seek other witnesses.

Caiaphas

Voicy blaspheme la plus vive
 qu'oncques més j'oyse en mon aage!
 Il blaspheme par son langaige!
 Qu'est il besoing d'aler plus loings
 pour trouver contre luy tesmoins? (Gréban, 20,735-9)

Here is the most zealous blasphemy
 that I have ever heard in my time!
 He blasphemes through his language!
 What need is there to go further
 to find witnesses against him?

Then the high priest tore his robes, and said, 'He has
 uttered blasphemy. Why do we still need witnesses?'
 Matthew 26:65

In both, Caiaphas begins by remarking on Christ's blasphemy
 and on the uselessness of further witnesses, just as the
 chief priest does in Matthew 26:65. Gréban, with his degree
 in theology, would certainly know this scene and therefore
 after seeing it performed, could easily remember it and
 return if necessary to the Gospel of Matthew for the exact
 wording. A more significant verbal echo occurs when Pilate
 begins to realize that he must crucify Christ. In Marcadé,
 he exclaims, "Hé! messeigneurs," to which a Jew responds,

"Quelz messeigneurs?" (15,025-6). Gréban incorporates the same two lines as part of an exchange of refrains between Pilate and the Pharisees (23,035-47). Given Pilate's frustration, his exclamation is natural and appropriate; therefore, the repetition is unremarkable. The response, however, is more particular since any of several rejoinders could have been employed here. Gréban's choice perhaps indicates that he deliberately chooses to repeat Marcadé's phrase. Though the repetition cannot be traced to a biblical source, it still does not offer absolute proof for Gréban's having read Marcadé because the phrases fit the context and are not too unusual in diction. We can finally be certain only that Gréban knew Marcadé's work, but we do not know in what form.

Émile Roy, in his study of Gréban, traces other sources, the second most important being The Postillae of Nicholas of Lyre, long regarded as a converted Jew, who wrote his biblical commentary between 1322 and 1330 (Lubac, 344-52). Some of the quotations Roy extracts as points of influence are not completely convincing. For example, when the Centurion makes the simple observation that the blood and water flowing from Christ's side signify some mystery, Gréban does not necessarily refer to the elaborate symbolism developed by Nicholas of Lyre who explains that the water is for the washing of sins and that it proves Christ was composed of the four elements (233). Other passages,

however, do show a close association, such as those attributing the enmity between Herod and Pilate to the latter's having had the Galileans slaughtered (228) and those offering the same motive for dressing Christ in his own clothes on the way to Calvary - so that he could be more easily recognized (230). While Nicholas of Lyre is undoubtedly a source for Gréban, Roy ascribes too much importance to him when he remarks, "...on est bien tenté de dire que la Passion de Gréban, c'est la Passion D'Arras refaite par Nicolas de Lire" (280).

Less significant sources also examined by Roy are The Golden Legend, The Meditations on the Life of Christ, the Summa of Aquinas whose title is offered as a reference in the First Day, and the Passion de Isabeau² (207).

Influence and Performance History

Whether performed on its own or incorporated into a new text, Arnoul Gréban's Passion was an enormously successful and influential play. It was performed in Paris three times before 1473, (Jodogne, 10) and in 1452 the city of Abbeville paid 10 gold écus for a copy (Paris and Raynaud, ii). It formed the basis of a production mounted in Troyes every

²The Passion Isabeau, soon to be published by Droz, is being edited for the first time by Edelgard DuBruck. She examines this Passion's influence on Gréban and other authors in "The Passion Isabeau and its Relationship to Fifteenth Century Mystères de la Passion," Romania 107 (1986): 77-91. The introduction to her edition will continue her examination of the relationship between the Passion Isabeau and Gréban.

year from 1482-1490 and again in 1496, 1505, and 1531. This Passion de Troyes of 23,098 lines borrows from the First, Second, and Fourth days of Gréban; the Passion proper is missing from the manuscript. About one fourth, 5,940 lines, is original or greatly altered, which leaves the remainder as directly copied from Gréban (Bibolet, xi-xviii).

The most important text, by far, to show Gréban's influence is Jean Michel's Passion which was also often performed and which benefitted from the invention of the printing press. It went through seventeen editions between ca.1487-1550 and was edited again in 1959 by Omer Jodogne (Jodogne, XXI). His play, beginning with the sermon of St. John the Baptist as does Gréban's Second Day and ending with the Crucifixion, runs about 30,000 lines. Jean Michel directly copies about 65% of Gréban's Second and Third Days, but these borrowings make up a total of 38% of Michel's work; the rest is original. The percentage, however, increases in Michel's Fourth Day, 58% of which is copied from Gréban's Third Day (Jodogne, XXXVII).

The two plays were often combined to serve as the text for a performance as in the case of the Passion produced in Mons in 1501, for which we have highly detailed records. The city of Amiens must have had the same script since the Montois copied its text (Cohen, 474). The famous 25 day Passion performed in Valenciennes in 1547 also combined both (Julleville, 422).

In total, we have a record of seventeen productions in which Gréban's drama provides the whole or a substantial part of the script. These seventeen performances span a wide geographical area, crossing even into Belgium, and a long period, nearly one hundred years. If we consider the immense effort, time, and money involved in staging, the number of performances becomes even more impressive. Certainly no other medieval French Passion play can claim such success.

The Staging of the Mons Passion in 1501

In 1501 a Passion play combining the works of Gréban and Jean Michel was performed in Mons, Belgium for eight consecutive days, from July 5-12. The expenses encountered for this production and a director's handbook, including numerous stage directions and the first and last lines of each character's speech were edited by Gustave Cohen in Le livre du conduite du régisseur et le compte des dépenses de Le mystère de la Passion (hereafter referred to as Le livre du conduite).

In Le livre du conduite, missing information is often supplemented by Cohen who brings great scholarship to this edition. However, he occasionally uses comparisons with other performance records to make assumptions about the Mons production, and therefore gives a much more coherent picture than we actually have. My discussion of the staging of the

Mons Passion largely follows that of Cohen, but I am more tentative in drawing conclusions when the evidence is not certain, and I offer alternate possibilities where warranted.

Though the text of the play was borrowed and copied from the city of Amiens, it is unclear whether the Abréglets (directors' copies), and in particular the stage directions, were conceived by the directors from Amiens or Mons. Cohen believes that the Montois were responsible for them (XXXVII), and I assume that regardless of the directions' origins, they were largely followed by the Mons dramatists because many of the listings or props conform to the stage directions.

Important in understanding the overall methodology behind this production is knowing the stage's structure and its location relative to the audience. Lack of precise terminology for the stage, scaffolding, and the theater as a whole, which are all called hourt (Rey-Flaud 190), and the lack of configurations for the stage and audience space make the performance area difficult to reconstruct in spite of the abundant listings for wood and labor.

The stage, located in the Great Market or plaza, was aligned against a row of houses. One of these, la Maison d'Allemagne, was actually incorporated into the scenery since it contained the machinery that lowered a cloud used in the Great Flood episode (Cohen 561). From this entry and

another mentioning, "L'entré du Hour envers le Seuwe" (another house), Cohen estimates the length of the stage at about 40 meters (XLVI). In order to arrive at this figure, he, as Rey-Flaud points out in Le cercle magique, arbitrarily fixes the end of the stage at the maison Franeau (195).

Another problem with Cohen's estimate, one that Rey-Flaud hints at but does not discuss directly, is that while "l'entré du hour" could mean the entrance to the stage, it could just as easily refer to the theatrical enclosure. In fact, Rey-Flaud regards the Seuwe as marking a boundary of the theatrical enclosure or parc as it is also called in the Mons records. However, in assigning a parallel boundary, he chooses, without explanation, the corner of the Rue d'Enghien (197). This demarcation seems reasonable since a blocked-off street, especially one so near the parc, would limit access to the square, yet it still remains an assumption since Le livre du conduite never mentions the Rue d'Enghien.

Against the row of houses facing opposite the stage, scaffolding was built to provide extra seats, for which one paid 3 sous or 3 times the entrance price into the parc (Cohen 591). Rey-Flaud believes that some of the mansions, particularly Hell, may also have been constructed on these scaffolds (197). The hours left the entrance to the houses unobstructed, and as Cohen explains, were not very high

since spectators watched the play from the windows of these houses (591). The less wealthy spectators, who were still paying 12 deniers (Cohen, 591), slightly more than an artisan's daily wage or the equivalent of a \$50 Broadway ticket, crowded themselves into the parc. The number of spectators ranged from approximately 2,500 to 6,300 with the first and last days of the performance having the greatest attendance³. Many of them must have sat on benches since some 103 cartloads of wood and benches were brought into the parc (Cohen, 537-8). While some of the latter may have been used on stage for the actors, their great number indicates that they must have served to seat a large part of the audience.

Stakes or posts were planted to form the parc's enclosure. They probably ran in two lines perpendicular to the houses, thus forming a closed-off square within the larger plaza. Cohen interprets the entry, "A Pierart de Lattre, pour II jours par lui employés planter les **estagues de la cloture dudit Hourt**," (To Pierart de Lattre for the two days used by him to plant the stakes around the stage. The italics are always Cohen's) as signifying that the stage, "n'était donc ouvert que du côté des spectateurs," (519). In interpreting hourt to mean stage, Cohen forms a

³These figures are calculated by dividing the total receipts of one day by the price of the cheapest and most popular ticket at 12 deniers. These figures are only approximate because we have no way of knowing how many tickets were bought at the more expensive price of 3 sous.

conclusion that is not very plausible. If the stage could be viewed from only one side by those on ground level, then the audience would be impossibly packed into an area in front of the stage. If the stakes, however, are seen as marking off the whole theatrical area, more space would be available, thus allowing the stage to be viewed from three sides.

The stage, dotted with or more probably crowded with various mansions and exploding with color, was a spectacular setting for some 150 actors playing approximately 350 characters (Cohen, CVII). The accounts list the price of gold and silver leaf, vermillion, black, yellow (517), indigo (532), and brown (544). The producers bought trees with real cherries and apples attached to them, live rabbits, pigeons, sheep, and even fish (564), an ass for Mary, and a small boat for the apostles (533). Devils exited in a puff of smoke (199) and Christ disappeared through a trap-door (413) and rose through the air when ascending to Heaven (449).

The most eye-catching mansion, one requiring enormous ingenuity and labor, was Hell. Three men took a total of 11 days (498, 519, 528) and 17 cartloads of clay (505, 534) to plaster (plaquier) Hell which was then painted (499). They probably covered over some kind of structure resembling fortress, a common representation of hell in medieval art. It had two doors (513) that shook at Jesus' arrival in limbo

(383), and from or near it, hung hell mouth, here called, "la gheule du Crapault d'Enffer" (507).

Somewhere on top of Hell, there was either an actor or more probably a dummy representing the devil, for the listings include three iron chains weighing a total of 120 pounds used for attaching Lucifer at the top of or above Hell (507). Another item, which calls for fixing the ironwork of one of the arms of "le grant deable" (561), suggests, if "grant deable" refers to Lucifer, that the figure held by the weighty chains was not human but metal or at least partially so. This would not have been the only mannequin used in Hell since there is also a reference to the false body of Satan which, incidentally, wore a pair of gloves (552).

Other embellishments were a dragon's head and a snake's head (486), serpents made of iron tubing through which flames were thrown (498) and others made of wicker (505, 516). Along with the latter is a listing for four legs and two arms, presumably also made of wicker. Unless the snakes had arms and legs, these parts must have been shaped like human limbs, arranged to represent the tortured state of some of the damned.

The most terrifying features of Hell were its thunder and fire. The first was produced easily enough, with copper basins (583) or empty vats, probably filled with stones as Cohen surmises (514). This racket was compounded by

explosives (536) and fire-throwing machines (531) of which there were at least ten. Hell's machinery required 17 men and much beer (578) to operate for the full performance (544).

A tent hung over Hell (501). Since it would have obstructed the spectator's view, it was probably used to protect all the equipment and figures in case of rain and was perhaps removed at the very last moment before a performance (there were no stage curtains), so that the audience would be surprised and moved by the revelation.

Less awesome than Hell was Paradise, whose structure is not as clearly defined. Stage directions like, "Lors Dieu et ses anges s'en reviennent desoubz Paradis," (Then God and his angels return underneath Paradise, 15), "Lors Dieu et ses anges s'en revont en Paradis et plus ne desc[h]end Dieu" (Then God and his angels return to Paradise and God no longer descends, 16), and "Soit (cy) adverti le secret pour faire eslever Jhesus," (Let the machinery that elevates Christ be prepared here, 449) indicate that paradise had two levels both of which were used as a performance space. On the upper level various secrets (stage effects) were also manipulated and stored. For example, an empty barrel which is specified as once having contained wine from Beaune, and which was used for the Great Flood (524), must have been kept on this level of Paradise. The most impressive structure in Heaven was a wheel on which carved wooden

angels turned (505, 550). Cohen believes that it surrounded God as a "matérialisation grossière de la doctrine néo-platonicienne des sphères émanées de Dieu . . ." (LIV). His suggested placement seems the most effective even if it would have detracted the audience's attention from God.

God, wearing gloves and a purple robe bordered with sable (551-2), sat on a wooden throne (512) with an iron footstool before him (562). Perhaps appearing with God was the Holy Spirit for whom a pair of gloves is mentioned and which item implies a human or at least a life-sized figure (Cohen, LIV).

A curtain, symbolically perpetuating the mystery and secrecy surrounding the divinity, could be drawn around God. This is the only mansion for which we definitely know there was a curtain. It perhaps allowed performers to be immediately seen with God rather than in the process of walking to his sedes. In other words, after a scene in Paradise was over, the curtain would close. During the next scene, a performer later needed in heaven could walk over and pass through the curtain. A stage direction, "soit dit Gabriel qu'il s'en revoist secretement en Paradis," perhaps supports this idea. Gabriel's departure after the resurrected Christ appears to Mary could not have been completely hidden from the audience's view since there was no stage curtain. Instead, it was his reappearance in heaven, enclosed by a curtain, that was unexpected. The

audience, either not noticing his movement or forgetting it, may have responded with slightly more surprise than it did to the characters that always remained in full view.

Following the didascalia of the Abrégés, Cohen finds 67 various mansions, like the desert where John preaches, a pool for Tubal the paralytic, and the tomb of Lazarus (LXXXIV). In actuality there must have been at least 98 lieux or mansions since a priest was paid for making 98 signs "de grosse lettre des Lieux sur le Hourt ..." (in big letters for the mansions on stage, 536). Obviously, 98 distinct mansions could not have existed on the stage simultaneously. One location must have served for different scenes as long as it was labeled with the appropriate placard (Cohen, LXXXVII). For example, the pool for the paralytic could also have represented the Jordan River, and the Sea of Galilee. Lazarus' tomb may have doubled as Christs' tomb. When Judas knocked down branches from his father's apple tree (this episode is taken from Jean Michel), he may have done so from the same one that represented the tree of forbidden fruit. Practical consideration for maximizing the use of space gave rise to typological associations that could be vividly and easily grasped since they were presented in such a direct and palpable manner.

In turn typological associations could determine staging. For example, the following stage direction, "le

logis de marie et Jhesus XXX ans se fera, se on voeult, au logis de Adam" (133) calls for one locus to be used twice. Once a certain space is associated with a particular person, anyone using this space is seen as taking over the role of the original occupant. In the English mystery cycles, the devil, when usurping divine power, sits in God's throne. Christ and Mary, as the new Adam and Eve, herald a new existence but one within the same world as that inhabited by the first man and woman. Having the two pairs share the same space is a highly visible manner of setting off their similarities and differences as counterparts of one another. The staging and the text itself contract the world's history into a series of repeated events which, however, are sometimes repeated with significant variations.

The staging of the Mons Passion, though making use of figural props like the wheel of angels, aims toward realistic representation. The fruit trees, live animals, and fake blood (552) are used to make the action look as if it is actually happening. Realism, here does not mean historical accuracy; it refers to the immediacy of the event and setting. Even God and the devils, while having non-human characteristics (as is fitting) like the ability to disappear, are surrounded by earthly paraphernalia. God, in the accouterments of a king, sits on a throne while the devils live in a fortress-like structure. The ineffable is materialized. They are slightly surreal and at the same

time recognizable and believable, something like the characters in a Spielberg movie. Fantastical as he is, E.T. drinks beer, watches t.v., and reads books. God and Lucifer also act as humans do, and respectively rule like a benevolent king and a paranoid dictator.

The Staging of Christ's Trials and Crucifixion in the Mons Passion⁴

Props and Costumes

knife

noose

tree

various chairs and thrones

old garment bordered with sable and ripped at the edges

white robe of a fool

purple robe

robe without seams

bed (Procilla's)

basin and towel (for when Pilate washes his hands)

trumpet

crown of thorns

sticks

whips

four crosses (one hollow for Jesus to carry)

⁴Since the script mixes the texts of Gréban and Michel, this section provides a close but not an exact counterpart to the Third Day of Jodogne's edition and my translation.

nails

cord

a die (for gambling for Christ's clothes)

Veronica's cloth with Jesus' imprint

wine

drinking cup

tablet with inscription

lance

sponge

4 ladders

hammers

pliers

flasks

boxes

ointment

stone (for closing up the tomb)

seals

Mansions (listed in order of action taking place there)

1. Annas' tribunal

2. Caiaphas' tribunal

3. Hell

4. Judas' tree (for hanging)

5. Pilate's court

6. Herod's court

7. prison (where Barrabas and two thieves are kept)
8. Procilla's (Pilate's wife) apartment
9. carpenter
10. Mount Calvary
11. prison on Mount Calvary (where two thieves are held before being hanged)
12. Nicodemus
13. Joseph of Arimathea
14. Jesus' tomb
15. Mary, St. John, and the three Marys either return to one mansion or to separate ones that are probably near one another

The two most important mansions, where most of the action takes place, on the Third Day, are Pilate's court and Mount Calvary. Pilate's tribunal is square and contains two seats. One is tall and well-decorated, probably a throne, and the other is lower. The stage directions for the Mons Passion are very explicit about when he should sit in each. The taller one is reserved for official pronouncements, like the final condemnation of Christ (307), and delivering up Barrabas (326). Pilate sits in the lower one when interrogating Christ. Usually only the two remain inside the tribunal, and Christ is always led in or out of it, symbolizing his complete passivity during the trial. When announcing his decisions to the Jews, Pilate steps out from

the tribunal, for they never enter it. They are, in a sense, excluded from Roman law. After all, Pilate finally condemns Christ for his offense against Caesar, not the Jews.

The Crucifixion must have been quite complicated, for it required an extra rehearsal (Cohen, 530). The actor playing Christ was laid on the cross while on the ground, and then it was raised, held in a kind of mortise. The cross had two small supports on which the actor rested his arms (561). His hands were tied to the cross. Such a heavy cross would have been difficult to carry around, so that there was probably a hollow one "la fausse croix de Dieu" (the fake cross of God) which Christ carried on the way to Calvary (LXII).

Gréban's Dramatic Theory and Theological Interests

Each day of Le mystère de la Passion is preceded by a prologue (the first segment actually has 5, 4 for Old Testament material and 1 beginning the First Day proper) in which the predicator calls the audience to attention and summarizes the plot of both the previous and the present day. Because the prologue is non-dramatic and separate from the story of the Passion, it is the most obviously self-referential segment of the drama. Its marginal position frees the author from the demands of the historicity customarily used in recounting the life of Christ.

In the prologue to the First Day Gréban explores the problems facing an author who retells the life of Christ. For example, how does he shape sacred history? How does he negotiate his discomfort in creating the Creator? How can he lend great moral weight to this text without claiming the final authority of the Bible whose sacredness is the source of these authorial anxieties?

One response involves capitulation to the Bible's authority by stressing the author's interest in historical fact and his rejection of apocryphal material in recounting the nativity. The prologuizer explains,

Monstrer voulons, par parsonnaiges,
aucuns des principaulx ouvraiges
que feist Nostre Seigneur pour nous. (1,621-3)

We would like to show, through characters,
some of the principle works
that Our Lord did for us.

Focusing on the words monstrer and ouvraiges, Maurice Accarie explains that Gréban is interested in events, not in abstract thought nor in words (120). "Le travail du fatiste n'est pas d'expliquer, encore moins d'intrepreter le mythe, mais de montrer, de donner a voir 'la chose sensible'" (121).

Accarie convincingly presents Gréban's role as a recorder of history but denies him complexity by casting him so strictly. Gréban, in the process of asserting historicity, betrays himself. He writes,

Prenons ce que bon nous sera
 et le seurplus l'en laissera,
 car tout ne pouons pas actaindre. (1,633-5)

Let us take what will be good for us
 and leave the rest
 because we cannot achieve all.

Because "ce que bon nous sera" refers to the ouvraiges cited above, this line perpetuates the idea of the events of Christ's life as the guiding force of the drama. However, the word bon undermines it by calling attention to the process of selection - the author determines what is good and will omit the rest. Gréban tentatively asserts his artistic control while at the same time assuring his audience that it is a limited one - he selects episodes; he does not create them. This last step would be inadmissible because it places the author above the divinity in his power. On the one hand, he must be seen as limited by history; on the other, he cannot be completely historically accurate because the Bible must retain supremacy as the sacred historical narrative.

Gréban deliberately introduces the possibility of error, thus ironically preserving the integrity of his text. He writes,

Se la reverence de vous
 faulte y voit, dessus ou dessoubz,
 trop dit ou faulte de langaiges,
 soyez aimables et doulx
 et nous corrigez sans courroux
 s'en serons autres foiz plus saiges. (1,627-32)

If your reverence
 sees any errors, above or below,
 too much said or an error in language,
 be kind and gentle
 and correct us without anger
 so that we will be wiser another time.

Falsehood is not threatening when it is recognized as such. As long as the audience has the capacity to recognize error, it will not be disturbed by some inaccuracy when faced with the great truth about Christ. Gréban, fearing the moral responsibility demanded by his text, shifts it onto his audience, making the drama a collective act of interpretation.

The Virgin Mary is the most interesting and complex character of Le mystère de la Passion. Investing much artistic energy in portraying her, Gréban makes the Virgin a noble, formidable, and tragic figure. She appears in all four days. In the First Day, Gréban has her largely express the usual sentiments accompanying the Annunciation, the Visitation, the Nativity, and the Flight into Egypt. She is appropriately humble before God, gracious to her husband, and proud of her son. Only when she thinks Jesus is lost, does she take on a stronger and more emotional voice, foreshadowing the grief that she will later express at the loss of Christ. In general, Mary is more interesting when she sorrows or fears than when she rejoices.

In the Second and Fourth Days, Mary's centrality diminishes as that of Christ increases. However, it is in

the Second Day that we begin to see Mary's importance to her son. The famous scene of Mary's four requests to Christ, adapted from the Passion written for Isabeau de Baviere, also occurs here. In it, she first asks that salvation be achieved without Christ's death or barring this possibility, that he may die without pain. Thirdly, she proposes to die first and lastly, to remain insensate during his death. Gently addressing her as, "Ma mere et ma doulce aliance / a qui obeissance doys" (my dear mother and my sweet relation / to whom I owe obedience, 16,500-1), he, quoting Isaiah, carefully explains why he must disobey her and not grant any of her requests. As Christ's values and authority are unquestionable, his evident love and respect for Mary in this scene and throughout the play elevates her in the audience's eyes.

Mary is at her most dramatic and at her most passionate in the Third Day during which Jesus is crucified. Wondering where he is and whether or not to seek him, railing against the Jews, and lamenting over her son's impending and actual death, Mary shows confusion, anger, hope, grief, and great maternal love. While she traditionally displays these emotions in the planctus, Gréban elaborates on and intensifies them, making a more forceful and a more pitiful Mary than any of her literary French predecessors. At the foot of the cross while Jesus is still alive, Mary delivers a planctus of 194 lines, the longest in the play and longer

than in any previous French Passion play⁵. In it we see encapsulated Gréban's portrayal of Mary.

Mary's 194-line planctus, a kind of lyrical set piece, is distinguished from the rest of the text through its rhyme scheme. The first line begins normally enough, rhyming with the previous line spoken by Dymas, the good thief on the cross. The second line initiates a difficult rhyme scheme, aaaa b aaaa bbbbbb c bbbb ccccc d cccc ddddd e dddd e with lines ranging from 3 to 8 syllables followed by 38 quatrains usually in decasyllabic lines. The quatrain, here often forming a syntactic unit, allows for a more unified or coherent development of an idea or image than does the couplet. The lingering over an idea combined with the longer decasyllabic line produce a slowing down that corresponds with the lyrical arrest of Mary's planctus. The effect of such arrestation is aptly described Mario Appollonius in Sandro Sticca's invaluable study, The Planctus Mariae in the Dramatic Tradition of the Middle Ages,

The expression of an inconsolable sorrow proceeds to free itself from the spectacular encumbrances of the traditional accompaniment of the Passion: the crowd of Jews, the soldiers, the thieves, in a word the spectacle of the throng that could in the phantasmagoria of the Passion neglect and sometimes completely forget the humanity of the religious sentiments

⁵Jean Michel produces it almost exactly in his Passion (27,772-911).

. . . Everything is focused on the protagonist, the Madonna; everyone else is put at a distance, their voices stilled. All light and color is extinguished, in the darkness of the death of Christ. (120)

Taking at least ten minutes to deliver, Mary's planctus fully stops the action and builds up the momentum needed for the Passion's most emotionally intense verbal outpouring. Such intensity is matched only by the physical act of nailing Christ to the Cross.

While many Marys of the Passion plays grieve in a kind of self-enclosed space, Gréban has his Mary remain connected to the surrounding scene, in spite of her arresting the action, through her attempts at changing the course of events. By manipulating, commanding, and begging, she tries to die first or to stop the death of her son as she already attempted in the scene of the four requests in the Second Day. After initially wondering about where to go and what to do, a confusion typically expressed in the planctus, she asks an unusual question for a grieving Mary, "Que diray?" (25,169) We do not know whether she is concerned about speaking to Death, Christ, his disciples, or possibly even the audience, but we do know that she is aware of some kind of listener, otherwise why would she express concern what to say? In having her acknowledge an audience and think about how to address it, Gréban has her take a step away from private grief. Though delivered in a monologue, her words

seem to be part of a conversation even if largely dominated by her.

Mary addresses in succession, Death, Christ, Death, Christ, the Jews (for only four lines), and Christ. Though always speaking directly to one of these, she sometimes describes them, as when expounding on the capriciousness of Death or the beauty of her son. For example, when asking her son a question, she exclaims,

o beaulté pure,
choiz des humains, fleur de toute
nature,
riche couleur, parfaicte pourtraicture,
regard piteux, tres begnigne stature,
face luysant franchement figuree,
es tu ce la si tres disfiguree,
blesme des yeux, tout de sang purpree?
(25,284-91)

O pure beauty,
choice of humans, flower of all nature,
rich coloring, perfect image,
pitiful look, very sweet countenance,
glowing face, nobly formed,
are you there, so disfigured,
with dim eyes, all crimsoned with blood?

In these lines, Gréban closely follows the formulae of the planctus which almost always contains a description of the disfigured Jesus on the cross. Mary pours forth her pain, her words coloring the scene with an emotion that cannot be conveyed only by Christ's presence on the Cross. She seems isolated and speaks in a more self-enclosed space than when

trying to rouse Death or Christ into changing the events. Writing on the planctus, Maurice Accarie explains the function of this kind of commentary,

Tel est ici le rôle du pathétique: il est une autre forme de commentaire; le tableau reste figé, et le propre du pathétique est bien de s'exprimer dans la fixité, hors de tout mouvement dramatique. (108)

While Mary's entire 194 line lamentation does lie outside of the action, Gréban carefully balances her descriptions with argumentation or persuasion, which as stated before, create the effect of a listener's presence. He even ends her description as a question, thus returning her to a conversational stance.

Boldness punctuates Mary's tactics when challenging Death. She not only attacks it by calling it false, weak, cowardly, and lazy, but she also directly defies it,

je te deffy, ton pouoir ne cognoy:
fay moy passer par la plus dure loy
que tu scaras. (25,274-6)

I defy you: I do not recognize your power.
Make me undergo the hardest trial
you can manage.

Mary's refusal to recognize Death's power challenges Death to prove its might by making her undergo the hardest possible trial, her own death. In order to die, the Virgin appeals to Death's pride, her defiance being a clever attempt to engineer her own death. Actively seeking Death,

Mary manipulates, commands, implores, and insults it. While a wish for death is common to most planctus, it is often expressed in a more quiet manner. For example, Mary in Marcadé's Passion, says, "Mort doulce amie, sans refus, / Preng moy bien tos, et je t'en prie!" (Death, my sweet friend, without refusing, / take me soon; I beg you! 16,975-6), and a few lines later, "Ainçois me convient endurer / La mort pour ma douleur destruire" (And so, it suits me to endure death / to destroy my pain. 16,983-4). The gentle tone of "doulce amie" along with the plea, "je t'en prie," soften the verb "preng," weakening the potential forcefulness of the command form. The use of the third person in the second quotation to refer to Death also makes for a more passive Mary since, here, she simply wishes to die instead of attempting to control her destiny by directly commanding Death.

Jesus is also the subject of Mary's stratagems. Her first words addressed to him in this planctus, "Mon filz, mon filz, a vous vueil obvyer," (25,209) can be interpreted in two ways and as a result, allow her to smoothly turn from speaking to Death to addressing her son. Since obvyer means "to go before," and since the preceding lines express her wish for death, "a vous vueil obvyer" can mean, "I want to die before you." Obvyer also means to oppose, to resist. She wants to go against him, more specifically, to oppose his plans for dying. Her disapproval of his death becomes

evident when she immediately follows with,

mon doulx enfant, mon beneuré loyer,
 esse bien fait de sa mere
 oublier en tel maniere? (25,210-12)

My dear child, my blessed reward,
 is it good [right] to forget one's mother
 in such a manner?

While Jesus is dying on the cross, Mary scolds him for forgetting his primary obligation, his filial duty. Seeing him as her own son, not the son of God or of man, she dismisses salvation history in favor of his life and of her attachment to him, thereby reducing the cosmic significance of his death into a purely personal one. Mary, stripped of her usual rhetorical eloquence and complexity, cries out her fear of being abandoned in plain and direct speech. Both in language and in emotion, she is utterly human at this moment.

When raw emotion and guilt fail to move Christ, Mary turns to logical reasoning, carefully setting up premises and their conclusions. For example, she explains that she has more of a share in Christ than other mothers do in their children. These mothers have a share; the fathers have another. Because Jesus does not have an earthly father, he is fully hers (25,330-8). Therefore he should keep from abandoning "... ainsi a l'aventure / mon droit, ma part, mon sang, et ma nature" (. . . to chance, / my right, my share, my blood, and my being, 25,341-2). Mary's premise is

correct on the literal level, but her conclusion is invalid. Moreover, Gréban breaks the formality of logic with the terse, emotional, "Tout estes mien," and the repetition of the possessive pronouns, "mon" and "ma," reminding us of the driving force behind Mary's arguments, her attachment to and love for Jesus. This "you are mine" sentiment underlies the entire planctus; without such a belief there is no reason to prevent Christ's death.

After having addressed both Jesus and Death several times, to no avail, Mary towards the end of her 194-line planctus, briefly unleashes her anger against the Jews, calling them perverse and traitorous dogs. She asks, "vallez vous huy d'abandonner tel chose?" (Do you gain in value by betraying such a person today?) and commands, "Respondez tous" (Answer, all of you. 25,347-8). Blaming the Jews for Christ's death, a familiar component of most planctus, is here kept at a relative minimum. The Virgin rails against the Jews on four separate occasions out of the 30 times that she speaks on the Third Day. By comparison, Marcadé's Mary assails the Jews 15 times out of the 35 that she speaks on the same day. Because Gréban has Mary recognize that Christ orchestrates his own death, he has her focus on him in her efforts to stop the Crucifixion. For her, the Jews are participants in the Crucifixion, one that is controlled by her son. As the Jews play a minor role, they are accordingly, only briefly addressed.

Pilate, speaking more than any other character in the Third Day (he speaks 112 times for a total of 755 lines) and as the only official protesting Christ's death, is another central figure in the events of the Third Day. Gréban portrays him as a fairly ordinary man, one who usually has a conscience but who is finally trapped by fear and the requirements of his position as a provost under Caesar. Morally, Pilate is a kind of Everyman who can and does do good, but when under pressure, acts cruelly. Gréban seems fascinated by this trapped man, the only figure who embraces two contradictory literary traditions, those of the good Pilate and the bad Pilate.⁶ He is therefore, one of the few characters with whom Gréban can experiment without offending religious sensibilities. Gréban also uses the good Pilate as a vehicle for placing the blame for Christ's death on the Jews. However, he loses control over his character in making him shift too abruptly from good to bad.

After the chief priests demand that Christ be crucified, Pilate upbraids them, saying that they esteem their law too highly, that they are enraged (22,639-52), and that crucifixion is the most horrible death possible (22,655-9). His lecture at once characterizes him as a conscientious judge of the law and the Jews as unjust.

⁶These two traditions, summarized by Toni Martin in a paper entitled, "Novel Aspects of Pilate in Jean Michel's Mystère de la Passion," delivered at Kalamazoo, 1988, are discussed by Arnold Williams in The Characterization of Pilate in the Towneley Plays. East Lansing: Michigan State Press, 1950.

However, he agrees to a less severe death and then proposes a beating instead. Though Pilate's proposal is in part dictated by the accounts in the Gospels, Gréban uses it to show the mercy behind his solution which is less cruel than the punishment sought by the Jews.

Més de Jhesus je vous diray,
pour ce que de jugier sa mort
ma conscience me remort,
ung petit differerouldray;
mais en tel point le vous metray
ou feray par mes bedeaulex metre. (22,683-9)

But concerning Jesus, I will tell you
that because my conscience gives me remorse
in judging his death,
I would like to defer a little,
but I will put him before you in such a state
or will have my soldiers do so.

Clearly this is the good Pilate speaking except for the very interesting suggestion of moral ambivalence occurring with ou, that is Pilate first claims responsibility for the beating and then foists it onto his men. On the one hand, he assures the Jews that he is personally involved with their concerns and on the other, he disengages himself from an act which may inculcate blame.

Early on, while the torturers are beating Christ, Pilate tells them, in a refrain repeated three times, to hit hard. This refrain, taken up once by one of his henchmen, linguistically connects the provost to the torturers who often speak in refrains when beating or mocking Christ. By using their characteristic language, Pilate becomes one of

them. He has become swept up by their energetic frenzy and contributes to it verbally through his commands which are then transformed into actions. His participation in the beating, appropriate to his position which does not allow hands-on involvement, certainly reveals a cruelty at odds with his previous wish to appease the Jews while also remaining merciful. Pilate slips from moral ambiguity into moral depravity.

Pilate's ethical complexity is not consistent. After the torture of Christ, he tries to dissuade the Jews from their intention and in doing so, vehemently accuses them. He remarks on their fiery rage, their lack of reason, and their evil nature. His horror at their insistence sets him up as we saw earlier, as the good man struggling with an evil people. At a dramatically critical moment, one crucial for assessing the moral responsibility of the Jews, Gréban reverts to traditional views regarding the Jews' guilt in the Crucifixion. One could argue that Pilate's accusations function as a mechanism of self-absolution as he approaches making the final condemnation, but I believe that his insults are to be read as accurate descriptions of the Jews and not as reflections of his psyche. His opinions are, after all, validated by a most trustworthy character, the Virgin Mary and by the prologuizer who explains at the beginning of the Third and Fourth Days that Pilate takes great pains to save Christ from the Jews. He claims,

Vous verrez de Pylate aussi
 qui se donna moult grant soussy
 de trouver les tours et moyens
 pour appaisier les cytoiens
 et fort a labourer se prist
 pour faire eschapper Jhesuscrist. (20,084-9)

You will also see Pilate
 who took great pains
 to find the tricks and the means
 to appease the citizens
 and who worked hard
 to let Jesus escape.

This summary, functioning as a final and authoritative assessment of Pilate's character, upholds the provost's morality. Why then does Gréban prescribe an understanding of him that clearly denies his complexity? I think that Gréban feels uneasy with too much moral uncertainty and so disavows what he writes. On the whole, however, Pilate, as the single most important figure against which to evaluate the Jews, epitomizes Gréban's departure from ascribing to the Jews the sole responsibility for Christ's death.

The Pharisees, Annas, and Caiaphas, as the instigators of Christ's death, set the plot into motion. Their dialogue always has a direct, concrete purpose; when to arrest Christ, how to entrap him through tricky questions, or where to get witnesses to testify to his crimes. Even though Jesus allows himself to die, the Jews are not portrayed as pawns in man's salvation; they act of their own free will. Gréban individuates some of the Jewish leaders - Caiaphas, successor to Annas as chief priest, is outraged and impatient, Annas is wise and shrewd, and among the

Pharisees, Jereboam is clever and outspoken - but the Pharisees and Scribes largely lack individual identities. Except for Caiaphas, what holds our interest is not character but process, how the leaders maneuver around the law legally to condemn Jesus.

Caiaphas has the largest speaking role among the Jewish leaders and is distinguished by his emotionality. When the trial of Jesus does not proceed as smoothly as anticipated, Caiaphas exclaims that he is dying of sorrow and distress and that his days will end in pain if Christ is freed (20,687-92). His hyperbolic language links him with the devil who is also prone to hysterical outbursts. Caiaphas exclaims, "Je meurs de dueil et de destresse," (I am dying of sorrow and anguish, 20,687), while Lucifer, after Christ's descent into Hell, cries out, "Mort, Mort ou es tu enserree? / Getter l'ueil au dueil ou je suis," (Death, Death where are you, where are you shut up? / Look at the sorrow I feel, 20,233-4). The fear or experience of failure is so overwhelming that they wish to die, and the desire to destroy another quickly turns into the desire to destroy the self. During their rage, they become quite pitiful because their fury highlights their essential impotence.

Though Caiaphas is bent on Christ's death, he does not act singlehandedly, but often consults his colleagues and accepts their views. When Jesus does not respond to his questions, Bannanias, a Pharisee, suggests finding witnesses

to testify against him. Before carrying out this plan, Caiaphas seeks approval for it from the others. Later, after hearing some witnesses, Caiaphas asks whether there is enough evidence to kill Jesus. When the Pharisees respond for a second time that a more serious crime is needed for the death penalty to be imposed, he listens to the advice given even though it runs contrary to his desire. After Jesus speaks for the first time during the trial, Caiaphas separately asks eleven Pharisees and Scribes for confirmation of the death penalty for Christ's blasphemy. His questions and their answers are in refrain form. The refrain, linguistically linking one person to another, embodies the purpose of Caiaphas' opinion seeking. It makes the Crucifixion the work of a group, a collective action. In this way, Gréban fuels anti-Semitic tradition by emphasizing that all the Jewish leaders, not just the chief priest, are responsible for plotting Christ's death.

The Pharisees participate not only through their responses to Caiaphas' questions but also through their advice. As we have seen, Bannanias suggests witnesses. Jhereboam, the first Pharisee to complain about Jesus, recommends that the sign on the cross be written in three languages to facilitate understanding. Annas thinks of the larger cross for Jesus and of nailing his hands and feet. They are not simply "yes-men" as they actively shape the procedures for the arrest, trial, and Crucifixion of Jesus.

The Pharisees revile Christ because he transgresses Mosaic law and because they feel personally threatened by his preaching against their hypocrisy. The latter reason is voiced only in the Second Day. In the Third Day during which Jesus is tried before various audiences, they express only their concerns for the public's welfare. Caiaphas, in spite of his great hatred, does not here directly express personal fear but instead, consistently focuses on law and order. On first examining Christ during the trial, he asks,

Est il vray que, par ton preschier,
tu vueulx destruire et empeschier,
la haulte ordonnance et la rigle
ou la loy nous conduist et rigle?
As tu ton arrogance prise
encontre la loy de Moyse?
On die que toy et les tiens
l'a blasme et compte n'en tiens
et fais une nouvelle loy
dont on ne scet parler que toy.
(20,302-11)

Is it true that through your preaching
you want to destroy and impede
the noble ordonnance and rule
with which the law guides and rules us?
Have you become arrogant
toward the law of Moses?
It is said that you and yours
disparage it and have no regard for it,
and make a new law
about which no one can speak except you.

In nine lines Caiaphas refers to the law six times, thus calling attention to the overwhelming importance and supremacy of the Mosaic law. The irony of his insistence on the law becomes evident with the miscarriage of justice that follows.

During Christ's trial before Caiaphas and the Pharisees, we quickly see that the law is respected only when it is expedient to do so; otherwise, it is distorted. In Gréban's hands, the Pharisees become lawyers par excellence, thus proving true Christ's accusation that they are hypocrites preaching a law they do not follow (13,346-9). Witnesses, in hope of gaining a reward whether through telling the truth or lies, testify against Jesus. The Pharisees delay pronouncing the death penalty not out of humanity but out of fear of scandal and damage to their reputation. If Jesus, as one suggests, were to be found guilty of murder or robbery, they could justifiably pronounce his death. What is known to be a trumped-up charge is accepted in order to fit the outer trappings of the law needed to maintain the appearance of justice. The whole trial is a farce, and Gréban so constructs it as to show that the Pharisees implicitly are more concerned with the law as an instrument of their own power than of justice.

Knowing that Christ's transgressions do not merit capital punishment, but fearing the disorder that he brings, Caiaphas and the Pharisees condemn him. In having them admit the lack of true criminality in Christ's offenses, Gréban infuses much of the trial with irony and tension. If the Pharisees err simply by adhering too strictly to Mosaic law, as they do in Marcadé's Passion, then they are guilty of narrow-mindedness or blindness, not of hypocrisy as

Gréban's are. No irony exists in singleness of vision. For example, the same trial in Marcadé's Passion proceeds without trickery because all believe in the magnitude of Jesus' crimes. Since all hold the same opinion, the trial becomes dramatically unnecessary; the scene is simply required by the genre and only serves to emphasize how the Pharisees are blinded by their adherence to the law. When we look at Gréban's Pharisees, we watch how their hypocrisy shapes the trial and how they grant the death penalty while preserving a semblance of justice.

Randolph Wadsworth in, "The Bourreaux in Arnoul Gréban's Mystère de la Passion," discusses how the torturers conform to certain patterns set forth by V.A. Kolve in The Play Called Corpus Christi. Among these is the notion that "the tormenting of Christ in such plays [English Corpus Christi plays] often take the form of gruesome games or parodies of games," (499), and Wadsworth shows how the words esbats (amusement) and jeux are used by Gréban's torturers to describe their actions. He also remarks on the competition involved in their playing and "the repetition of refrains in the manner of children repeating the formula for a game" (503). Wadsworth also finds that the bourreaux fit Kolve's ideas on the ignorance of the tortores, that basically they, "are unaware of what they are about" (507). While largely in agreement, I think an important distinction must be made among the torturers and part of this

distinction includes varying degrees of ignorance as to Christ's identity. There are three groups of torturers, the men belonging to Annas, those belonging to Caiaphas, and those belonging to Pilate. The first two are groups of Jews; the last are Roman.

Gréban clearly identifies Pilate's men by having them swear by Jupiter and by having them refer to the Jews in the third person. In his very deliberate effort to distinguish them as Romans through their speech, he attempts to eliminate directorial interpretation that can be achieved through costuming. In other words, if the torturers do not explicitly reveal their nationality, it would be very easy for a director to dress the actors as Jews, thereby radically changing Gréban's desire to stress Roman participation in the torture of Christ. Of course, the director could still alter the text to eliminate national references and as performance history indicates, the text is not considered a sacred whole; however, Gréban does his best to ensure that his vision is maintained.

In discussing the ignorance of the torturers, Wadsworth points out that when, in the Second Day, they are called by Caiaphas who sends them forth to arrest Jesus, they do not understand what is happening, and some think they are marching off to do battle (507). Since Caiaphas does not directly mention apprehending Christ and since Annas advises them to arm themselves well, their confusion arises

naturally from the vague orders and should not necessarily be attributed to ignorance of Christ. Supporting his argument, Wadsworth quotes from the bourreau, Dragon, "Nous faut il aler en la guerre?" (Must we go to war? 508), but omits the answer also supplied by a torturer, Malcus, "Bé nennil, c'est pour aler guerre / ce Jhesus que mal jour luy viegnne." (Bah, no. We are going to seek / this Jesus, so that evil may misfall him. 17,746-7). Following Malchus, another bourreaux adds, "Aussi ont ilz trop attendu / a le faire pieça destruire (Also, formerly, they waited too long / to destroy him, 17,750-1). This bourreau must possess knowledge of Christ's transgressions since he claims, without any prompting from a superior authority, that the chief priests waited too long to destroy Jesus. Such knowledge is limited; the torturers are certainly unaware of Christ's divinity. However, a distinction between the two groups must be made, for the Jews refer to Christ's actions more frequently than the Romans do.

V.A. Kolve writes,

The medieval dramatists show Christ killed as a figure in a series of such games; only a few times do the tortores define Him in their action as a man who claims to be the son of God, and never is He defined as the son of God. (181)

Finding Kolve's observation applicable to Gréban's drama, Wadsworth explains,

In attempting to justify the capture and tormenting of Jesus the bourreaux senselessly repeat time and again in their refrains the few hollow excuses furnished them by the conspirators: Jesus is a sorcerer, a fraud, a dangerous rabble-rouser, an enemy of the state. (508)

While Wadsworth's application is certainly correct, it only partially accounts for the torturers' behavior. For example, in the Second Day the Jewish group asks the following questions,

Gadiffer
N'esse pas icy le prophete
qui doit faire tant de vertuz?

Roillart
Mais n'esse pas celluy Cristus
qui doit racheter Israel?

Dentart
Comment Cristus sera il tel?
Sera ce ung larron tant infame
que Dieu et le monde diffame?
Le propos me semble bien lourt. (19,845-52)

Gadiffer
Isn't this the prophet
who is supposed to do great good?

Roillart
But isn't he Christ,
who is supposed to redeem Israel?

Dentart
How could Christ be such?
Would he be an infamous thief
whom the world and God denounces?
The proposition seems unlikely.

This exchange, even with its light repetition, seems part of

a genuine conversation about Christ's identity. Remaining ignorant of his divinity, they evidently know Jesus the man and his teachings. At this moment, he is a known criminal and not simply the object of their games; rather, he is the object of their curiosity. Granted, similar moments occur infrequently, but they occur more often among the Jews than among the Romans. In the Third Day two different Jewish torturers, on separate occasions, refer to Christ's destruction of the law, a crime never mentioned by the Romans. Neither instance forms part of a refrain. In fact, the second, (20,803-4), interrupts a refrain, calling attention to itself as an independent thought, so that we have a mixture of recognition and of blindness as evinced by parroting refrains.

In marked contrast, the Romans do not refer to Christ's crimes.⁷ They typically refer to Jesus in such generic terms as villain, truant (scoundrel), paillart (rogue), papellart (hypocrite), and menteur (liar), names which they call each other. For them, as well as for the Jewish torturers but to a lesser degree, Jesus exists as the object of their games and contests. More emphasis is placed on the process of torture than on its subject. The Romans find

⁷One exception occurs when Griffon suggests dressing Jesus as a king to appease the Jews since he has heard that Christ claims to be such. Gréban makes it clear that Griffon's information is second-hand, and that it concerns him because Jesus is significant to the Jews over whom the Romans rule. Jesus is a political pawn needed to appease their subjects and to maintain order.

reeds, knotted whips, and sticks, and they wonder how to speed up the climb to Mount Calvary, how to stretch Christ's arms, and how to nail his feet. In their thinking of new weapons, complimenting one another on their feats, and egging each other on, Jesus becomes almost incidental to the group dynamics. Some of the same camaraderie also exists among the Jewish torturers, but it is less developed since they appear for less time than the Romans do.⁸

The Romans engage in the most extensive and brutal torturing of Christ. They force the crown of thorns into his head, pull his beard along with some flesh, and stretch out his arms until the sinews snap, all of which actions are performed by Jewish bourreaux in Marcadé. In Gréban, the Romans alone actually crucify Jesus while the Jewish torturers watch and taunt him by referring to his past boasts as opposed to his present condition. They show more knowledge of his deeds here than at any other moment in the drama, yet this is the moment when they take no physical action. Their inaction fits in with Kolve's theory of ignorance as a distancing mechanism necessary for cruelty. In other words, because Jesus is insignificant and unknown to the Romans and an outsider, a Jew, they can play more elaborate games of torture, easily assigning him the general

⁸The Jewish tortores are more prominent in the Second Day, at the court of Annas. In the Third Day, they taunt Christ for about 277 lines, and the Romans both beat and mock him about for 435.

role of villain. The Jews torment one of their own who has gone against them and so have greater personal hatred. They too play games, but an element of Christ's identity slips in and breaks the illusion of his being simply a villain. The Jewish tortores never can fully replace Jesus by another figure. Gréban correctly makes the Romans more apt at game playing and therefore, more cruel.

Having the Romans be the principle tormentors of Christ is quite unusual in any medieval depiction of the Passion. Typically the torturers are Jews only, inflaming the audience's anti-Semitic passions. Gréban reduces anti-Semitic feeling by having the Romans play the larger role in the torment of Christ. He does not allow the audience to alienate itself from the torturers and forces it to participate in the brutality. When the bourreaux are Jews only, the medieval Catholic audience can permit itself to feel superior to and separate from those considered to be of an infidel race. They cannot do so with the Romans who were looked upon as their ancestors, the founding fathers of Europe. Wadsworth makes an important observation that closely connects with this point. He notes that only in the prologue to the Third Day, the day dominated by violence, is the audience asked to see itself in the play likened to a mirror and concludes, "that Gréban wants his viewers to see in themselves the potential for just that sort of evil exemplified by the tortores" (501-2). What better way to

recognize the potential for evil than seeing one's forefathers indulge in great cruelty? The desired effect of a mirror would be nullified if a hated race were to perform the same actions. In reducing the Jews' role, by enlarging that of the Romans, Gréban diffuses the responsibility for the Crucifixion and in liberating the capacity for cruelty from the bounds of time and race, he makes it common to all, including the audience.

In keeping with portraying the ordinariness of evil, Gréban has the devils play a minimal role in human affairs. They have contact with the outside world a total of only eight times in the entire play (Taylor, 335) and often represent a character's own immorality rather than actually causing evil.⁹ In the most important temptation, that of Eve, Satan arrives after Eve has already considered eating the forbidden fruit. He simply reaffirms her desire. Despair, the daughter of Lucifer, does argue with Judas about whether or not Christ will grant him mercy, but since Judas has previously spent 41 lines wishing for death and calling on the devils (21,683-724), her words really serve to externalize his spiritual confusion. Similarly, though Satan invents dice, greed and games of gambling already exist.

⁹Cynthia Foxton explains, "the stage devil's main serious function was not the torment of the dead, but rather the temptation of the living" (77). She counts about four scenes of temptation in Gréban, a very small number given the huge length of the drama.

The devils, including Lucifer who is the most intelligent, are marked by their impotence. Lucifer often laments over an actual or impending loss. He mourns his exile from heaven, worries about losing the damned, and fumes over their release. Satan broods about his incapacity to prevent Christ's death. They spend enormous energy in making furious speeches, not in altering events. After Christ's descent in Hell, Lucifer spits forth his anger,

Ha, rain de redoubtee raige
 en ville substance enserree,
 mortel et venimeux buvraige,
 poison puant, mort desserree! (26,229-32)

Ah, spark of hateful fury
 contained in a vile substance,
 fatal and venomous beverage,
 putrid poison, death unleashed!

The heavy alliteration of consonants makes for a forceful and dramatic delivery. Gréban finally creates the devils for entertainment rather than to instruct. They are almost incidental to the plot but despite their brief appearances, they remain memorable because of their fiery language full of strong sounds and visual imagery. Lucifer and Satan spew forth some of the drama's most striking poetry.

Gréban is a poet; he is not simply a dramatist writing in the obligatory octosyllabic couplet. Jodogne catalogues his various poetic form and notes 94 departures from the octosyllabic couplet in the Third Day alone (137-8). Gréban uses tercets, quatrains, sextets, septets, and octets, all

containing a variety of syllable counts and rhyme schemes. He writes rondeaux and virelais and seems to have been the first to have used the *fatras* in a Passion play (Porter, 164). He is also the first author in which the nonsensical *fatras* contains sense (Porter, 164).

Gréban's characters always remain in firm control over their speech. Intense emotion like grief, anguish, despair, and rage are not portrayed through irregularity or disorder but through the repetition of sound or words, both of which techniques we saw in the brief passage quoted from *Lucifer*. Gréban luxuriates in the aesthetic pleasure of poetry; beauty of language does not reflect characterization. The linguistic geniuses of the Third Day are the Virgin Mary and the devils.

Despite the highly stylized language, dialogue flows smoothly with characters responding to each other's demands rather than the conversation being dictated by what the plot traditionally requires. Gréban avoids Marcadé's mistake of having his characters often speak for 20 to 50 lines at a time. These lengthy passages produce the effect of a series of disconnected speeches rather than a conversation. Gréban uses longer speeches for distinct purposes: building up or answering several points of a case, examining a proposal and then offering an alternative, and extended lamentation.

Though Gréban follows the general outlines of Marcadé's drama, he clearly surpasses his predecessor in range and

effectiveness of poetic style and in the order and interweaving of scenes. He also greatly increases the importance of the Virgin Mary, has events linked to psychological motivation, and undermines fixed moral categories. The Passion play under Gréban takes on a new sensibility, a secularization or humanization of the great figures involved in the drama of Christ.

On a large scale, he reaches for theological and dramatic unity by making the Passion the focal point of man's history. His principle, as theology, is not remarkable but as an organizational one, it distinguishes him from the other French dramatists who are not interested in the greater historical context but rather, in the life of Christ itself.¹⁰ Gréban's interest in history suggests that his drama resembles the English mystery cycles, but he differs from them in that he particularly stresses the necessity of man's redemption and does not define cosmic history. He ends with the Resurrection, not with Doomsday as the English do, and his Old Testament material revolves around Adam and Eve and their family. They serve his purpose well as they epitomize the prevalence of sin and in turn, the necessity of absolution. Not content with only the traditional plot, Gréban adds his own details. Cain, for example, regrets not only that he murdered Abel but also

¹⁰Only three other French Passion plays contain Old Testament material. Two, the ones from Troyes and Valenciennes, borrow from Gréban. The third is the Passion de Semur.

that he badly raised his 20 or 30 children (1,200-9).

Adam¹¹ and Eve both seek mercy on their deathbeds, and the First Day proper begins with the souls in Limbo, asking when redemption will come. He then follows with the Procès de Paradis, so that Christ's coming is the central preoccupation of both the divine and human figures.

Gréban also provides coherence on a smaller scale, through the juxtaposition of scenes that are contradictory and complementary to one another. Scenes in Hell often follow one in Heaven. When Christ dies, the angels rejoice, and the devils fortify their fortress. Judas' grief in having sold Christ is followed by Mary's in having lost him. Joseph of Arimathea meets a cloth merchant who insists on her price; Nicodemus meets a spice vendor who does not worry about amount or time of payment. These binary oppositions offer ironic commentary, forcing the audience to view one scene in light of another. The drama unfolds through both anticipation and memory, which reflects a theological concern, man's memory of the Passion and his anticipation of the Second Coming. To be fully faithful he must acknowledge that he stands between these two great moments of sacred history. In the end, Gréban, like the English, is concerned with Doomsday, but he chooses not to

¹¹Adam asks Seth to obtain the oil of mercy. Seth receives from an angel three seeds from the tree of mercy. He plants these on Adam's grave, and according to the source for this story, The Golden Legend, they grow into the tree that eventually becomes the cross.

depict it, for doing so would historicize an event that is not yet historical; but paradoxically, the knowledge of or the certainty of its happening makes it historical. Thus Gréban fully reproduces the Christian view of location in time.

Gréban's fairly consistent vision of the world also confers a kind of unity on his drama. We have already seen how his idea of the ordinariness of evil shapes his portrait of Pilate, the Pharisees, the tyrants, and the devils. The divine is also humanized. God, on hearing Christ pray just before his arrest, turns to Justice and pleads with her to relent on her insistence for the sacrifice (18,771-820). The allegory functions to conveniently allow God to be human without his appearing weak-willed. Christ too is humanized, especially through his relation to Mary but in the Third Day, Gréban closely follows the Gospels and adds little not contained in them with the natural exception of the Harrowing of Hell. He further emphasizes Christ's dignity by having him speak first in Latin, then in French. Gréban reverts to a more traditional stance at the sacred moment of the Crucifixion. His portrait of Christ here however, is not incongruous with the whole. Christ simply exists as a calm center amidst the frenzy. Through his humanization of both the divine and of evil, Gréban avoids the dichotomy between pathos for the one and caricature of the other, a split that marks Marcadé and others.

While Gréban constantly creates balance, I do not wish to overstress coherence. The drama is 35,000 lines long, and its sheer length defies unity. Gréban is obviously not interested in the kind of unity we value in drama, but I think we can still criticize his work as theater because its prolixity exhausts the audience as he knew since he reminds it to keep silent. If we regard the drama as an exploration of theological questions on the nature of the divine and of sin, then Gréban succeeds in creating a sophisticated and complex response.

Summary

The following summary offers a context for the Third Day and provides a quick method of locating scenes in the Third Day itself. I have divided scenes by change of location or of character. When a scene is very briefly interrupted by another, I do not indicate the change as Gréban does this too often to be conveniently included in a summary.

1-721 Prologue. Creation of the universe, the fall of the angels, the creation of Adam and Eve. The fall and the expulsion.

722-1079 Prologue. Cain kills Abel and is cursed.

1080-1510 Prologue. Adam expresses remorse over his sin and instructs Seth to obey God. Cain, in the meanwhile, wishes for death. Adam asks Seth to obtain the oil of mercy

from an angel. Seth is refused, but is given three grains from the tree of mercy to plant on the tomb of Adam who has died in the meantime. Eve dies. Satan brings the souls of Adam and Eve to hell. This scene is followed by an epilogue, saying that we will now turn to the reparation made for the first transgression.

1511-1724 Prologue to the First Day. At the head of this page, in MS B reads, "Cy commence le mistere de la Passion Nostre Sauveur Jhesucrist." This prologue summarizes the First Day's events and explains the purpose of the play.

1725-2055 Adam, Eve, and the prophets wonder when redemption will come.

2056-3376 The debate among the Four Daughters of God. Before God and in a formal, scholastic manner, Mercy and Justice argue respectively for and against the forgiveness of man's first sin. Truth at first sides with Justice and then with Mercy with whom Peace is also in agreement. The four daughters come together before Wisdom who explains the various reasons why the son of God should be the redeemer. All return to God who very reluctantly consents to their proposal.

3377-586 Newly married, Joseph and Mary, following custom, separate in order to pray. The Annunciation. Gabriel tells Joseph that he and Mary must remain chaste. Joseph returns to Mary and rejoices with her over their

virginity.

3587-686 The Visitation. Angels sing of Jesus' coming.

367-960 Lucifer laments his situation and, worried about keeping the prophets, sends Satan to earth to see if there is a pure being.

3961-262 Mary leaves Elizabeth. Joseph's doubt, followed by his humility.

4263-619 Call for a census. Joseph, Mary, and Elyachim go to Bethlehem and find a stable as lodging.

4620-834 Four shepherds sing pastorals (serventois) and decide to sell their sheep in Bethlehem since many people are in the city for the census.

4835-5146 The Nativity.

5147-5228 Angels tell the shepherds of Christ's birth. They leave immediately for Jerusalem. Joseph and Mary praise Christ.

5229-452 Each of the three kings travels with his knight in the direction of the shining star.

5453-699 The three shepherds choose their gifts, present them, and praise Christ. They tell other shepherds of the birth.

5700-715 Mary and Joseph discuss Christ's upcoming circumcision.

5716-820 The three kings meet.

5821-94 Joseph circumcises Christ while a friend holds

the latter.

5895-6633 The three kings' search brings them to Herod the king who, angered by their news of a new king, sends for two priests to tell him of any prophecies concerning such a king. Ironically, the two priests are Caiaphas and Annas who tell him of the prophecy. Herod asks the magi to bring back any news. They again take up their journey.

6634-809 The magi adore Christ and then depart. God sends Raphael to warn them not to return to Herod.

6810-859 Simeon, the prophet, awaits the Messiah.

6860-909 Mary, Joseph, and friends prepare for her ritual purification and Christ's presentation at the temple.

6910-29 Herod is reassured by one of his knights that the kings have not returned because they did not find what they sought.

6930-7094 Christ is presented at the temple. Simeon and Anna, the prophetess, proclaim him as the Messiah. Mary and Joseph are surprised.

7095-114 Satan laments that he does not know more about Christ's parentage.

7115-160 Simeon continues rejoicing. Zorobabel, a Pharisee and friend to Herod, hears Simeon and decides to report his words to Herod.

7161-70 God asks Gabriel to tell Joseph and Mary to flee to Egypt.

7171-240 Zorobabel and another friend report to Herod

of the new born king. Herod is enraged.

7241-58 Gabriel warns Joseph and Mary; the Holy Family flees to Egypt.

7259-424 Satan explains to Lucifer that Christ is the Messiah and proposes to put into Herod's mind the idea of the slaughter of the innocents.

7425-78 The Holy Family arrives safely in Egypt. The idols fall, and this event is discussed by two pagans.

7479-957 The Slaughter of the Innocents. Herod's son is murdered, but Herod refuses to stop the massacre. Afterwards, he dies and his soul is brought to Hell.

7958-82 God orders Gabriel to tell Mary and Joseph to return to Israel.

7983-93 Herod's death is briefly discussed by his people.

7994-8151 Back in Nazareth, Mary, Joseph, Jesus who speaks for the first time, and the couple's friends go to Jerusalem for Passover. The men and women split and at Mary's request, Jesus goes with her. Each group presents its offerings.

8152-289 Zorobabel, Galmaliel, and other doctors discuss the prophecies concerning the existence of the Messiah.

8290-9 Jesus, deciding to follow God, goes to the temple to listen to the doctors.

8300-25 Joseph and his friends leave the temple.

8326-77 Mary worries about Christ, but returns home with the other holy women.

8378-9111 Zorobabel argues that Christ is born; Galmaliel, that he is not. Both do so in a formal manner, arguing point against point. Christ occasionally intervenes, and his words are considered.

9112-35 Mary and the women see their husbands.

9136-492 Joseph and Mary meet and realize that Jesus is missing. They turn to their friends, and all search for him. Mary laments.

9493-904 Jesus and the doctors continue their discussion. Mary and Joseph find him. The doctors decide to continue thinking about the matter.

9905-43 Final Prologue. A summary of the day's actions.

Second Day

9944-10,009 Prologue. A summary of the First Day and a preview of the Second Day.

10,010-170 Saint John the Baptist preaches repentance.

10,171-246 Four Jews ask Saint John who he is and after explaining, he baptizes them.

10,247-78 Jesus takes leave of Mary in order to be baptized by Saint John.

10,279-96 The four baptized men rejoice by praising God.

10,297-10,416 John baptizes Christ who announces that he will fast for forty days in the desert.

10,417-529 Satan tells Lucifer that Jesus may be God but that his identity still remains a mystery. Lucifer has Satan briefly tortured and then sends him to tempt Jesus in order to find out if he is a man or God.

10,530-640 The three temptations.

10,641-84 Satan reports his failure to Lucifer. They think Christ is God but are not sure, so Lucifer tells Satan to keep a close watch on Jesus.

10,685-94 Jesus returns to his mother.

10,697-814 The four baptized men complain to John the Baptist of Herod's having taken his brother's wife. John tells Herod to stop his sin. Herod and his wife, Herodiades, are angered, and John is jailed.

10,815-30 Jesus takes leave of Mary and goes to Galilee to find his disciples.

10,831-60 Jesus picks up Peter and Andrew.

10,861-92 Jesus picks up John the Evangelist and James.

10,893-904 Jesus picks up Philip.

10,905-20 Jesus picks up Bartholomew.

10,921-34 Jesus picks up Thomas.

10,935-58 Jesus picks up Simon and Judas the Zealot.

10,959-80 Jesus picks up Matthew.

10,981-11,041 Judas Iscariot, in a monologue explains

that he wants to follow Christ because he has led a wretched life, having killed his father and married his mother.

11,042-57 James of Alpheus seeks Jesus and joins him.

11,058-79 Jesus makes Judas treasurer of the group.

11,080-11,295 Jesus and the apostles return to Mary, all of whom are invited to the wedding at Cana. At the marriage feast, the servants are worried about the wine running out. Mary asks Jesus to perform a miracle. He explains that the time has not yet come to show his powers, but she calls over the servants anyway, so Jesus turns the water into wine.

11,296-319 Jesus and the apostles depart for Judea. He takes leave of Mary.

11,320-392 Jesus and the apostles visit the temple where Jesus literally blows away the vendors and money changers who will complain about his offense to the Pharisees.

11,393-498 Nicodemus seeks Jesus who speaks to him on grace and baptism.

11,499-661 Jesus says they should return to Galilee. They encounter the Samaritan woman at the well, and she brings her friends to hear Christ.

11,662-753 At prince Ysmael's request, Jesus resuscitates his daughter who has just died.

11,754-851 Jesus explains to the apostles the powers he

has given them and their duties.

11,852-945 Jesus resuscitates the child of Lucine, a woman.

11,946-12,153 Herodiades and Herod plot to kill John the Baptist. Her daughter, not named as Salomé, dances, and Herod pretends to be reluctant about fulfilling her request for John's head.

12,154-181 The four men baptized by John, and God lament John's death.

12,182-297 Jesus decides to move on. He exorcises the devil out of the daughter of the Canaanite woman.

12,298-311 The exorcised devil, Fergalus, complains to Lucifer.

12,312-321 The Canaanite woman and her daughter rejoice.

12,322-399 Jesus and the apostles return to Judea. Jesus heals a paralytic.

12,400-527 The cured man rejoices and tells the Pharisees who accuse Jesus of transgressing the Sabbath law.

12,528-13,007 Jesus and the apostles cross the Sea of Galilee. Twelve Jews decide to follow Christ. Parable of the sower and explanation. The miracle of the loaves. The twelve Jews praise Christ and acknowledge him as the Messiah.

13,008-13,091 Jesus asks the apostles who they and the people think he is. The apostles know that he is Christ.

He tells of his death.

13,092-123 In a brief, parallel scene, Herod asks his men who the people think Jesus is, and is interested in meeting this holy man.

13,124-308 The transfiguration.

13,309-716 Jesus and the apostles return to Jerusalem. Judas complains of the distinction given to the three apostles witnessing the transfiguration. Jesus publicly denounces the Pharisees. They devise a trap and bring him the adulteress for judgment. After Jesus saves her, she repents.

13,717-14,007 Dinner at Simon the Pharisee's. In a monologue, Magdalene introduces herself as a sinner. She anoints Jesus' feet, and he forgives her, explaining to Simon why he welcomes her.

14,008-031 Magdalene tells Martha and Lazarus of her encounter with Christ.

14,032-536 Jesus heals a blind man. The Pharisees question the man and his parents to make sure that he was blind.

14,537-638 Jesus argues with the Pharisees.

14,639-15,060 Jesus and the apostles go to the Jordan river. The raising of Lazarus.

15,061-166 The devils are angry at losing the soul of Lazarus and realize that Jesus is the Messiah.

15,167-266 The Jews, including the twelve who followed

Christ, argue among themselves about Christ's divinity.

15,267-334 The Pharisees who want Jesus dead go to Caiaphas for advice. The latter sends for Annas.

15,335-468 A tender scene between Christ and Mary. She tells him her fears for him, and he explains that he must die. She rails against the Jews.

15,469-704 The Pharisees speak to Caiaphas and Annas who advises caution. The others insist on the death of Jesus. Caiaphas sends six soldiers in to arrest Christ.

15,705-12 Jesus and the apostles decide to go to Bethany.

15,713-823 Lazarus describes Hell to his sisters.

15,824-848 Lazarus, his sisters, Mary, Christ and the apostles all go to Simon the Leper's for dinner.

15,850-863 The six soldiers do not find Christ.

15,864-873 Dinner is ready.

15,874-903 The soldiers return to Caiaphas and Annas who advises them to kill Lazarus.

15,904-16,023 Dinner. Magdalene gives ointment to Christ. Judas and the other apostles complain of her wasting money. Jesus asks John and Peter to get an ass for his entry into Jerusalem.

16,024-213 John and Peter find and bring the ass. The entry into Jerusalem, including an interplay between the greetings and Christ's musings on his death.

16,214-283 The Pharisees discuss when to arrest

Christ.

16,284-383 Children greet Christ. Judas complains of poverty. Mary again tells Christ of her worry.

16,384-579 A moving and famous scene (the four requests of Mary) in which Mary pleads with Christ to leave Jerusalem.

16,580-17,247 Jesus and the apostles enter into Jerusalem, leaving behind Mary, Mary Magdalene, and Martha. Jesus, at the temple, preaches against the hypocrisy of the Pharisees, tells the parable of the employer paying his workers different wages, and engages in subtle disputation with the Pharisees who unsuccessfully try to trap him in doctrinal matters.

17,248 -283 Jesus and the apostles return to Bethany, and Mary rejoices.

17,284-423 Satan returns to Hell with the news that Jesus is overcoming them, the devils. Satan is tortured and then returns to earth to tempt Judas to betray Christ.

17,424-557 Judas, tired of poverty, approaches the Pharisees with his plan to betray Christ.

17,558-693 Preparations for the Last Supper.

17,694-758 The soldiers prepare themselves to arrest Jesus.

17,759-845 Judas returns to the apostles. Jesus takes leave of Mary and goes to the Last Supper.

17,846-491 The Last Supper during which Satan eggs on

Judas to carry out his betrayal. Jesus and the apostles go to the Mount of Olives.

18,632-770 Jesus, in the Garden of Olives, asks his father if he must die.

18,771-886 God and Mercy ask Justice if Christ must die. Justice remains firm in her demand.

18,887-18,904 Annas and Caiaphas are worried about the soldiers' delay.

18,905-19,336 At God's bidding, the angel Michael comforts Jesus. The soldiers arrest Jesus. The restoration of Malcus' ear. The apostles flee, and John and Peter look on from afar while Christ is beaten.

19,337-880 Annas interrogates Jesus. In the meantime, Peter denies Christ three times. The soldiers mock Jesus, draw lots to see who will hit Him first, and beat Him.

19,881-905 Final Prologue summarizes the Second Day.

Third Day

19,906-20,103 Prologue asking the audience to listen well and summarizing the Second Day.

20,104-258 The torturers beat Christ again. They bring him to Caiaphas at Annas' command.

20,259-784 Judas takes leave of Caiaphas. Caiaphas questions Jesus who does not answer. At the Pharisees' recommendation, Caiaphas has a servant publicly ask if anyone has a complaint against Christ. Some Jews come forth

and accuse him. Jesus speaks only once to say he will be at the right hand of God. The Pharisees decide on his death.

20,785-21,076 Torturers mock and spit on Christ. They discuss how to beat him and do so. Caiaphas decides he should be brought to Pilate.

21,077-138 Judas laments his crime.

21,139-264 John tells Mary of Jesus' arrest. Gabriel comforts her. She and the three Marys seek Christ.

21,265-564 Caiaphas and Annas bring Jesus to Pilate for sentencing. After examining Christ, Pilate tells them to let him go and then sends them to Herod since Galilee is in his jurisdiction. Pilate's henchmen bring Christ there.

21,565-988 A remorseful Judas tries to return the money to Caiaphas and Annas. He asks the devils to destroy him, and at Lucifer's command, Despair eggs on Judas, saying that God will not forgive him. Judas hangs himself.

21,989-22,024 The Virgin and the three Marys lament.

22,025-135 The devils rejoice at having Judas' soul.

22,136-386 The trial before Herod.

22,387-22,404 Mary wonders where to find Christ.

22,405-23,142 The trial before Pilate.

23,143-232 Adam and Eve ask when they will be delivered. Sent by God, the angel Michael tells them that they will soon be freed.

23,233-371 Lucifer is afraid of losing the souls in his command. Furious at Satan for spurring on Christ's

death, he orders him to go to Pilate's wife.

23,372-614 Pilate's wife's dream. Pilate unsuccessfully tries to sway Caiaphas and then makes the final condemnation.

23,615-714 The two thieves are fetched from jail. Caiaphas explains the kind of cross he wants.

23,715-806 The making of the cross and the forging of the nails.

23,807-942 The torturers strip, mock, and beat Jesus. Annas and Caiaphas insist on his being placed between the two thieves.

23,943-24,068 The climb to Calvary. Various women mourn for Christ.

24,069-184 Mary and Mary Magdalene wonder where Christ is. Joseph of Arimathea promises to bring them to him.

24,185-408 The soldiers move slowly. Veronica wipes Christ's face. Mary faints on seeing her son. The soldiers, complaining of the slow walk, give the cross to Simon of Cyrene.

24,409-438 God pities Jesus and sends Michael to him.

24,439-488 Satan reports his failure to stop Christ's death. Lucifer has the doors of Hell barred.

24,489-25,876 The Crucifixion (interrupted in 25,557-674 where Satan teaches one of the torturers how to gamble with a die).

25,877-930 Mary faints. The soldiers depart and

comment on the open tombs.

25,931-996 Saint Denis of Athens and Empedocles discuss the meaning of the strange unnatural phenomena.

25,997-26,080 God and the angels lament. Mary expresses her certainty that Christ will return.

26,081-283 The Harrowing of Hell.

26,284-565 At the priests' request, the soldiers return to make sure all three men are dead. Michael takes the good thief's soul, Satan, the bad thief's. The healing of Longinus.

26,566-27,083 The Deposition.

27,084-276 Caiaphas and Annas ask Pilate to send guards to the tomb in case the disciples steal the body and say that Christ is resurrected. The Pharisees and the guards seal the tomb.

27,277-299 Final Prologue offers a summary and tells of the next day's events.

Fourth Day

27,300-479 Prologue summarizes the Third Day.

27,480-586 The guards, discussing the attention they must devote to guarding the tomb, brag about their prowess.

27,587-28,242 The arrest and imprisonment of Joseph of Arimathea (interrupted by the three Marys lamenting (27,903-970).

28,243-318 The three Marys buy perfume for Christ's

body.

28,319-720 Jesus' faithful followers and each apostle lament.

28,721-839 Lucifer is angry at having lost the souls. He sends Satan to find out what happened to Jesus.

28,840-938 God decides to resurrect Christ. He sends angels to Mary and to the tomb.

28,939-964 The guards fall asleep.

28,965-032 Jesus appears to Mary.

29,033-148 The three Marys, on finding the empty tomb, are told by angels that Christ is resurrected.

29,149-256 The guards awaken to discover the missing body and decide to cover for themselves by explaining that Christ was resurrected.

29,257-499 Mary Magdalene brings St. John and Peter to the tomb. In an inconsistent moment, she wonders who took Christ's body, forgetting what the angels told her. Jesus appears as a gardener to her and then appears to the two Marys and Peter.

29,500-690 The other apostles do not believe the women's news. Christ appears to St. James of Alpheus.

29,691-752 Jesus delivers Joseph from jail.

29,753-30,478 The jailkeepers tell Caiaphas that Joseph has disappeared. The tomb guards tell him their story and though they are not believed, they are bribed to

prevent them from spreading rumors of Christ's resurrection.

30,479-658 The guards tell Pilate, who is worried about the rumors of Christ's resurrection, that the body was stolen. He catches them in their lie and is furious.

30,659-31,460 Christ's appearance to the pilgrims at Emmaus. Christ's appearance to the apostle's. Doubting Thomas.

31,461-536 The Virgin speaks with the three Marys on the joy of Christ's return.

31,537-770 The miraculous fishing catch.

31,771-848 Satan reports of Christ's resurrection.

31,849-32,066 Christ's followers and the apostles speak with Jesus.

32,067-134 Mary tells the three Marys that Jesus will ascend and that she will be present at the ascension.

32,135-335 Pilate is worried that he killed a holy man and that this will be reported to the emperor. Two of his men tell him that the people blame him for condemning an innocent man.

32,336-508 The Virgin, the three Marys, and Christ dine with the apostles.

32,509-576 Nicodemus and Joseph speak of the latter's rescue from jail.

32,577-632 The apostles and the holy women prepare to watch Christ ascend.

32,633-796 Adam, Eve, and the prophets await Christ to

take them to heaven.

32,797-33,033 The Ascension.

33,034-141 Jesus greets God. The angels sing his praises.

33,142-180 The apostles speak of their having seen Christ.

33,181-344 The devil are angry and sad that Jesus is out of their reach.

33,345-622 The apostles elect Matthew and Joseph the Just to be disciples.

33,623-678 Jesus asks God to send down the Holy Spirit.

33,679-940 The descent of the Holy Spirit.

33,941-34,402 (entitled Final Morality) The court of heaven is assembled. The four daughters of God review the events, praise God and Jesus, and are at peace with one another.

34,403-429 Final Prologue offers a summary and asks the audience to be faithful.

Translator's Preface

Gréban's Passion presents two major difficulties for translation. The first, common to any work of verse, is poetic diction. Gréban's syntax can be especially complicated, but I have tried to retain it unless the translation sounds too awkward. I have tried to achieve a balance between the pleasing strangeness of poetic language and comprehension. The second difficulty is Gréban's use of slang, which is largely confined to the tyrants. Some meanings are not recoverable, so context and later French slang have been my guides. The tyrants speak with highly visual imagery; when I cannot translate both image and sense, I try to stay closer to the image. One final complication occurs with our capitalization of pronouns referring to the Judeo-Christian divinity. This convention does not occur in the original manuscript, and I have decided to follow the text as this eliminates the awkward problem of having evil characters refer to Christ with the respect that the capital confers. The line numbers correspond to Jodogne's edition.

Prologue to the Third Day of the Passion of our Lord Jesus
Christ

To continue the subject matter
which is beneficial and perfect
19,908 to hearts full of compassion
and which treats in order
and in full, the high passion
that brought forth our redemption
19,912 for our salvation -
before our beginning,
each one of us will hail
the Virgin in contemplation
19,916 and we will humbly say
with devotion, Ave Maria.
Ave Maria.

This devout salutation being finished,
lords, I humbly beg you to
19,920 lend a little silence
and ready your understanding
to take in the tenderness,
charity, and perfect love
19,924 to which this passion leads
and joins all human nature.
Think that he who teaches himself
from this book, reaps great fruit

19,928 and that there is no story in this world
so fertile or so fecund
or which makes the heart
more attentive to the good to which it must tend.
19,932 He who listens to it well and understands it well,
desires to do no evil
but judges all earthly pleasure
wicked, deceiving, and momentary,
19,936 and there is no adversity so strong
that he does not bear patiently.
For when he thinks about
the fortune that comes his way,
19,940 he in no way loses control,
but later, when he considers
that the son of blessed God
suffered and endured so much
19,944 to purify our filth,
he finds that that which he endures
is nothing compared to the burden
that Jesus chose to carry for man.
19,948 Thus his afflictions are moderated,
as he consults this mirror *
where every heart, to heal its affliction,
must profoundly observe itself.
19,952 And so that you may look at yourselves
and sweetly contemplate there,

we set before your eyes
this devout mirror for your advantage
19,956 physically, through characters.
Observe yourselves and you will be indeed wise.
Each one glimpses his form there.
He who observes himself well, sees himself well.
May God grant that we observe so well,
that through looking, we behold,
after this mortal life,
the powerful immortal essence
19,964 which reigns without ever ceasing.
Lords, to retrace a little
what was shown to you yesterday:
first was displayed before you
the celebrated, and accomplished baptism
about which St. John preached in the desert,
as minister and precursor
of Jesus Christ Our Lord.
19,972 Then you saw reference made to
the feat of the forty days
during which Christ fasted
while the devil harshly assailed him.
19,976 Then you had a demonstration
of how because of the reprimand
St. John gave to Herod,
he beheaded and killed him.

Then you saw Jesus gather
his disciples and assemble them.
And then he changed water into wine
at the wedding of the host at Cana.

19,984 To the temple you saw him come
and banish the men outside,
for which they were roused against him.
And then, concerning Nicodemus,

19,988 how he, by night, set forth
to be a disciple of Jesus Christ.
And then the Samaritan
who came to draw from the well

19,992 and whom he converted through his preaching.
Then the high prince's daughter
and of the widow's son
to whom, by his grace, he restored his soul.

19,996 Afterwards, the daughter of the Canaanite woman
was healed by Jesus.
After that there were words
on the transfiguration

20,000 where he shone forth like gold
on the mountain of Tabor.
Then you saw Mary Magdalene
who, full of the seven deadly sins,

20,004 obtained her pardon through good means
above Simon the Pharisee.

Afterwards, how the man born blind
was given light,
20,008 for which the Jews conceived great envy
and who murmured about it.
Then you beheld
the valiant lord Lazarus
20,012 whom Jesus raised from death
and with great power resuscitated him,
for which the Pharisees all the more insistently
sought to cause his death.
20,016 And after, for a brief while,
you beheld the unguent
with which Mary came to anoint him;
therefore Judas sought to separate himself
20,020 from the love of the very gentle Jesus
for the great hatred he had of him.
After you could see him mount
the ass in humility
20,024 and come to the renowned city
where there was great joy.
Then you saw various councils,
various false and wicked means
20,028 which the perverse Jews sought,
to know how they would take Jesus;
among them crept in
Judas who made a deal with them,

20,032 that for the price of thirty pence
he would readily give him to them.
After this, the supper was given
during which he again revealed to his disciples
20,036 his great and perfect humility
when he washed all their feet.
There, he himself established
the holy and divine sacrament
20,040 beneficial to all the disciples
except Judas who was unclean
and whom you soon saw leave
to carry out his betrayal.
20,044 And then in a pleasant place
called the Garden of Olivet
you saw Jesus humbled
and supplicate God, his father,
20,048 because of the fear and terrible dread
which he had lodged in his heart.
There the angel appeared
and gently comforted him.
20,052 After you saw Judas lead
his henchmen and direct them
in forcefully seizing
Jesus, our blessed Savior,
and as soon as they approached,
you saw how they stumbled.

And then concerning saint Peter
who cut the servant's ear.

20,060 Then you could see him being brought
and horribly escorted
by Satan's ministers
into the house of Annas

20,064 where St. Peter had such weak faith
that he denied him three times.

Then you saw Annas go to bed
and command his servants

20,068 to guard him, which they did,
and they hurled great abuse at him.

Thus we labored so,
till we stopped at this point.

20,072 Now we wish to continue
with Jesus, how they deliver him
to Caiaphas to distress,
probe, and examine him.

20,078 There you will see inquiries
false witnesses, accusations,
and all the tricks one may try
to cause an innocent to die.

20,080 After we will show you
the severe despair
to which Judas gave himself
when he saw his master condemned.

20,084 You will also see Pilate
who took great pains
to find the tricks and the means
to appease the citizens
20,088 and who worked hard
to let Jesus Christ escape.
And to shorten this prologue
and come to the event without delaying,
20,092 we intend
to pursue this very glorious mystery
until the moment
when the body will have been removed from
20,096 the cross, by his good friends,
to be put into his sepulchre.
And placing him in the sepulchre,
we will then rest.
20,100 Here we humbly beg you
that before our beginning
you lend us silence,
and soon you will see us ready.

Annas

20,104 Now has Phebus traveled so far
with Phaeton and led
his extremely rapid horses

that, by his natural course,
20,108 he has quickly encompassed
and circled all the earth
till, by his glowing face,
he has so richly colored
20,112 this soft and pleasant early morning
that it seems golden.
The very gracious Vespra
and Aurora have appeared,
20,116 who have made known the news
of the very gentle morning
in which all joyous hearts take delight
and it seems to me that this night,
20,120 has lasted like forty
because of the great and burning desire
I have to accomplish something
I feel enclosed in my heart;
20,124 whether sleeping or dozing
I can never forget it.
And the matter so affects me
that I have not taken any rest
20,128 this night except fitfully,
and there is nothing that pleases me
as much as my plan's
being executed
20,132 and entirely realized.

Roillart

When I look at this false scoundrel
who has sown so much discord
and done so much dirty work,
20,136 my teeth grind in hatred.

Dentart

Will he definitely obtain pardon,
evil traitor that he is?

Gadiffer

He will get the bloody gibbet.
20,140 Our lords hold him too much in disfavor.

Roillart

He does not know that he is in a stew
for having corrupted the good people.

Dentart

What?

Roillart

He has cooked his own goose. *
20,144 The heat is being turned on him!

Dentart

I will burst with pain
if a bloody gibbet does not catch him.

Gadiffer

Roillart, before he escapes us

20,148 let us hit him a little,
five or six lashes with a good whip
will exactly be his charge.

He has such a beautiful and wide back

20,152 to accommodate strong blows from a stick.

Roillart

Then let's begin; now let's amuse ourselves
in giving him some lovely bruises.

Dentart

By the devil Roillart, how you excite yourself.

20,156 You don't wait at all for your companions.

Roillart

I can't help it. Let's strike, let's strike
this false miserable seducer!
Take that you knave!

Dentart

Take that false enchanter

20,160 and get your just desserts. *

Annas

I wonder what my people are doing
on this pleasant morning.

They are worthless and lazy.

20,164 I expect that they are asleep.

No people were ever reprimanded
as much as they will be if this is so.

I would like to see what's going on

20,168 to be a little more sure.

Roillart!

Roillart

Your wish my lord?

Annas

Do you all sleep?

Roillart

No. We are awake.

Annas

What are you all doing?

Dentart

We are rousing

20,172 this ecclesiastic judge a little bit.

We are putting him back into shape a little
because his head hurts him.

Is this not good?

Annas

It is so well said

20,176 that one could not chatter better.

Now then we must decide
concerning his deed. We tarry too long.

Untie him from there right away

20,180 and quickly bring him
before me.

Gadiffer

Now then come.

No sir, you must be untied
but you will be tied even higher

20,184 before vespers begin.

Roillart

Your filthy body has run
into misfortune because of your sin. *

Dentart

How well tied he is.

20,188 There was no risk of his escaping.

Gadiffer

Move. You must come
talk to our chief.

Roillart

He is laughing.

Dentart

True, but his teeth are barely showing.

20,192 Such a laugh is like that of an idiot.

Annas

I see no other way
to get a quick judgment
than to quickly bring him

20,196 to the chief of priests, Caiaphas,
who for this year is the chief pontiff,
and who will examine him appropriately.

Roillart

If someone were to do justice to him,
one would hang him.

Annas

It is not for us to judge.

As long as it concerns his misdeeds,
his trial shall be completely carried out

20,204 according to justice and equity
and he will be punished justly
because he has trespassed and done wrong.
And so that everything be carried out *
according to the ways of reason,
soldiers, bring him to the house
of Caiaphas in this state.

Dentart

There is also all the counsel
20,212 of the Pharisees, the lords,
the scribes, and the governors
who rule today.

Annas

Greet the bishop
20,216 with honor and joy on my part
and say that I send him
this wicked man through you
and that he should do with him all
20,220 that which seems proper.

Gadiffer

Don't you want us to recite
some of his past fair deeds?

Annas

No, no. He knows enough about them.

20,224 One need not declare them to him.
There won't be a long delay before
I go see the assembly.

Roillart

May you be filled with joy
20,228 and honor for all your life.
Come on, come on. Make that wretch
walk forward; it's high time.

Dentart

Walk. May the devil take him!
20,232 Are you walking slowly, like a bride?

Malcuidant

Where is this crew going
which is now so scattered?

Gadiffer

Our plot has been uncovered.

Dragon

20,236 And where is this crew going?

Roillart

We are going to wake up

Caiaphas' place.

Gueulu

We do not know who knocks

but I will not be so stupid

20,040 that I do not pay the penalty.

Malcus

And where is this crew going

which is now so scattered?

Dentart

You are nothing but an animal in man's clothing.

20,244 Don't you see that we're bringing
this hypocritewhom which we're holding
to present to our high leader?

Bruyant

This will not be without trouble

20,248 since our lords don't like him one bit.

Estonné

He will be punished.

Gadiffer

Who doubts it?

Isn't he liable to receive punishment
for the mad presumption

20,252 with which he completely destroyed our law?

Malcuidant

Let's go companions, let each one push on.

Let us follow to see what will happen.

Dragon

He will never escape from this;

20,256 the devil has guided him well.

Celsidon

He will be escorted by us

to see what is to be done with him.

Judas

Lords, look to your business.

20,260 Here is the one whom you hate so much
brought before you quite speedily,

accompanied by a great multitude and great noise.

I think that tonight I delivered him

20,264 so very well into their hands that

he could not prevent his being

captured and bound.

Whether I have acted foolishly or well,

20,268 my conscience is bound up in this.

However, I call to your attention

that I have fulfilled my obligation to you.

Caiaphas

You are released from your part of the bargain.

20,272 We can't ask anything more of you.

It is sufficient that we have him.

This business has been very well conducted.

Judas

I am going then.

Jereboam

May God guide you!

20,276 You have acquitted yourself very well.

Roillart

Sir, may the great God of Israel

grant you to do his will.

Annas, my dreaded master,
20,280 and your faithful friend,
sends you this criminal
as a special present
since you are the high inquisitor
20,284 to whom such cases fall.
As he says,
you have been made fully aware of
what his deeds are and what they brought about.

Caiaphas

He has not lied.
20,288 I know of his terrible crime
much more than I should like to.
But then everyone murmurs about it.
Thus it is by necessity
20,292 that his deceit and his offense
should reach me.
Now, come here wretched man!
You were certainly born in an evil hour
20,296 to carry out the trickery and lead the life
of which everyone accuses you
though I do not believe
the bad reports in several respects;
20,300 the evil would be too great!
Now then, answer my question! *

Is it true that by means of your preaching
that you want to destroy and oppose
20,304 the noble governance and the rule
with which the law guides and rules us?
Have you shown arrogance
against the law of Moses?
20,308 We are told that you and yours
reject and take no account of it
and make a new spiritual law
of which only you are able to speak.
20,312 Here you must make known to us
from where comes this law which you proclaim,
whether God revealed it to you
or if you devised it?
20,316 If you tell us it comes from you,
this is not a reason for us to uphold it
since you are not of authority
to shape it according to your will.
20,320 If you tell us that God made it,
then you consider yourself a great prophet
because God approaches you so closely
that he reveals his secrets to you
20,324 and regards you, as you argue,
as holy as or more holy than Moses,
to the extent that you want to reform
that which Moses wanted to form.

20,328 Now prepare yourself to answer
and to explain the means
of your action as you understand it.

(pause)

Answer! What are you waiting for?

20,332 Do you hear my question?

Jereboam

He has no desire
to give you any answer.

Mardocee

Yes he has, but he fears misfortune.
He is thinking over what he will answer.

Naason

He will conduct himself very cleverly,
so that if he answers you, he shall not make a
mistake,
for whatever side he takes,
20,340 he will bring trouble upon himself.

Caiaphas

Will you not otherwise speak?

You are before the tribunal.

Is it true that you have committed
20,344 the acts of which you are accused?

It is said that you have fooled
the public with a false trick
and that you know the art of magic
20,348 to use whenever you please.

Answer!

Elyachin

He has no words.

He hears well that you rail at him.

Caiaphas

Lords what's this? Look
20,352 how this scoundrel behaves.

It seems he does not pay attention to
anything I ask him.

He will perish because he does not care
to answer a word to my question,
and yet I am completely certain that he hears me
posing my questions, loudly and clearly.

Bannanias

A procedure other than this one is needed,
20,360 since you see that on this point
he does not speak or answer at all;
Maybe this is a trick,
so that he says no word
20,364 prejudicial to him.

Caiaphas

Bannanias, worthy man,
please tell us the best
and more expedient means
20,368 of presenting our case.

Bannanias

Since it pleases you that I explain it,
dear sir, the matter is as follows:
since he occupies himself
20,372 in concealing his offenses,
we should resolve
to know them by another means
and to look everywhere for witnesses
20,376 who have some knowledge of his actions.
With this plan we can increase
his troubles and accuse him,
for when it will come to the proof,

20,380 there must be many
who will be witnesses to the errors
in which he has long lived.
And so if he is convicted
20,384 of any allegation that mandates death,
it will not be necessary to inquire further.
We have our sentence.

Caiaphas
Your judgment
20,388 stems from a very perceptive intellect.
Joathan, what do you think?
I would like to hear you again.

Joathan
He says well.

Caiaphas
And you, Nachor,
20,392 tell us your thoughts on the matter.

Nachor
The measure is so well thought out
that you will never have a better scheme.

Nathan

Here then is what you will do.

Summon me your herald

and order him to immediately

announce loudly and clearly

that if someone can speak

20,400 on Jesus' deeds, for or against,

may he appear before you and present himself

to give his report

on pain of having his goods

seized and of having his body subjected to great

pain.

Caiaphas

It is well spoken, and I agree.

It shall be done without fail.

Maucourant

Wha'!

Caiaphas

What an idiot!

20,408 Hear the manner that he has;

he responds wha' to the lords.

He is full of good and honor!

Maucourant

Who's there?

Jacob

It is my lord

20,412 who calls you. Did you hear him?

Maucourant

Who doubts it? My gods, yes.

But I didn't know who it was.

My dear lord, may God give you joy!

20,416 Do you wish to command me to do something?

Caiaphas

Yes, but it seems to me you must
speak out like a lord.

Now go quickly proclaim

20,420 throughout this noble and good city
that if there is today some person
to whom this Jesus has done wrong,
he should come to oppose with all his force
20,424 his being set free.

And if a man should come forward
to complain about his malice,
he shall have so much fairness and justice
20,428 that he will be content.

Maucourant

Sir, my will contents itself
only in fulfilling your wish.

I am going to deliver your message
20,432 exactly as you have framed it.

Hear ye, hear ye, hear ye
all citizens and inhabitants
even if there were ten times as many
20,436 in this renowned city!

At the request of Caiaphas,
a matter is set forth through me,
which can greatly affect you.

20,440 Know that our lords now have,
at their assembly, Jesus
who has been arrested and seized
because he did harm
and injustice to many people.

If there is a man whom he injures
or has injured in the past,
he should come to accuse him
20,448 and he will be closely listened to.

Emilius

He's as good as dead, it seems to me
even if there were 10,000 like him.

Rabanus

This is done to obtain a fair trial,
20,452 to hear the opponents
and those who will hurt him.
If I can, I will not fail.

Nenbroth

I will quickly follow you.
20,456 Soon we will work well.

Rabanus

What?

Nenbroth

We will earn our share
if you follow my song. *

Emilius

How?

Nenbroth

Here is the way.
20,460 Our lords, as you know,
feel greatly vexed
by this Jesus who is too mordant about them
and in short, hate him to death.

20,464 So, if we wish to work well
we only need to testify
against him, from whence he emerges,
whether good or bad, true or false
20,468 or completely obvious lying.
Provided that it results in Jesus' perishing
we shall gain their favor without fail
and if the falsehood succeeds,
20,472 we will receive some reward on the side.

Salmanasar

That is not stupidly said.

It is calculated to work.

Pharés

Come on. It's time that he, who wants to do
something,

20,476 apply himself to it. Let's leave.

Ruben

Gideon, my very dear friend,

I have learned bad news.

We are told that Jesus is taken

20,480 and put in the hands of the lords.

Gideon

They are evil executioners.

If they can, they will destroy him.

Neptalin

Let's find out what they will do with him.

20,484 They are crafty and malicious.

Moab

Alas, what wrong has he done them
that they feel such strong hatred for him?

Abiron

This is all because of the good teaching
20,488 which he introduces to the people.

Tubal

Let's go. Everyone is running there.
This is a great sign that it is true.

Celius

I'm going there.

Abacut

I will follow you,
20,492 for I strongly desire to see him.

Caiaphas

Now my lords, since I see you all together,
I would like to tell you

for what reason I have gathered you

20,496 according to the advice of the governors,
many of whom are present here.

It is evident and true

that we have been presented

20,500 with this man of evil repute
called Jesus by his proper name,
as many men are certain.

He is charged with numerous serious crimes

20,504 to be discussed according to the laws.

Notwithstanding this, however,

we certainly want to inquire among you
if there is anyone from some land

20,508 who can speak of his offenses,
of five or six of the most serious,
for I think there are too many
to say them all at once.

20,512 It would not be done quickly.

Nenbroth

My lords, I tell you he completely
destroys the law, and it is ruined
by his fraud and his deceit.

20,516 He gathers a great assembly
of common people from Galilee
who ignore the law
in order to follow him.

Salmanasar

That which he tells you
20,520 is true, as I assure you,
and in fact, I swear to you
that I was in the place and spot
20,524 where he openly said
to the people gathered there
that before Abraham was born,
he was engendered in the world.
Know how his reason fails,
20,528 for it is not intelligible.

Caiaphas

Here is something truly impossible
and the most insane thing ever
if it is true.

Salmanasar

I attest to it.

20,532 Many people heard him,
some of whom answered
that he had Beelzebub in his body.

Caiaphas

I believe that here are great transgressions
20,536 against reason and against God.

Pharés

And I was in another place,
not in one only but in five or six,
where he healed and cured
20,540 the sick with I don't know what kind of sign .

and used the art of medicine,
transgressing our sabbath.

And when asked by the people passing there
20,544 why he was doing this,

he answered that it was within his power
and that God in the heavenly realm *
labored very well that day

20,548 as a result of which he could work well.

Caiaphas

Also, what must be considered is that
he wants to put himself forth
as the son of the living God
20,552 since he has similar power.

Jereboam

He offers enough demonstration
to back up such boasting.

Rabanus

It is wholly his mark and design.
20,556 He has said in more than ten places,
that he descended from the high heavens,
and in order to be more well-known,
says that his father and he are one.
20,560 He also usurps and attributes
to himself divine power,
which is a highly unorthodox proposition
and from which will come a great evil
20,564 if no remedy is found.

Caiaphas

Here is something poorly regulated
lords, and a distressing account.
A man who would have no succor

20,568 will experience the ordeal of death,
assuming that one proves him guilty,
by witnesses, of all these cases here.
What do you think of this?

20,572 I beg you to think
if there is not enough pretext
to execute him.

Jereboam

Sir, begging consideration from
20,576 you and my lords present,
I will tell you what I think about it.
It is my opinion that all these imputations,
which have been set forth in many articles,
20,580 lack sufficient weight
for this wicked person
to be sentenced to death according to the law.

Mardocee

It seems to me that
20,584 even though he has thus transgressed,
for which reason he has been attacked,
he confesses nothing,
and our law requires and rules
20,588 that the sinner avow his wrong
and confess before he perishes;

Jesus does not move towards this.

On the other hand, let us put forth the case

20,592 that he had spoken of Eve or Adam

or of Noah or Abraham,

that he said that he was born before them;

these are the words of a madman

20,596 or of a booby or a lunatic;

they require that he be well beaten

without pity or mercy

so that he no longer has any appetite for them.

600 But to condemn him to death,

I would not dare dream of it.

On the other hand, if it is said that he amuses
himself,

in breaking our sabbath

he must incur some punishment

but not death.

Therefore, he who wishes his death,

must seek another path

20,608 that is a little more subtle.

Caiaphas

Wretched man why don't you answer?

Are you deaf, dumb, or blind,

behaving like an ass,

not defending your case?

Do you not hear at all the terrible crimes
which these people report about you?

Do you not hear how they attack you?

20,616 What is wrong with you that you do not answer them
or that you do not give them a single answer
if you feel that you are somehow right?

Naason

He will never say an honest word.

20,620 Look at him lower his face
towards the ground.

Elyachin

It is his manner;

do not pay such close attention.

Nenbroth

I assure you that he obstructs

20,624 and strongly opposes
the rights of Caesar, the emperor
and does not cease plotting
to draw the people to him,

20,628 so that the crown is usurped
and he is made king of Judea,
which must rouse you, my lords,
as guardians and protectors

20,632 of the high imperial rights.

Caiaphas

Have you perpetrated such crimes
evil and infamous seducer?

Do you pretend to our kingdom?

20,636 What right to it can you claim?

And are you a man who can govern,
you who are full of misery?

Emilius

My lords, before we consider

20,640 his case, please hear us,

for we want to publicly

prove him guilty of criminal charges.

Caiaphas

Go ahead then, make your preamble,

20,644 so that we may act quickly.

Emilius

Sir, my companion and I *

swear to you, as true,

that before several men of the law

20,648 he made it known and said,

"I certainly have the power to destroy

this temple and to demolish it completely
and then, to rebuild it
20,652 in only three days."

Caiaphas

Here are very well rehearsed lies
and quite obvious bragging
for no one no matter how foolhardy
20,656 could put together in three whole days
such a work on which more than a thousand workers
worked for forty years.
Doesn't it seem to you that this provides enough
grounds
20,660 for subjecting him to a painful death?

Jacob

This is nothing but a vain speech,
dear sir, and to discuss it properly,
one must not stop there
20,664 and put him to death for that reason.
I am not in agreement with it;
the law cannot bring him forth to execution.
Moreover, this would have the effect of exciting
20,668 the people, to our great shame.

Joram

It would cause us too great a scandal
to kill him for so little
and as my master has said here,
20,672 the reason is somewhat too meager.
But to sting him a little more sharply,
it is worthwhile that we inquire
if he is either a murderer or a thief,
20,676 a spy or a highwayman.
These means to destroy him are more
in keeping with our honor.

Isacar

There will not be much to do
20,680 seeing that he moves about the countryside
with a great crowd of scoundrels
who live without laboring.
Since they know only how to feast,
20,684 but die of hunger and cold,
they will soon be in distress,
forced to do a good turn.

Caiaphas

I die of sadness and distress
20,688 from this case which affects me greatly.
My teeth are on edge, *

and my heart swells with hatred
If this man must obtain reprieve,
20,692 my days will finish in pain.
Come here, man full of misery, *
why don't you respond to the
cutting and stinging incriminations
20,696 against your reputation and fame?
Do you not fear shame or slander?
You hear that your honor is wounded
and by your idiocy or stupidity,
20,700 you let yourself be put in danger.

(pause)

Jereboam

You have lectured in vain,
he will never do anything else.

Caiaphas

Come now. Is there a man who will accuse
20,704 him of committing
known larceny
or murdering or robbing anyone,
either him or his people, it's all the same.
20,708 If anyone has any information,
he should reveal it publicly.

It is all that we ask.

Mardocee

My lord, we are making a mistake.

20,712 Not a soul responds to this question.

Caiaphas

Because I cannot condemn this man,

such great anger pricks my heart

that I think one should smother

20,716 my heart since it oppresses me heavily.

But I have thought of another trick

with which I shall be able to confound him,

and I will force him to answer.

20,720 Now, come here, evil creature. *

Approach me. I adjure you,

by the living God who created

heaven and earth and all that is,

20,724 that you tell us in this place

if you are Christ, the son of God,

who is written in the prophets.

Now answer me that.

Jesus

It is you who have said it.

20,728 But in truth, I tell you in advance that

henceforth you will see
the son of man in brilliant glory
seated at the right hand of God the father
20,732 and coming from the eternal realm
within the clouds of the sky
in power and great force.

Caiaphas

Here is the most zealous blasphemy
20,736 that I have ever heard in my life!
He blasphemes through his talk.
What need is there to go further
to find witnesses against him?

(Here Caiaphas tears his clothing and says again)

20,740 You yourselves hear his blasphemy.
What do you think of this?

Jereboam

Take him away. Take him away.
He is merits a painful death.
You hear how he values himself
20,744 on all counts, above the law.

Caiaphas

Will such errors be tolerated
through which this scoundrel dishonors our laws?
What do you think of this?

Mardocee

Take him away. Take him away.
20,748 He merits a painful death.
You hear how he values himself
on all counts, above the law.

Caiaphas

If you do not find a solution
and his great wickedness is realized,
you will shortly see us
20,752 lost, exiled, and ruined.
What do you think of this?

Naason

Take him away. Take him away.
He merits a painful death.
You hear how he values himself
20,756 on all counts, above the law.

Caiaphas

And so, then you consent

to his death to speed up the case?

It only remains for him to be judged

20,760 by the criminal procurator.

Do I speak rightly?

Elyachim

Quite rightly indeed.

We are all of the opinion

that he merits death

20,764 without your further examining him.

Caiaphas

Bannanias, decide,

do you think that his death would be good?

Bannanias

I give him the death sentence

20,768 and am in complete agreement with everything.

Caiaphas

And you, Joathan?

Joathan

Likewise

I certainly approve of his death.

Caiaphas

And you there, Nachor?

Nachor

I agree with him.

Caiaphas

20,772 Jacob?

Jacob

We must kill him.

Caiaphas

Nathan?

Nathan

His death is necessary

and quite advantageous to all of us.

Caiaphas

Isacar?

Isacar

Why do you ask?

20,776 Each one of us agrees
that if he could suffer death 100 times,
we should make him do so.

Caiaphas

It is no longer necessary to hold council
20,780 to conduct this affair;
you are all content that he die
without our disagreeing on anything.

All Together

Fiat, we are all in agreement
20,784 and are all in league with one another.

Caiaphas

We must no longer seek disputes,
we are in agreement on this point.
Lords, put yourselves at ease.
20,788 Dragon, Bruyart, and Estonné.

Bruyart

Is this villain left
to our own good command?

Caiaphas

Yes, do to him

20,792 the bloody worst that you can.

You cannot harm him enough
to content us.

Bruyart

That suffices. Since we hear you,

20,796 we will obey your holy words.

Malcuidant

God, he has had a windfall in
being paid such wages.

Malcus

Dare you sow such lies

20,800 wretch who has become even more wretched?

Dragon

In front of our high and wise lords,
do you dare sow such lies?

Gueulu

You preach to the people and speak

20,804 wholly against the law.

Estonné

Say, wretch,

do you dare sow such lies,

wretch who has become even more wretched?

(They spit on his face)

Bruyart

Fie on the rogue fallen into roguery!

Malcuidant

20,808 Fie on the false, traitorous enchanter!

Bruyart

It's too bad that he wasn't burned
ten years ago, this false deceiver.

Dragon

Fie on the thief!

Gueulu

Fie on the liar!

Estonné

20,812 Fie on the disloyal guardian.

Bruyart

Fie on the most evil deceiver
under the heavens.

Caiaphas

Go forth bravely, comrades.

20,816 Dress him as you can.

Malcuidant

We are attacking him violently.

Jereboam

Go forth bravely, comrades.

Deliver him up to pain and torment

20,820 without flinching; you have permission.

Malcus

He has received so many blows,
that I think his eyes have burst.

Caiaphas

Go forth bravely, comrades.

20,824 Dress him as you can.

If I see you hesitating,
thieves, I will have you arrested.

Bruyart

And then, after this, what?

Caiaphas

Hung

20,828 on a gibbet, feet up, head down.

Bruyart

Then we will not hesitate.

Let it not depend only on that.

Estonné, grab him there,

20,832 let's place him at the bottom here,
and then we will amuse ourselves
by beating him over the head.

Estonné

Come on, false, dishonest sorcerer,

20,836 be humble.

Malcuidant

Fie!

Estonné

What's the matter with you?

Malcuidant

He is so smeared

with spit from top to bottom

that to look at him in the face

20,840 pains my heart greatly.

Dragon

That was badly spoken indeed, saving your grace.

That word is far too good for him.

Malcuidant

To look at him in the muzzle: *

20,844 do you want me to call him so?

Dragon

That is rightly spoken.

Gueulu

Bah, leave this.

You're sustaining a meager argument.

Tomorrow is sabbath day.

20,848 Hey, comrades, let's take care of our business.

Malcus

For this, he must be shaken up

a little more furiously.

Bruyart

First, I would like to know
20,852 how they want us to hit him.

Jereboam

With our fists.

Bruyart

Rather with very big sticks,
otherwise we do not wound him enough.

Estonné

Now let's strike him in different ways.

Malcuidant

20,856 With our fists.

Estonné

Rather with very big sticks.

Dragon

Hey comrades, we're wasting time.
Let's batter him without yakking.

Gueulu

With our fists.

Dragon

Rather with very big sticks

20,860 otherwise we do not wound him enough.

Gueulu

All in play and fun,

I will give him a whale of a blow. *

Malcus

And as a dirty fighter,

20,864 I will also give him one.

Bruyart

By the devil, since everyone treats him
so harshly, I must go at it too.

Estonné

What do you want?

Bruyart

I want him to feel

20,868 a little how much my hand weighs.

Malcuidant

By God's shoes, what a bruiser!

No blow was ever better dealt.

Bruyart

Should I give him six such,

20,872 six like that for lunch?

Dragon

One could give him a good lunch
of more joyful viands to bite on.

Gueulu

By the devil, Bruyart, you're not keeping order;

20,876 you go somewhat too quickly.

Estonné

Yes again, and his paw is
as hard as an iron coat of mail.

Dragon

It's the paw of a devil from hell.

20,880 It destroys everything it touches.

Gueulu

This villain is completely pale
and his face all disfigured.

For all the pain and beating,
20,884 he neither grumbles nor complains.

Caiaphas

What is Malcuidant doing?

Bruyart

He is hesitating.
I think he is quitting the game.

Malcuidant

May God send you misfortune.
20,888 Are you going to restrain me?

Estonné

This villain is completely pale,
and his face all disfigured.

Dragon

His snout is too well imprinted
20,892 with the many strokes visible on it.

Gueulu

That didn't happen without giving him bruises.
he is being very severely chatised.

Jereboam

What is Estonné doing?

Malcuidant

He is hesitating.

20,896 I think he is quitting the game.

Estonné

May God send you misfortune!

Are you going to restrain me?

Bruyart

His face is so pale,

20,900 so swollen and so full
that he looks like a rotting leper
because he is ugly and disfigured.

Estonné

He is horribly scarred.

20,904 I feel great horror in looking at him.

Malcuidant

This response should be amended.

Estonné, aren't you any smarter?

Estonné

What?

Malcuidant

Let's cover his face,

20,908 so that he does not see at all
and then, I know a really good game
in which we will engross ourselves.

Estonné

What game is it?

Malcuidant

We'll strike

20,912 his head until it's broken.

We'll make him guess

who gave him the blow.

Do you agree to it?

Estonné

Count me in.

20,916 I am satisfied. Now see

if his eyes are well covered;
We don't see either his nose or his chin.

Dragon

That's well spoken. There, let's turn him around.

20,920 All we need to do is to strike him.

Gueulu

Now, Jesus, guess
who gave you this token.

Bruyart

My word, he got a good one.

20,924 You've made his head ring. *

Gueulu

He cannot find the means.
He has lost his skill.

Estonné

No, he hasn't, but it has gone down
20,928 to a corner all at once *
so that when the need arises
he cannot help himself at all.

Malcuidant

Guess now

20,932 who gave you this whack.

Dragon

You are so wise and able,
guess now.

Gueulu

I will know immediately

20,936 if his sense is worth a leek.

Guess now

who gave you this whack.

Bruyart

He daydreams.

20,940 Our actions seem nothing but trifles to him.

Let's rouse him!

Estonné

With what?

Bruyart

With slaps,
given with all our might.

Malcuidant

To flatten out his fat cheeks,

20,944 let's rouse him.

Dragon

With what?

Malcuidant

With slaps.

given with all our might.

Dragon

Go to the devil, Malcuidant, you're fooling
yourself,

you don't make your blows ring at all.

Let's rouse him!

Gueulu

With what?

Dragon

With slaps,

20,948 given with all our might.

Malcuidant

Take that and that!

Bruyart

Take that and that. Go preach
and then, call yourself Christ!

Caiaphas

Whoa, friends, that's enough.

20,952 Quickly cease this fighting.

What you do is only for amusement.

This court of justice must be abridged,
and we must execute his death as quickly

20,956 as we can; this is our intention.

Beating him does not satisfy us
if it is not followed by his death.

Jereboam

As long as he is alive on earth,

20,960 there will be no joy in our hearts.

Caiaphas

Jewish lords, what do you say
of this wretched deceiver?

Do you not have a good guide

20,964 and a worthy teacher?

You see the miserable end
to which he must be led.

Salmanasar

He is an evil, crazed man.

20,968 Put him to death no matter what that entails.

Pharés

The people are really agitated.

Keep him from ever returning.

Nenbroth

He destroys and obstructs the law.

20,972 He wants to feed us with his error.

Emilius

So goes he who behaves himself so;

sin breaks its master's neck. *

Caiaphas

Judging by what we hear from you

20,976 my good citizens and friends,
you all consent that he be put
into the hands of Pontius Pilate.

Celsidon

Not a soul contests it.

20,980 Let us make an appeal against him with all our
weight
so that we get our revenge from him
for all the evils he brought upon us.

Caiaphas

It will be done as you desire. Do not doubt it,
20,984 and you will have him completely at your will,
for I never wished nor wish
to oppose your desire.

Soldiers, quickly seize
20,988 this evildoer here by his cloak
and make sure that he does not escape from you
on pain of being shackled.

Bruyart

What will we do with him?

Caiaphas

You will bring him
20,992 after us. Must you be told?

Estonné

Our master is choking with anger;
I don't know what the devil he wants.

Malcuidant

It's because of this villain.

20,996 May God give him a bloody awful year!

Caiaphas

Naason and you, Jereboam,
Elyachim, Bannanias,
Jacob, Isacar, Pelias

21,000 Nachor, Mardocee, Nathan,
Joram, sir, and you Joathan,
please, out of courteousy,
come keep me company

21,004 while finishing this business,
for I dread terribly
that we do not go to our honor in this affair.

Jereboam

Most high priest and perfect lord,

21,008 at your command, we will do it
and will be very happy
if your wishes are fulfilled.
But here is my opinion.

21,012 Annas, your predecessor,
is a high judge and surely
he has seen many trials
and immense and terrible events:
21,016 it would be good for him to go there
so that he can lend a hand
when it comes time to accuse him.

Caiaphas

We could not plan it any better.

21,020 He is very honorable and old;
therefore, the judge will believe us more
when he hears our story.
Maucourant!

Maucourant

Sire.

Caiaphas

You will have to
21,024 promptly seek Annas
and tell him that at this moment
he should present himself, rapidly and quickly,
in the house of Pilate, the governor,
21,028 and that, for the cause which he knows about,
he will find there more than seven

of us waiting his arrival.

Maucourant

If my task is achieved,

21,032 you will soon hear news of it.

We certainly encounter trouble and pain
in serving the lords like this!

Because they have so few cares,

21,036 the servants do nothing but fritter their time away.

Caiaphas

It is time for us to go.

The governor has arisen, I think.

Lords, let us get ready.

21,040 Let us always go forward.

Lords, make this evildoer
walk forth; do you understand me?

And all of you, follow us

21,044 without saying anything; it is not the right time.

Maucourant

I think this is the house
where Annas resides.

It is certainly time that I tell him

21,048 my message, without further ado.

Sir, may God watch over you
and protect your body from harm!
The great sacerdotal prince
21,052 accompanied by citizens,
Scribes, and Pharisees
begs you to no longer tarry
and that you immediately present yourself
21,056 to Pilate, the great judge.

Annas
What are they doing there?

Maucourant
They are seeking support
against this scoundrel.

Annas
Oh, I understand.
This is the thing that I strive for
21,060 more than anything else in the world.

Maucourant
It doesn't matter to me how things go,
but they told me that from this moment on,
you will certainly find them there.
21,064 Therefore please come

and hurry up.

Annas

I am ready.

Come on people, take these sticks.

We must bestir ourselves

21,068 to go quickly and fast

to the criminal procurator.

I think we are being summoned there.

Roillart

Since you are being called to the assembly,

21,072 it is a sign that there is a trap.

Surely they secretly brought there

this fellow torturer.

Dentart

May the bloody gibbet play its part.

21,076 We're having a lot of trouble for it.

Judas

There is my master who is being taken away, *

treated quite piteously;

it seems that his case

21,080 will end piteously

and that death will follow.

There is no solution to his situation.

O evil murderer, what have you done?

21,084 Disloyal heart, what did you think?

Why did you make yourself guilty?

Whom did you attack?

You undertook

21,088 so great an outrage

that you will never be absolved

nor will the innocent one ever be compensated.

With my evil and terrible heart

21,092 that never wanted to conceive good

I committed the most horrible crime

that eyes ever did see.

Through fraud I deceived

21,096 the just and peaceful innocent one,

and I think that it is not possible for me

to ever receive pardon.

Holy man, just and zealous,

21,100 Jesus, in whom all good is embodied,

I was of your people

once and I cleaved to you all

and now, for a sum

21,104 of evil money

my perverse and disdainful heart

sold you; it is a great wrong.

Cursed and perverse money,
21,108 what mouth will curse you enough?
Cause of sorrow and hatred
in which there is much to curse.
Cursed be the slave of Fortune
21,112 who took you from the earth
because on account of you, sorrow so afflicts me
that it will never leave me!
O master of true doctrine,
21,116 I once was in your school
of noble precepts
not to be refuted.
It was a great evil that I was there.
21,120 I am not worthy of it
when by my wicked betrayal
I depart sad and distraught.
Ah, hot brazier of covetousness,
21,124 more burning than iron-brands,
which stirs up and sets aflame human hearts
with sparks of hell's fire,
with what ardor you inflamed
21,128 my will to annihilate him!
You drew me into the region
of hell to live in without end.
I feel horror in possessing you,
21,132 false wretched money.

You made me do the work of the devil
of which I will never be acquitted.

Therefore I will return you

21,136 to those who gave you to me as a dower
and who provided me with the motives
for which I will find myself condemned.

(Here Judas goes to return the money)

(Likewise Saint John comes to Our Lady and says)

Saint John

My mistress, I will tell you

21,140 news of bad events,
and it weighs on me that I must be
the messenger who tells it.

Our master is in great danger;

21,144 these traitorous Jews hold him
in their hands, some of whom claim
that they have demanded his death.

Our Lady

Oh, John, my well beloved nephew,

21,148 do you know this to be true?

Saint John

Yes my lady, I was

in his company all the time

until the traitors

21,152 came to seize him in the garden

to which Judas pointed out the path.

And then, we who were there,

because we feared death too much,

21,156 all took flight,

seeing that we could not resist

such a strong escort.

They went on to present him

21,160 before Annas, the aged bishop;

then they brought him to Caiaphas

where as is told, he suffered

much pain and humiliation

21,164 without defending himself on any counts.

And now I have heard

that in great fury, they bring him

to the emperor's governor

to to see him dishonorably murdered.

Our Lady

Here is truly distressing news

which so very heavily weighs on my heart

that there is no means of consolation

21,172 other than to pray
before the ineffable light
that it may save me
and protect my dear child.

21,176 O glorious God,
O merciful father,
O divine essence,
who, from your gentle clemency,

21,180 bestowed on and gave me
a son so blessed
a son so precious
of such distinction

21,184 that he is in every way
completely in accord with you.
Since he was in the heavens,
before becoming mortal,

21,188 I have the firm belief
that he was completely in your presence
without being distant from me.
Now you have done such a good thing for me

21,192 for my good fortune is such
that I have part in this.
I ask you for his defense
insofar as it is allowed me.

21,196 When I won such grace from you,

it was through your divine goodness
that I acquired this noble son
who is yours for all time.

21,200 I say that I was born fortunate
to have a son of such noble character.
Father, I never asked him of you.
I never thought myself worthy.

21,204 Therefore my divine father,
who gave me without my asking,
this sweet, good, and
truly obedient son,

21,208 return him to me at my request
so that he will always be near to me
until the end;
this is my demand.

21,212 I seek no other advantage
I have neither treasure nor goods
other than the one
who yields to your commands.

21,216 Therefore I commend him unto you;
otherwise his death is immediate.
O father of triumphant heaven,
may you protect my son today

21,220 from these harsh and wicked people,
and if human salvation
can be achieved by another means,

your gentle grace can see to it
21,224 since it is in your power.
For your noble service
which your son wishes to maintain,
he does not try to defend himself
21,228 from the people who attacked him.
My very sweet God, see to it
by more advantageous means.

Gabriel

Noble and reverent mistress,
21,232 for God's sake console yourself
and bear everything patiently.
As for the matter concerning the Blessed Savior,
your son and our lord,
21,236 he has certainly said to you in the past
that he must, in cruel opposition,
give himself to death
to deliver the human race.
21,240 Therefore, you cannot
obtain your request.
But you can receive great comfort
from me, for I will do my duty
21,244 towards you and will comfort you
in your sorrows, as much as I can,
and will be your guardian.

Our Lady

Gabriel, my very dear protector,

21,248 do not doubt this at all.

Magdalene, my dear friend,

and you, my good and beautiful sisters,

have you heard this news

21,252 which gives my heart great grief?

What do you think? What will we do?

Will we allow my dear son to die

without assisting or helping him

21,256 in his very bitter passion?

Accompany the sad mother,

who because of sorrow does not know where to turn.

Magdalene

I could not allow

21,260 you to leave without me.

Mary Jacoby

I will follow you everywhere

and will not leave you, come what may.

Mary Salome

May the grace of God come upon us

21,264 and guide us very well.

(Here they go towards Pilate's court)

Caiaphas

Barraquin, you must prepare
our way, skillfully and quickly.

Barraquin (Pilate's Announcer)

What do you want?

Caiaphas

My lord Pilate,
21,268 is he not here so
we can say to him
a word or two?

Barraquin

You are painfully early,
21,272 but what business draws you
now?

Annas

We want him to know about
a judicial process
which falls under his office.
21,276 Now, go get him right away.

Barraquin

I think he is still in bed
in order to avoid quarrels.

Caiaphas

Tell him that the case is urgent
21,280 and falls well within his jurisdiction.

Barraquin

I do not know if he will hurry,
but I will tell him without delay.

My lord, may Mars and the great goddess Venus
21,284 grant you a good day!

All these Jews have come here
and their great sacerdotal princes
who are more puffed up than toads: *
21,288 I don't know what to say to them.

Pilate (governor of Jerusalem)

Is that spoken well, good sir?
You show that you know little.
If you had been smart
21,292 we would have gained some advantage through you.
Now, go tell them for me
that I will come right away.

Barraquin

From what I see, I think

21,296 they are here for a very important case.

Pilate

Do not worry why they are here,
tell them only that I am coming.

Above all else, let

21,300 my throne be richly decorated.

Put as many tapestries there
as you know will look good.

Barraquin

I understand your words very well.

21,304 Come, you will find everything ready.

Lords please wait

a little, for it is necessary.

Here is my lord; he he will come

21,308 as soon as he attires himself.

If you feel uncomfortable out there,
why don't you enter the praetorium?

Mardocee

It is known in our law *

21,312 and we have rules

which forbid us to do that,
for this night we must eat
the paschal lamb; and so there would be the danger
21,316 that for this we would be polluted.

Pilate

Lords, may the God whom you worship, grant you
honor and salvation.
Whom do you bring me
21,320 now, in such haste?
Is he an evildoer or what?
What accusations in all *
do you bring against this man?
21,324 With what crimes do you charge him?

Annas

You may be sure
that if he were not a great evildoer
and a perpetrator of great evils
21,328 we would not have troubled ourselves
in putting him into your hands.
There is more reason than you think.

Caiaphas

Judge, you can understand well-enough that
we would not have brought here

21,332 this man of false mintage,
cursed by God and the law,
without his being well-questioned
21,336 with very thorough questions,
as much as our law permits,
and we have taken great care
to examine his offense.
21,340 We find him truly worthy of death,
but because we do not have the power
to kill and execute him,
maxime to crucify him, *
21,344 which act we absolutely demand,
we deliver and give him to you
to sentence him for his crime.

Pilate

If he has broken your law *
21,348 and committed several crimes,
why do you not take him yourself
and judge him by your law?

Jereboam

We want you to kill him,
21,352 for as our master tells you,
the death we want for him,
does not fall within our judicial power.

Pilate

Give me then, a report of
21,356 the wickedness he engaged in.
Lingering over your talk
is not my intention.

Caiaphas

We bring a solid accusation,
21,360 certain and proved.
First, we found him *
subverting our people
and falsely perverting
21,364 our forefathers' traditions
preaching and sermonizing against them,
gathering families and retainers
who want to oppose and destroy
21,368 our sacred rituals.
Second, he wants to lead
the people through other falsehoods,
that they do not pay any tax
21,372 due in very large sums,
to Caesar, the emperor of Rome,
he and says that the Jews are free
and that we suffer him unjustly.
21,376 Third, which is the worst,
he calls himself king of the Jews

which by reason he should not and cannot do.

If he wishes to deny these charges,

21,380 we offer as proof,

a nice preliminary investigation

all confirmed by witnesses.

[Here he shows a scroll.]

Pilate

Whatever there is on the first two points,

21,384 the third which you have named

is a crime against the sovereign

because the emperor of the Romans,

my master under whom I live,

21,388 separated the whole land of Judea

from the kingdom

and divided it into three parts

21,392 which form three tetrarchies.

When he divided it in this manner,

he decreed that whoever would call himself

king in this region

would soon be punished by death.

21,396 Therefore I want to stop

on this point to inquire

if he has this presumption.

Man of frail condition

you must be heard

Do you call yourself king of the Jews? *

Do you usurp the name of king?

[Pilate has Christ approach him. Note that in Pilate's praetorium there are two seats, one higher than the other. Pilate sits in the lower when conducting his interrogation and only sits in the higher when sentencing Christ. Note that only Pilate enters this tribunal and that Christ stands alone before him. The Jews remain outside.]

Jesus

Do you ask this of your own

21,404 or did others tell you this of me?

Pilate

How could I speak of you?

I am not of these parts;

therefore, I would have known nothing about you

21,408 if others hadn't called you to my attention.

If you preach or corrupt,

if you worked evil or good

you must understand that I know nothing of this.

21,412 I am not a Jew by birth; *

what I say is at the insistence

of the bishops and the people

who publicly accuse you

21,416 of being a treacherous evildoer

and usurper of the royal name.

I do not know if such a grand title

applies to you; I think not.

21,420 It is where my questioning begins.

Jesus

My kingdom is not of this world.

If my powers were here

my ministers would fight

21,424 so that the Jews would not have
license to keep me.

Pilate

So are you king?

And if one gleans your words well,

it follows that you call yourself a king.

Jesus

You say it

21,428 and gave me the name of king.

And for this I was born to the world

to bear through all my words,

true witness to the truth.

21,432 All true agents of humanity
who uphold the way of truth
gladly listen to my voice.

Pilate

Since you know the truth

21,436 and since you have reflected so deeply
good sir, quid es veritas?

(Pilate rises, hastens outside, and says to the
Jews)

Pilate

Jewish lords and governors

who, to punish your evildoers,

21,440 have appointed me judge,

I have interrogated this poor man

whose death you requested,

21,444 on his actions as best as I could.

But I do not find in the least

that he is guilty of the sins

of which you accuse him and for which you detain
him.

21,448 He seems a good person,

and I think you would do a kindness

to leave him as he is.

If his life displeases you too much,

21,452 let him be banished for his trespass.

Caiaphas

Ah, procurator, it is not sufficient;
that is not a solution.

He caused a great stir

21,456 in order to promote himself to king.

He excited the people

and through great quarrels, divided them
throughout the lands of Galilee

21,460 even to here, which pricks us too deeply.

He is a man worthy of death,

treacherous and suspect,

seeking seditious means,

21,464 a mystifier, a quarreller, and a schismatic

who is against the public good

if he escapes by these means.

Pilate

Since he is Galilean *

21,468 insofar as he affects this region

it is up to Herod, the tetrarch.

As for me, I can only watch.

But to fulfill my duty

21,472 and show that I bear you love,

I will very gladly send him

charged with all these crimes,

so that he be judged by Herod

21,476 whether he deserves torture or death.

Jereboam

You have power over his death and life.

Aren't you the procurator appointed
to punish all enemies

21,480 of the emperor? Therefore, since we find
this man to be false and prove it
sufficiently, I do not see the reason
why this recourse fails to be used.

21,484 It seems to me that this is an indefinite
postponement.

Pilate

As for me, I forsake this,
whether it is in my power or not in my power.

Herod is competent enough

21,488 to give him punishment;
it is in his jurisdiction,
and I will not oppose him at all.

Barraquin, call my servants;

21,492 make them hurry here.

Barraquin

Let them wake up first
for they are still in bed.

Pilate

I believe you; it is their habit
21,496 to sleep all morning.

Barraquin

Griffon!

Griffon (torturer)

I hear you.

Barraquin

May Tervagant send you *
a bad day.

Here roams my lord,
21,500 as lonely as an old dog,
and you sleep here.

Griffon

I believe so.

Aren't I too unimportant to do this?

Barraquin

Claquedent!

Claquedent (II)

Bah, I'm coming. I'm coming.

Barraquin

21,504 And you sleep here?

Claquedent

I believe so.

Don't worry. It's not your concern.

Don't I know my own business?

Barraquin

Orillart!

Orillart (III)

But what are you squawking about?

Barraquin

21,508 My lord calls you. Tisk, tisk.

and you sleep here!

Orillart

I well believe so.

Aren't I too unimportant to do this?

Barraquin

Brayart, are you being arrogant?

21,512 Will you come speak to the governor?

Brayart (IV)

To get a slice of the action?

My mouth is watering.

Barraquin

Here are really honest servants!

21,516 May God help you, observe

the squires in court.

It seems they were born for it.

Griffon

Go, go fall on your face.

21,520 Are you making fun of our friends?

Where are we going?

Don't speak to us like good-for-nothings.

Barraquin

It is my lord who asks for you,

21,524 didn't I tell you?

Griffon

My lord proposite *

bona dies this morning. *

Pilate

By the devil, you speak Latin well,
21,528 master Griffes. They are beautiful words.
Come come, let's listen to what's being said.
It is not the time to chatter.
Carry out my will
21,532 in the manner told to you.

Claquedent

None of us will oppose it
whether good or bad, sir governor.

Pilate

You are a good one Claquedent.
21,536 Never did such a fool come forth.
Take this scoundrel
in the state you see him
and quickly convey him
21,540 to Herod and all his lords.
Lead him and make sure
that he doesn't escape by some means.
Tell Herod that I send him
21,544 as a subject of his justice
to which end he judge him
according to his examination.

Griffon

My lord, we will do it for you
21,548 exactly as you wish.

Claquedent, take the other side,
and let's bring him in our way.

Claquedent

Where can we find Herod
21,552 to whom he must be presented?

Pilate

He came to the city *
to see the solemn feast.

Brayart

We will hear good news;
21,556 I know where he is lodging.

Orillart

Now, let's move quickly;
We cannot have any delay.
Chase this hypocrite ahead;
21,560 be quick, it's high time.

Annas

Lords, since we are not doing anything,
we should withdraw to the temple.

Caiaphas

We do not have any objections.

21,564 We have a lot to do there.

Judas

Ah, traitorous and lying heart,
what treason have you devised!

How did you so corrupt

21,568 your conscience as to profit
from tricking and betraying
him, the one who regarded you as one of his
followers?

Alas, was it necessary?

21,572 Alas, he would have done you good,
as much as or more good than to all his disciples.
How did you not have enough?

All this happened through your doing;

21,576 If it had not been for your plan,
the others would not have captured him.
In your misery and misfortune
you sold him to the false dogs

21,580 who seek only his torment!

Money of bad acquaintance,
money fashioned in misfortune,
money defiled with blood,

21,584 which burdened me with treason,
cursed be he who forged you

and he who discovered the manner of doing so
and cursed be the miner,

21,588 the earth, and the place where you increased
and the hour when I trusted in you.

O what horror has come upon me!

O in what port have I arrived!

21,592 O depraved money,
my horror of you drowns my heart.

You are taken as a noble thing
that I hardly dare look upon you.

21,596 Can I then find rest
by holding or possessing you?
No. The crime of holding you
will banish me from this world

21,600 and send me with the devil
to the bottom of eternal hell.

I hope the hour never arrives.

Money, may I never hold you!

21,604 Money, may I never see you
since you directed me to the path

of eternal damnation.

I see the congregation

21,608 of false Jews, may God curse them.

I will have the nerve

to bring it back in one pile

to the false murderers who deceived me

21,612 and who are the cause of my misfortune.

Here lords, take your money!

Peccavi, alas, I have sinned *

and have committed such enormous sin

21,616 that it is the cause of my destruction.

Annas

Quid ad nos? *

Caiaphas

But what does it matter to us?

If you transgressed on your own

or acted rashly,

21,620 your action affects only you.

Do you understand this? It is not important to us,

nor must anything concerning you matter to us.

Judas

Ah, people of terrifying resolve

21,624 I delivered into your hands
the most just blood among all humans
and if he must go to death,
it is my fault.

Annas

May it serve you right.

21,628 Make the best of it that you can.
You will receive no other comfort from us.
If you have done well, may it be for your good
fortune
if badly, may evil dwell with you,
and may you fall into filth.

Judas

Alas, here is a harsh response!
Those whom I greatly pleased
are happy at my displeasure
nor does my chagrin matter to them.
Such is the end that comes to treason
for when a traitor falls,
everyone laughs if misfortune befalls him.

21,640 My betrayal will finish badly
for in the end misfortune will befall me.
I will leave here, for I grieve myself so
that if I stay a little while

21,644 my heart will find itself so heavy
that it will burst from sorrow.
I will seek relief elsewhere.

Mardocee

Lords, you see the circumstance
21,648 that our money is returned to us.
Let's think now
of finding the means and ways
of doing good with it,
21,652 for losing it is not proper.

Naason

My opinion is that,
given the situation we find ourselves in,
the money should not be put
21,656 in the treasury in which are the other gifts
that we give and donate to the temple,
am I not right, yes I am,
because it paid for blood
21,660 and is the price of human death,
for which reasons the money is vile
and unworthy of so holy a place.

Elyachim

Never will it turn to our profit;

21,664 otherwise we will be dishonored.

But here is what we will do with it;

let us buy a field of land

where we will bury and inter

21,668 poor passing pilgrims

dying on the road.

Once this purchase is completed,

the garden, for an appropriate reason,

21,672 will be named Hacedama. *

Caiaphas

Your reasoning is good and sound,

and I'm with you on this.

Bannanias

So are we all.

21,676 Judas is so agitated;

see how he threw

the money to the ground when returning it.

Annas

However, it will not remain there.

21,680 It must be picked up and put aside,

until we can find

a merchant who will sell us a field.

Judas

My soul is so tired of living

21,684 and bears my body like such a great burden
that it is necessary that it disburden itself,
and only seeks the means to do so,
so that it can destroy itself.

21,688 Their very close alliance
which was once united by love,
transforms itself into turmoil
into crying and lamentation

21,692 so much so that my soul hates its body
and the body hates the soul, and both are agreed
to make their separation,
villainously and shamefully,

21,696 with pain, shame, and dishonor.

There only remains to find some soul
who will bring about the separation;
my soul would have already been gone

21,700 had it known to whom to turn,
one who could have helped it in this.

My soul, where can you search?

You can do no better than to invoke

21,704 all the damned devils of hell,
enemies, and those born of Adam,

for if you turn to them,
do not doubt of receiving help.

21,708 There is nothing to do but to compel them
to come by calling them
and here is the appropriate method:
terrible deformed troops,
21,712 devils enclosed in the low abyss,
false spirits deprived of glory,
cursed and wretched race
damned under interminable pain
21,716 which can never finish you off,
come; go forth
come, devils, come forward,
come help your servant
21,720 who very loudly summons and calls you.
Come kill, destroy, and annihilate
his mortal substance
or at least advise me
21,724 how I can be rid of myself.

Lucifer

Devils listen, I will preach
a few words of pleasing speech.
I think I heard
21,728 the voice of our servant

Judas, the evil traitor,
who because of the sin tormenting him
cries out to death

21,732 but there isn't a soul who replies to him.
One after another invokes us,
but we are not too distant
to help him in this need.

21,736 He must be helped with all our might.
Leap forth Despair,
my daughter and well beloved child.
Go listen to my servant

21,740 who calls us so loudly
and give him what he needs
as you know how to do,
by which method you are accustomed

21,744 to bringing them back in droves.

Despair
Father Lucifer, if I fail,
I wish never to be seen here.

Villain, what do you want done to you?
21,748 In what port do you wish to arrive?

Judas

I do not know. My eyes
dare not look at the heavens.

Despair

If you want to ask about my name,
21,752 you will soon have a demonstration.

Judas

Where do you come from?

Despair

From the bottom of hell.

Judas

What is your name?

Despair

Despair.

Judas

Terror of vengeance,
21,756 horror of enslavement,
approach and give me relief
if death can relieve my suffering.

Despair

Very well, yes.

Judas

Therefore advance

21,760 and claim my cursed days.

Despair

I am certainly ready, without deceit,
to rush your case.

Judas

Despair, horrible beast

21,764 does my case seem so terrible to you
that it holds my heart in its power?

Despair

It is easily understandable
that for your sin it is impossible

21,768 ever to acquire pardon.

Judas

Alas, my master is so benevolent
and so inclined to forgive.

If I were to go to pray for mercy,

21,772 would he forgive me?

Despair

No,

for he who acts with hidden venom,
death follows as his recompense.

Judas

I never heard him preach

21,776 other than to forgive, forgive;
it is a sign that he likes the offering.

Despair

Until the pardon is decreed,
he can never give it to you.

21,780 Betrayal has no pardon.

Judas

Alas, I have truly betrayed him
and disobeyed his command,
but pity is at his command.

Despair

21,784 But you are so hated by him
that there was never a greater shame
than for you to dare to be seen before him

Judas

It would seem then, if one listens to you,
21,788 that he could not pardon me,
he who has divine power.

Despair

I concede that he could indeed,
but he would never consent to it.
21,792 Why? Because you are not worthy of it.

Judas

As for me, I argue yes
and can be supported,
for often he said
21,796 that he came for the sinners;
and if he descended for sinners
and has known my sin,
since he extended his grace to all,
21,800 I will have it. He is bound to pardon.

Despair

Now let's suppose that, out of my own good will,
I admit your reason is good;
there is a great range among sins:
21,804 one is small, the other offends.
There is none like yours,

for it touches too much his person;
as a result, if he does good to others,
21,808 this does not harm or help you.

Judas

And when my soul will advance
towards the sweet virgin Mary
and will depict its pain to her,
21,812 seeking mercy, I suspect that
she will obtain grace for me from her son,
for she is his mother and love;
what a mother requests,
21,816 the son never refuses.

Despair

You never will have harbored such madness *
if your will consents to this,
for you (overthrew) destroyed mother and son.
21,820 You will never satisfy
the mother mindful of your deed
by praying 1000 times or 100,
for if someone wounds the son's body.
21,824 the mother's heart feels it.

Judas

You therefore reach the conclusion
that I must be ravished by death.

How so? I confessed,

21,828 by saying peccavi.

and made restitution

by returning the money,

and then felt such contrition

21,832 that my heart almost broke.

Despair

You performed this confession

without devout thought

and restored all the money

21,836 not to the offended party.

You strove for the opposite

with a gathering rage.

As a result, all that you cooked up

21,840 amounts to nothing; time has run out.

Judas

And therefore, is my soul completely the devil's,
left to its damnation?

Despair

It must be so.

Judas

Damned to the eternal place,
21,844 nor is remedy possible?
Pressing redoubtable raving
restoring redoubled reinforcement,
rage, rage more enraging
21,848 than the rage which rises in me!
Death, death why do you hold me suspended?
Come soon, wound me with your arrow.
I repent. I repent,
21,852 and Despair taunts me.

Despair

Death need not strike now
with her dart, but put yourself under my protection.
And after, go hang yourself;
21,856 here is a rope I'm saving for you.

Judas

Alas will I die in such a manner,
strangled by a noose
without any hope of solace?
21,860 O Despair, alas,
you hold the cell
into which death wants to draw me!
All kinds of pain

21,864 seek me in great number.

Covetousness, you are very wrong
to have brought me and indicated
the means

21,868 for which I suffer such misfortune.

Alas what must I do?

Must I kill myself?

Is this death necessary to me?

21,872 Pity, are you against me,

you who should

rather pardon my offense?

Despair

This bawling doesn't do any good,

21,876 nor does surrendering to mercy.

Go away, quickly, plan your death,

of your own free will,

do it and shut up.

21,880 You must take this step.

Judas

How?

Despair

Don't worry.

I will certainly show you the methods.

Now look at my instruments here,
21,884 see if I am provided with the clever tools
belonging to my trade.
I have my razor, my big knife;
[She shows him a knife and a noose on saying these words]

there are none that are not excellent,
very sharp, and from a good forge,
for immediately cutting your throat.
If you need daggers or poignards,
I have several kinds.
21,892 Stick this one hard into your belly
tightly down to the handle.
Here are ropes, cords, and chains
which I prepare for friends
21,896 to quickly strangle themselves.
Choose fast. You linger too long.
Strike while the iron is hot.

Judas

Since I must despair
21,900 and be deprived of all hope,
and since I lack the gift of hope,
I no longer need assurance.
Kill me Despair.
21,904 It's time that you attend to my death.

Despair

Which death best suits your liking?

Judas

I ask that you hang me.

Despair

So that you do not wait too long for this end,
21,908 you will have me carry this rope,
and you will hang yourself.
It is the best thing you can do.
But I will gladly help you
21,912 to dispatch yourself as quickly as possible.

Judas

Let's go then, I ask that we hurry
or my heart will burst with rage.
On which gibbet will I hang myself?
21,916 Despair, what do you say of this?

Despair

Here is an old gnarled elder tree
which has many branches
and will hold you securely.
21,920 Climb on it, and I will help you.

Judas

I will hang myself on this one here
and will strangle myself by the neck,
but first, I will tie this noose
21,924 to make it quick.

Despair

Is it done well?

Judas

Ah noose,
it is strong to bear my weight.
Horrible and miserable devils
21,928 villainous and condemned troop,
Vile and cursed company
eternally in hell,
I make no other testament
21,932 except that in the eternal flame,
I give up my body and soul to you.
To you I yield, to you I give myself,
to you do I bind and surrender myself,
21,936 without hope of ever escaping.

Berich

So that I may not be tricked,
I am happy to be the notary public
of this notable testament.

21,940 The paper is ready.

Judas

O grievous burden
of the rage which carries off my heart,
must I henceforth bear you

21,944 in eternal affliction?

High tower of Despair,
fortified with piteous cries
covered with pitiable crying,

21,948 enclosed by an eternal wall

made and forged by the devil's hand,
hollowed out by deep wells
with abysses without borders or bottom,

21,952 where alas, the rooms are

filled with nooses for amusement,
wait for me terrible residence;
in you I will reside.

21,956 Wait for me very horrible pit,

for I will die a painful death
without end in the eternal brimstone.

Wait for me, dolorous prison,

21,960 red furnace of burning fire,
ditch of myriad serpents,
river of stinking mire,
to my grievous pain and distress,

21,964 I will plunge into you.
On parting, with a loud voice,
devils, whose commands I obeyed,
I commend my soul and body to you.

(Here Judas hangs himself)

Berich

21,968 Despair, dear sister,
is he dead?

Despair

I'm waiting until his heart
bursts and splits in the middle
and then soon, he will issue forth,
21,972 he will come out little by little.

Berich

I don't know what the devil he's got.
I don't hear him breathe or cough
and all the while, his soul
21,976 cannot get out. But what holds it back?

Despair

Ah hah, I know what the matter is
When the villain broke his faith,
he came and kissed his master.

21,980 Through this malevolent mouth
which touched such a worthy thing
the soul must not nor cannot pass.

Berich

It is necessary to tear and split open his belly
21,984 and to pull out all his guts,
so that he give up his soul more easily.
Do you want this done, my sister?

Despair

I consent.
Let's hurry. I have our prey.
21,988 There is nothing to do except to move quickly.

Our Lady

O evil and felonious Jews,
people banished from truth,
where has my child been taken?
21,992 Alas, in what place will I seek him?
Alas, where will I find him?

Alas, who will tell me any news?

Evil and cruel race,

why do you not now return to me

21,996 my son, my joy, my treasure

whom I so love and when I seek no other?

Alas, I humbly ask you

22,000 very beautiful daughters of Zion,

that if someone tells you about him,

please inform me of it.

Magdalene

Some attest

22,004 that he was brought a short while ago

before Pilate, the procurator,

who very cautiously

abstained from judgment

22,008 and to better find the means of doing so,

had him led back

to Herod, the cruel pagan.

Our Lady

In the name of God, let us find the way

22,012 to follow him , my dear friend,

for I have absolutely no joy

if I do not know how he is.

Mary Jacoby

Alas, the good Lord never did
22,016 them wrong nor harmed them,
and yet they torment him so,
without having determined a reason.

Mary Salome

They have long plotted
22,020 his death and will never stop
until they prevail.
I ask God to watch over him.

Our Lady

Amen, my sisters. The time seems long
22,024 until we can hear news.

Berich

Devils, rejoice
with joy mixed with rage
and howl with great cries
22,028 like old starving wolves. *
Your servant, whom you love so,
is coming here very quickly
to take possession of the gift
22,032 with which you pay your soldiers.

Lucifer

Who is it Berich?

Berich

It's Judas,

the traitor full of arrogance.

Lucifer

Who brings him?

Berich

Despair.

22,036 You will soon hear the story.

Despair

Here he is, the evil traitor.

Here he is, the false covetor.

Here he is, very pitiable, I think,

22,040 the false disloyal servant.

Lucifer, my infernal father,

I return him to you; I deliver him to you

so that he may live endlessly in affliction

22,044 as your captured subject.

Lucifer

Let him not be welcome to me.

Despair, dear daughter,
you have proved yourself to be clever.
Now give him to me to feel,
I want to swallow him quickly.
Since I hold him by my paw,
I would like to make one bite
out of the traitorous thief.

Astaroth

There is a devil with a great gullet!
How he devoured him completely!

Fergalus

His gullet is an endless pit
22,056 with no boundary or measure.
It seems like an old manor
he has such huge and large jaws.

Cerberus

Ten million damned souls
22,060 who amount to nothing more than a bean,
have snouts more crooked
and brains more burnt
than if they had been buried under
22,064 a furnace of burning metal for a hundred years.

Astaroth

Lucifer, old biting serpent,
proud king, detestable and infamous,
when you have done with this soul,
22,068 return it to us immediately,
so we can play a little
in great merriment.

Lucifer

Listen my little dragons,
22,072 my young students,
play some ball
instead of wallowing in the dunghill.

Berich

I ought to play first
22,076 it is right that he be presented to me.

Fergalus

By the devil why?

Berich

I brought him
and quickly too.

Lucifer

Listen to Berich's defense;

22,080 it is right that he have his share.

Cerberus

He will have nothing;

your stinking chatter is killing us.

Fergalus

He who comes first, plays first;

22,084 among the first, let the first to strike.

Isn't it well said Cerberus?

One mustn't have favorites.

Cerberus

It's the shortest.

Astaroth

It's the best.

22,088 Berich, at the very least you missed your chance.

Come on devils, come on.

Fergalus

Let's get him. Let's get him.

It's time to begin the entertainment.

Astaroth

May the traitor be assaulted.

22,092 Come on devils, come on.

Berich

Let's get him. Let's get him.

Cerberus

Since everyone has leaped to it,

I have to race against them.

Come on devils, come on. Let's get him!

Astaroth

Let's get him.

22,096 It's time to begin the entertainment.

Lucifer

You observe a cruel sabbath.

Devils must you howl so?

22,100 You make all the infernal abysses
bounce around and shake.

Stop, stop, stop rogues,

will you kill our hireling?

Fergalus

No, this is done to celebrate
22,104 his gracious debut.

Cerberus

Let them carry on.
Lucifer give us your consent.

Lucifer

You have played one game too long.
22,108 You must amuse yourselves with another.
Quickly take him,
bring him to execution
in the slough of perdition
22,112 and plunge him into the very bottom.

Berich

His arms will be quite chewed by
serpents of many kinds.
There are all sorts,
22,116 more than there are names in Armenie.

Lucifer

Go forth foul troop,
go torment him for me.

Astaroth

It would have been good if he had received
22,120 a nice blessing on his arrival.

Lucifer

If my paw has not failed me
and my claw is not broken,
he will get it. Corrupt servant,
22,124 minister of betrayal,
killed by desperation,
deprived of grace and all hope,
go to the place of despair,
22,128 to the place of a hard and villainous death,
bear interminable pain
and suffer without hope of salvation;
and you will not be able to leave the hopeless swamp
for even a day of your life,
22,132 but you will keep company and have kin
among all the devils
as long as God lasts without end!

Barraquin

22,136 Sir tetrarch of great renown *
may Jupiter who directs the sky
and makes it turn according to his will

keep you from evil and suffering.

22,140 Pilate, my master and lord,
delegate of Caesar, the emperor,
great procurator of this city,
for a novel situation (circumstance)
22,144 sends you a new man.

Herod

Who is he? Let me see him!
What does he do at present
that Pilate gives him to me as a present?
22,148 He must certainly be clever.

Barraquin

He calls himself Jesus.
You will see him here right away.

Herod

Is it Jesus of Nazareth
22,152 who gives so many great signs?

Barraquin

Yes sir, I assure you
it is really he; it must not be doubted.
To better present him to you,
22,156 we have come in great number.

Herod

By my lady, saint Venus
to whom I owe faith and homage,
notwithstanding the loss and harm
22,160 which Pilate caused me in the past
when he destroyed and killed my people, *
I am happy for the present moment,
because of this man whom he presents me.
22,164 Bring him here before me.
[The torturers and Jesus only must come forth before Herod]

Griffon

Barraquin, tell him why
our procurator sent Jesus to him.

Barraquin

Sir, he has many enemies;
22,168 the Pharisees strongly attack him
and with all their might oppose
his full release.
Pilate, seeing the attitude
22,172 and that the Jews object to him,
that they are not authorized to condemn him,
and seeing that he is from your country,
is your subordinate and subject
22,176 and wanting to be rid of him,

sends him to you to judge
if there is anything blameworthy in his actions.

Herod

By my faith, one could not speak better;
22,180 it is a sign of good-will
that he entrusts us with the sentencing
and brings us honor and glory.

Jesus, to tell the truth, it seems to me
22,184 great stupidity in you
that in the past you did not come see me,
seeing that you are a native of my land
and that your youth flowered
22,188 in my land and state.

As a result, you must be more active in
delighting and pleasing me,
and doing things which can please me.

22,192 Anyway, it is a long time
that you have lived here
and have never gone nor come to
nor arrived at my court,

22,196 which seems disobedience.

Now do you see that I have the power
to decide your life or your death?
Are you indeed under my rule?

22,200 It was poorly considered
because I have desired for a long time
to see you and no other,
for you are the most renowned
22,204 of all those belonging to the empire.
You took two steps for the worse
by not visiting me in other circumstances.
Now tell me why this was so.
22,208 Speak, excuse yourself boldly,
and I will listen to you with kindness.
I rejoice over your good reputation,
for it is the honor of my country
22,212 and of me. Good results follow .
What do you say? Won't you speak?
Give any response.

Radigon

I don't know if he bears you anger.
22,216 It seems that he doesn't respond at all.

Jereboam

My lords, I have thought of a problem *
that could soon hurt us;
you have seen that the procurator
22,220 sent Jesus, that false and traitorous dog,
to Herod

to conduct his trial.

We must fear methods

22,224 that could be dangerous to us.

Herod is very curious

and strongly desires to hear

news in order to rejoice,

22,228 and he takes pleasure in seeing great signs
performed through magic or divine works.

Therefore, if it should happen that Jesus gives
any sign, Herod will favor him

22,232 and maybe will find
the means to free him.

We must oppose Jesus

and always accuse him more forcefully,

22,236 so that he does not escape because of this.

Mardocee

I am certainly in agreement with this;
it is spoken by a crafty man.

Isacar

It is cleverly planned.

22,240 Let's go finish our work.

Jacob

It is necessary that we work at it
or our case is lost.

Herod

Come on, Jesus, why don't you respond?

22,244 You must feel great shame.

Is it true what is told to us
about your action and merits?

It is said that you revive the dead.

22,248 If you have undertaken such work,
it is a miracle of great worth.

Now then, tell me the truth,
how many did you revive,

22,252 where, and who were they?

Amphirarus

Your words do not concern him at all;
he does not answer with a word or a sound.

(pause)

Andalus

I do not understand this situation.

22,256 I think he sleeps or dozes.

Groignart

Do you want me to wake him up
with a telling blow?

Herod

Groignart, I prohibit your laying hands on him.

22,260 Keep from touching him on the eye.

Groignart

Then where? On the nose?

Herod

I want
you to leave him as he is.

Groignart

This wicked villain so vexes me
22,264 that he swells my heart with anger.
We sue for his release,
and he still does not deign to answer.
May hell's fire destroy him!
22,268 He is a rough villain.

Herod

You're awfully pensive;
talk to me, I beg you.

Radigon

Leave off this melancholy
22,272 and say something to my lord.
You hear the horror proffered to you,
which he can certainly cause.

Groignart

Either he does not deign to or does not want to;
22,276 never have you seen such obstinacy.
I would give him a good one
If I had him under my rule,

Herod

Do you not know how to restore sight
22,280 to the blind? It is a great thing.
I ask you in order to do good,
for I have several in my lands
whom I would soon send in search of you
22,284 if you wish to take care of it,
for it is a power without equal.
If you have it, it is necessary to conclude
that you are Jupiter or Mercury
22,288 or one of the divine company,
and you must be more inclined
to heal a blind man
in the land in which you were born

22,292 than to do works of such great importance
in other far away regions
from which you did not originate.
Moreover, you can understand
22,296 that those before whom you performed
such miracles and such noble deeds
are the ones who most strongly solicit me
and who want and seek your death.
22,300 Therefore, you have badly employed
the good that you spread
in such great quantity before them
when they are not grateful to you for it.
22,304 Make any sign before me;
only one would suffice me,
but let it be really remarkable.
and so vivid
22,308 that I will release you.

Radigon

It is a very long time for musing
if ever a muser mused.

Jereboam

Sir, do not ever regard
22,312 these signs and troubling actions;
they are nothing but enchantments

caused by diabolical art.

Mardocee

All that he concocts is by magic
22,316 and by invoking the devils
who are so pleasant to him
that they do whatever he asks.

Herod

Will you do nothing even if ordered?
22,320 Will you maintain this arrogance?
Good sir, if you have power
give me here some signal
either by magic or miracle,
22,324 and I promise you by my faith
that I will work for you
against all your adversaries.

(pause)

Elyachim

As for him, he is rebellious and
22,328 obstinate in all his business
and to villains from the countryside
sooner shows his greatest signs
than to great lords.

22,332 He pursues only amusements and festivals,
publicans, known sinners,
and crazy licentious women;
he engages in intrigue with them,
22,336 and this is what disturbs us.

Herod

Oh, now I see what he is!
He is nothing but a sot, a dreamer,
a hypocrite, a crazy idiot.
22,340 I suppose he is completely crazy,
and how the devil is he anything else?
I used to think, many years ago,
that he was a very saintly man
22,344 one to whom descended the might of one
of our gods from the heavens.
But I have now perceived
that he has neither power nor strength
22,348 and that his actions are nothing but trickery.
Because of this I want him dressed in white
like an imbecile,
and like a really stubborn fool. ★
22,352 I do not know of a garment better suited to him.
Groignart.

Groignart

I understand perfectly my lord;
you command that I dress him
in white like a stupid beast
22,356 having neither sense nor understanding.

Herod

Exactly. Take the clothing
of one of my most sottish fools
and put it on his naked body
22,360 as you know how to do.

Groignart

You will have a rich garment;
here is your perfect outfit.

[Here they put a white, mid-calf length fool's robe
over his white robe.]

Look at his appearance.

20,364 He is such an obvious idiot
that I never saw so stupid a snout.
My lord look at his expression!
Is the garment suitable?

Radigon

It is worthy of him
20,368 and appropriately made in a coarse manner.

Groignart

He has a loutish head and clumsy fingers.

If he gave a laugh,

a really strange and extraordinary one,

22,372 the garment would be his reward for laughing.

Herod

Come on soldiers, take your fool!

He is worthy of being led to pasture.

You will bring him to your master

22,376 in this white robe

and tell him that I thank him

for the great honor that he bestowed upon me

and that all is forgiven him,

22,380 whatever the harm he once did to me,

and we will be friends as before

and will never have bad feelings.

Barraguin

We will fulfill your will

22,384 with joyous hearts, sir tetrarch.

May Juno, the beautiful goddess,

keep you in her protection.

[Here they bring him back to Pilate.]

Our Lady

My son full of affection,
22,388 my very sweet fruition
whom alone I desire
there is no mention of where you are.
Where do you live?
22,392 Alas, I do not know where to search for you!

Magdalene

If God should wish to help you
my lady, let us think of hurrying off.
I see a great host of people
22,396 and think they will request
Pilate, the procurator,
to sentence him to death.

Our Lady

Alas they will keep him concealed
22,400 and will hide him so well
that we will not be able to talk to him,
for they will nail the door shut
and we will be outside.

Mary Jacoby

Let's go after him
22,404 and stay near the gate.

Barraquin

My dear sir, we are quickly
returning our magister to you. *

Pilate

Ah, cursed be Jupiter, *

22,408 must I execute him?

This was what I feared
and to rid myself of the whole problem,
I wanted to send him away,

22,412 and he is sent back to me again.

Griffon

To briefly tell you the story,
no matter what Herod tried,
he did not answer a word
22,416 or make a sign or an utterance
and because of his foolish conduct
Herod had him dressed so.

Pilate

Argh, what vexation!

22,420 I am barely keeping from becoming enraged with
anger.

Barraquin

And I forgot to tell you
that Herod and all his family
thank you 1000 times

22,424 for the honor he saw in you
and is very grateful
and is your friend from this hour.

Pilate

Is this true?

Barraquin

I assure you of it

22,428 and if some harm befell you,
Herod would be cursed if he did not come
help you without being asked.

Pilate

Argh, I cannot forget

22,432 this villain although he did wrong.

It does not matter to me what Herod would have done
as long as I would have been rid of Jesus,
for my heart has always told me

22,436 that in the end, great misfortune will come to me.
Now then lords, it will be necessary
to moderate your suit somewhat.

You have little considered
22,440 my actions and my overall conduct.
You have brought me this man
charged with several crimes
worthy of death as you say,
22,444 as though he strongly subverted
your people and completely perverted them
and stirred up much evil.
All the while you have seen
22,448 that with all my effort
I had him summoned before your presence,
appear, and examined.
Nevertheless, he did not reveal
22,452 anything which turns against his favor,
or for which true justice
ought to sentence him to death.

Annas

One must not hope
22,456 that he will confess anything
which will turn to his ruin.
He keeps quiet on anything that affects him,
for one must curse the mouth
22,460 that damages itsbody.
However, you must not delay
in judging him, you who are judge

and who informed by proof,
22,464 see the evil of your subjects.

Pilate

As for the preliminary investigation, *
if I had conducted it alone
then you could have said it was poorly done,
22,468 arguing favoritism in me.
But no, I did better;
I had him brought to Herod
who is a wise man in rule
22,470 and still, from what I see,
he finds no cause any more than I do.
Reason agrees that this is true,
for Herod, of his own will, sent him back to me
22,474 as an innocent
to do with as I wish.
And since I don't see any motive,
nor does Herod, nor the law, nor a statute
22,480 guiding the judge in passing sentence,
do you then want that I sentence him
to suffer death because of your words?
No, Reason opposes it
22,484 and likewise all our gods.
But here is how to do otherwise;
I have found a good means

by which no man will be harmed
22,488 and by which we should keep to the middle path.
You have an ancient custom
that when I have several prisoners
malefactors, thieves, or murderers
22,492 who must die because of their evil,
when your high Passover comes
if I have 4 or 3 or 2 of them,
you can select one of them.
22,496 I'll give you the one who pleases you
and by this arrangement, he is liberated
in sign of the deliverance
from Egypt which you received as a noble act
22,500 as you know better than I;
you have it written in the law.
Now there are in my prisons
several who for their wrongdoing
22,504 are worthy of death's assaulting them
only sentencing remains.
Among them is one
who led a seditious rebellion
22,508 against the common good
and who is a murderer; he is Barrabas.
You know him; there is only one of like him.
Choose him
22,512 or Jesus who is called Christ.

Caiaphas

We will reflect on this
and then you will hear the response.

Pilate

Now be brief or I will announce to you
22,516 that I seek a quick trial.

Annas

Our suit proceeds well.
There remains only to persuade
all the people to demand
22,520 Barrabas and to destroy Jesus.

Caiaphas

We must instruct all the people
to request him no matter what the result.
Let's go to parents and cousins
22,524 uncles, nieces, and nephews
and let us not spare either their faith or wish.
We must work this time
and do so much at this moment
22,528 that Barrabas is given to us
and this Jesus hung on a cross.
You my lords, see to it.

Annas

My friends, have you heard

22,532 the offer that the procurator makes us?

Ruben

Barrabas must be killed; *

he is a bold thief,

a false and seditious murderer

22,536 and Jesus must be rescued.

Caiaphas

Ah, evil people, what do you say?

This Jesus destroys our law;

he wrongs you; he seduces you;

22,540 if he is not killed, you will perish.

Annas

Come on evil people, demand

Barrabas by common agreement!

Neptalin

This is an incredible idea.

22,544 Your talk does not suffice.

Jesus never did us wrong.

Why do we request his death?

Jereboam

If anyone exerts himself
22,548 in going against our will,
we will cause him such pain
that he will never ease it.

Emilius

We will do what please you
22,552 my lords, without any restrictions.

Celsidon

Whom will we request?

Mardocee

Barrabas.

We want him to be freed.

Rabanus

And what about Jesus?

Joram

Delivered to death,
22,556 the most cruel that we can.

Nenbroth

Rest assured that we will ask for him
as you would like; I am a guarantor.

Pilate

Griffon!

Griffon

My lord.

Pilate

Now hurry up

22,560 like a diligent schoolboy

Go and tell the jailer

that Barrabas is to be unfettered

and bring him in chains

22,564 before me right away and immediately;

I think that he is in great danger

of never returning.

Griffon

Ah, he is a choice prey

22,568 for a really hungry gibbet.

Claquedent

He is a thief with such a bad reputation
that everyone is unhappy about him.

Brayart

Also, an old gibbet awaits him
22,572 to make his sepulchre.

Griffon

Brayart, to be certain, come,
you will help me bring him.

Brayart

Bring or drag,
22,576 it doesn't matter to me which it is.
[They go to the prison.]

Brutaumont (jailer)

Where are you going, Griffon? To look at you,
you seem very busy.

Your muzzle grimaces
22,580 like the snout of an old hound.

Griffon

By the devil, you are on your dung heap.

That's why you bray so loudly.

Give me that bad boy

22,584 whom you knocked around there last night.

Brutaumont

What boy are you talking about?

Griffon

Barrabas.

You understand no more than a thrush.

Brutaumont

Here, here good sir, don't argue anymore;

22,588 you make such an ugly grimace.

Griffon

Come on buddy, hop to it,

so I can punch you a little.

You will be like the grape of Vimeu,

22,592 harvested by ladder.

Barrabas

Alas, what is it?

Griffon

You will die a cruel
death. Do you hear my words?

Brayart

22,596 By my faith, this will be mine.
I think that there is a much better hairstyle
than to have covered your skin.
I don't ever want such a garment.

Barrabas

I go to die quickly.
22,600 I hold it certain.
I've believed it for a long time
and greatly deserve it.
I never loved or served God,
22,604 I never did good in my life
but always lived in hatred
envy, and anger.

Brayart

The blazon on your shield
22,608 will be a beautiful crossed gibbet
where your body will be broken,
and where you will die ignominiously.

Griffon

Here is the worthless rascal
22,612 whom I bring well bound.

Pilate

He will not be forgotten. ★
I think he will soon leave for
elsewhere. Now then, my lords,
22,616 here is Barrabas, the deceiver,
the false murderer, the robber,
who has so outraged the people.
On the other side is Jesus
22,620 who preached to you and instructed you
and performed works bearing fruitful results,
your Christ, your savior.
Choose, without favoritism,
22,624 which of the two you wish to have
for Passover.

Emilius

This is good to be made known.
We seek Barrabas.

Celsidon

We ask you for Barrabas;
22,628 we want him returned to us.

Pilate

And what will I do with Jesus,
your prophet who is here?

Rabanus

Take, take, take him to the gibbet
22,632 and immediately crucify at once him for us.

Pilate

Your king?

Salmanasar

This word displeases us.
Take, take, take him to the gibbet!

Pilate

Lords, please wait.
22,636 I assure you that I do not see any reason.

Phares

Take, take, take him to the gibbet
and immediately crucify him at once for us.

Pilate

What lords? I trust
22,640 you as men of good counsel

for which reason I am even more surprised
that you want that I agree
to condemn an innocent person
22,644 without knowing how or why.
You praise your law so highly,
defy others so forcefully,
and justify yourselves so forcefully
22,648 that it seems you value no one.
See if your law allows
you to make such judgments.
This is not done by a just people.
22,652 Think on it, I beseech you.

Nenbroth

Take him right away and crucify him
and strike out his name from the earth.

Pilate

How dare you request this?
22,656 I think you have gone mad.
Will I crucify your king?
The cross is the most villainous death
which human nature can suffer.
22,660 Therefore, if he has deserved death,
and it is necessary to end his life,
you can approve a less horrible death

than hanging on a cross such noble blood
22,664 who boasts of royal blood.

Jereboam

Noble governor, never have I called him such.
This language affronts us too much.
He is neither our king nor our prince.
22,668 We deny and disown him,
curse and excommunicate him;
we have neither king nor lord
except Caesar, the emperor,
22,672 whom alone we wish to obey.
And you yourself ought to hate him
because since he call himself our king,
he offends and opposes Caesar,
22,676 your master who commissioned you here.

Pilate

[Pilate enters the praetorium and sits in the taller
seat when delivering Barrabas.]

Now I will tell you my friends that ★
to comply with your desire
and show you that your pleasure
22,680 is mine and that I do not want to displease
you but to comply completely,
I will give Barrabas to you.

But I tell you, concerning Jesus,
22,684 that because sentencing his death
will cause my conscience remorse,
I would like to defer a little.
I will put him into such a state for you
22,688 or I will have my soldiers do so,
so that he will never dare risk
taking the name of king.
Guards, prepare yourselves,
22,692 you must act in the name of the law.

[Barrabas leaves and Pilate descends from the
praetorium and comes to the Jews.]

Griffon

It doesn't matter what it is; *
we will quickly discharge it.

[Pilate sits in a chair outside the praetorium while
Jesus remains inside.]

Pilate

Griffon!

Griffon

Lord.

Pilate

Go tie up

22,696 this Jesus and attach him

very tightly to that pole
with strong rope, at the bottom and top.

Griffon
Dressed so?

Pilate
What an idiot!

22,700 Don't you hear anything, stupid jerk?

[The torturers go get him from the praetorium and tie him, etc.]

Griffon
We must strip him naked.
I understand your sickness.
Here villain, may Jupiter curse you.

22,704 Are you worried?

Your worthless body
will now be reshaped.
[They begin to strip him.]

Orillart

He has a beautiful and well-formed body;
22,708 it's too bad he is not wise.

Brayart

His back is well suited
for receiving many blows.

[They strip him naked.]

Claquedent

He will get ten million of them
22,712 before dinner.

[They tie him up.]

Griffon

I agree.

Now then pull this end of the rope
to tie him to this pillar.

Claquedent

If he can untie himself
22,716 I will admit that he is very clever.

Griffon

[While speaking to Pilate]

Look sir, is this satisfactory?
Is he tied well on top?

Pilate

Very well.

Griffon

Now then describe

22,720 what you have in mind.

Pilate

I will tell you in a few words.

Hop to it, four of you soldiers,
the biggest and the most rascally.

22,724 Make 8 or 10 beautiful and big
delightful switches
and whips braided in cord
laced with small knots.

22,728 When you will have prepared all this,
beat him for me in such a way
that there is no place on his whole body
where there is not a wound or a mark.

22,732 Can you do this well?

Griffon

Until you say "halt"
we will not stop hitting him.

Broyefort (valet)

While you are skinning him

22,736 I would like to take care of
making the switches as fast as possible

in order to always have new ones.

Look, here are four beautiful ones;

22,740 Let each take one for himself.

Griffon

Here is one for me.

[He takes one.]

Claquedent

And one for me.

[He takes one.]

I will know very well how to help myself with it.

Pilate

Griffon you do nothing but chatter.

22,744 Lay on!

Griffon

Do not rush.

We must roll up our sleeves.

before we can do anything.

Pilate

If there is a contemptible thief

22,748 who hesitates to shake him up,

there will be no one who can prevent him

from being hung immediately.

Orillart

He will not wait long.

22,752 I'm going to start the fight.

[He strikes.]

Griffon

His skin is already gashed
from the blows I'm giving him.

Pilate

Hit, hit hard you band of scoundrels.

22,756 May no man forget what he is doing.

Claquedent

Does it seem to you then, that I'm missing him?

Barraquin

Hit, hit hard you band of scoundrels.

Brayart

We will tear him piece by piece.

22,760 We see nothing but blood on him.

[He strikes.]

Pilate

Hit, hit hard you band of scoundrels.

May no man forget what he is doing.

Return him to me so feeble,

22,764 so overcome by severe pain,

that on his body there is not a vein

that is not wounded to death. *

[Let the other torturers approach the praetorium and
join those of Pilate.]

Orillart

He will have plenty of our blows;

22,768 this will hardly please him.

[He strikes.]

Griffon

Here are some switches.

Broyefort

How many?

Griffon

Two pairs,

mine are useless.

Claquedent

Broyefort, you certainly make us squawk.

22,772 Here, some switches.

Broyefort

How many?

Claquedent

Two pairs.

Broyefort

Oh no, and so much to say.

Orillart

And so much to do!

We will not finish this way.

Some switches!

Broyefort

How many?

Orillart

Two pairs,

22,776 mine are useless.

Broyefort

Orillart really shakes him awfully well.

He loses a lot from his side.

He has taken so much blood from him

22,780 that we cannot recognize either his ass or his head.

Orillart

He's only beginning to partake in the feast;

The strongest will be first.

Give some switches Broyefort

22,784 or you will be accused of making a mistake.

Broyefort

Argh, by the devil you do need a lot!

What devil would be able to supply you?

Brayart

This is not enough to punish him.

22,788 Switches are only for children.

For such a big and powerful scoundrel

much stronger deterrence is necessary.

Griffon

Explain to us what kinds,

22,792 so that we may fight him.

Orillart

Do you recommend

fists or sticks?

Brayart

Neither, rather fine whips
knotted a little at the ends

22,796 with big, beautiful knots.

Broyefort

What are you talking about?
Here is everything you asked for.

[Each one takes a whip.]

Pilate

Come on boys, you are giving up! *

22,800 Recover your breath and strength
and return him to me so beaten
on all sides, so that there is nothing left to beat.

Griffon

One.

Orillart

And two.

Brayart

And three.

Claquedent

And four

22,804 and in addition a fifth.

Griffon

A mad man deserves such treatment.

One.

Orillart

And two

Brayart

And three.

Claquedent

And four.

Broyefort

Griffon, you count without adjustment,

22,808 for one blow you hit three times.

Griffon

When there are ten, I make a cross.

I do it only to amuse myself.

One.

Orillart

And two

Brayart

And three.

Claquedent

And four

22,812 Who will give him
the additional fifth?

Griffon

If you believe in me,
strike him a strong blow.

Broyefort

It seems that Brayart doesn't touch him
22,816 but by the soul of my good father,
he does not deliver a stroke where there doesn't
appear
a wound four fingers wide.

(Here they beat him a while without speaking)

Pilate

Hey, that's enough for this time.

22,820 Men, don't do anymore.

He has had enough that he can't take it any longer.

I feel horror in looking at him.

Lords, look at the hatred

22,824 with which this scoundrel has been treated.

There is not a heart that does not pity him
unless it's harder than a diamond.

Griffon

By your command, tell us

22,828 what to do after this.

Pilate

It displeases me to see this;

he bears such terrible chastisement.

Go poor man, go get dresses.

22,832 I think your accusers

are satisfied with the severe pain
with which you are bitterly punished.

[Those who are silent untie and dress him.]

Orillart

There only remains for him to be banished

22,836 so that there will never be news of him.

Griffon

I have a much better plan
if my lord grants it.

Pilate

In what condition do you want him in?

22,840 Griffon, tell us the idea.

Griffon

Sir, I understand that this wretch
boasted throughout the country
that he is lord and king of the Jews.

22,844 It is one of the allegations made against him.

Therefore, if you want to please
the Jews who accuse him of this
and who deny and refuse him,

22,848 I'll tell you what we we'll do;
we'll dress him with the garment of a king,
the most shameful way we can
and then we will show him,

22,852 bloodied all over, to them,
and he will be the king of fools
as a sign of derision.

Do I say well?

Pilate

Your opinion

22,856 pleases me and seems good.

Claquedent

Here is an appropriate garment.

with which he will be too well endowed;

it is an old royal robe with many holes,

22,860 more torn than an old rag.

[Note that there must be an old garment lined with
ermine and ripped at the edges.]

Brayart

Now then let's give it to him

since my lord consents.

It is proper.

Griffon

It is worth a hundred

22,864 to really mock him.

[They take Jesus from the praetorium, and Griffon
brings him out.]

Here false rascal, jump to it.

Here is what you will be dressed with.

Extend your arms.

Claquedent

Why don't you strike

22,868 as soon as you see that he backs away?

[They dress him.]

Brayart

Now here, here hypocrite put on
this garment. Is it becoming?

Orillart

God, what a king!

Griffon

What a dignitary!

22,872 You can tell a mile off that he's a king.

Claquedent

We must put the scepter
in his hand or we have done nothing.

Brayart

Here is a reed very well shaped
22,876 for making a scepter that's exactly right.

Orillart

Not let us seat him on the side,
in the state of royalty.

[They seat him on a low chair.]

Griffon

May he be laid up by fever
22,880 for all the trouble he gives us!

Claquedent

May Jupiter send you misfortune!
Fool, you are forgetting the best!
Since he is king and governor,
22,884 mustn't we crown him?

Broyefort

I will make him a crown,
suited according to his rank.
[He goes to prepare the crown.]

Brayart

In the meantime, we will amuse ourselves
22,888 by repeatedly hitting his head
with big reeds.

Orillart

Now rejoice

sir king, jack of all trades, master of none. *

Griffon

Hey, greetings, rex Judeorum! *

22,892 Isn't the land of Judea

very happy and improved

by having such a ruler?

Claquedent (spitting on his face)

Fie on the king!

Brayart

Fie on the false liar!

22,896 Do we make a king of such an idiot?

It's too bad and a pity that we do not burn

such fools who raise themselves so high.

Broyefort

[He approaches with the crown.]

Look, here is what is needed

22,900 to crown him nobly.

Orillart

Here is a rich crowning
to go with these distinguished garments;
There are no sapphires or rubies

22,904 but big, prickly thorns.

Griffon

I don't know how many I have here
which will do him harm.

Now let's put on his head

22,908 the crown which I think is remarkable.

Claquedent

Oh, the devil.

Brayart

What's the matter?

Claquedent

I've pricked myself.

Here is a very bad mistake.

Broyefort

You really are a simpleton

22,912 and a hick and stupid.

Don't you have any other idea?

The solution is clear and simple.

Orillart

And that is?

Broyefort

Take in your hand

22,916 very big, heavy, and gnarled sticks
and strike him forcefully,
so that they gash him or break.

[Using sticks, they force the crown on him.]

Orillart

That is a good plan.

22,920 We will do it that way.

Come on, come one, we must make it conform to him
despite ourselves, no matter what happens!
Strike him from there!

Griffon

To look at him,

22,924 he grits his teeth from great torment.
Here is a noble crown
for a great, worldly prince.

Claquedent

The spoon fits the pot, *
 22,928 and the sock fits the leg. *
 The more we strike, the more it straightens out.
 I don't know what devil stops it.

Brayart

He has a devilishly big head;
 22,932 we are fixing the crown on him with great
 difficulty.

Orillart

Look at the piercing thorns.
 Some are exceptional
 and these have penetrated into
 22,936 the very center of his brain.
[Jesus is brought to Pilate who exits the praetorium
and holding Jesus by the hand, shows him to the
Jews.]

Griffon

Long live our new king
 who now holds a royal court!

Claquedent

He wears a very magnificent hat
 22,940 but his garment is a little bit dirty.

Brayart

Where are his shield bearers
that they do not come here in great numbers?

Orillart

His great troop of table companions
22,944 thinks he is preaching his sermons.
I ask that we cover him
with blows to finish this off.

Griffon

Look at the gushing blood
22,948 that bloodies his muzzle.
Hey, false and cursed man,
I feel no pity for your pain,
no more than for an old man spouting nonsense
22,952 who, as a tithe, gathers a gibbet instead of grain.*

Claquedent

Shall we play at plucking his beard?
It grows too long.

Brayart

The most valiant will be
22,956 the one grabbing the biggest fistful.

Orillart

I have already grasped it so firmly
that his flesh and bright blood
came off with it.

Griffon

Whew, go closer

22,960 and mustn't I be there too?
I don't know what I was thinking of.
I want to pay him a little visit.

Pilate

Lords enough of this game.

22,964 It started long enough ago.
Bring him here to me
exactly in the state he is in.
His martyrdom so disturbs me
22,968 that I can hardly look at him.

Look here, Jewish nobles,
look here, at this harsh pain,
see what this man endures,
22,972 if any man ever bore such a weight!
Consider that he is a man,
a truly very wretched man.
All beasts love their own kind; *

22,976 regard him then with humanity,
modify your inhumanity.
He is your brother; you see this.
If you are strongly moved
22,980 and feel the hate of anger
because he wanted to call himself your king,
then look at his pitiful royalty,
the most miserable royalty
22,984 existing today that will ever be.
He will never again make himself king;
it brings about too bitter a punishment.
Look at the crown he wears,
22,988 the cloak, the royal scepter;
He feels such pain in his body
that he will never help himself
with any of his limbs; he is finished.
22,992 I am acquitted of my duty,
I ask that this suffice you,
and that you forgive the rest.

Nathan

He must be hung on a cross
22,996 or we will not be at all satisfied.

Pilate

Alas, this is a dear recompense to pay
if he must be hung on a cross,
and the good end for which I strive
23,000 is hardly understood.

Nachor

He must be hung on a cross
or we will not be at all satisfied.

Jereboam

Procurator, these are just vain contentions
23,004 which excuse and justify him.
You must crucify him
or the people will always clamor.

Pilate

Ah noble gods of the great temples *
23,008 advise me! Alas, what will I do?
Here is the most passionate fury
of people ever seen!
Here is rage so surprising
23,012 that the more it emerges, the more it deepens.
Never did a lioness or a leopard
possess such cruelty.
In truth lords, how

23,016 I am shocked by your conduct!
What more harm can you do
to this poor man? What moves you?
He suffers so much that he can withstand no more.

23,020 He must not be wounded further:
he is already half-dead.
His death must not be sought,
he is already dead or nearly so.

23,024 He is a poor, severely wounded man
all cut up and maimed
who only awaits death to seize him.

Emilius

Procurator, make sure he doesn't escape.

23,028 You've done nothing if he is not crucified very well
and put to death.
This is our request.

Caiaphas

You seek delay for nothing.

23,032 You see that the people are agitated
and that he must die. It must be so.
Rid us of these evil deeds.

Pilate

Ah my lords!

Annas

What my lords?

23,036 He has deserved a harsh death
and you must make him end his life
It is the end of such malefactors.

Celsidon

He has done so many evil deeds
23,040 that he will die for them.

Pilate

This is through envy.

Ah my lords!

Mardocee

What my lords?

He has deserved a harsh death.

Rabanus

He has done so much, here and elsewhere,
23,044 that the people rise up.

Salmanasar

Take him away, take him away and crucify him!

Do you want to spare such rabble rousers?

Pilate

Ah my lords!

Naason

What my lords?

23,048 He has deserved a harsh death,
and you must make him end his life.
It is the end of such malefactors.

Elyachim

You have heard his accusers

23,052 through whom we know his misdeeds.
Moreover we have good laws
that our God ordained
and gave us through them, the judgment
23,056 that he must die here and now,
for he made himself the son of God
and commits many other blasphemies.

Pilate

Why do you not take him yourselves

23,060 and bring him to be crucified?

You want me to take the responsibility
and in short, it's not my duty.

Annas

You hear the accusation with which we charge him.

23,064 To be more worthy, he has called himself,
in several places, the son of God
for which the penalty of death is involved.

Pilate

Son of God! by the devil, that's another matter. *

23,068 When you accused him before,
you did not bring up this point.
He must be examined on it.

(Here Pilate enters the tribunal, brings Jesus
there, and says)

Now come here, speak to me Jesus. *

23,072 Answer only on one single point.
Where are you from? You do not speak at all.
Do you bear such arrogance towards me?
Do you not know that I have the power
23,076 to immediately free you
or destroy you or deliver you to death?
You bear such hatred vainly.

Jesus

You would have no power over me
23,080 if you had not received it from above.
Therefore if what you say is wrong,
there is clearly sin in it.
In any case, it is the one who is greater
23,084 who delivered and gave me to you who possesses
reason.

(Here Pilate approaches the Jews)

Pilate

Lords, I am surprised
that you do not wish to hear reason
but deviously strive for
23,088 the death of this man.
He is so chastised
that it is painful to look at him.
What more is wanted of him?
23,092 His misdeed has not been proved by anything.
The more I examine him, the less I find him
worthy of being sentenced to death.
For God's sake, give him a reprieve.
23,096 Or if you do not wish to do this
take him and go *
judge him by your justice,

for judging does not pertain to
23,100 either me or to my office.

Bannanias

Procurator, you commit a great trespass
against the imperial orders
when you perceive public evils
23,104 and do not punish them with severity.

If you let this bold intriguer go, *
you are not a friend of Caesar.

This is easy to prove, for
23,108 any man who wishes to call himself king,
wishes to oppose Caesar's laws,
and you wish to tolerate him.

Joathan

If you do not offer him up to the cross,
23,112 Caesar will not be pleased with you
and maybe will deprive you
of the post he entrusted to you.

Pilate

Here are a people wholly dominated by evil!
23,116 Here are a really depraved people!
Here are the least moderate people
born on earth.

The heart in their bosom afflicts them
23,120 to see this scoundrel live.

Only through envy
are they against him for nothing.

O poor man, it truly displeases me
23,124 that I must sentence you to death.
I was made judge in an inauspicious time,
but I must accede
for fear of paying dearly.

23,128 These people will not leave me in peace
until they have their wish.

O good sirs, hear my voice.
Since I know your feelings
23,132 which do not allow you to refrain from
driving this poor man to death,
I will sit at the tribunal
to judge him as must be done
23,136 even though I sense the evil that will come of it.
Let whoever wishes to hear the final sentence,
come there.

Emilius

Ah false, wretched prophet,
23,140 by this blow you will be destroyed!

Celsidon

Let's follow. Let's follow. It is our resolution
to see the thing concluded.

[Let God be summoned.]

Adam in limbo

Sweet God who reigns without end
23,144 and who wants to give all good
to your favorite creature
when will you mark the hour
in which you are to heal us,
23,148 making reparation for our forfeiture
When will the good event come
when your dear son will endure death
to terminate our pain?
23,152 The wait is painful and hard
and lasts such a long time
that we do not know how to end it.

Eve

Sovereign and divine essence, *
23,156 knowing all in your foreknowledge
and seeing what is necessary for us,
look at our calamity

and painful after life
23,160 which you allow us to suffer.
When will that time come
when through your grace and will,
we will see your divine presence?
23,164 Alas, when will we take the path
about which David, in his psalter,
sings in great reverence for you?

(scilete)

God
It is time that the very grave offense
23,168 staining the human race
be annulled and its sin
pardoned and the sinner, acquitted
by the very glorious merit
23,172 of the passion to which my son
offers himself and of which he makes me an offering
as the price of redemption
and to provide exultation
23,176 to the human race which, banished and hidden,
awaits him in limbo.
Michael, my glorious messenger,
you will make the journey
23,180 to limbo where they are put

and there, comfort my friends.
You will tell them that very soon
they will be relieved of their suffering
23,184 in which they have dwelled a long time.

Michael
Most sovereign eternity,
reigning in perfect glory,
your will shall be done
23,188 without any delay.

(Here he goes to limbo and says)

Take comfort again
friends who will be liberated from here.
You will soon be freed.
23,192 Your mighty redemption,
very appropriate and very necessary
is ready to make itself known
to God to bring you to safe harbor.
23,196 The son of the very blessed God,
Jesus, the gentle and the gracious,
gave himself of his own good will
into the hands of his adversary
23,200 and humiliates himself under his hand
to deliver you, the human race.

Show yourselves to be loyal servants
and thank your creator
23,204 who comes to give you help.

Adam

O one and sovereign protector, ★
to whom alone I have recourse in need
in my guilty distress
23,208 I await mercy for many days
in a long and oppressive existence.
Now this news makes me rejoice.

Eve

Noble eternal majesty
23,220 giving us this joyous hope
out of your supreme goodness,
we render you perpetual glory
and thank with gracious hearts
23,216 the angel who reveals it to us

Isaiah

Let us have feasts sumptuous entertainment.
to celebrate this news brought to us
which has completely comforted
23,220 the assembly of the doleful.

Ezeckiel

We have been pious a long time
but, like truly strengthened people
let us have feasts and sumptuous entertainment
23,224 at this news which is brought to us.

Jeremiah

God, strong and powerful over all,
a noble revered force,
has thrust such joy on us
23,228 that we consider ourselves very happy.

David

Let us have feasts and sumptuous entertainment
because of this news brought to us
which has completely comforted
23,232 the assembly of the doleful.

(Here some motet can be sung)

Lucifer

Dark and tenebrous devils *
odious and villainous troop,
who is it that feels such joy
23,236 in our terrible and black prison?

Berich

The human race.

Lucifer

Argh! really?

Is that what I heard?

What devil makes them there?

23,240 What demon makes them sing?

Cerberus

I believe that they think to enchant us
by babbling in our ears.

Astaroth

It's the devil who wakes them up
23,244 and makes them dance in the house.

Fergalus

True or a fatal despair
by which they are so tormented
because they feel themselves condemned
23,248 to the bottom of the eternal swamp.

Lucifer

Don't talk to me about it Fergalus,
nor you others, cursed troop!

There is worse that you are not telling me.

23,252 I fear having a guid pro quo.

Argh, devils, argh argh

venomous and evil dragons

surely you will never believe me

23,256 if they do not have the firm hope

of being soon delivered

and escaping of from our prisons.

Berich

Lucifer, we lose nothing

23,260 if they can find a ploy,

for when the thing will happen,

we will immediately remedy it.

Lucifer

False serpents, we will lose them

23,264 and will be deposed.

I have always apprehended this,

and so it will happen to us,

and this false Christ will come

23,268 to despoil all our heritage.

Astaroth

Ah master, you tell us extraordinary things!

Such talk does not sit well with us.

Since they are condemned,
23,272 how will they leave?

Lucifer
Devils, you are not clever at all.
Once I had you inquire
if Christ, about whom many books are written,
23,276 was born on earth.
After arguments and disputes,
it was said, with certainty,
that whoever fasted 40 days
23,280 was Christ and he would show this
by performing noble deeds,
surpassing the works of nature.
Now I do not know if by chance
23,284 he is dead or martyred
and then rapidly coming to
liberate all our prisoners.

Fergalus
I don't fear him a bit
23,288 if he is the one described before.

Lucifer
He calls himself Jesus,
a holy and virtuous man.

There is no devil in our hell
who does not scarcely recognize him
and to whom he has not caused so much anguish
that it cannot be told or measured.

Berich

I know him well by reputation.

23,296 He is a tall man.

But if he comes, he will nonetheless,
encounter a strong and terrible battle.

Cerberus

If he comes here to pillage our suburbs, *

23,300 I, in play and jest,
will hold my door shut
against this end which I oppose.

Lucifer

Cerberus, you must be on guard.

23,304 You will be hanged if you do not flee.

Satan

Hooray, how happy I am!

Hooray! I have obtained such joy

nourished by fiery rage
23,308 in having worked so well.
I have earned everything; I have earned everything.
I have done a great deed, a masterpiece.
My heart delights me
23,312 when I have planned well and with precision.
Jesus is dead; he is done for.
Pilate goes to sentence him!
I must no longer think here.
23,316 I'm immediately going to hell,
half howling, half singing,
for when Lucifer knows this,
I know positively that he will feel such elation
23,320 that I will be crowned there,
for never did any damned fiend
do better work.

Lucifer, horrible stork,
23,324 ceaselessly brooding over the nest of pride,
arouse yourself in front and behind,
devil more dear than father and mother.

Lucifer
How are you Satan, good brother?
Will you tell us about some miracle?

Satan

I have committed the greatest murder
that any devil of hell could do.

Lucifer

How?

Satan

Jesus, our adversary,
23,332 is taken, bound, and chained
and is about to be crushed
if the devil doesn't stick his paw into it.
At this time he is with Pilate
23,336 who will condemn him to death.

Lucifer

Devil, what are you saying?

Satan

My report
is true as I'm telling it to you.

Lucifer

Ah false devil, full of disgrace,
23,340 do you tell us this?
False Satan, you have ruined everything!

False fiend, horrible and black,
you have destroyed our manor
23,344 if you do not find the means
to ensure that nothing comes of this deed.
This Jesus will destroy us.
This Jesus will strip us.
23,348 It is for him that all these prophets
have now felt such joy.
It is for him that they play and sing.
It is because of him that they boast so loudly
23,352 of soon escaping despite us.
They think to be rescued by him.
They heard some news.
Vile and corrupt substance,
23,356 enraged dog, more stinking than a dunghill,
quickly go where you have come from
and find the means to undo
what you wanted to do
23,360 or you will pay for it horribly.
You will go to Pilate's wife
who still sleeps in her bed
and show her, through a great miracle,
23,364 that all those who conceive
and make themselves guilty
of the death of Jesus, the preacher,
will be condemned.

Satan

Be assured

23,368 that I will make a very great service out of this.

Lucifer

Now go, running and shouting.

May you be guided and led

through the damned abyss!

(Here Satan goes to Pilate's wife who must be in her bed.)

Satan

23,372 I did not take too long
in coming to this place;
it is Jerusalem, the city.

It is necessary for me

23,376 to find the means, through trickery,
to have Jesus escape
or otherwise, I am destroyed.

Lucifer instructed me well on this.

23,380 I cannot fail my instructions.

Woman sleeping right here,

see this dream

in which there is no illusion.

23,384 Listen to what I recount to you.

Your husband holds a very holy and innocent
man who never did wrong;

he is Jesus who calls himself Christ

23,388 and because of envy, which plagues him,
people want to condemn him to death,
over which your husband will be judge.

Make sure that he does not judge him,

23,392 for if he gives the death sentence,
it is against right and conscience.

After, you will see a time

when you and he will be destroyed

23,396 and will undergo punishment
for the wrongful execution

which he will order. Remember this well.

Make sure that it never happens to him.

23,400 Prevent this as much as you can

or you will die horribly

and soon, I guarantee you.

Pilate's Wife

O Venus in whom I have faith,

23,404 Pallas, Jupiter, and Mercury,

what a sad and dark vision

I saw at night during my sleep!

I commend myself to you my gods.

23,408 I have great need of your help,
for my heart trembles from terror
at what you have revealed to me.
I see many people assembled there,
23,412 who make great noise and cries.
Sardine, what is this? I beg you
tell me what it is, so I will know.

Sardine the chambermaid

My lady, I will tell you
23,416 as I understand it.
The Jews had Jesus,
the saintly and good man, arrested,
and with a will full of venom
23,420 arising from envy of Christ,
they besiege your husband,
demanding to have him crucified
without delay
23,424 for which some are very happy
and others so sorrowful
that it is pitiful to hear them.

Pilate's Wife

O Sardine, without lingering,
23,428 you must run to my husband without any delay

to tell him to refrain
before doing anything wrong
from making this man suffer
23,432 even though the people cry out to him.
Tell him that I beg him
to save Christ from their hands if he can,
and that this very night
23,436 I had a brief vision of him
so very overwhelming and so distressing
that my heart still trembles.
In brief, the vision put forth to me
23,440 that whoever is guilty
of his unfortunate and miserable death
will end his days in pain.

Sardine

My lady, without waiting any further,
23,444 I will not fail you in anything.

Pilate's Wife

Commend me to him
and may he carefully consider his action.

Sardine

Do not fear anymore; it will be done
23,448 completely according to your will.

(Here she goes towards Pilate.)

Pilate

I am now seated in majesty
on the seat of high justice
23,452 as is proper to my rank
in order to judge fairly.
Nevertheless, lords, I feel bad about
the predicament of this poor man
on whom you do not wish to have mercy
23,456 despite all the beating and torment you have
inflicted.
Can't you restrain
the heat with which your heart inflames you
if you do not see his soul
23,460 leave his body without some restraint?

Sardine

My lord, would it displease you
if I speak two words with you,
away from the others?

Pilate

On what subject?
23,464 Tell it quickly; I command this of you.

Sardine

My lady commends herself to you
sir, and begs you with her cries that
for the sake of the pleasure and love
23,470 which you always give her,
this man whom you have
may be rescued from death
and no matter what happens, keep yourself
23,472 from sentencing him if he must die.

Pilate

I do not want to help or destroy him.
I am not involved by my own choice.
But I beg you by your faith,
23,476 who moved her to give this message?

Sardine

She saw at night, while sleeping,
great marvels and the great excellence
of this Jesus as she recounts
23,480 and will tell you later. *

But whatever happens, she told me
very precisely, to rid yourself of this
and to take care not to judge him
23,484 no matter what pretext they give you.

Pilate

We will do it; do not worry
if I can manage it at all.

Go then and assure her

23,488 that at her request,
I will do my utmost
for his deliverance.

Sardine

My lord,

may our gods grant that you discharge yourself

23,492 honorably!

(Here she returns to her mistress.)

Pilate

I would like to again verify
if this contentious people
will ever be appeased

23,496 or if they may wish to retract.

[He must get down from the tall chair and go to the
Jews.]

Now good lords, I ask you
in love and true friendship,
that you look with pity

23,500 on your king and restrain yourselves

and consider a little
his unfortunate rule.

Emilius

Take him away and crucify him.

23,504 It's painful to look at him.

Jereboam

You gain nothing by delay.

Procurator, you play deaf for nothing;

the more you procrastinate, the more noise rises up,

23,508 the more you defer, the more the people
will exert themselves in crying out.

Mardocee

It is necessary

that he die; one cannot save him.

If you do not cause him to die,

23,512 you are wasting your time on this point.

Pilate

Ah people, you do not consider at all

the difficulties a judge takes on

when sentencing a just man to death.

23,516 Such a death must be carefully assessed
and weighed on the scale.

The death of a man is an important thing.

Caiaphas

Are you offering us this as a conclusion?

23,520 Will we now stop here? *

In short, you are not a real friend

nor very devoted to Caesar

if you do not have such a bestial man

23,524 die a bitter death.

He made himself king; that is clear

and whoever professes himself king

wounds the majesty of Caesar.

23,528 You know it better than anyone else.

Why do you delay

in judging his cursed death?

Pilate

Here is a terrible situation.

All my actions reduced to nothing!

I struggled for nothing

to devise his deliverance.

I so fear offending Caesar

23,536 that I do not dare disobey.

It is necessary that I attack him

and judge him, whether right or wrong;

otherwise, great harm will come to me hereafter.

23,540 I certainly see that this is so.

(He must enter the praetorium and sit on the tall chair.)

Now my friends, since it pleases you,

and to have your good favor,

I must pronounce judgment,

23,544 but before, I would like to wash my hands

according to the custom of the Romans

who recommended this usage

as a sign of purification.

23,548 I can certainly wash my hands of this,

for I am not the author of his death,

neither consenting to nor supporting anything.

Barraquin!

Barraquin

Revered sir

23,552 what is your wish?

Pilate

Put some water in a jug

next to a basin and towel

and when this is done, give them to me.

23,556 I am in a great hurry; serve me quickly.

Barraquin

Here it is all ready sir procurator.

Now wash in good health.

Pilate

Lords, I exculpate myself *

23,560 and my conscience feels cleared of
the death of this innocent,
just man whom you destroy.

However, consider what you do.

23,564 You see that I acquit myself of
all his blood and commit it to you
and hold myself innocent and pure.

Emilius

Let all his blood flow fall *

23,568 on all of us and our children,
so that they will never be innocent
if sin or blame is established here.

Pilate

You see how I purify myself

23,572 of these very weighty cases.

Rabanus

Let all his blood flow and fall
on all of us and our children!
Do you fear him so much?

Pilate

More than anyone else in the world.

Salmanasar

23,576 Why?

Pilate

The dangers are great,
for you show yourselves too desirous
of finding tricks to confound him.

Nembroth

Let all his blood flow and fall
23,580 on all of us and our children,
so that we will never be innocent
if this sin or blame is established here.

Pilate

In short, I will make
23,584 my rock and my foundation with this pledge.
You truly bind yourselves

with your public response
and I would like to rest
23,588 my judgment on it, briefly and quickly
on this point. *

I, Pontius Pilate,
holder by the well-established charter
of the provostship of Judea,
23,592 put in this region under Caesar,
having heard the accusation
against Jesus in his presence,
I condemn him and sentence him
23,596 to be hanged and left stranded on the cross,
to never leave it
until his life has ended.

Nathan

Now the thing is over,
23,600 for which my heart feels great joy.

Pilate

Listen to what I will say.
Lord Jews, according to your wish
and to my extraordinary sorrow
23,604 I have condemned this innocent.
Since everyone agrees to it,
I cannot nor must not resist.

However, in order to try
23,608 several cases all together
I still have two evildoers,
evil rogues and thieves.
Decide if we will let them go
23,612 or if they will go to the tribunal.

Annas

Dear sir, we must try them
before the next festival.

Pilate

Griffon, go then, bring them here.
23,616 Do you know who they are?

Griffon

Certainly.

I would like to be the torturer
in order to soon hang them above.

(Here he goes to the jailor and says)

Open the prison door, Brutaumont
23,620 and hand over those two pilgrims
who kept ambush on the roads
and stole from many a good merchant.

I think they will approach
23,624 the gibbet since I am undertaking this.

Brutaumont

Here is the open door, so you can take them
and pull them out one by one.

Griffon

Ah Tervagant, it is so dark!
23,628 It is deep like

Brutaumont

They are chained with strong chains
and are very firmly attached.

Griffon

Boldly grab them by the feet.
23,632 I certainly think it is necessary.

Brutaumont

Why?

Griffon

Because we will hang them
through the base of their brains.
Come on, come forth thief;

23,636 you will soon be disposed of.

Dymas (good thief)

May God forgive us our sins
of which we have committed a great number!

Griffon

You are now an honest man
23,640 but are so when you can no longer be anything else.

Gestas (bad thief)

What then, are our days ended?
Is there no relief from our end?

Dymas

Brother, I see none.
23,644 There is nothing to do but to commend ourselves
to God that he may keep
our place in his lofty realm.

Griffon

Yes, yes, it belongs to Guillaume. *
23,648 You will go away to live elsewhere.

Procurator, here are two plunderers,
think about attending to their business.

Pilate

Their trial may already be considered all but done.

23,652 We sentence them to be hung on the cross
and to remain there until they give up their souls
and that they end their lives there
in bitter death.

Orillart

What medicine

23,656 to comfort a patient!

Gestas

Is it then certain?

We must pass through this difficult strait.

Griffon

My lords, you do not speak

23,660 of the crosses. Here in congruity with one another,
there must be one for each.

Decide where we should search for them.

Pilate

You are right. We will think about it.

23,664 Lords, let us decide among ourselves
by what means you intend
to have these scoundrels, whom you see,

crucified as soon as possible.

23,668 Do you want the crosses to be all of one kind
as custom dictates
and as was done in past times?
I tell you this for a particular reason,
23,672 because we must act appropriately
in accordance with the kind of crucifixion,
so that the crosses be built.

Caiaphas

The crosses prepared
23,676 to put to an end to the two thieves
can certainly be of one kind,
according to the customary form;
But the one designated for
23,680 Jesus, that wicked scoundrel,
we want it another way
in order to cause a greater scandal.

Pilate

How?

Caiaphas

We want it larger,
23,684 heavier, and also thicker.
In order to put him in a different category

and for greater torment,
he will be placed differently from the others.
23,688 He will be pierced through his feet and hands
and tightly affixed
to the cross of great height
to die in the greatest distress,
23,692 suffering, pain, and confusion.

Pilate

Are you of this opinion?

It is not customary to see this.

Jereboam

We want to have it so
23,696 to ruin his great reputation to the greatest extent.

Pilate

Then I do not want to oppose it;
I will make this happen right away.
Griffon, go to my carpenter
23,700 and have him construct three crosses
to expose three evildoers.
If he hasn't any that are ready made,
two shall be average sized
23,704 and the third, much larger.

Griffon

I understand better than you think;
all shall be quickly prepared.

Pilate

Broyefort, go the other way
23,708 to the blacksmith, to his forge.
Tell him to immediately forge
three big long sharp nails.

Broyefort

Since it is to nail Jesus,
23,712 I'd sooner not eat
than to not have them forged,
for he has deserved this for some time.

Griffon

Carpenter, my friend, come here.
23,716 Do you now have any crosses?

Carpenter

How many do you need?

Griffon

I need three

for three scoundrels full of guile

whom I will bring to the gibbet

as infamous and dishonest men.

Carpenter

Look, here are two already prepared;

they are so heavy that it's horrible.

Griffon

They are of a good size.

23,724 They are exactly what I need.

But I need a taller one

for another lunatic who is there.

Carpenter

I do not have any wood ready, *

23,728 that has such a large trunk or tall branches

except for an old plank

that has been near this house

since the time of king Solomon

23,732 and is so beautiful and marvelous.

Griffon

Take it then and prepare it;

It must be made, whatever condition it is in,

for if my lord becomes angry,

23,736 your fate will certainly end badly.

Carpenter

I will immediately do

my job; I will go to work.

It seems that my heart moves me

23,740 with joy when I make money.

Griffon

It is the custom of such people.

You think only about money.

Broyefort

Blacksmith, may the sun and the moon

23,744 watch over you and Vulcan!

New cases have come upon us,

quite urgent as soon as they happen,

for which you necessarily must

23,748 work for us right away.

Blacksmith

Doing what?

Broyefort

Forging three nails

with which our procurator plans

to do a great deed.

Blacksmith

Nothing else?

23,752 And you made such a big deal about it. *

If I may ask, what kinds of nails do you need?

Door nails or window nails

or to shoe a horse adroitly?

23,756 Say it quickly to get it done.

Broyefort

No, they are to crucify

one villain, among thousands,

who was seized in this town,

23,760 to nail him to the cross through the feet and hands.

Blacksmith

Is it Jesus?

Broyefort

None other.

He must die for his excesses.

Blacksmith

There is not much harm

23,764 as long as there was a fair investigation.

Broyefort

Forge, forge, and don't chatter any more.

You're all gossip and laughter.

(Here he forges the nails.)

Carpenter

Here are three well made crosses

23,768 if ever a man made them well.

Griffon

Whoever assigned them the name

showed himself to be ingenious and judicious,

for it is the most terrible torment

23,772 that might be in this world.

Carpenter

Do you want to preach to us now?

By the devil, here is a real idiot!

Make sure you have a cart

23,776 to drag them up right away.

Griffon

Here is what we'll use.

Carpenter

Now let us load it up
immediately, with little disturbance.

Griffon

Ah Jupiter, how heavy this one weighs.

23,780 I have not seen such a one in a long time.

Carpenter

It is big and massive,
huge and large from end to end.

Griffon

That's enough. I'm going away

23,784 since I've taken my supplies.

(He brings the three crosses in a cart.)

Blacksmith

Here is a nail with a sharp point,
sharp enough to pierce grey marble.

If they are not excellently forged,
23,788 I ask nothing, good sir.

Broyefort

I still have a little more to say on
what displeases and bothers me.

Blacksmith

What?

Broyefort

The point is too sharp.
23,792 Make them a little more rounded,
so that this evil Jesus
feels more pain and torment
when they enter him
23,796 and pierce limb after limb.

Blacksmith

You never think of anything
other than bloody maliciousness.
Now here, are they well-fashioned?
23,800 What do you think?

Broyefort

They are what I want.

Blacksmith

And the money?

Broyefort

You don't need any.

I don't have any. Let me go.

My lord will speak to you,

23,804 which will renumerate you.

Blacksmith

It will never have to be paid

since I am so rewarded.

Pilate

It is time to order

23,808 the death of these wrongdoers.

All is ready. Therefore, my lords

have them brought in again

and think about the way

23,812 you want them to be led.

Annas

We want Jesus to be put

in the middle of the procession,

so that his great villainy

23,816 be set off by two thieves;
at this point we will bring
all three together to be destroyed
on the mountain of Calvary,
23,820 a propitious place for such people.

Caiaphas

If we are to be very careful *
about making him more easily recognizable
by those who have held him as a saint,
23,824 then let us remove this king's garment
and dress him in the array
in which he usually travelled the roads,
so that each may see him
23,828 in his customary clothing.

Jereboam

My lord, you have decided well.
We must have him in his own clothes,
so that each may see him
23,832 and recognize him more easily.

Pilate

Come on soldier, hurry up.
Strip this unfortunate one
or I will have no peace from them.

23,836 I clearly see that this is of their doing.

Griffon

My lord, it will be done for you.

Do not worry any more.

Orillart, pull from there.

23,840 You really are a lazy rascal!

[They begin to strip Jesus.]

Orillart

Must he wear only his under tunic?

He has indeed fallen on bad times.

Griffon

He must be stripped naked.

23,844 The rulers want it so.

Claquedent

Sir, may the devil laugh

Won't we get the end of it now?

Griffon

Now friend, pull, pull there!

23,848 Claquedent, you are useless.

[Always while stripping him]

Claquedent

I cannot.

Griffon

Why?

Brayart

He is right.

for his robe strongly holds firmly together
and grips his back so tightly

23,852 that it must be torn off by force.

Orillart

It's like flaying a lamb,
the skin comes off with the garment.

Claquedent

He receives so much new torment.

23,856 His wounds have raked his memory.

[They strip him naked.]

Griffon

His robes have been stripped.

Sir, continue giving your commands.

Pilate

Take his clothes from before

23,860 and again dress him in them right away.

Griffon

I assure you it shall be done

as you have commanded.

[They dress him in the seamless robe. A short pause.]

Pilate

Now walk forward.

Orillart

Wait,

23,864 let him be tied well and tightly.

If one does not recognize his evil misdeeds,

he could deceive the crowd.

[They bind his body and arms.]

Brayart

If he escapes, I want to be cut down.

23,868 But consider what a teacher,

what a worthy preacher,

what an excellent king we will have.

Mardocee

Ave then, rex Judeorum. *

23,872 Jewish citizens come here
and bow humbly
before this king full of virtue.

Naason (Here they bow before him.)

Ave rex!

Elyachim

Et ave Cristus!

23,876 Noble king of the Jews, may God protect you.

Griffon

Say ave master idiot!

That name suits him twice as well.

Pilate

Lords, he is mocked enough

23,880 and so well that to tell the whole truth,
there is nothing left to mock.

He is dealt such pain

that no mortal creature

23,884 does not experience horror in looking at him.

It is not necessary to rail at him.

I beg you bring him to die.

That's not doing him much of a favor.

23,888 If you do not hurry his death,
you will see him pass away
and die here at this moment.

Annas

Procurator, each one of us agrees
23,892 that he should be brought quickly,
but we have decided
that he should be led exactly in between
the two thieves to the place.

23,896 Furthermore, to inflict more severe pain
we have ordered that he carry,
without any help, his cross himself.

[The small hollow cross that Jesus must carry should
be uncovered, ready to give to him.]

Pilate

By all my gods, I am really horrified
23,900 by the harshness with which you treat him
as a harsh people; you are such that
you have absolutely no pity.

But I will not contradict you at all.

23,904 I am altogether satisfied.

Go put the murderer to death.

I do not think of preventing it.

Griffon

[Here Griffon must lift up the cross and say]

Here Jesus, you must undertake

23,908 to carry this beautiful burden.

[Jesus must walk in between the two thieves.]

Claquedent

He'll carry it very well,

and if he does not carry it quickly,

I will give him such a great blow

23,912 that I will break his spine.

Pilate

Trumpeter, blow the trumpet

very loudly, with a clamorous sound,

so that those of the region,

23,916 all officers together

mount immediately on horseback

to come to the place of execution.

Pilate's Trumpeter

I will not be lazy about this.

23,920 I will blow so loudly

that by blowing, I will astound

all those who are in the city.

(Here he blows the trumpet.)

Centurion

My people, it is necessary

23,924 that we go to the assembly
that I hear has been assembled
to carry out the death of Jesus.

Rubion (Centurion's first man of arms)

The Jews so watched for him

23,928 that they have seized him for to their advantage
and now bring him, in great dishonor,
to be disgracefully crucified.

Ascanius (second man of arms)

Let us follow quickly.

23,932 We must appear
for fear we pay for him
through the emperor's procurator.

Centurion

Look, what great horror!

23,936 He is certainly put into pitiable torment
when they make him carry his cross
over such an agonizing path!

Rubion

They caught him in some theft,
23,940 for they bring him in between two thieves.

Ascanius

Then they do well if they take the pains to
carry out his death without delay.

(Here they go to mount Calvary)

Griffon

My heart feels great anger
23,944 because this hypocritical old dog
does not step lightly.
He is as lazy as the devil.

Orillart

Walk old detestable rogue.
23,948 Carry your gibbet forward.

Brayart

He acts too well like a beggar.
Come on, go ahead scoundrel, walk fast!

Claquedent

Proceed in front there Broyefort.

23,952 Make him climb that path.

March fast!

Broyefort

Push from behind.

You do nothing but gab.

[They push and pull him.]

Julie (first woman)

O women, come look at *

23,956 the great shame! Go forth!

Jesus, the holy and kindly prophet

who used to do us so much good,

and who was so necessary

23,960 in helping the poor people,

goes to die pitifully

through a terrible execution.

Veronica (second)

I feel such great compassion

23,964 Julie, my dear friend,

that I receive no comfort today

because I have such great pity in my heart.

Perusine (third)

Alas, Veronica, dear sister,

23,968 alas, who will comfort us?

Alas, who will show us

the holy, divine word?

Ah very treacherous intrigue,

23,972 traitorous and cursed Jews,

will you kill such a worthy man,

will your hearts be so bold?

O truly sweet God of paradise

23,976 I ask that, in your clemency,

you may grant my prayer today

and give patience to your son.

Pasithee (fourth)

In tears and in lamentation

23,980 I lament for you Jesus,

holy and good man

and make my complaints

because I see these people full of

23,984 hidden venom.

Julie

Holy and divine man,
adept at and fond of
comforting us,
23,988 you go to your end
in order to
support us.

Veronica

Alas sweet Jesus,
23,992 nobly fashioned
from all virtues,
what happened to
the dearly held actions,
23,996 the good order
which you gave to
your good friends?
It's a bad reward
24,000 to be so led
and subjected to death.

Perusine

Jesus, true preacher, *
we will weep for you.
24,004 Jesus, true preacher,
and very solemn teacher,

we will remain without you.

You were always a guide

24,008 and leader of the people;

now we will lose you.

Alas what will we do, who

have no one to console us?

24,012 We will be lost,

and for this, very true pastor,

we will weep for you.

Pasithee

We will live in discontentment

24,016 under the sway of sadness,

deprived of joy

at this piteous departure.

Julie

Lament very piteously,

24,020 Jerusalem, praised city.

Bemoan the pitiable destiny

which falls upon you on this piteous day.

Grieve and weep without cease

24,024 mournful, unfortunate city.

If you are sad and lachrymose,

you have good reason for this suffering,

for you lose the good and the love

24,028 by which you should have been glorified.

Veronica

O noble, honored person,
the most holy under the heavens,
great wrong is done to you and may God help me,
24,032 everyone sees it; each one judges it.
Cursed be the traitorous judge
when he passed judgment
and when he pronounced the sentence
24,036 without offering just reasons.

Jesus

Daughters born of Jerusalem, *
ladies of great devotion,
cease your lamentations
24,040 which so pain your heart.
Please do not weep for me any more
nor lament, devout women,
but weep for yourselves
24,044 and also for your children,
for the days will soon come
when they will say in a sad voice,
blessed by God are the barren wombs
that have never bore a child
and the breasts that never gave suck.

Then in the anguish of anger
together they will say,
24,052 "High mountains, hurry
and fall upon us,"
and to the low hills, "Now open up
and cover us with earth."
24,056 For if in me, who am a green tree,
such a fiery torment is uncovered
and overwhelms me in its pursuit,
what will happen
to those who are dry trees
24,060 and void of fertile sap?

Griffon
By your devil
march forward, stinking villain!
Are you going to accuse us here?
24,064 You will have many ruses
and will be more clever than Argus
if you escape from the feast.

Caiaphas
Hit him hard on the arms and head
24,068 if he does not walk quickly.

Our Lady

O my son, my only thought,
my only good, my only benefit
and the only delight
24,072 that I ever saw,
where are you now, on what path?
Who transported you far away?
Whoever finds this out
24,076 will send me the sad news.
O my son, in what place will your dear mother
find you,
look for you,
24,080 hold and embrace you?
Your dear mother feels immense sorrow for you
and wears the most mournful,
the most distressing, and the most painful
expression,
24,084 beyond the extent
ever borne by any creature.
My son, my sweet image,
and my very holy nursling,
24,088 have I lost you?

Magdalene

My sweet master, my sweet Jesus,
in what port have you arrived?

Alas what has happened to you?

24,092 Dolorous heart,
sad, pensive, and mournful,
suffocated by cruel sighs,
filled with unsavory tears

24,096 what must you do?
You lose you master whose action
was to make and perfect you.
Now you lose him without doing him wrong;

24,100 death presses upon him,
what sorrow, what pain, what sadness,
what great measure of distress.
My heart, weighed down by such oppression

24,104 can no longer hold out!
O felonious Jews, what moves you
to kill the one who promised you
all good and wants only good for you?

24,108 Calumny
is always your condition;
At first, you serve with adulation,
but you truly sting like a scorpion

24,112 when no one is present.
O Jesus, full of knowledge,
sovereign treasurer of clemency
who gave me

24,116 indulgence for my sins,

have you withdrawn from me
 and were you born to be exposed to danger?
 May God whose obedient son you are
 24,120 help you!

[Note that Gabriel is always with Mary.]

Joseph of Arimathea
 Dear ladies, in my opinion,
 if you do not hurry,
 you will never arrive on time
 24,124 before Jesus is put to death.
 I and several of his friends
 have already certainly seen him pass,
 burdened with a great and tall cross
 24,128 which makes him suffer piteously.
 One is surprised at the crowd
 bringing him to be crucified.

Our Lady
 Sweet God, to whom I owe all trust, *
 24,132 comfort me with your mercy!
 Sweet God what news is this?
 Shall I go or shall I stay?
 I am sure that I will die
 24,136 if I go see the passion
 and the horrible execution

happening to my dear child.

Staying here suits me better

24,140 even though because of this I do not live,
for my soul strives with my body
and death does not want to separate them.
Stay? How shall I stay?

24,144 Will my son give himself to death
and I should not try
to follow and help him
and comfort him until death?

24,148 Comfort? Alas I would not do it,
but rather, would discourage him
1000 times over for when he sees me,
his heart will break with sorrow

24,152 and he will kill the sad mother.
Alas, since he must give himself to death,
may it please God, my father,
that he take us two together

24,156 without separating us.

I will go. It is my intention.

My son, I bore you faithful company
your whole life.

24,160 I would do a great wrong
to leave you to your death
and there would be no valid excuse.

Mary Jacobi

Alas sisters, stay for God's sake!

24,164 The pain will cleave your heart.

Since it must be so, it is better to have
one afflicted than two destroyed.

We will go, my sister and my son.

24,168 We will report on the matter.

Our Lady

My sweet sister, I am against it.

Not for anything do I want to be absent
but if it pleases God, I will be present

24,172 through everything that will happen.

God, if it pleases him, will comfort
the hearts wounded with sorrow.

Joseph of Arimathea

Lady, if you would like to come,

24,176 we must take the trouble

to go through this back street

to overtake them,

for you will never be able to pass

24,180 through this big street where they are going
because of the crowd there.

Follow me and I will bring you.

Our Lady

Joseph, I will gladly do it.

24,184 May God in his grace, bring us there!

Orillart

This rascal here makes us walk
too slowly; that's my opinion.

Brayart

We must give him some whacks
24,188 with a stick across his sides,
for I have never seen anyone lazier.

Claquedent

We must give him some whacks.

Annas

Soldiers, if you do not hit him,
24,192 he will go as he likes.

Griffon

Then we must give him some whacks
with a stick across his sides.

Pilate

Speed up and make him hurry.

24,196 You already see that it's high time ,
or if not, I assure you,
you will receive a thrashing.

Griffon

How the devil will we rush him?

24,200 He carries such a heavy load
that he can hardly move forward
but goes all bent under the burden.

Veronica

O most perfect of the perfect, *

24,204 o most true Christ, son of God,
you never harmed any man
and now you suffer such severe pain,
and your gentle person endures so much
24,208 that today no one has a more pitiful look!
I ask God to protect you
and give you much patience
to maintain your life in perfect innocence,
24,212 as virtuous as you wanted.

Alas, your situation is certainly lamentable
when all the parts of your body
drip with great drops of sweat!

24,216 He must feel great agony!
With this kerchief, I would like
to wipe your precious face
that was once so gracious
24,220 and is now so pale.

(pause)

The imprint of the holy
precious face remains with me now
for which I consider myself highly honored
24,224 to have such a precious gift.
I will be anxious
to preserve it with all my strength
because of the sweet gracious model
24,228 of which this shows me the image.

Simon of Cirene
It is high time that I go forth
and that I work
in Jerusalem to take care
24,232 of that which concerns my business.
It's really necessary
that I go right now.
I see many people coming here,
24,236 but I don't know what they intend.

In short, I will not turn back.
I will pass right by them,
for I believe none of them
24,240 will do me harm.

[Our lady and the others arrive near Jesus.]

Saint John
My mistress, please come look at
your dear child.
Look at the state he is in,
24,244 how his face is deformed!

Our Lady
O my son!

(Here Our Lady falls in a faint.)

Mary Jacobi
She has fainted.
Her heart fails, and her blood forsakes her!
As a result, if death follows,
dear sister, we lose everything!

Mary Cleophas

Sister, in the name of God, let us lift her
24,250 and by pushing and pulling her,
we will make her breathe a little
if we can, my sweet sister.

Magdalene

O holy and worthy creature
24,254 and the most blessed of all women
now we lose your son Jesus,
my gentle master, my sweet friend,
without whom we have absolutely no good
and live under the shadow of Death;
if by unfortunate chance we must
24,260 lose you with him,
Death, pierce my heart that is blinded
by the pain tormenting me.

Griffon

Walk villain!

Claquedent

I think he sleeps.
24,264 How he staggers.

Orillart

While going, he saw
his cronies weeping so hard
and became so discouraged
24,268 that I think he stayed behind.

Pilate

Why don't you chase them away?
They seem like mad women.

Brayart

Go away, damned old women
24,272 or you will receive hard blows
so well placed on your back
that it will be unnecessary to start again.

Saint John

We can no longer accompany him
24,276 my ladies, you see the situation.

Magdalene

Alas John, we will not leave
Mary, your honorable aunt,
who follows him in such anguish
24,280 that no heart ever endured more misery.

Mary Jacobi

If it pleases God, we will lead her
as long as she would like to walk.

Broyefort

We do nothing but plod on.

24,284 I cannot not stop worrying.
We should have hanged four
since we left.

Pilate

Do you stay with this group?

24,288 Soldiers, move on a little.

Griffon

He can bear no more; you see this.
Must he be suppressed so much?

Claquedent

He remains completely stopped here
24,292 and will die crossing the fields.

Centurion

Procurator, you're wasting your time
chasing him so. Alas, you see that he is so tired
24,296 that we can no longer inflict pain

nor any other tribulation without his suffering death.

Look at the load he is carrying.

There is no creature so strong

24,300 and with such fierce courage
who would not have had enough with half
the load on him.

Even though he is so enfeebled

24,304 that he only awaits death to take him,
order that we wait a bit
to provide him relief.

Pilate

You speak wisely Centurion.

24,308 I am not responsible
if he carries a load and a heavy weight,
but the Jews holding him in disgrace are.
What do you think we should do?

24,312 We will consider what you say.

Centurion

I will tell you what we will do
to avoid greater harm.

Here is a village peasant

24,316 coming here to the city;
it will be necessary

to load him with this cross.

I think that if he carries it,

24,320 Christ will go, seeing that it is not
much further to mount Calvary.

This will be a great comfort to him.

Pilate

He is a big and strong enough fellow

24,324 to support such a burden.

Go, Griffon, go, have him come
and tell him to come and do
a little job.

Griffon

Gladly.

24,328 I will tell him everything to the letter

[He goes toward Simon.]

Come here, come to our master;
you must follow our path.

Hey hey good fellow, don't you hear anything?

24,332 Come talk to our lords.

Simon of Cirene

I have enough to listen to elsewhere. *

I must go to my work.

Orillart

Must this villain grumble?

24,336 Come on scoundrel. You will come.

Simon of Cirene

Ah my lords, you will have to wait
until I finish my business.

Griffon

We will certainly not wait.

24,340 You will come very quickly.

Simon of Cirene

Alas, what do you ask of me,
you who force me by such means?

Orillart

Your shoulders will know it well
24,344 by the time you return, don't worry.

[They bring him to the Centurion.]

Griffon

Sir, I entrust and give
this good fellow into your hands.

Centurion

Come here and speak to me villain.

24,348 You go idling through the fields
like a wicked adventurer.
You must be put to work.

Simon of Cirene

Alas, my lords what will I do?

24,354 You have so frightened me
that I have neither the heart nor the will
nor a limb that I can lift
and if you wish to wrong me,
24,356 I'll appeal for my rights.

Centurion

No good man, you risk nothing.

But to support this Jesus,

who can no longer carry his cross

24,360 and stays here without assistance,
you must, to help him,
carry this cross yourself.

Simon of Cirene

Ah my lords, forgive me,

24,364 I will never do it for anything,
for I will be so reproached

that in all my days I will never have honor.

You know the great dishonor

24,368 that it is to carry a cross today.

I would certainly rather

die than perform such a task.

Griffon

Old, slothful, and lazy rogue,

24,372 full of rebellion.

You will undergo this whether or not you like it.

Quickly take up the work.

Simon of Cirene

I'm against it.

Orillart

24,376 Do it villain.

Are you backing off?

Simon of Cirene

If I am wronged without my misbehaving,

I'm against it.

Broyart

24,380 Do it villain,

you will receive so many strong blows,

that we will break your jaw.

Simon of Cirene

I'm against it.

Claquedent

24,384 Do it villain,
are you backing off?

Broyefort

You seek escape in vain.

You must pass through there.

[They relieve Jesus of the cross.]

Simon of Cirene

Let's go then, since it is so.

I will do your will

but in truth, the shame that you do me

24,388 weighs on me.

Jesus, the most holy and good

of all the prophets,

you come to a pitiful end,

24,392 given your virtuous life.

For your death I must carry

your hard and shameful cross;

if this is wrong, I impute

24,396 those who judged you.

Griffon

My lords, he is loaded well.

Let us walk quickly on the road.

[They put the cross on his shoulders.]

Salmanasar

I have a great desire to see him

24,400 affixed to this high tabernacle
to know if there will be a miracle
which can bring him down.

Centurion

Soldier, have Jesus

24,404 and the two thieves at his sides hurry up.
If they do not want to, then beat them
so well that there is nothing to reproach.

Claquedent

There is no difficulty in doing this.

24,408 We are doing all we can sir.

God the Father

Pity must move all hearts

to piteously lament
the martyrdom and great torment
24,412 that Jesus, my dear son, endures.
He feels such immense anguish,
that since the world has existed,
no one has ever endured such hardship,
24,416 which absolutely cannot last
without his suffering a shameful death,
and his holy person will not resist
until he has suffered through it.
24,420 This is obvious, for he goes on enduring,
and suffering torment
without some comfort to relieve him.
It is fitting that Death must cut his life
24,424 and prepare to execute him
to satisfy the request
of the proud lady Justice
who does not wish to give up any of her rights
24,428 to request or prayer.
Michael, go comfort
during his bitter passion,
my son, who is full of charity
24,432 my child, my very beloved offspring
who will extend his soft flesh
across the powerful tree of the cross.

Michael

Father of heaven and king of kings,
24,436 humbly, in a modest manner,
your just and good will
shall be realized and accomplished.

Satan

King of hell, who wears the crown
24,440 of the horrible, infernal abyss,
our affair is going so badly
that our whole chasm is destroyed.

Lucifer

By what means?

Satan

I didn't do anything.
24,444 This Jesus is given over to death
and could not be freed
by any means I tried.
Continually, I truly occupied myself in
24,448 tempting Pilate's wife,
but the disloyal babble
of the Jews never ceased,
and they pressed upon Pilate so much

24,452 that he sentenced Christ to death.

Lucifer

Ah cursed Satan, go hang yourself
on a gibbet of burning fire
since you do not preserve any better than that
24,456 the rights and laws of the house!
Go dragon, go cruel serpent,
and keep a lookout again
in case by an unfortunate chance
24,460 the rest could escape.

Satan

It is done. Don't think about it anymore.
There is no one who could have delayed it.
We only need to guard well
24,464 our entrances and our doors with force,
so that at least, if he does force himself in,
we can resist him.

Lucifer

Cerberus.

Cerberus

Whoa magister.

Lucifer

24,468 And you, my devils, are you sleeping?
Bar our entrances with great bolts. *
Keep our portals well closed
and stay in front of them
24,472 in great armies to protect them,
for you will soon see
our adversary prepare an assault.

Cerberus

Leave it to me surely. If he enters,
24,476 I want my muzzle to burned.

Fergalus

All is well-barred;
how then will he enter?

Astaroth

Or he will be more clever
24,480 than all of us devils together.
Now by my claw, I think
he will stay if he comes.

Satan

My master, we don't know that he is coming;
24,484 always keep watch here,

and to see the end of this,
I will go on an expedition.

Lucifer

So that your path may be shortened,
24,488 may the devil guide you.

Michael

(Here he returns to the cross.)

Son of God, in whose gaze angels
take joy
and whose perfect nobility
24,492 no mouth could describe,
who to redeem humankind
have offered your precious body
and suffered so many horrible torments
24,496 that only God knows the number,
and do this in order to take man away from the
shadow
of death and bring him to rest
and who still with this intention,
24,500 wish for death in order to receive humankind,
achieve and realize your duty
and make your will appear
obedient to God, your father,

24,504 who will make an offering of this
holy sacrifice to lady Justice,
one more acceptable than any other,
quite venerable and pleasant

24,508 in its sweet perfume.

Once the cross was held in great dishonor
and in great scorn
and was cursed by everyone.

24,512 Now its name shall be revered,
exalted, and celebrated
through this very glorious distinction.

Once it was said to be ignominious

24,516 and all the people whose bodies
were hanged on it were damned.

Now it will be stained with your blood
through which death will be conquered

24,520 and hell overthrown.

(Here Michael along with some other angels stays
with Christ)

Rubion

Now we have walked so fast
that we have rapidly climbed
the mountain of Calvary

24,524 with in a large company.

Pilate

Come on soldiers, perverse troop,
must you celebrate now?

You should have prepared for your task
24,528 while you stopped here.

Where are the three crosses?

Griffon

Here they are.

We will bring them to you separately right away.

These here are for the two thieves
and this one for this hypocrite.

Caiaphas

Without waiting any longer, *

it is appropriate that the reason why we hang
Jesus in this manner

24,536 be written on it.

Pilate

Your request is easy enough.

Here is a plaque all ready,
on which I will write, if it pleases you,

24,540 and after we will attach it
to the cross.

Annas

But we beg you
please consent to it.

Jereboam

Procurator, I want to call to your attention
24,544 that it will be good if we are wise
to write in various languages
so that at least, foreign
passers-by do not pass without
24,548 understanding what it means.

Pilate

Do not doubt but that it will be written
with very great ingenuity.

Griffon

My lords, all is ready,
24,552 the crosses along with ropes and nails.
But consider among yourselves
which one you want us to start with.

Caiaphas

According to my thinking, it seems
24,556 that the quickest is best
for killing this babbler

because the sooner we have him die,
the sooner we rejoice.

24,560 He has waited too long already.

Griffon

Do you want him hanged
all dressed or in his shirt?

Annas

Neither. It is not the plan
24,564 to which we agreed.

We want him to be stripped
as naked as an earthworm
and at no prayer or request
24,568 are you to leave him above or below
a large, medium-sized or a small piece of cloth
with which he could cover a single spot.

Orillart

You want him to be in the same condition as when
24,572 he issued forth from his mother's womb?

Jereboam

Exactly.

Griffon

It is a great affront
but nevertheless, whether honorable or blameworthy,
you will have it.

Brayart

He is so dishonorable
24,576 that we cannot mistreat him enough.

Claquedent

Let's hurry without saying another word.
Here villain, come to the feast.
Neither your ass nor your head
24,580 will stay covered.
This garment here is badly cut.
I have never seen any of its kind.

Broyefort

Why?

Claquedent

It is all of one piece,
24,584 woven from top to bottom.

Broyefort

Don't worry. No, take it off him.

It will be for our spoils.

Extend your arms, vile dog.

24,588 Let yourself be undressed a bit.

(Here they strip him naked.)

Our Lady

Alas, who will be able to advise me

and rouse me from my heavy sorrow

in which my poor heart drowns,

24,592 and it is on the verge of perishing

if Death would only come to kill it?

I seek death, and it denies me.

Ah my son, when I held you,

24,596 I took all my joy from you

and all good, in order to be at one with you.

Now I lose you in a piteous way,

now I must see your death.

24,600 Son, I cannot forget you.

My sisters, I would like to beseech you

in the name of God the triumphant,

that we approach my child

24,604 and pass through this crowd.

Mary Jacobi

We will not leave you, my kind sister,
in torment or distress,
but wherever you walk,
24,608 we will follow you with good heart.

Mary Salome

Look there, my gentle sister,
at the greatest pity that ever was.
They have already prepared the wood
24,612 where he must be led to death.
They have stripped him so completely naked
that there is not the least thing on his body.

Our Lady

O false, incorrigible people,
24,616 O extreme betrayal
which leads you at its will
you have offended honor too much
and it is indeed separated from you.
The madness of envy sweeps you away.
Harsh people of cruel rule,
take pity on human nature.
If you had considered honor,
24,624 you would not have been so villainous
as to have stripped him so completely.

You have dishonored him too much.

(Our Lady puts a cloth in front of Jesus while saying this verse.)

Alas my noble child,

24,628 my dear and indispensable treasure,
of the gentlest and kindest character
that was ever born under the heavens,
spontaneous motherly love
24,632 makes me come to cover you,
and if I could have done more for you,
God knows it would have been done with a good heart.
But no, they want to destroy you,
24,636 and so wrong your mother
as to kill and give her dear son over
to death in front of her eyes.
What sorrow, what a piteous exemplar!
24,640 My son, let it not displease you
if at parting, as my whole reward
I kiss you since I cannot do better.

Centurion

Griffon, you really are a stupid old swine
24,644 because you do not make these women
go away.

Griffon

Hop over the barrier

quarrelsome women; you must do this

or you will get it on your snout.

24,648 May all the devils take part.

Orillart

Now lords, stand aside

to see how we work

and if we crucify him

as you wish it.

Mardocee

It is good that you stretch him out

on the ground and fasten him completely

before placing him upright.

24,656 You will find it easier.

Caiaphas

The idea is not bad;

then they can work better.

Brayart

You don't have to think about it anymore.

24,660 We will do it that way.

Come on villain, lie here.

Your filthy carcass must
be immediately employed

24,664 to your bloody harm.

[They lay Jesus flat on the cross.]

Griffon

First I will attach his arms
so that the business speeds up.

Rogue, extend this paw.

24,668 I am going to tie you so tightly
that you will not be able to untie yourself.
Broyefort, what are you using there?
What did you do with the nails?

Broyefort

There they are,

24,672 very close to you. Don't you see anything?

Griffon

But must they be thrown

in my face? What a gentleman!

Now give me this hammer a while

24,676 and then you will see my muscle.

Orillart

Strike it right into him.

Griffon

I will do likewise

but let me do it myself.

27,680 Here is the roughest nail
that I have ever encountered.

Claquedent

You had them forged without points,

so they enter a little more awkwardly.

Griffon

24,684 It holds so well and tightly
that no one can remove it.

Broyefort

I would like to amuse myself by

nailing his other hand to this side,

but there is the distance of three fingers

24,688 from the palm to the hole;
as a result, I cannot attach him
unless someone else directs the way.

Griffon

You are nothing but a bumpkin. *

24,692 Let me do it by myself.

I will make it reach;

no vein will remain whole.

Brayart

Now show us the way,

24,696 to see if we agree to it.

Griffon

Take these two big cords

which I tied around his fist

and you four, pull as much as you can

24,700 until the sinews break,

so that you make the hand reach

the hole made for it.

Claquedent

The idea is very good,

24,704 blessed be he who gives it.

Griffon

Now pull hard, hard, scoundrels. *

The hand is getting there or almost.

Broyefort

I must not fail.

24,708 Now pull hard.

Brayart

Hard scoundrels!

I am afraid lest his heart fail him
because of the pulling.

Claquedent

What do we care?

Now pull hard.

Griffon

Hard scoundrels.

24,712 The hand is getting along there or almost.

Orillart

Is it still coming?

Griffon

Just about

as along as this nail is reached.

A bent crossbow never

24,716 stretched better than this.

Bannanias

The rogue says nothing nor makes a sound
no matter what you do.

Griffon

Look, the two are very well affixed;
24,720 let's quickly move to the feet.

Elyachim

We must cross them, one over the other
to do the job more quickly.

Griffon

In the first place here is the problem,
24,724 we are failing completely.

Elyachim

How?

Griffon

The feet are so far away
that they cannot be pulled
to the hole.

Naason

They must be pulled

24,728 in this way, neither more nor less,
as you did with his hands.
By this method you will make them reach;
don't you understand?

Griffon

You'll see it done,
24,732 provided that I have knotted my cord.

Magdalene

O pity, o mercy
O sweet Jesus to whom every sinner
is reconciled through the remission of sins,
24,736 sweet fountain of harmony,
I remember your noble deeds.
You are being mistreated.

Mary Jacobi

False and perverse nation
24,740 full of obstinacy,
how did you dare think
to execute
the one who, for your salvation,
24,744 has always toiled without cease.

Mary Salome

In the end you will be punished for it,
false and cursed progeny,
and it has already been indicated to you.

24,748 Race united in all evildoing
and stripped of all honor,
you have taken away all our good.

Saint John

O fountain of charity,
24,752 light without darkness,
you leave our company
in such great confusion
that in truth, all joy
24,756 has departed from our hearts.

Griffon

Our work has been done very well.
May Jupiter be praised!
I believe he is so well nailed
that he will never leave alive.

Orillart

Never did the string of a bow stretch
better than his weakened and still strong sinews
One could count one by one

24,764 the bones there in his body.

Brayart

I'm looking up and down to see
if the nails hold well.

Griffon

Now then, go try his teeth.

24,768 See how you can get them.

Pilate

Come on, come on, leave off this foolishness.

Since the writing is attached,
make sure that the tree is fixed

24,772 and everywhere secure.

Don't be idiots anymore;

prepare the cross and crucifix

so that these Jews who have tormented him so

24,776 are satisfied.

Broyefort

He will soon be lifted to his feet

into the air, quite ashamed and confounded.

Pilate

Take lances, swords,

24,780 guisarmes, pick-axes, standards,
ladders, tents, and javelins.

Each soldier should lend a hand
and support his side

24,784 with great and effective strength.

Heave! *

Griffon

Heave!

Claquedent

Pull the wood.

Orillart

Pull,
support it.

Brayart

Support it.

The whole thing is falling on us.

24,788 Heave.

Broyefort

Heave.

Griffon

Pull the wood.

Claquedent

Pull!

I have never had such a heavy load!

I will burst if you do not come.

Heave.

Orillart

Heave!

Brayart

Pull the wood!

Broyefort

Pull,

24,792 give support there!

Griffon

Give support there!

Centurion

Ah comrades, you suffer

and take great pains,

but you will receive good payment

24,796 as long as you return.

Claquedent

We are so well equipped;
we have done so much that he is up there.

Orillart

Come what may, he is up.

24,800 We can definitely leave.

Brayart

The devil can take him
for all the trouble he gave us!

Broyefort

24,804 I don't care
if he doesn't take him away or does carry him off.
Let's see if the cross is straight
and then prop it up from the bottom.

Griffon

And you there, Jesus? Are you enjoying yourself?

24,808 You're having a good time? Are you comfortable?
If you please preach to us here about
your good works since the old days.

Annas

Procurator, we do not quite understand *
24,812 the reason for this placque,
and it should not be
as it is if I am not mistaken.
You put the inscription
24,816 in three languages as I see,
"Jesus of Nazareth, the king
of the Jews." You have written it thus.
However, it does not read correctly
24,820 and is to our great detriment.

Caiaphas

Great error exists in the writing,
and it should not say
that he is king, but that he calls himself so
24,824 against the law and in great wrong,
for which he incurred
the punishment of death, as is evident.

Jacob

He speaks truly; our honor is lost by it.
24,828 Procurator, it is not good as it stands.

Pilate

My lords, quod scripsi scripsi *

and whoever wants to grumble may do so,
for what I have written here

24,832 is done, and the writing will stay.

Joram

Be sure then, that it will cause
the confusion of all,
for all men who will read it

24,836 will think less well of us.

Pilate

I can do no more. Let is satisfy you that
I acceded to you too much.

It still weighs heavily on me

24,840 that I was burdened with this.

Griffon

Since Jesus is dispensed with,
tell us what to do next.

Centurion

Crucify these two thieves

24,844 in the manner that one should place them.

one to the right, the other to the left;

I think this is their plan.

Isacar

You say well Centurion.

24,848 We wanted them put there.

Griffon

They will soon be well placed
since they have been given into my hands;

They will soon be disposed of
24,852 and hanged on two beautiful gibbets.

Come here evil thieves,
cursed by God and Nature.

Here is your sepulchre,
24,856 you will never be able to escape it.

Dymas

If we must be made to disappear by death
and be subjected to servitude on the cross,
we must not complain nor moan,

24,860 for we have deserved it.

Gestas

We have missed the chance
to employ ourselves to do good.

Orillart

It's a bad master who has been served *

24,864 from whom one receives such a harsh recompense.

Brayart

Whoever must hang, cannot drown *

if the gibbet does not swim.

This is a popular proverb;

24,868 everyone must know it.

Griffon

You are chattering away

and are not helping me even a little.

Claquedent

We come rushing.

24,872 Come, let's go comrades, let each one make his way.

Let's hang these two thieves in a row

in the way that pleases our lords.

Broyefort

Also Jesus is all alone.

24,876 They only await company.

Griffon

He will soon have a succession
of people of high rank.

Here is a lout as false

24,880 as there could be from here to Pamplona.

Orillart

He is not worth a prune);

he is from the same kettle of fish.

Griffon

Help me get them ready,

24,884 and then we will place them above.

(Here they tie them to the cross and meanwhile Satan shall speak. When they shall have been tied, the soldiers adjust them without speaking.)

Satan

All my understanding dissolves
and is devoured by furious rage
because I hatched a plot

24,888 that exceeds all my knowledge
and because I could not rectify it
when I thought to delay him.
Once, through a clever trick,
I caused the world to fall in ruin

and be banished from divine glory
through woman and deception,
and now I thought to prevent
24,896 its redemption through a woman.
But it's not worth talking about.
I have completely failed,
for the Jews' hearts are formed of
24,900 such cruel and strong envy
that Jesus must suffer death.
There he is, already crucified;
the devil guided me well,
24,904 and I wasted my time
having cooked up such a bad stew
that will cause us such a loss.
What will the savage troop of the damned
24,908 say when they know this?
What laments, what hideous cries
if through great strength,
he despoils the hideous prison
24,912 of its ancient inhabitants.
It would be better if he gave me to the dogs
than to find myself in such a mob.
I will still stay here
24,916 and will not leave quite so soon
but will rest here
around this cursed cross

to see the end and the behavior
24,920 that this Jesus will exhibit.
When his soul departs,
if I can assist it with my paw
then it will come with me,
24,924 tired and dispirited, with me to the dark place.

Pilate

Are these two unfortunate companions
hanged? Are they disposed of?

Centurion

Answer, presumptuous fools,
24,928 are those two unfortunates hanged?

Griffon

Since I tied that scoundrel
you will no longer be inconvenienced.

Jereboam

Are those two unfortunates hanged?
24,932 Companions, are they disposed of?

Orillart

I think that they are affixed
and hang so well at their ease

that if they should ever descend
24,936 they will fly to the floor.

Emilius

Jesus, you babbled in vain,
for you are in a pretty situation.
Look at the noble entourage
24,940 by which you are accompanied.

Celsidon

You are hardly busy.
Preach a few words if you must.
You will be heard from very far,
24,944 for you are lodged high enough.

Rabanus

Now descend from there if you can *
and jump right here in the middle;
In the past, you made yourself the son of God;
24,948 come down in that faith.

Nenbroth

He does not hear this talk.
He has other things to think about.
God protects this king of drivelers
24,952 the seducer of Galilee

who, with all his might has abolished
and ruined our law.

Salmanasar

He need not be reminded of this anymore
24,956 since he has done penance.

Phares

He is a prophet of ignorance.
If he had known future things,
he would have avoided from early on
24,960 the pains that press so hard on him.
But no. This is the reason why he cries
and regrets his former pleasures.

Jesus primum verbum

Pater mi. dimitte illis

24,964 nam nesciunt quid faciunt. *
Father, who elected your servants,
in whose hands everything is,
you see by what kind of people I am taken;
24,968 they destroy me piteously;
forgive them if they have done wrong,
for they know not what they do.

Dymas

O worthy citizens

- 24,972 of the noble land, Judea,
you see the piteous ways
of death which already comes to seek us.
I have truly deserved it, I know.
- 24,976 My sin conscripts and presses on me.
Pray to God that among his noble goods
He spreads the gift of mercy.

Gestas

- O terrible furious death,
- 24,980 your arrow will soon strike me,
and it is not worth being alive.
Not a soul will come to my rescue.
Have you given me such a destiny,
- 24,984 God, which will soon come to me?
Cursed be the day
my father engendered me!

Nachor

- It is appropriate to greet
- 24,988 our Christ who is so wise.
Lords, look at his face a little,
at your very pitiable king,
the bloody presumptuous fool

24,992 who has done us so much harm.

Nathan

Does he now hold his assembly of barons
and his grand court between these two?

Lords, look at his face a little,

24,996 at your very pitiable king.

Jacob

He is a noble dignitary
to make a truly majestic king.

I don't know of what heritage he is

25,000 unless he is king of the unfortunates.

Isacar

These are titles of high nobility.

But does this king, who prides himself on them,
now hold his assembly of barons

25,004 and his grand court between these two?

Jereboam

Fie on the evil, dangerous fool
who wanted to tell the people
of his ability to destroy the temple

25,008 and rebuild it in three days.

Mardocee

You wanted to trust too much
your false art; I am a witness to this,
for now that you need help,
25,012 the devil, whom you served,
lets you undergo death,
so that there is no magic art
nor evil that you can use
25,016 in order to escape.

Naason

Thus the enemy knows how to trick
those who use such deceit.
Now where is your Beelzebub *
25,020 by whose power you expelled
the other enemies of the body?
In what place is he hiding?

Elyachim

At the bottom of hell where he awaits him
25,024 to burn in the eternal fire.
Consider Jesus if your evil
or your malice that were so ready
now abound in your head.
25,028 Did you think you would always reign?
Did you think you would always wage

war against the synagogue?

Did you think you would be so formidable
25,032 that we could not injure you?

Bannanias

Go, go preach and babble
against our laws and our decrees!
Go reveal our secrets
25,036 to please the little folk!
See if they have come here
to free you from our hands!
We stay healthy and you remain
25,040 for death, for your destruction.

Joathan

Is this the noble champion,
the powerful Emmanuel
who must reign in Israel?
25,044 Is this the noble treasure
whose coming to the world
the prophets confidentially announced?
May God and Nature confound him!
25,048 He is not worthy of such a name
nor of such honor.

Annas

I believe not
and really think that he becomes more moderate
and considers his misdeed
25,052 through which he deceived the people.

Roillart

Is this the crafty worker,
the artist of wonderful tools,
who in three days must build
25,056 a high and massive temple?

Dentart

He is too badly positioned there
to be able to achieve it soon.

Gadiffer

Tell me, crazy madman, are you the one *
25,060 who spread the boast
of destroying the building
of Solomon's temple?
I think that you will do it
25,064 soon, provided that we let you do it.

Malcuidant

If he wants to make a new one

in three days as he boasted,
he is certainly impeded there.

25,068 Jesus, make a new temple
right away; for in place of a hammer,
you have big nails with long points
with which your filthy hands are fastened
25,072 and in place of wood to work with,
you can make it up with a gibbet
which stretches out your sinews and veins.

Dragon

Where are your vain tricks,
25,076 Jesus, and your enchantments?

Gueulu

You who are feeling such severe pain,
where are your vain tricks?

Brayart

Your works were not sound;
25,080 we see this in the end,
and if you uphold them, you lie
because for them, you suffer such pains.

Estonné

Where are your vain tricks

25,084 Jesus, and your enchantments?

We see that the artifices

with which you pretended to perform miracles

over death and the possessed

25,088 did not have a good foundation

but were falsely done

by enormous and hideous devils.

It seems that even in your own case

25,092 you cannot find the means

to free and save yourself

but let yourself die in shame.

Malabrun

In the end Jesus, you and your

25,096 stinking group are worthless.

Maucourant

Prophet, do you hear what I tell you?

In the end, you are worthless.

Jereboam

Your talk shows him nothing;

25,100 he has drunk too much villainy.

Emilius

In the end Jesus, you and your
stinking group are worthless.

If your stinking mouth denies it
25,104 and wants to contest it,
descend from there and come down;
then we will consider your strength certain.

Celsidon

He does not have the time.

Rabanus

It is not the right moment;
25,108 he must think of other things.

Griffon

If you can do anything, get to it.

Nenbroth

He does not have the time.

Orillart

It is not the right moment.
If he knows a way, I assure you
25,112 he will jump sooner or later.

Salmanasar

He does not have the time.

Claquedent

It is not the right moment;

he must think of other things.

Gestas

Jesus, don't you have any concern for

25,116 the obvious peril you are in?

Have you become so stupid?

Do you not see death awaiting you?

Everyone strives to kill you.

25,120 It is not surprising that this does not move you,

for a wise man who understands his fate

escapes death when he can.

Dynas

O evil and unfortunate man

25,124 in whom all good has perished,

doesn't Jesus carry enough of a burden

without your insulting him further?

With such badly chosen words

25,128 you censure him too much.

You do not change his attitude regarding your

behavior,

you who are on the verge of damnation.

Gestas

Come on scoundrel, are you so desirous *
25,132 of dying here before everyone?
Don't you see our great suffering
if we aren't saved by him?
If you are Christ
25,136 descended for the sake of human nature,
why don't you save yourself and us
who are here dying such a villainous death?

Dymas

Wretched man of low morality,
25,140 you do great wrong in insulting him.
If we die for our offense,
we have deserved such recompense.
But he, who is without sin,
holy and just in his innocence,
dies wrongly, without having committed any
foolishness.
Therefore, whoever offends him further, does great
wrong.
We have deserved death,
25,148 and he never did wrong.
There is only evil in our lives,

and he always did only good.

O sweet Jesus, whom I love and worship

25,152 in whom I have perfect trust,
if you go to your kingdom,
remember my plight.

Jesus secundum verbum

I tell you certainly

25,156 that because of the desire I see in you,
you will be placed with me
this day in paradise.

Dymas

My savior, my sovereign king,

25,160 in this desirable anticipation,
I receive death patiently.

May God grant that it be fortunate!

Our Lady

Deeply constrained sadness, *

25,164 how can I withstand you?

Where will I go?

What will I do?

What will I say?

25,168 I feel so much anguish

that my heart breaks.

I do not know if I have begun
the trial

25,172 that I undertook
or if it is ending.

If death, which disperses
25,176 and separates everything,
takes me for its portion,
my sorrow and languishing life
will depart.

25,180 If life keeps me,
let death not consider
passing judgment.

I begin late
25,184 my immeasurable suffering.
O cruelty made more cruel,
Death marked by a painful bite,
how late you sojourn with

25,188 the sad and weeping woman
who looks to nothing but her end.
You are really without hope,
full of such cruelty.

25,192 When you see me ready
and separated from all good,
why do you not strike me with your dart?
False death of terrible vigilance

25,196 it is your contemptible condition
to be always lazy and slothful
with those whose lives are long to them,
those who, without cease, call you weeping.

25,200 Your eye looks at those
whom the world watches over the most,
and those who seek defense against you,
and in their heart's depth, you pierce them

25,204 so severely that they fall dying.
You do the same to me: you see me laboring
in fierce suffering that rushes upon me,
and you do not want to get rid of

25,208 these pitiful remains.
My son, my son, I want to oppose you,
my sweet child, my blessed reward;
is it good to forget one's mother

25,212 in such a manner?
Look at me son, I pray you,
acknowledge your very dear mother
who because of you has such a sorrowful expression

25,216 in piteous lamentation.
Jesus, my son, my gracious child,
my son, Jesus, my precious treasure,
is this how the separation between us is to be?

25,220 O separation
shared in great torment and sorrow,

o affliction and painful sorrow of the accused,
the mother is separated from the son by death,
25,224 what harsh torment!

Son, consider this terrible death
or if you must die because of envy
at least, let us die together!

25,228 I want it so.

Son, grant me the desire of my will;
living without you will be only sorrowful to me,
in dying with you I will never lament nor sorrow.

25,232 This is my gain.

I don't care about a dishonest death,
it is enough for me; I do not want any death but
this one.

I beseech you my dear child,
25,236 grant me this request.

One body, one blood, and one same life
demand to be ravished by one death.
We are thus. You do not deny it.

25,240 I know it well.

We are one body, for yours is from mine.
I hold your pure blood engendered by me.
Now if it flows until there is nothing,

25,244 O what distress!

I lose my treasure, my wealth
if death overtakes you and leaves me.

Ah cruel death, turn your cruelty to me,
25,248 make everything the same
without separating what is so united
or leave everything; he is punished enough
or take my son and seize me with him.
25,252 I am happy.
Death spiteful with cruel spite,
death sorrowing with sorrowful sorrow,
bold death, outrageous boldness,
22,256 do you want to disjoin
the couple that love meant to join together,
separating one and piercing the other with your
dart?
Unite all, either pierce or chase all.
25,260 Son it will not do so.
Let Death do the worst that it can,
hang your body as high as it would like,
but it can never separate me from you
25,264 because of any pain.
If your body hangs on that high cross,
there hangs my soul which out of pity brings me
there,
and there is not a wound on you so painful
25,268 that I do not feel it.
Son, your pain is fresh in my heart.
who kills you, murders you, and afflicts me,

but I fear much more lest death carry you off
25,272 before me.
O cruel death, I am defiant of you.
I defy you; I do not acknowledge your power.
Make me undergo the hardest trial
25,276 that you can manage.
Leave my son; you will do a great act of charity.
Make me die; you will be very sweet to me.
You will reduce the greatest blow
25,280 that ever existed.
Blessed son, courteous son,
gracious son, very moral son,
the best formed body among the living,
25,284 O pure beauty,
choice of humans, flower of all nature,
rich coloring, perfect image,
pitiful look, very sweet countenance,
25,288 sacred face,
glowing face nobly shaped,
are you disfigured there,
with dim eyes all crimsoned with blood?
25,292 Harsh dealings!
Son, are you such? I do not know you anymore.
Son is it you who are placing yourself in this
situation,
giving yourself to the cross, submitting to death

25,296 without deserving it?

Bold death do you want to take away my son,
undermine my fort, demolish my treasure?

This is life. Do you dare attack it?

25,300 Deaf death

quick to harm, bold in doing evil.

Alas my son, I must say it,
this evil, this sorrow, this great sickness

25,304 come to you because of me,

because of me you feel pain,

because of me you suffer, because of me, death
befalls you.

Pain, suffering, all this happens to you

25,308 through the weakness

of having taken your humanity in me.

For if your human nature were removed and if your
divinity,

holding the second position in the Trinity,

25,312 were liberated,

it would remain for you to only reign and live,
feel joy and pursue perfect glory.

Humanity delivers you to this death

25,316 to which you come.

Therefore my son, this is all that you have from me;
suffering, weakness, pain which you take
and fatal death to which you come.

25,320 And from you I have
joy, health, honor, to live and rule, in all good
works,
and from which I survive.
Therefore my son, if I have part in your unique good
suffer me to take part in your pains,
for the greatest ones are the most important to me.
Let us die as one; otherwise if I fail
25,328 you will do me wrong.
O my child, consider my fate,
give me my share without deliberating.
I have a part in you if you manage it well,
25,332 much more fecund
than other mothers, more precious and pure,
for they have only one part in the children
they bring into the world; the father has the
second.
25,336 You are all mine;
no mortal man can claim anything.
If you have a father, he is celestial.
Therefore my son, in God's name, keep yourself
25,340 in this agony
from abandoning recklessly
my right, my share, my blood, and my nature.
If it is done so, I am opposed to
25,344 this cruel lot.

Perverse Jews, in whom a fragment of death resides,
traitorous dogs, I oppose you.

Do you gain in value by betraying such a person
today?

25,348 All of you answer.

Alas my son, I turn to you,
see my sorrow, my grievous suffering,
and with your eyes so precious and sweet

25,352 look at the woman

who conceived you, pure virgin and maiden
who nourished you with her tender breast
and tell me that my mortal pain

25,356 no longer remains.

Jesus tertium verbum

Mulier, ecce filius tuus. *

Woman, take heart and have patience,
cease this sorrow. If I am pierced by death,

25,360 accept this son whom I give you,

your nephew who will care well for
you after my painful death.

Take her, John, I appoint her your mother. *

25,364 watch over her well and do not leave her.

Saint John

Alas when I consider my situation,
my master and my very sweet lord,
you do me a very great honor

25,368 to commend your mother

to me and to command me
to regard her as mistress and mother.

May it never please God that it should happen

25,372 that no matter how great the danger, I leave
my mother and dear mistress.

I will gladly accompany her
and regard her as my mother

25,376 notwithstanding that I am not worthy
that a lady so holy and good
be given to and placed in my keeping.

O my master, when I consider

25,380 your fate and what I see

I am shocked.

I cannot be shocked enough
when those false and evil Jews

25,384 full of envy

want to take away your life today
without your having deserved death,
for which your mother

25,388 feels such bitter distress

that there is no heart that knows it

without feeling the affliction.

It still seems bold

25,392 that to give her comfort

you chose me

who am so troubled by sorrow

that I do not know where

25,396 I can direct myself.

Do you think then that I can sufficiently

give her comfort

for her severe pains,

25,400 seeing their number, and

when I do not know which of us two

must suffer more?

One must seek comfort

25,404 from him who can help

and give joy.

But as for me, I will not be able,

for the greatest part of my good

25,408 I lose on this day.

O noble lady of excellence

very holy and precious flower,

blessed body,

25,412 you hear what my master has said,

He has willed to elect you

my mother through his decree.

Our Lady

John, I do not want to oppose it.

25,416 Let it be that I make very pitiful exchange
today when I exchange
for my perfect, natural son
a new adopted son,
25,420 for God, a simple, transient man,
for the Lord, a servant,
and for the master, a disciple.
My sad and miserable countenance
25,424 represses its troubles;
My will conforms completely
to the divine will.
Let it be done to my son in the manner
as his father prepared it.

Magdalene

O lady adorned with virtue
and the most constant among all,
your response is so pleasing
25,432 that every heart is relieved.

Phares

Jesus, you daydream too much
and are greatly reproached
for staying so long

25,436 on this cross that is so disparaged.

Why did you not just now invoke

God's aid in your misery?

Since you say he is your father,

25,440 he will help you without fail.

Emilius

Believe me, if he could have left,

he would not have waited so long.

Griffon

I have stretched him out so well

25,444 that he cannot remove himself.

Jereboam

Come on Jesus, do your duty, *

speed up the business; it is not fast enough.

If you are the king of Israel,

25,448 quickly descend from this high cross,

and we will believe in you without fail.

Now, get to work on this problem right away.

Orillart

Speak loudly. He does not hear you.

25,452 He is thinking about his worries.

Mardocee

Now we see his folly
and the venom which he cherished.
He saved others alright

25,456 but remains here in a mess.

Gestas

Jesus, it seems strange to me
since you revived the dead,
that your force does not liberate us
25,460 If you were able to do this,
you are really horrible and mean
for not liberating us.

But you have neither strength nor power
25,464 and are a poor man, so I believe.

Ah villainous and accursed cross,
must I end my days on you?

Hey, isn't there any comfort or help
25,468 which can give me respite from death?

I would not have cared where it would have come
from,

whether from false tricks or true,
from God or all the devils,

25,472 as long as I could have escaped from death!

Brayart

Companions, I would gladly know
after the games and amusements,
what we will do with the clothing
25,476 of Jesus and his cohorts.

Griffon

Neither debating nor gambling are necessary.
According to reason, it is all mine.

Claquedent

But why, by the devil?

Griffon

For the reason
25,480 that I executed them.
It is the custom in all cities
that the executioner gets the spoils.

Broyefort

Do you know that it is so? Let nothing divide us.
25,484 No matter how it goes with the thieves,
we will have our share of
Jesus' garments which will be drawn by lottery.

Orillart

It is right that all take part in it.

25,488 Each one of us has a right.

If you hanged them fine,

we also certainly helped you.

Claquedent

According to reason, whoever lends a hand

gets as much as the one who flays him.

Griffon

Must it be so?

Brayart

It is necessary.

He is an idiot who doesn't believe it.

Griffon

Since we must steer through this difficulty,

25,496 let us briefly consider, without arguing,

how many men we are to split the reward.

Orillart

We are all together

four. *

Broyefort

It seems to me we are five.

25,500 My lords, count at your leisure.

Griffon

You are not one. Don't be displeased.

Your muzzle droops a little too sadly.

Broyefort

I will have at least a piece

25,504 if there is either goodness or honor in you,

I served you every day;

what will I get for all my pains?

Claquedent

You will have a fever returning every four days

25,508 to wrap around you instead of a cape.

Broyefort

Take it, this deal escapes you;

you will not have any as good this month.

Brayart

Did I divide it correctly?

25,512 Here are four parts divided

and so exactly arranged

that one cannot take away or add anything.

Griffon

This is for me.

Orillart

Bravo for the master!

25,516 He certainly knows how to take the best!

Brayart

And this for me.

Claquedent

What a leader!

Since each takes his own,

I'll take this.

Orillart

And here is mine.

25,520 I will not lose everything today.

To finish this up right away

while we are all ready,

let us next share this one,

25,524 so that each one has his piece.

Griffon

It is not good to cut it
seeing that it is of a strange nature (structure),
all one piece without a seam. *

25,528 Let us play a game of chance
to decide who will have it.

Orillart

I agree completely
without opposing you in anything.
We must figure out

25,532 what kind of game we will play. *
Let us draw lots.

Brayart

Come on, let's draw.
Whoever has the longest, takes it.

Claquedent

This game is not at all to my liking
25,536 because of the great tricks in it.

Brayart

Well then, think of another,
a little more fun.
Griffon, you have seen a lot of them

25,540 and know more than ten games.
If you know any, tell us,
and we will follow your decision.

Griffon

Our course of action will be such
25,544 as you will hear me describe.

I must return a short time
to the city, I believe,
to search for my huge axe
25,548 with which I will cut the necks
of these thieves in order to
break their knees at sunset.
Think quickly of some game
25,552 and while going to the city,
I will also think about
finding some amusement.

Orillart

No one among us disagrees.
25,556 Go and return quickly.

Satan

I must change rapidly
and alter my face a little,

so that I can work out some malice
25,560 against that scoundrel who goes away.
If the devil does not carry him off,
I will soon attack him.

Poor man of feeble nature,
25,564 where do you wish to go?

Griffon

To a place where I have something to do.
Let me go my way.

Satan

Stop, stop my cousin.
25,568 I want to say two words to you.
I know what your intention is
and what you are grumbling about.

Griffon

Oh you do, do you?

Satan

I'll tell you this much,
25,572 you are breaking your head
to find some game of chance
with which you can work so successfully

that you can win, through the game,
25,576 a miserable and quite wretched garment
that belonged to Jesus.

Griffon

You are right.

I don't know who revealed it to you.

Satan

Nothing can be hidden from me.

25,580 I was able to perceive it.

If you want to know a good game,

I will teach you an appropriate one

by which you will not fail

25,584 to immediately win this robe.

No cheating or trickery

can ever do you wrong.

Griffon

You surprise me with your proposition.

25,588 I have no belief or faith in it.

Satan

I'll tell you one more time

that when you will know this excellent game

and will play it according to my instructions,

25,592 you will not fail to come away with
the robe.

Griffon

Well then, I ask you
to show me the way.

Satan

It is clear enough and complete.

25,596 Look with your greedy eyes.

Do you see this small piece of bone
with six square sides?

As soon as I've gotten it almost ready,

25,600 you will surely see and say that indeed
a better game was never made.

Look. You see that it's cut at right angles?

First, on this square put

25,604 a dot so that it appears

in the name of God the father;

two will be placed on this one

in contempt for the father and the son;

25,608 then you find three on this side

in contempt for the trinity;

four will have their places here

to spite the evangelists

25,612 who will write about God's law;

on this other side will be
five well-placed dots to spite
the five wounds of Christ
25,616 which you see on the cross there.

Griffon
For the five wounds? How so?
You show that you have not seen him.
There are more than 10,000 wounds;
25,620 you reduce them to too few in number.

Satan
I speak to you of the principle ones
piercing Jesus' body.

Griffon
Therefore, you lie as before
25,624 because if you speak to me of the large ones,
only four were given;
I have looked closely at each one.

Satan
Soon there will be another one;
25,628 which will make the fifth.
Let it be sufficient that it will be thus
to spite the five said wounds.

As many times as you say these words,
25,632 you will roll that number of dots.

Griffon

Here is another square.

How many more dots are necessary?

Satan

Six dots and no more,
25,636 and it is the highest number
undoubtedly engraved
to spite in deed and words,
the whole court of paradise.
25,640 I can't preach anymore about it,
and yet I want to tell you
that you cannot find under the heavens
a game more useful to you
25,644 for winning.

Griffon

I certainly think not.

Good sir, tell me the name
of this newly found game.

Satan

You must call it a die,
25,648 a name of great nobility.

Griffon

And if someone inquires after the inventor
what shall I say?

Satan

Without telling tales,
you will say that the devil made it.
25,652 You will not incur a lie.
And whenever you play,
either you or someone in your place,
and the result is not to your liking,
25,656 if you need a point, think
and say, "Roll in hatred for the father."
If two have been badly thrown together,
say here, "Roll in contempt for the son
25,660 and the father together."
And so on, in this manner
as I showed you before.
If at this point, you direct yourself
to whomever you wish to shame,
you will not fail to win
as much money as comes forth.

Griffon

I will do my very best

25,668 to spite and deny.

To get things going as fast as possible
we will part here, friend.

I will return to my companions

25,672 to teach them this game.

Satan

They will play so gladly
that no one will be able to detach themselves from
it.

Griffon

Friends, would you like to know

25,676 a very nice and pleasant game?

Orillart

Come on, let's see it.

We were not expecting anything less.

Griffon

This is exactly our kettle of fish.

25,680 Look at this device here.

Claquedent

Where the devil did you find this?

Griffon, I am really surprised.

Brayart

I have never seen anything similar

25,684 nor do I remember such a good game.

Griffon

Don't worry about where it comes from.

Let us take Jesus' robe,

and let us throw this die for it;

25,688 and so, whoever can, wins it.

Orillart

You must therefore teach us

the game, how it is played.

Griffon

Whoever has the most points, wins it.

I don't see any other way.

And if two roll the same number,

they must roll again.

Claquedent

The game seems very good.

25,696 I will enjoy it only too gladly.

Who will start first?

Let him make haste, the time is right.

Griffon

It cannot matter; it's all the same.

25,700 Whoever has the die, rolls it by chance.

Brayart

Here begins the game,
since no one opposes me.

Argh, I rolled only a one.

25,704 May this be in contempt of God!

Griffon

How are you already such a good master
without your having been taught the game?

Orillart

I hardly rolled any higher.

25,708 I have a two; my part is done.

Cursed be the false prophet
whom I see crucified there!

Claquedent

I rolled a little higher.

25,712 I have a three for all my pains.

May the whole sovereign court
be cursed and disgraced!

Griffon

Let me roll. Make room

25,716 so that I can get ready.

There it is. Here is a six.

There need be no more discussion.

This robe is mine.

Brayart

It is so.

25,720 May the devil break his paw!

Have we lost it so quickly
through your chatter and tricks?

The false game that you explained to us

25,724 cursed be the one who created it.

Orillart

Yes, and the one who taught it to us.

Losing troubles my heart greatly.

Griffon

I don't care, let everyone be cursed
25,728 since I hold the best part.
You will never see it;
it goes with me.

Pilate

My lords, I see great marvels.
25,732 I have not understood these things.
The day has ended very early.
We hardly see anything on earth. *

Centurion

My heart is in my throat
25,736 because of the fear spreading in me.
Look how late it seems
and how darkness abounds,
and it is not yet noon.
25,740 The sky must be off-track.

Annas

My lords, if God is to give you joy,
you must not ever talk so.
Did you never see
25,744 a solar eclipse? Believe that

this is what you see.

You must not be frightened of it.

Rubion

If the world should end

25,748 without ever having a future,

there would be a very dark,

very terrible, and very frightening condition like
this.

Ascanius

It's always getting darker.

There is not a heart that does not tremble.

Jesus quartum verbum

Deus meus, Deus meus, *

ut quid dereliquisti me?

My God, my Father from on high,

25,756 who see all that you have formed,

look at your son who is punished so painfully,

who has committed no wrong or foolishness.

Eli, Eli, lema sabachthani *

25,760 God, why have you forgotten me?

Broyefort

Listen lords, he called

Elijah, one of your prophets.

Because of this, watch what you do.

25,764 If he comes, he will deliver him.

Isacar

See if he will come.

We must all listen.

Joran

I think he has a long wait.

25,768 He is a long way from being rescued.

Jacob

If he calls Elijah to descend, *

I think he waits in vain.

Joathan

Elijah could give him

25,772 freedom is Christ has recourse to him.

Isacar

I think he waits in vain.

He is a long way from being rescued.

It will be three days

25,776 before we observe his end.

Jesus quintum verbum

Dearly beloved human nature

my very dear and beloved race,

scitio, I have a fierce thirst *

25,780 for returning your heritage.

I have martyred my flesh for you

as much as it can withstand. (seze)

Only the tongue remains,

25,784 whose strength will not diminish.

Rubion

This Jesus begins to give up.

He complains of the thirst he has.

Salmanasar

I will take care of that, *

25,788 and since I have thought of it,

I will soon give him to drink,

enough to quench his thirst.

Here is a rich and expensive beverage

25,792 to fatten up a skinny man;

it is of quinine and vinegar

with myrrh mixed in it.

Phares

You speak well; you are my friend.

25,796 But how will you give it to him?

Salmanasar

Easy, I have soaked

a sponge with bitter hyssop;

I must attach it

25,800 to a good, straight, and long reed

to administer it to him; thus,

he will not risk getting drunk.

Joram

Come on, get to it

25,804 right away; this is the work of a good man.

Salmanasar

Take it prophet, take.

Drink this excellently prepared wine.

It is not sweet nor claret.

25,808 It is beverage of another kind.

[He puts a sponge at the end of a lance and puts it
against Jesus' mouth. Jesus pulls back.]

Nenbroth

He throws his head back;

he tried a little

but as soon as he tasted it,
25,812 he realizes it is not what he asks for.

Ascanius

His palate is too refined.
He would have liked better a good piece
of bread and a glass of wine
25,816 to sink his teeth into.

Salamanasar

I am pushing it inside by force,
but he resists it as much as he can.

Rabanus

He has enough misfortune.
25,820 Since this drink does not please him,
leave him there as he is.
It is enough that he tried it.

Centurion

Everyone must really be afraid
25,824 of looking at the sun or the sky.
I do not know if the atmosphere is natural,
but the darkness frightens me.

Jesus sextum verbum

Consummatum est. It is enough. *

25,828 All the writing
that man ever wrote about me
is at this hour achieved.
Now is terminated
25,832 the mystery of the passion
whose goal of human salvation is now decided
by human redemption.

Our Lady
O painful separation,
25,836 the most piteous of sorrows!
O terrible and contemptuous death,
look at my languor;
I entreat you, and you flee from me.
25,840 Death, how can you allow
my heart to feel such distress
that you do not abate and reduce it?
My child, my offspring, my son,
25,844 alas, you go off to death!
Alas, do not leave me
who must be guided by you alone.
It is enough for me to die with you.
25,848 I will receive only good when I die;
living here without you

will be an even harder death for me.

Magdalene

His whole body endures such pain

25,852 that he can no longer hold out without giving up his
soul.

Devout lady, console yourself a little,
of your piteous situation.

Jesus septimum verbum

O Pater, in manus tuas *

25,856 commendo spiritum meum.

For the power which you have,
my father, and by your worthy name,
I will have no more days after this one.

25,860 I part from the worldly realm
and at parting, with a piteous cry,
I place my soul into your hands.

(Here Jesus bows his head and gives up his soul.
The earth must tremble. The veil of the temple must
split in two, and the rocks must break into two.) *

Satan

Here is such a sudden development

25,864 that I cannot find any advice
concerning this Jesus who amazes me.

He is dead, his end has come.

But I do not know

25,868 what has become of his soul or to what place
it goes or in what direction.

But I worry

that he is moving toward our manor

25,872 to break the doors and bars
and to destroy us and plunder everything.

I fear that he is already near

and because of this, I will run after him

25,876 to arrive before him if I can.

(Here he goes to Hell.)

Centurion

In my heart, I am really surprised *

by this man who, dying,

let out such a great cry

25,880 considering the weakness of his body.

Rubion

I do not ever remember

hearing such a strong human voice.

Our Lady

O my son, my hard and unpleasant life

distresses me too much.

Where are you?

(Here she falls fainting under the +)

Magdalene

There she is beside herself,
fallen in a faint on the ground.

Griffon

There is not a heart that is not gripped by pity
25,888 on seeing this unfortunate woman
who remains on the ground,
having fainted in grief.

Orillart

Let us carry her to the rear with us,
25,892 so that we no longer hear such a racket.
Get away, filthy group!
You can no longer be so close.
If you want to see your master,
25,896 you are going to have to look at him from afar.

(Here they carry Our Lady to the rear.)

Pilate

Centurion, would you watch over
these scoundrels for a short time.

I'm leaving this place

25,900 because the great signs that I see
astound both my senses and my voice
so that I can hardly say a word.

Centurion

I will gladly do it sir.

There is no obstacle to my duty.

(Here Pilate leaves with his people.)

Rubion

I think that the world will disappear.

Such events were never seen.

The earth trembles up and down,

25,908 so that all men are frightened.

Stones split in half,

so that nothing remains whole.

Ascanius

Fleeing would have been a smart idea

25,912 or hiding in the mountains.

Never have more horrible signs

been shown on earth.

Intense darkness has shown itself
25,916 even more strikingly than before.

Emilius

Walk forth from here
to see amazing things.
You will see several tombs
25,920 completely open, I guarantee you.
But what this signifies to us
no one can say.

Centurion

The truth can no longer be hidden.
25,924 Whoever has no belief, is foolish.
Jesus' action is so manifest
that it frightens and wounds us.
He did not deserve the anguish
25,928 he endured in this place.
As a result, I confess in truth *
that he was the true son of God.

Saint Denis of Athens

Lords, Nature, the good craftsman *
25,932 was never seen to deviate in such a manner

from the normal course

as we see today.

You all know that no one

25,936 but Jupiter, the sovereign god,

seated on the royal throne,

has governed the firmament

for a long time and so very correctly,

25,940 in this noble monarchy

never was a mistake seen.

Everything is done very regularly.

Never was an error found

25,944 nor did anything abandon its order

which astronomy could criticize,

or find any defect.

Our worthy Aristotle,

25,948 who certainly had knowledge,

says in the second book of Physics

on this point, "If we compare

all the time that we have known

25,952 to the time of the reliable philosophers,

our most ancient predecessors,

and have retained this good

which we and they have known,

25,956 we do not find through any observation whatsoever,

that anything in the heavens is caused by chance."

And as if he wanted to prove

that one could not find a mistake,
25,960 there never was any flaw, except for this one,
which is so obvious and evident
that such an error never happened.
This eclipse is unnatural
25,964 indeed, and so powerfully
that there is no wise creature
who could justify it by reason.

Empedocles

Your speech is based on good reasoning,
25,968 Dennis, our very wise professor.
In our time there never occurred
what is happening at this hour.
What do you think of it?

Saint Denis

It is necessary
25,972 and inevitable to conclude
that the moon goes against nature
and has changed to a new course
because for fourteen days it
25,976 is sitting in opposition
to the house of the sun.
Now it has stirred from its place
and at the right spot, interposes

25,980 between the earth and the sun,
which by an unusual situation
causes this eclipse.

Empedocles

What do you figure from this,
25,984 master, I entreat you,
for we are so depressed
that we can't withstand it.

Saint Denis

As for me, I say and conclude
25,988 it must be that the prime mover,
god and governor of the earth,
allows it by some mischance
or that the whole structure
25,992 of the world, as it is constructed,
will be quickly dissolved and destroyed.
I do not see any other cause.

Empedocles

The argument is good and forceful
25,996 and is a probable enough reason.

God scilete

My dear, worthy son
has passed the agonizing step
of death, in misery and anguish
26,000 through a pitiful execution.
Angels, cry out in lamentation
and bear very piteous looks
for the death of your good king
26,004 who suffered such testing,
offering his precious body
to the painful passion.
Lament his cruel death,
26,008 do not cease to mourn him
but alert Isaiah
who pronounced these words about you
when saying angeli pacis
dolentes amare flebunt.
All those who were and will be
will not be able to restrain themselves
from lamenting and grieving over his death.
26,016 All nature gives way to it,
all nature feels his death
and experiences sadness and grief
for the death of its creator.
26,020 I know that you feel thus.
I want you to sing a tearful melody

as your only consolation.

(Here the angels sing the kirileyson from the
darkness for one verse or two; then Raphael says)

Raphael

City of Zion,

26,024 cease all exultation

and joy;

With desolation

and confusion

26,028 replace your gaiety.

When your king leaves you,

your crown ceases,

your good departs;

26,032 you lose your nobility,

you lose your wealth,

you no longer have a share.

Uriel

Beautiful Jerusalem,

26,036 solemn city,

what evil have you done?

Cruel serpent,

stinging and fatal,

26,040 acknowledge your action,

how you have done wrong

in destroying today
your Christ, your savior!

26,044 Bewail your misdeed,
vile and hypocritical;
know your sin.

Michael

O noble Judea,
26,048 nobly founded,
and of great antiquity,
you were very pure.
Now you badly maintained
26,052 your nobility
when, out of cruelty,
you expelled
your loyal pastor.
22,056 For its good,
noble Creator,
avenge such cruelty!

Gabriel

O sweet Virgin,
26,060 more worthy than the others,
take comfort.
If the wicked people
have ruined

26,064 your dear comfort,
remember
that his dear death
is so profitable
26,068 that without this noble support
man would not enjoy
everlasting glory.

Our Lady
Gabriel, my faithful guard,
26,072 even though this death is dearly paid for,
the will of God, my father,
and his worthy pleasure are fulfilled,
for I have in me the firm hope
26,076 that my son will not leave me
but on the third day will rise
and will return from death to life.
This is my belief. My soul is enraptured with it.
26,080 No one could separate me from it.

Satan
I have just recently returned *
to the infernal abyss.
Lucifer, listen to what I say.
26,084 It is necessary that we fortify our doors.
Here is Jesus' soul coming

to plunder us, 100 to 1.

Lucifer

Come on devils, horrible community,
26,088 close your doors and make them strong,
put in many bolts, *
stack up more than 1000 rods,
and keep from sleeping.
26,092 Soon you will see our adversary.

Cerberus

King Lucifer, let me do this.
In spite of the strength he can show,
I will defend the entrance from him.
26,096 I armed our gate
with great boulders of metal
as large as huge castles
and put more than 1000 iron bars
26,100 all across the opening.

Fergalus

Put there also to make sure,
this big fixed bolt right away.

Astaroth

Let's risk all against everything,

26,104 condemned enemies; it's time;
We must work,
for if he enters at his demand,
we will suffer the greatest loss
26,108 that could ever come upon us.

Cerberus

Now let him come boldly.
Unless he overcomes every devil,
he will not break the door.
26,112 There are many defenses.

Jesus' Spirit

Attollite portas *

principes vestras et elevamini porte eternales etc.

Lift up your gates you princes,
and be lifted up you everlasting doors,
and the king of glory will come in.

(and the souls respond)

Quis est iste rex glorie? Is this the King of
Glory?

Jesus' Spirit

Dominus fortis et potens, dominus potens in prelio

Attollite portas principes, etc.

(and they respond)

Quis est iste rex glorie?

Jesus' Spirit

Deus virtutum ipse rex glorie. Attollite portas

principes, etc.

(Here the doors must fall when Jesus knocks his cross against them, and then Jesus' spirit says again)

False devil, deprived of glory,

you strive against me

26,116 and fortify your doors against me for nothing.

You cause confusion,

and I have obtained victory.

For a long time you have held

26,120 the human race captive;

through me they will be released

in spite of you, without anything being prevented.

The price was sold to me dearly enough.

26,124 I endured cruel death,

through which strength is given to me

to pillage your possessions
and rob and despoil you of
26,128 the good inhabitants whom you hold.
They are mine - they will no longer be yours.
You elevated yourself over them,
and you will be subjugated without cease
26,132 to this powerful and worthy cross,
to this high and terrible sign
of which behold me possessed at present.
By the cross you will be deprived
26,136 of all the power and strength
with which you were too much invested
and will be defrauded of all your false tricks.

The Devils together
Alas, alas, alas, alas,
26,140 here is a terrible punishment.

Jesus' Spirit
(takes Adam by the hand and says)

Adam, friend, peace be with you
and all your just and good sons!
In these dark prisons
26,144 you have lamented a long time.
I will bring you to another place

where you will obtain solace,
 and there you will all wait for me
 26,148 until I rise to heaven.
 Then I will transport you
 to my everlasting realm.

Adam

O noble, pleasing succor,
 26,152 price of dear redemption,
 sovereign, charitable comfort,
 noble atonement of great importance,
 O deep compassion,
 26,156 too full of loving mercy for mankind
 blessed be the passion
 by which we are redeemed!

Saint John the Baptist

O sovereign mediator
 26,160 between God and human nature,
 once I was the herald
 of your sovereign coming.
 My words were not empty
 26,164 when I called you the agnus Dei, *
 for by your goodness filled with love,
tu tollis peccata mundi. *

Eve

Blessed be the worthy servant
26,168 and the God-favored womb
of the blessed virgin
who carried such worthy fruit!
We see the divinity of him
26,172 who delivers us from servitude.
But through her have we today been presented
with the noble goodness that liberates us.

David

O succor from the pure deity,
26,176 we have waited a long time for you
and with cautious care, proclaimed you
as the gift promised by God!
We have waited so long,
26,180 covered in much affliction,
till you have descended
to our extraordinary joy.

Isaiah

Now nothing hurts us
26,184 since we see the presence
of the noble magnificence
which leads us to his glory.

Ezekiel

All our grievous sorrow is gone,
26,188 and we have joy in abundance
by contemplating the divine essence
the sight of which rejoices every good heart.

Jeremiah

Blessed be he who directed us
26,192 to this path for our offense.
Sweet Jesus' divine providence
leads us.

(Here Jesus brings them to a certain place and in
the mean time a great tempest is made in Hell and
then)

Lucifer (says)

Devils, I am enraged, I am drowning.
I burn everything as does a red furnace.
I'm going crazy. I am convulsed
by the anger wringing me.

Cerberus

We are wronged, we are wronged,
26,200 and I demand that this robbery
be judged
because the false Jesus is not right.

Lucifer

Your demand will accomplish nothing.

Jesus, who did it,

will be the judge and the adversary.

But to regain that which he steals from us

run together after him;

26,208 thus, you can recover the prey.

Astaroth

In a lost match there is no race.

We are here so beaten

and so weakened by rage

that it's useless to run.

Cerberus

Argh, what great deviltry

and what immeasurable rage!

Now he is in despair like

26,216 Tartarus in the well. *

Lucifer

What kind of grimace are you making Cerberus?

What the devil are you brooding about?

Is all lost? What is going on?

26,220 Did he plunder everything from everywhere?

Cerberus

No, so that the devil may have a share,
the damned in our house,
still remain in abundance
there, at the bottom of hell,
but Christ robbed us
of too much at one time,
for he carries off the most select
26,228 and the flower of our inheritance.

Lucifer

Ah, spark of hateful fury
contained in a vile substance,
fatal and venomous beverage,
26,232 putrid poison, death unleashed!
Death, Death, where are you shut up?
Daughter engendered by me,
glance at the sorrow I feel;
26,236 I seek you everywhere, and you escape me.
Come on Satan.

Satan

I cannot.
That loud cry is not worthy of you.
I am dead or nearly so
26,240 and will not stir either head or foot.

Lucifer

Rotten dragon, stinking beast,
hideous serpent, old crocodile,
your stinking and vile substance

26,244 will not die so slowly.

Come quickly.

Satan

I cannot do otherwise.

I am still moving too quickly.

Lucifer

Why?

Satan

I am limping on one paw.

26,248 I can barely move.

Alas!

Lucifer

Fergalus, is he telling the truth?

Does he limp so badly that he howls?

Fergalus

No, but he fakes it

26,252 so very well that it's a great pity.

Berich

He is a false, hypocritical thief;
he will pay for this,
for it is through him that our prey
26,256 is so miserably lost.

Lucifer

Are you telling me the truth?

Satan

The scoundrel lies
by the false heart of his guts,
26,260 and if I have any wickedness left,
I'll call him to the field of battle,
for I did my best
through artful and false means
26,264 to protect the infernal rights
over all the devils of the house.

Lucifer

Let's leave off this fatal despair
which drowns my heart with rage.
26,268 The more we speak of it, the more I worry.
What is lost is lost,
but let us all think of the remainder
to save it as best we can.

Berich

26,272 That is well said.

Lucifer

Now we will see

who will perform the best mission.

Satan, take a trip

and bring me, if you believe in me,

those two thieves on the cross;

26,276 they cannot live long.

Satan

If I don't immediately deliver both of them

to you, bound and chained,

I'll let you beat me

26,280 throughout the infernal residence.

Lucifer

Now go then! May all the black devils

of the horrible desolate place

bring you back scorched or burned!

Jereboam

26,284 Lords over Judea's law,

having watched over the business

of the execution
of Jesus and his passion,
26,288 you can see very great signs
appearing at the time of his death
at which everyone may be frightened
and which make my whole heart tremble.
26,292 In short, I do not know what to say of this
except that I dread and fear
that in the end, a great evil will come upon us.
At least, no matter what happens,
26,296 because he is dying on the cross,
one must to see to the rest of the matter
in order to dispose of it if one will be able to.

Caiaphas

Explain, and we will listen.

26,300 Jereboam, tell us the situation.

Jereboam

I take into consideration, sir Caiaphas,
that by annual custom, it is now
our very solemn feast
26,304 of Passover which we observe strictly.
It is my opinion that it is not good
for us, being pastors,
that the bodies of these evildoers

26,308 remain hanging on the cross
this sabbath.

Caiaphas

Let them be taken down!

In short, you speak wisely,

26,312 but we must have permission
from Pilate, our procurator,
and may he speed up
their death if they have not expired.

Annas

26,316 It is well spoken. Now come.
We are always moving ahead.

(Here the Pharisees come to Pilate.)

Caiaphas

Sir procurator, may the high mover,
governing and guiding the beautiful heavens,

26,320 send you comfort and aid
and wish to increase your honor.

Pilate

What do my good lords who
come here to our noble estate request?

Caiaphas

Sir procurator, the case is as follows; *

26,324 you know that by our request
three people of dishonest lives
have been put on the cross to die.
We ask you
26,328 in order to avoid greater harm,
if you would mind speeding up their death,
for they have languished long
in great torment on their crosses.
26,332 Their pain must be sufficient enough.
Also you know dear sir,
that it is our sabbath and holiday
which everyone observes and celebrates
26,336 excellently in devotion.
Thus, it would be a great shame to see
their bodies fixed there this whole day.
For this reason, without further delay,
26,340 have their knees broken,
so that they die immediately,
and then they will be removed.

Pilate

Very dear lords, your entreaty
26,344 is my commandment. Realize
that I feel enough displeasure

at the affair of Jesus, this prophet,
and at a sentence having ever been passed.

26,348 I leave very worried,
but always confident
that you will be my aides,
true friends and good protectors
26,352 if any grief or sorrow happens to me for this deed.
O affliction, I did what I did
and am content that it remain so.

Annas

Sir procurator, I assure you
it will not last another day,
26,356 and when the affair is over,
some will take his side
or some will want to avenge his death.
26,360 You and we, of a common will,
will wait and will all be one
in defending ourselves against all those coming.

Pilate

It is well spoken. Come here, officers.
26,364 You will perform a small service.
Go to the place of execution
with axes and knives
and dismember the thieves

26,368 as you know how.

Brayart

And what about Jesus?

Pilate

You are hardly wise!

Listen to this churl!

You will finish him off too.

26,372 This villain doesn't understand anything.

Brayart

Now you say it more clearly,

thus, whoever does not know, asks.

If there were 37

26,376 I would dispose of them straightaway.

Pilate

Come on comrades, walk, walk.

Go keep him company.

Orillart

Me too!

Claquedent

26,380 I will not miss this.

I will carry my big axe.

Griffon

Let's follow then.

Broyefort

Truly, may God help me.

It'll be more worthwhile.

Longinus

My lords passing through here, *

26,384 where do you go at this hour?

Broyefort

Sir Longinus, may God help you!

What do you come here to do now?

We are going to mount Calvary.

26,388 to speed up Jesus' death.

If you would like to go there,

we will provide you good company.

Longinus

Ah my lords, as you know

26,392 I haven't been able to see anything for a long time.

Brayart

Don't worry. We will guide you well,
the road is very good and wide.

Longinus

Would you take the trouble,
26,396 and since I do not think I will annoy you,
I will gladly go
with the lance I hold.

Brayart

The journey will not disturb you.
26,400 If you please, walk forward.
I take it upon myself to lead you
and bring you back if necessary.

Longinus

Are you asking if it pleases me?
26,404 Very much I tell you.

Broyefort

Let's walk.

Longinus

I agree

because for a long time I have had the desire
to do harm to Jesus,
26,408 and if you give me permission,
I will wound him again
no matter what the consequences are.

Claquedent

We cannot punish him enough.
We want him to be handed over
26,412 as a condemned evildoer
to everyone in general.

Dymas

Alas, I experience great suffering
26,416 and a long lasting, severe pain.
My life lasts too long
in this terrible misery.
I ask for bitter Death
26,420 which does not want to listen to my complaints.

Gestas

I feel pain that is so hard to bear
that I cannot die or live.

Brayart

You will soon be freed of it.

26,424 Rejoice freely,
here is your last sacrament
fully prepared at this hour.

Orillart

Deal him a forceful blow,

26,428 bringing him to his last moment.

Brayart

Go, go. Don't worry about it at all.

He will get more than ten of them.

Griffon

And in the meantime I will get rid of

26,432 this other scoundrel here.

Brayart

Come here, rascal, come here.

You will not have one good bone in your thighs
that is not broken, not if I can help it.

26,436 Here is my weapon, all ready.

Dymas

Praised be God since it pleases him
to lead me to this lot!

It is not God who causes me misfortune
26,440 but my bad conduct.

I die by just judgment.

I have truly deserved death.

Jesus, sweet fruit of life,
who promises me your paradise,
at this difficult parting,
I entrust my soul to your keeping.

Brayart

You won't ever chatter again.

26,448 You won't have any legs that I do not bruise.

Claquedent

He certainly reaps bitter fruit. *

Buy some of it if you like.

Blood flows from all sides
26,452 until the mountain top.

Griffon

And this one here, does he amuse himself? *

Look how I busy myself.

Gestas

Ah cursed be the day and the hour
26,456 that God had me born into the world!
I would not have been here
if this miserable Jesus
had not wanted to show his might.
26,460 But no, his sense has failed
and has let him and us die
a shameful and wretched death.

Griffon

Your carcass is given over to death.
26,464 You are wasting your time in bawling so loudly.

Orillart

They are both dead, more or less.
They are gasping for their last breath.

Michael

I would like to bring this soul
26,468 to the place of luminous glory
where sweet Jesus has brought
his friends to comfort them.

Satan

And this one, I would like to carry
26,472 to the place of thunderous rage
where the devil is determined
to torment these fiends.

(Here St. Michael takes the good thief to the place
where the prophets are and Satan takes the bad thief
to Hell)

Broyefort

Come on soldiers, we must hurry up.
26,476 Since these two bad thieves
are disposed of, we will leave them
and will go murder this Jesus.

Claquedent

I want it so done.

Brayart

And I am in favor of it.
26,480 Here is my great double edged axe
which is keen and sharp.
I will crush him immediately.

Griffon

Our deed is broken off.

Brayart

What?

26,484 You make yourself too intensely the frightened one.

Griffon

Jesus is dead. Look.

His soul has left his body.

Broyefort

We would be really foolish

26,488 in breaking his bones or joints.

Let's leave him to chance.

Since he is dead, this is enough.

Longinus

When alive, he never harmed me,

26,492 but nevertheless I do not lament

that he now has passed away.

Everyone says that his death is good,

but it troubles my heart

26,496 that I did not anticipate his death.

Nevertheless since I came here,

I would like to make use of my means,

and if one of you guides me

26,500 and wishes to direct my lance,

Jesus will have a blow, so that he may die

if he is not already dead at this hour.

Orillart

I am glad of this.

Brayart

Me too.

26,504 Come here, I will direct you.

Push hard when I say so.

I will put you within reach.

Longinus

Am I correctly positioned?

Brayart

Better than ever,

26,508 exactly on the right side.

Longinus

My will is with yours.

You have not badly chosen the spot.

Now then enter -- by God.

26,512 If he is alive, I am afraid he will not feel it.

Broyefort

You have given him quite a gash,
the blood flows beyond measure
all along your lance.

26,516 Such a blow is formidable.

Longinus

How can a dead man bleed?
I hold it a great marvel.

Griffon

The lance is all red
26,520 since so much has abundantly flowed.

Centurion

There is not only blood *
but with the blood, clear water
which signifies some mystery
26,524 of which we do not have knowledge.
And it truly seems to me
that this Jesus who is dead
is unjustly and wrongly
26,528 condemned to such shame.
No one is so stupid as to not see this.
The signs certainly testified to him.

I judged him to be the true son of God
26,532 and said and still say
that the noble king of paradise
shows these signs here for his sake.
My people, depart from here.

26,536 When I look at Jesus and these two,
they did nothing to worry about.
They are all dead of cruel death.

Rubion
Let's go report the news
26,540 to Pilate, our procurator.

Ascanius
Unless he hears it soon,
he will worry greatly.

(Here they go towards Pilate)

Longinus
26,544 O Jesus I beg you mercy *
for the harm I did you.
I never thought that you were such a noble person
as the Centurion proposes.
26,548 You are sweet and full of clemency
and in this trust,

I will take and put on my eyes
 the pure blood flowing from you,
 26,552 the dear and precious drop,
 hoping that it makes me better
 and that my sight is restored.

O Jesus, the truth and the way
 26,556 and the salvation which never goes astray
 in order to enlighten for all sinners,
 reason demands that I should praise you,
 for not along ago I did not see at all.
 26,560 You wished to give me grace
 and to grant pity,
 when you returned and restored to me
 my missing sight.

Broyefort

26,564 Our work is done.
 Comrades, let's think of returning.

(Here the citizens return toward Pilate.)

Joseph of Arimathea

Charity and perfect love *
 cannot be held enclosed

26,568 but must be freed
and sweetly surrender
to the one to whom she abandons herself.
For this reason I say that
26,572 I loyally and secretly served
sweet Jesus during his life.
I will never forsake him
because otherwise I would not serve
26,576 his sweet and very saintly countenance
to show that I am his servant.

(Here he goes to Pilate and says)

Sir procurator, may God give you joy
and may your honor be upheld!

Pilate

26,580 You are welcomed here
sir Joseph of Arimathea.
What brings you to these parts
now so quickly?

Joseph of Arimathea

26,584 The terrific awe
of the signs appearing
at the moment of Jesus' death,

which everyone fears and dreads
26,588 brings me towards you, dear sir,
to obtain a request.

Pilate

Joseph, it's necessary to conclude
that the affair was badly conducted
26,592 although I must be acquitted of this.
I am not guilty of anything.
The envious Jews,
who made me judge
26,596 by force and violence,
did this to satisfy their arrogance.

Joseph of Arimathea

In regard to the excuse
26,600 I do not argue
if he is dead rightly or wrongly.
God, the just judge, knows all.

Pilate

This is true.

Joseph of Arimathea

For this, my lord,
to pacify the people

26,604 I come here to beseech you
that a great favor may be granted to me,
so that the body of this prophet
be given and returned to me.

26,608 I will take him down
for the honor of human nature,
and then he will be put in his sepulchre
as ordered by the law.

Pilate

26,612 Joseph, it is well asked.
Because of your honor,
I grant you your petition.
Go and remove him right away.

Joseph of Arimathea

26,616 I thank you sir procurator.
I will immediately hurry up.
May God grant that I work well.
I was never granted a request
26,620 at which my heart felt such joy.
What more good can I ask?

Nicodemus

Joseph, may God protect you from *
shame and evil blasphemy!

Joseph of Arimathea

26,624 You are welcomed, Nicodemus
and received with great joy!
I think God brings you here
to guide me in this matter.

Nicodemus

26,628 How are you? What do you have to do
that you go so quickly?

Joseph of Arimathea

I'm returning from the procurator Pilate
from whom I have obtained
26,632 permission to retrieve Jesus' body
and if you don't mind waiting a bit,
you will help me take him down,
for I will not be able to do this alone.

Nicodemus

26,636 I feel great joy at this news
because I was secretly his poor disciple
for many a winter and many a summer.
Therefore I am happy
26,640 if I can do him any service
which would be good and pleasing to him.

Joseph of Arimathea

Let us find the right way
of doing this.

Nicodemus

26,644 We must first know
where we can bury him.

Joseph of Arimathea

Don't worry about this. *

I have a very pretty garden
26,648 close enough to where he is,
where not long ago I had built
a lovely tomb
in which to put myself and my good friends.
26,652 Nevertheless, no one has yet been put in it.
If he is put there, he will be the first.

Nicodemus

If I am to be believed, we should hurry
to put him there with ceremony.

Joseph

26,656 Explain then.

Nicodemus

Here is how.

To shroud the holy body,

Joseph, you will seek

a sheet or a fine cloth,

26,660 the best that can be bought.

It will be used to enfold him.

In the mean time, I will be busy

until I come to a place

26,664 having the most precious unguents

that money can buy.

Joseph of Arimathea

Bring a great amount of it

to magnificently enrich the burial.

Nicodemus

26,668 Come what may,

whatever it must cost me

I plan to bring so much

that it will be sufficient.

The Silk Merchant

26,672 I think that it's time

to display my merchandise.

I have cloth of many kinds,
winding-sheets and taffeta,
26,676 silks, white and red satins,
beautiful and pleasing to look at.

Joseph

Lady, may our great God protect you
and increase your fortune and honor!

The Merchant

26,680 Welcome noble lord!
Do you need anything that I have today?
Do you want fine taffeta or silk
or some other fine merchandise?
26,684 Here is a cloth so well-woven
that there is no better.

Joseph

Here is what suits me.
How much will the winding-sheet cost?

The Merchant

26,688 Certainly my lord, it costs
six besants of ready cash.

Joseph

That's a lot.

The Merchant

It will cost this

or I'll be giving it away to you as a precious gift.

26,692 But if it's not beautiful
for its price, you can return it.

Joseph

Since you will not lower the price,
here is your money, all counted out.

The Merchant

26,696 I pray to his majesty the king
that he give it to you to use in joy.
One cannot fool you.
The merchandise is flawless and perfect.

Nicodemus

26,700 If you have expensive fluids
to make excellent unguents,
strong smelling and pleasantly scented,
I beg you master spice vendor,
26,704 that my wish be granted

and that you will show me many of them.

The Spice Merchant

First, one must know
which kind you prefer.

Nicodemus

26,708 I want myrrh and aloe *
mixed in an appropriate unguent
about 80 or 100 livres,
according to what price is given me.

The Spice Merchant

26,712 Whoever buys in great quantity
rightfully gets a better price.
Is this what you need?
The unguent is of great worth.

Nicodemus

26,716 I ask for only the best,
and I will give what it's worth.

The Spice Merchant

Here, this is the amount you need.
At no price could anyone have
26,720 a better unguent than

the one I'm giving you.

Nicodemus

How much will it all cost?

The Spice Merchant

Don't worry about it,
my lord. I know you well.

26,724 I can't lose anything with you.

I see by your busy expression
that your work is urgent.

Go to where your business is,

26,728 and we will always be in agreement
concerning the price.

Nicodemus

Therefore, I will return to the court.

Master, may the great God favor you!

26,732 From what I can make out

I see that Joseph has returned,
having finished his part
and will not act otherwise without me.

26,736 Sir Joseph, as I see it,
you show great diligence.

Joseph of Arimathea
Nicodemus, we must begin
at once making preparations.

26,740 The ladder is all ready;
here are iron pliers and hammers.

Nicodemus
The arms of the cross are very high.
We cannot reach it any other way.

Joseph
26,744 Let's not hold back. *
With all my strength I will
pull out those great nails.
Place yourself a little lower.

26,748 When I will have taken out the nails from one arm,
you must hold firmly
and support this noble body,
so that it does not fall on the ground.

Nicodemus
26,752 You need not say more.
I will be careful.

Joseph of Arimathea

This nail is difficult to remove.

I don't know who nailed it in so well.

Nicodemus

26,756 Joseph, as far as I can see
this nail is difficult to remove.

Joseph

May whoever hammered it in so strongly
have a cold night!

Nicodemus

26,760 This nail is difficult to remove.

Joseph of Arimathea

I don't know who nailed it in so well.

Finally, I loosened one,
but here is one that clings just as tightly.

Nicodemus

26,764 It cannot be unfastened so quickly,

Joseph of Arimathea

Finally, I loosened one.

Nicodemus

Let him be deposed from the cross
so that he no longer hang by the hands.

Joseph of Arimathea

26,768 Finally, I removed one,
but here is one that clings just as tightly.

Nicodemus

Pull hard there.

Joseph of Arimathea

I'm not faking anything,
but you, support him in front.

Nicodemus

26,772 I regret that you're having trouble.
Pull hard there!

Joseph of Arimathea

I'm not faking anything.
I think that I can reach him.
Give me my hammer.

Nicodemus

Here.

26,776 Pull hard there.

Joseph of Arimathea

I'm not faking anything,
but you, support him in front.

Nicodemus

I'm holding him. Now come
to his feet, and then you will be done.

Joseph of Arimathea

26,780 I think it holds tight.

Nicodemus

Yes, it does.
I think it's true,
for the nail driven in
is horribly big and sharp.

Joseph of Arimathea

26,784 I'll pull with such force
that before I'm done, I'll have it.

Nicodemus

O holy body, precious and worthy,
you brought us many a great good!

Joseph of Arimathea

26,788 O false Jews and wicked people
you have cruelly repaid him.

Nicodemus

All his life he strove,
the very sweet and piteous Jesus,
26,792 to give us aid and comfort.

Joseph of Arimathea

Alas, now he is dearly sold,
for they never stopped
until carrying out his death.

26,796 My heart torments me
to hold you dead,
honored, holy person
who, for our support,
26,800 salvation and happiness
worked so hard.

Your noble soul was borne
and dedicated
26,804 royally to God.

Now you are dead because of envy,
O fruit of life,
and unjust judgment.

Nicodemus

26,808 It cannot happen otherwise.
It is done. The decision is made.
Our lords have too much contempt.
Who would have dared oppose them?
26,812 But truly, we can indeed say
that no man born of a mother
was ever so terribly assailed
as he was before the he died.

Joseph of Arimathea

26,816 It's obvious, isn't it recognized?
His body carries the marks.

Our Lady

My sisters and my dear companions *
let us move a little toward the cross.
26,820 I think I see there
Joseph and Nicodemus, who inspired by loyal love,
are taking down the body of my son.

Saint John

26,824 My lady, it is true. It is they.
I speak as it appears to me.

Mary Jacobi

We will go together towards them.
But if you believe me in this matter,
26,828 you will not come, dear sister,
for when you see him taken down,
I am sure that you will feel
bitter and boundless grief
26,832 and such an abundance of tears
that your heart will break.

Our Lady

My sister, if it pleases God, it will not be so.
I will restrain myself with all my strength,
26,836 but not for anything will I refrain from
seeing my son taken down before my eyes,
my blood and my offspring,
my love, the best of my treasures,
26,840 whom I gently and tenderly nourished.
I want to know what will happen to him,
who will have him, who will secure him,
and in what place he shall be put
26,844 by his good and loyal friends.

God, his father, invited me
to be present at his nativity,
present at his circumcision,
26,848 and at his presentation to
and worthy reception at the temple,
present at his public life
noted in love and perfect joy
26,852 and present at his death. Alas,
what severe and violent torment
and piercing anguish does
the heart of a sad and mournful mother feel.
26,856 Therefore, by God may I never be content
that the frailty of nature
prevent me from seeing his sepulchre,
and that I should not be present at it!

Mary Salomé

26,860 We must follow her immediately.
She goes without delaying any longer.

Magdalene

Nothing would make her linger,
natural love leads her.

Joseph of Arimathea

26,684 Argh, did this nail hurt me!

It was so deeply hammered in
that sweat runs down my forehead
from pulling it and from the hard work

26,868 that I undertook.

Nicodemus

Since it's out,
the worst of my difficulties is over.
Nothing remains except to take him down
which will cost us much effort.

Joseph of Arimathea

26,872 Step down in front
and support him on your side there
with all your strength.

Nicodemus

I am striving
with all my strength to do this,
26,876 but also be certain of that side.
Use all your force,
it is certainly needed.

Joseph of Arimathea

Have no fear.

I will not be neglectful.

Our Lady

26,880 Ah my child, ah my love,
ah my treasure, ah my wealth!
Give me back the only possession
that I will ever seek in the world.

26,884 Alas, I humbly ask you
that I have him at my with me
and that I never cease
kissing and holding him,

26,888 until my heart might feel satisfied
and so be somewhat joyful.
Since I could not enjoy him
when he was alive, as I would have wished,

26,892 since he was taken from me while alive,
and violently ravished,
murdered without having deserved it,
at least let her very dear son

26,896 after such a bitter death,
be returned to his grieving mother.

Joseph of Arimathea

We have waited a long time.

Lady, he must be shrouded.

26,900 We don't know who is coming or going.

Please, cease crying

and you will now bear this,

until he may be put in his coffin.

(Holding him dead, Mary says)

Our Lady

26,904 Jesus, my dear child, Jesus

my love, the sum total of my blessing,

I have no other blessing,

who when alive, so pleased

26,908 your dear mother,

my good, my perfect light,

my last and first joy.

Alas, what an expression,

26,912 what an attitude

does my heart full of affliction bear

when I have lost all my comfort,

my love, my son, my pleasure

26,916 whom I hold dead.

False Death

how did you have the audacity

to take only my son
26,920 without killing me also.
Cruelly,
falsely,
you behaved against me.
26,924 My child, my sweet offspring,
you leave me sorrowful,
and kept away,
thrust away,
26,928 from all good that can come to me.
Alas, my very dear remembrance,
once, at the time of your tender youth,
I was accustomed to holding you
on my lap, in great joy
in desire,
26,932 in pleasure,
while looking at your gracious appearance,
your humility,
26,936 your simplicity
whose beauty was my treasure.
There I kissed your 1000 times;
with kissing I satisfied my heart.
26,940 I thought of you,
I watched over you
very carefully; God knows
no mother could do better.

26,944 Alas, king of the heavens,
 these kisses are no longer such
 because my eyes
 see you dead of a shameful death,
 26,948 of a terrible and painful death
 and your holy, precious flesh
 noble,
 pitiful,
 26,952 torn on all sides!

Nicodemus

My lady, for God's sake listen.
 You see that night approaches,
 26,956 and these Jews, full of disgrace,
 could very well trouble us;
 for God's sake let us hurry
 to anoint this precious body.

Our Lady

26,960 My dear friends, I agreee,
 but God knows that I do so very reluctantly.
 O, my son where are the talks,
 the sweet words, the very beautiful sayings
 26,964 with which you once consoled me
 to give joy to my poor heart?
 Alas, I could not enjoy

you when you lived in the world
 26,968 even though you were all mine.
 No man could claim anything.
 How bitter to me now that
 after your death and this grievous pain
 26,972 I cannot hold you at my will
 to dispel my grave distress.

Saint John

My lady and my dear mistress,
 for God's sake, soothe your pains
 26,976 and allow these good lords
 to complete what they undertook.

(Here they all together anoint him and then put him
in his shroud)

Magdalene

O my dear master of great worth,
 descended from the sovereign realm,
 26,980 the most perfect who ever ruled,
 what blameworthy deed have you done
 that I see you deprived of life,
 for which my heart wishes to melt with tears?
 26,984 False Jews, may God destroy you!
 Think well on what you have done.
 Never was such a crime seen,

never was there such envy,
26,988 never was more mortal hatred
shown to a creature.
This is your perverse nature
that never remained in peace
26,992 until he suffered death
which he never deserved.
For which, in the end, may you be served
pain and terrible vengeance!
26,996 This is my belief, this is my hope.
I cannot believe
that the infinite creator
would leave such a crime unpunished.

Joseph of Arimathea

27,000 Now lords, let us all occupy ourselves in
finishing our work.
The lavishly anointed body
is put in its shroud.

Nicodemus

27,004 Let us carefully bring him to the tomb
gently;
lift him in front and I in the back,
we will soon put him there.

Our Lady

27,008 O my very dear and true friends,
do not hasten me from
my child, for I will die after
if I am far from his sweet face.

Mary Jacoby

Dear sister, it must be done.
You only make it worse.
For God's sake, let them finish.
This work has a great sacred meaning.

(Here they shroud (bury) him and in the meanwhile
Our Lady says)

Our Lady

27,016 O true God and eternal father *
who made the sky and earth from nothing,
why did you ever give me a son
when I did not ask for him,
27,020 when I must be on the earth,
devastated by such a loss
that I lose you in such pain?
O holy archangel Gabriel,
27,024 O spiritual messenger
of the sovereign realm
where is the pleasant joy

that you promised me in your salutation?

27,028 It seems that it was worth little to me.

I find your promise poor

when instead of gaiety I feel sadness,

more strongly than does any living woman,

27,030 and my poor soul strives with

death who does not want to take it.

Joseph of Arimathea

He is so well-positioned that considering everything

one could not better place him.

Nicodemus

27,036 I gladly heard your words,

but something is lacking in our work,

for we have done nothing

if we do not close the tomb.

Joseph of Arimathea

27,040 We agree with your opinion.

It is unnecessary to seek any closing

other than this big stone;

it will serve exactly.

Saint John

You speak truly. However,
it is extremely heavy.

Nicodemus

We have sufficient enough
force to bring it there.

Joseph of Arimathea

27,048 If each wants to occupy himself,
we will succeed.
Now lift hard!

Saint John

Up!

Nicodemus

Up.

It is almost in place.

27,052 Never in my life that I know of
have I lifted such a big load.

Saint John

It's in place.

Joseph of Arimathea

It is placed well.

Our deed is achieved.

27,056 and so we will take leave of
these worthy and good ladies.

Our Lady

Prudent and wise people,

my lords full of knowledge,

27,060 we heartily thank you
for your good care.

Mary Salomé

Let us leave, dear sister,

you and these good holy women

27,064 and cease your cries and lamentations
in the name of the noble creator.

Our Lady

O my son and my true teacher

in whom my heart has its only refuge,

27,068 must I separate from you?

Alas what bitter parting

when she whom you regard as mother

leaves you pierced by death

27,072 and decomposing in your coffin.

I withdraw very reluctantly from this place.
I ask your father, that is, God,
that I will soon hear news of you
27,076 and that shortly my heart will rejoice
in seeing your resurrection.

Magdalene

Let us go to our home
my lady; this seems good to me,
27,080 and together there we will console ourselves
for our severe distress.

Our Lady

Devout lady Magdalene,
I completely and willingly agree.
[They go to their mansions.]

Caiaphas

27,084 Lords, I would like to call your attention to
a point which truly concerns the law.
Please come with me,
I would like to say two words right away
27,088 to Pilate, our procurator,
that greatly bear on our case.

Elyachim

We will not leave you
but will follow you there and elsewhere.

Barraquin (herald)

27,092 What do these good lords demand
who come here in such haste?

Caiaphas

Barraquin, is my lord Pilate
very busy?

Barraquin

27,096 No, but he is in a rotten mood,
so that he is quite pissed off.
He is glued to his seat
where he is involved in his imagination.

27,100 He is so lost in his imagination
that he hasn't stopped since noon.
I don't know what the devil is wrong.
He hasn't been so worked up in a long time.

Annas

27,104 Could we talk to him?
Only a few words. Try.

Barraquin

I doubt it very much and do not know,
for he is badly irritated,
27,108 more than I am accustomed to,
but I will still perform my duty.

Isacar

Also good sir, find out
how we can do so.

Barraquin

27,112 Dear sir, the Pharisees
are here in great number.

Pilate

Shut up good sir, I beg you.
I have no worries about their coming.
27,116 Cursed be Jupiter and Mercury
that I ever got involved with them!

Barraquin

Argh, how cruel he is.
One dare not say a word too soon,
27,120 and since he must be still foaming with anger.
I will say as I understand.

My lord, should they enter
or shall they be dismissed?

27,124 They have thought enough out there;
Think on this a little.

Pilate
Are they still waiting there?
I had already forgotten.

27,128 I am so melancholic
that I don't know what to do.

Barraquin
What will I say?

Pilate
Have them come in.
Let Jupiter rejoice about this!

Barraquin
27,132 Come lords, your places are ready.
Enter. My lord orders it.

Jereboam
We cause him much worry,
but we will redress all in the end.

Caiaphas

27,136 Dear sir, may the divine throne
be your everlasting home!
We again seek recourse
in your honorable person,
27,140 but for God's sake, judge, let it not weigh upon you
if you have trouble on our account.

Pilate

Come to the point which brings you here.
You've talked enough.

Caiaphas

27,144 My lord, it is true *
that concerning the affair of this Jesus
who has been taken down from the cross,
we remembered all of a sudden
27,148 how during his life, he said
that he would be resuscitated in three days
from the hour of his death,
which causes us great worry.

Pilate

27,152 And so when this happens
what do you want done about it?

Caiaphas

If it pleases you, by your grace,
obtain proven knights

27,156 the most courageous whom you have,
who will guard the tomb
carefully and well.

We are happy to pay

27,160 to each of them his wages
as long as he does his duty well.

Pilate

As for me, I do not understand anything.
For what reason do you think of this?

Annas

27,164 Dear sir, there is reason enough.
I understand our master, I think.
He fears and so do I
lest his disciples

27,168 whom he assembled and gathered
in great number, with some malice,
come by night, in the darkness,
take him and steal him from us
27,172 and then, by common consent,
tell and preach to the people
that he is resuscitated from death,

which will cause us great embarrassment.

Caiaphas

27,176 He says well, so great as to be incalculable.

Death, to which we had him submit,

will not have served us anything,

but this murder will

27,180 cause turmoil

and this last error will be

much worse than the first,

for everyone will believe in him

27,184 and in believing will abandon us

and all our jurisdictions.

Pilate

Since you have such great fear

lest his disciples assemble together,

27,188 come by night, or steal him

by malice as you think,

you have enough guards.

Take three of the most

27,192 skilled and most swift

of our knights,

so that they take care of it.

Centurion

If you wish to believe my expertise
and give fair wages,

27,196 enough so that my people are happy.

I have three proven knights,

bold and valiant men

who especially seek such conflicts

27,200 and who were in many great armies

in which they conducted themselves nobly.

Joram

By your grace, lend them to us

worthy lord Centurion,

27,204 all together we beg you,

and will pay them high wages.

Centurion

Do not spread such words

to trick the comrades.

Mardocee

27,208 Whatever happens, we will respond by

compensating them fully.

Centurion

Therefore, you will have them immediately.

Now come then, Ascanius,

27,212 Marcus Anthony, and Emilius.

You hear these good lords

begging you to guard

the tomb where Jesus lies.

27,216 Three days only are sufficient.

Let no one in the world take him,

and guard him so well that he is given back to them

at the end of three days, there inside.

Ascanius

27,220 We will have such a good stay

and keep such continual watch

that they will hear good news.

even if we must stand guard night and day.

Rubion

27,224 We must prepare our equipment

and buckle our cuirasses well.

We must take our coats of mail and our axes,

and we will set out immediately.

Emilius

27,228 We are so well suited up
that we lack no piece of armor.
Let's go, come what may,
to the place and see what happens.

Ascanius

27,232 Jewish lords, I have made
an observation,
if the body has already been removed
or stolen at this hour,
27,236 the blame will certainly fall on us;
however, we can't do anything about it.

Caiaphas

Do not ever fear this.
We will go with you step by step
27,240 and give you the body
actually in its tomb.
Then we will all mark the grave
with our seals,
27,244 so that there cannot be any deception
for you or for us.

Rubion

This is sensibly said.

Then let us now leave.

(Here the Pharisees go with the knights to the tomb
and then Annas says)

Annas

27,248 We have come at the right time.

We need not fear any longer,
for here is the whole corpse
and the tomb well-closed.

Caiaphas

27,252 Now it must be confirmed
with seals and signatures,
so that at least nothing is stolen,
for we do not know what can happen.

27,256 Let each one make his own mark,
and let us leave these good lords here.

[Caiaphas affixes a great seal of red wax.]

Joathan

I am satisfied.

Isacar

So am I.

I put my seal here.

Jereboam

27,260 I think the stone is well sealed.

I believe he will not come out

without our knowing something about it.

We can certainly leave them here.

Caiaphas

27,264 Lords, we leave you here

and commend you to God.

(Here the Pharisees return to their places.)

Ascanius

Now my children, let us make sure

that no one can reproach us.

Rubion

27,268 If there is a villain who approaches

whether disciple or hypocrite,

I will give him such a blow

that the devil will carry him away.

Emilius

27,272 We will see who will be courageous
and who will carry the banner.
Keep watch in front and I behind.
The moon shines and the night is ready.

Ascanius

27,276 Let whoever wants one on his head
come here! I challenge anyone.

FINAL PROLOGUE

Lords and worthy people
who have behaved like
27,280 people of noteworthy wisdom
and who have without any weariness
heard the timely deed
of the perfect obedience
27,284 which Jesus had in the presence
of his Father when he suffered death,
take example in the patience
with which for our offense
27,288 he offered his precious flesh.
Here we will end the passion
which with great effort
we have played before you.
27,292 On Sunday, we have the intention,

that the part about his resurrection
will be played before you.

Let us pray to the honored Virgin

27,296 that she may show us
in the blessed region
the worthy and glorious face
of her son.

The End of the Third Day of the Passion of Our Savior Jesus
Christ

Notes

19,949 The next several lines pun on the word mirouer meaning mirror and exemplum and mirer, to look and to contemplate.

20,012 In the Passion D'Arras, a Pharisee advises sending off for the wise Annas, (12,466-9).

20,114 Vesperuz - Latin name for the planet Venus as it appears at sunset (Jodogne, 362).

20,144 Il a fait ses pastés - literally, He has made his pastries (or paté). The tyrants are distinguished by their use of food imagery.

20,160 et taste quelz poires se sont! - literally, and taste what pears these are!

20,186 En mal an, a proverbial phrase, (Hassell, 39).

20,207 John 18:13 specifies Annas as father-in-law to Caiaphas.

20,301-332 The parallel scene in the Passion D'Arras is changed by Gréban in a few ways. First, Gréban's Christ is questioned on his teachings for the second time as Caiaphas closely repeats the questions posed by Annas in the Second Day, (Combarieu du Gres and Subrenat, 511). In the Passion D'Arras, these questions are asked only once by Caiaphas alone and towards the end of the Second Day, (12,234-61). Second, Christ responds to Annas with an answer from John 18:20-21, "I have spoken openly," etc., but in the Third Day he remains silent with Caiaphas. In the Passion D'Arras, he answers Caiaphas, also with John 18:20-21. Third, Gréban has Christ maintain silence at Caiaphas' probing until about 400 lines later when he answers the question, "Are you the true son of God?" (20,720-7). In the Passion D'Arras, Caiaphas poses this question almost immediately after asking Christ about his teachings, (12,294-9). In summary, what appears as one brief unified scene in Marcadé becomes in Gréban, two separate and much longer scenes, bridging two days. The latter, confining Christ's dialogue to that in the gospels including The Gospel of Nicodemus, has him remain silent for much longer periods of time, thus emphasizing his humility, patience, and suffering. He is a much more dignified Christ.

20,458 se vous ensuyvez ma chançon - literally, if you follow my song.

20,547 John 5:17

20,645 Matthew 26:60-1, Mark 14:57-8.

20,689 les dents me serrent en la bouche - literally, my teeth are pressing on my mouth.

20,693 Matthew 26:62-3, Mark 14:60-1.

20,720-39 Matthew 26:63-6, Passion D'Arras (12,294-311).

20,789-950 Matthew 26:67-8, Mark 14:65, Luke 22:63-5.

20,843 Malcuidant, at Dragon's reminder, corrects himself and substitutes the word muzzle to refer to Christ's face. The tyrants often use words specifically reserved for animals to refer to Christ's body parts.

20,862 je luy asseray ceste prune - literally, I will give him this plum.

20,924 tu as fait la cloche lever - literally, you made the bell ring.

20,928 Christ's skill has descended into his heel, that is, it has disappeared.

20,974 pechié rompt le col a son maistre - a proverb, (Jodogne, 448).

21,077-138, 21,365-988 Matthew 27:3-10 Several points of difference exist between Marcadé's and Gréban's version of the Judas story:

1. In Marcadé, Judas asks the Pharisees to return Christ. In Gréban, he does not.

2. In Marcadé, Judas returns the money while the Pharisees confer with Pilate, and they inform him of Judas' betrayal of Christ. In Gréban, Pilate is absent from this scene as it occurs after the Pharisees have left his court.

3. In Marcadé, Judas calls on the devils who never actually speak to him. Two come forth and simply give him a noose. In Gréban, Judas has a long conversation with Despair, Lucifer's daughter. His suicide serves as a miniature morality play on the sin of despair.

4. Marcadé follows biblical order and has the Jews buy the Field of Blood after Judas' hanging, (Matthew 27:3-10). Gréban reverses the order.

5. The above scenes occur uninterruptedly in Marcadé, (12,978-13,215). In Gréban, the scenes are interwoven with

Pilate's court and the Virgin's response at her son's arrest.

6. In Gréban's Second Day, Judas delivers a monologue in which he reveals that he has killed his father and married his mother. In Marcadé, Oedipal allusions are lacking.

21,139-264 In Marcadé, John first tells Mary of Christ's arrest after the scene at Herod's court. On hearing the news, Mary faints twice and abuses the Jews several times, (13,813-916). She asks God to find another means for salvation, a scene that occurs in The Meditations on the Life of Christ, chapter LXXV. Gabriel comforts her only in Gréban.

21,287 Enflé comme un crappaud, (Hassell, 86).

21,311-6 John 18:28.

21,322-30 John 18:29-30.

21,343 maxime - especially

21,347-54 John 18:31, Passion D'Arras, (13,557-64).

21,361-378 Luke 23:2.

21,401-37 John 18:33-8, Passion D'Arras, (13,566-600).

21,412 Nicolas of Lyre (Roy, 227).

21,437 quid est veritas? What is the truth? John 18:38. Marcadé does not preserve the Latin. Gréban does so much more frequently.

21,347-476 Luke 23:4-7, Passion D'Arras, (13,601-40). In Marcadé the scene at Pilate's court is immediately followed by the one at Herod's. In Gréban Judas' remorse and suicide occur between the two.

21,467-9 Luke 23:6-7. In Luke Pilate asks if Jesus is Galilean; in Gréban, he doesn't.

21,498 Tervagant - the name of a god worshipped by the Saracens, according to the Middle Ages, (Jodogne, 362).

21,525-6 proposite - proposes bona dies - good day.

21,553 The explanation for Herod's being in town has its source in Nicholas of Lyre (Roy, 228).

21,614 Peccavi - I have sinned. Matthew 27:4. Gréban

often supplies translations of Latin phrases within the same line.

21,617 Quid ad nos? What is it to us? Matthew 27:4.

21,671 Haceldama - Field of Blood.

21,817 Despair convinces Judas that Mary, the wounded mother, will not act as an intermediary in obtaining Christ's pardon. Judas then, commits the sin of doubting not only Christ but also Mary. In the Passion de Semur, Mary herself tells Judas to ask Christ for mercy, (6,639-46).

22,028 vieux loup tous affames, proverbial phrase, (Hassell, 151).

22,136-386 Luke 23:8-12 alone gives the account of Christ before Herod. Passion D'Arras, (13,685-812).

22,161-64 Neither Luke nor Marcadé offers an explanation for the previous enmity between Herod and Pilate. Gréban follows Nicholas of Lyre in having Herod refer to Pilate's having killed his people (Roy, 228).

22,217-42 The Pharisees' worry over the possibility of Herod's favoring Christ does not exist in the Passion D'Arras.

22,351 The white robe is also used in Nicholas of Lyre, (Roy, 228). In Gréban, Herod orders the white robe after addressing Christ five times without receiving a response; in Marcadé, he does so only after once (13,776).

22,406 magister - ruler.

22,407 Pilate in Marcadé expresses no displeasure at Christ's return and even sends for Caiaphas to help him decide what to do about Christ.

22,465-512 Luke 23:13-16. Passion D'Arras, 13,987-14,014. Following the biblical account, both Marcadé and Gréban have Pilate refuse to condemn Christ since Herod has found him innocent. While Marcadé's Pilate also fears possible grave consequences, Gréban's is worried about morality, stating that the gods and reason are against the condemnation, (22,483-4). He then offers Barrabas. Marcadé, following biblical order, has Pilate first propose chastisement, and when this solution is rejected, he offers Barrabas, (14,055-76).

22,533 The Pharisees, always manipulative in Gréban, confer

with the Jews away from Pilate. Ruben and Neptalin exclaim that Jesus has done no wrong. In response, Jereboam, a Pharisee, threatens them with physical harm if they do not demand Barrabas. Significantly, Gréban has other Jews obey the Pharisees' order while Ruben and Neptalin remain silent, thus expressing their disapproval. When Pilate asks if Barrabas or Christ is to be condemned, they are either again silent or not present, (22,613-76). In Marcadé, the Jews spontaneously and uniformly demand Barrabas, (14,077-95).

22,613 The demand for, the final condemnation, and torture of Christ have their source in Matthew 27:15-31, Mark 15:6-20, Luke 23:17-25, and John 18:39-19:15.
22,667-71 John 19:15.

22,677-92 Both Marcadé and Gréban have Pilate delay releasing Barrabas by proposing a beating; however, in the former, Pilate makes his offer only after his wife has warned him about the dangers of crucifying Christ.

22,693-962 In Gréban, the torture in these scenes is performed exclusively by the Romans who are supervised by Pilate. The tyrants devise the crown, robe, and scepter. In Marcadé, the tyrants are Jews supervised by Annas and Caiaphas who devises the robe and scepter, (14,283-722). Pilate is largely absent. Torments in common:

whipping.

spitting - limited to a single stage direction in Gréban. In Marcadé it is a prolonged and disgusting scene.

enforcing the crown of thorns with sticks.

pulling Christ's beard.

Marcadé includes blind man's buff which in Gréban is performed earlier by the Jews at Caiaphas' court, (20,912-50).

after 22,766 This stage direction from the Mons production modifies the cruelty of the Roman tyrants by having the Jews join in.

22,799 Accarie points out this scene as an example of the narrative rather than dramatic character of Gréban's dramaturgy, (104).

22,890 maistre Aliboron - hypothetical name in the Middle Ages for Arab philosopher, Al-Biruni, (Gres and Subrenat,

518). Cohen explains that the name comes from a plant elleborum (hellebore) which was falsely interpreted as the name of a philosopher of antiquity. He offers the translation, "Jack of all trades, master of none," (Le livre du conduite, 333).

22,891 rex Judeorum - king of the Jews.

22,927 a tel pot tel cuillier - a proverb, (Jodogne, 448).

22,928 selon la jambe, la chausse, proverbial phrase, (Hassell, 140).

22,952 disme en lieu de gerbe - a tithe paid in sheaves of wheat.

22,975 Toute beste ayme son semblable - a proverb, (Jodogne, 448).

23,007-26 Marcadé's Pilate focuses exclusively on what will happen to himself if he does not condemn Christ, (14,858-89).

23,067-70 John 19:4 Pilate's worry about Christ's calling himself the son of God is abruptly an awkwardly transplanted from the Gospel. While it is literally true that Pilate hears this charge for the first time, it seems that Christ's calling himself the king of the Jews, a charge Pilate has heard, would be a much more serious crime.

23,071-84 John 19:10-11, Passion D'Arras, 14,890-917.

23,097 John 18:38.

23,105-6 John 19:12

23,155-66 A complaint by Eve to God, (Sinclair 260).

23,205-10 Adam gives thanks to God, (Sinclair, 242).

23,233-492 Lucifer's worry over losing the souls in hell is justified because he overhears Adam, Eve, and the prophets rejoicing at their coming deliverance. No such preparation exists in Marcadé, so that Satan's immediate understanding of the impending loss on hearing the Jews demand Christ is awkward. In Gréban, Satan rejoices at Christ's death until corrected by Lucifer. In Marcadé, Satan warns Pilate's wife of the serious practical consequences of condemning Christ; in Gréban, he also cautions her on the immorality of the act. In Gréban as in the Old French and Latin version of The Gospel of Nicodemus but not as in Marcadé, Pilate's wife speaks to her husband through an intermediary, (Thiry, 61).

23,298 faux bourgs - a pun meaning false villages and outlying villages.

23,480 Sardine prepares for direct dialogue between Pilate and his wife, but this scene does not occur.

23,520 A repetition of 23,105-6, John 19:12.

23,559-66 Matthew 27:24, Passion D'Arras, 15,160-6. Gréban, unlike Marcadé, follows biblical order and has Pilate wash his hands before pronouncing Christ's death sentence.

23,567-8 Matthew 27:25, Passion D'Arras, 15,167-8. Gréban faithfully translates the biblical passage while Marcadé has his character add that the Jews are glad to have the blood of Christ on them.

23,589-98 Passion D'Arras, 15,130-141. Note the legal formality of Pilate's pronouncement. In Marcadé, Pilate sentences both Christ and the thieves without formality and without interruption. In Gréban, Pilate condemns them separately, using ordinary language to sentence the thieves, (23,601-12).

23,647 c'est a Guillaume - first names in French have a pejorative sense (Hassell, 131 from Doutrepont, 14-16).

23,727-32 The carpenter alludes to but does not tell the story of the origin of the cross. The full account is given in the Passion D'Arras, 15,397-449, and in The Golden Legend under the entry for May 3.

23,752 In dramatizing the blacksmith's forging of the nails, Gréban omits the apocryphal legend of the blacksmith's wife often found in mysteries and included in the Passion D'arras.

23,821-8 From Nicholas of Lyre, (Roy, 230).

23,871 Ave, donc, rex Judeorum, Hail, then, king of the Jews.

23,955-24,036 Luke 23:27 mentions a multitude of people and women. This scene occurs in Marcadé after Simon the Leper takes up the cross, (15,972-16,034).

24,002-14 A fatras, Porter 164. According to Porter, Gréban seems to have been the first to include this form in a mystere.

24,037-61 Luke 23:28-31.

24,131-62 A complaint by the Virgin, (Sinclair 108).

24,203-28 The story of St. Veronica and Christ's imprint on her kerchief is first dramatized in France in the Passion Sainte Genevieve (Runnalls, 56). In the Passion D'Arras, Christ asks her for the cloth, so he can wipe off his sweat, (15,869-84).

24,333-396 Simon of Cyrene is mentioned in Matthew 27:31-2, Mark 15:20-1, and Luke 23:26. The latter two specify that he is coming in from the country. In Marcadé, Christ asks to be relieved of the cross. In Gréban, he shows no such weakness; the Centurion proposes Simon as a relief. In Marcadé Simon the Leper carries the cross, (15,917-71).

24,469 This command is found in The Gospel of Nicodemus.

24,533-50 Passion D'Arras, 16,187-272.

24,691 hours de Scavoie - literally, a bear from Savoie. I have not been able to trace the exact meaning of this expression.

24,705-32 Passion D'Arras, 16,106-150 "Tirez ribaulx," functions as a refrain in Marcadé and in Gréban, "Tirez fort ribaudaille!" I do not find similarity of language particularly significant here as the situation traditionally demands the command of pulling and often, name calling. In Marcadé, Jews not Romans, perform these actions.

24,784-800 Another example of Gréban's narrative style, (Accarie, 106). The raising of the cross in the Passion D'Arras is immediately followed the gambling for Christ's garments.

24,811-32 The most full account of Pilate's sign is found in John 19:19-22.

24,829 Quod scripsi scripsi. What I wrote, I wrote. John 19:22.

24,863-4 C'est un mauvais maistre servy / dont on reçoit si dur loyer - a proverb, (Jodogne, 448).

24,865 Oui doit pendre, il ne puest noier, (Hassell 178).

24,945-8 Matthew 27:40, Mark 15:30, and Passion D'Arras, 16,537-40. In both Marcadé and Gréban, Jews mock Christ on the cross.

24,963-4 Father, forgive them, for they know not what they do. Luke 23:34 The Meditations on the Life of Christ

divides Christ's utterances on the cross into seven "words," (336).

25,019-21 This charge is found in the Gospel of Nicodemus and in the Passion D'Arras, 15,564-5.

25,059-64 Matthew 27:40, Mark 15:29, and Passion D'Arras, 16,535-6.

25,131-58 Matthew 27:44 and Mark 15:32. Luke 23:39-43 tells of a good thief and a bad one. Their names and a more full account are found in The Gospel of Nicodemus. Passion D'Arras, 16,577-625.

25,163-356 A complaint by the Virgin at the foot of the cross, (Sinclair 260).

25,357 Woman, behold your son. Luke 19:26 and Passion D'Arras, 17,032-3.

25,363 Luke 19:27 and Passion D'Arras, 17,035.

25,445-50 From Matthew 27:42-3 and Mark 15:32.

25,497 John 19:23 mentions four soldiers. In Gréban, they are Roman, and Broeyfort tries to count himself as a fifth to the objection of Griffon. In Marcadé, they are four Jews.

25,527 John 19:23 alone mentions that the garment is seamless.

25,532 Matthew 27:35, Mark 15:24, Luke 23:34, and John 19:24 all contain the casting of lots for Christ's garment. Satan's introduction and explanation of dice occurs in the Passion D'arras, 16,360-416 and in La Passion de Ste. Genevieve the soldiers also use dice, 128.

25,734 Matthew 27:45, Mark 15:33, and Luke 23:44.

25,754-5 My God, my God why hast thou forsaken me? Matthew 27:46-7 and Mark 15:34.

25,759 Hely lama zabathani - In the Passion D'Arras the same quotation is used, (17,262).

25,769 Matthew 27:47, Mark 15:35.

25,779 I thirst. John 19:28 and Passion D'Arras, 17,299.

25,787-822 John 19:29 and Passion D'Arras, 17,300-318.

25,827 It is consummated. John 19:30 and Passion D'Arras 17,322. Marcadé also preserves the Latin here.

25,855-6 Father, into your hands I commend my spirit. Luke 23:46 and Passion D'Arras, 17,332.

after 25,862 The stage directions correspond to Matthew 27:51.

25,877-80 Roy sees the Centurion's remark as having its source in Nicholas of Lyre, (233) in which it is explained that Christ's great cry could not have been made through natural strength. The Centurion in Marcadé makes so similar comment.

25,929-30 Matthew 27:54, Mark 15:39, and Passion D'Arras, 17,357-8.

25,931 The story of Dionysius of Athens or the Aereopagite is found in the Passion D'Arras (17,190-261) and has in the October 9th entry of The Golden Legend. Gréban replaces Apolliphanus with Empedocles as Dionysius' sidekick and omits the building of the altar to the unknown God. Empedocles, a Greek philosopher and statesman (490-430 b.c.e.), is noted for his theory of the four elements, earth, water, air, fire.

26,081-194 The Harrowing of Hell occurs in the Fourth Day in The Passion D'Arras, (20,529-21,145).

26,089 The command to bar the doors is given in the Gospel of Nicodemus.

after 26,112 From the Gospel of Nicodemus, chap. xxii. Lift up your gates, ye princes. Who is the king of glory?

26,164 Lamb of God.

26,166 you take away the sins of the world.

26,216 the fountain of Tartarus - in Greek mythology, place at the bottom of the underworld, also known as the Prison of the Sons of Men, (Hamilton, 39).

26,323-42 John 19:31 and Passion D'Arras, 17,451-64).

26,423-66 John 19:32

26,449 Il a bien des poires d'angoisse - literally, he certainly has pears of anguish.

26,453 peller chataigne - a proverbial phrase, (Hassell, 67).

26,383-410, 26,491-520, 26,543-63 The story of Longinus is told in The Gospel of Nicodemus and in The Golden Legend. In the Passion D'Arras (17,739-892), Annas orders Longinus to wound Christ. In Gréban, he acts of his own will, motivated by his hatred for Christ.

26,521-4 Roy believes the source for this passage is Nicholas of Lyre, (237).

26,543-63 A prayer to Christ by Longinus, (Sinclair, 228).

26,566-27,053 Matthew 27:57-8, Mark 15:42-3, Luke 23:50-2, John 19:38-42, and the Passion D'Arras, 18,277-496. In John 19:38 Joseph of Arimathea is a disciple in secret. In the Passion D'Arras, Joseph goes with Nicodemus to Pilate.

26,622 The source for Nicodemus' involvement in the burial of Christ is found in John 19:39.

26,646 John 19:41. In Matthew 27:60 the tomb belongs to Joseph of Arimathea.

26,708-11 In John 19:39 Nicodemus brings about 100 pounds of myrrh and aloes. Gréban depicts Nicodemus as a generous man who meets a kind merchant while Joseph of Arimathea, concerned about the price of silk, encounters a more business-minded merchant. This scene is not in M.

26,744 Both Marcadé and Gréban reverse the order in Meditations on the Life of Christ where Joseph holds Christ's body while Nicodemus removes the nails, (341).

stage direction after 26,977 In Luke 23:55-6, the women see the tomb and then return to it with spices and ointments. In Gréban they participate immediately and directly in the burial as they do in The Meditations on the Life of Christ and in the Passion D'Arras.

27,016-22 A complaint by the Virgin, (Sinclair, 253).

27,144-265 Matthew 27:62-6. The guarding of the tomb occurs in the Fourth Day in the Passion D'Arras, (20,100-299). Marcadé's Third Day ends with the Deposition.

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