

**LA PASSIONE DI CHRISTO**  
HISTORIATA IN RIMA VULGARI  
SECONDO CHE RECITA E REPRESENTA DE PAROLA A PAROLA  
**LA DIGNISSIMA COMPAGNIA DELO CONFALONE DI ROMA**  
LO VENERDÌ SANTO  
IN LUOCHO DICTO COLISEO  
COMPOSTA PER PIÙ PERSONE:  
PER MISSER IULIANO DATI FLORENTINO  
E PER MISSER BERNARDO DI MAESTRO ANTONIO ROMANO  
E PER MISSER MARIANO PARTICHAPPA

**THE PASSION OF CHRIST**  
TOLD IN VERNACULAR RHYME  
AS IT IS RECITED AND REPRESENTED WORD BY WORD BY  
**THE MOST WORTHY COMPANY OF THE GONFALONE OF ROME**  
ON GOOD FRIDAY  
IN THE PLACE CALLED THE COLOSSEUM  
COMPOSED BY SEVERAL PEOPLE:  
MISSER IULIANO DATI FROM FLORENCE  
BERNARDO, SON OF MASTER ANTONIO, OF ROME  
AND MISSER MARIANO PARTICAPPA

Edited and translated by Nerida Newbigin

Supplement to the forthcoming study

Barbara Wisch and Nerida Newbigin, *Acting on Faith: The Confraternity of the Gonfalone in Renaissance Rome*. Philadelphia: Saint Joseph's University Press, 2009

### Notes to this edition and translation

The text transcribed and translated here comes from the earliest known edition of the Gonfalone Passion, held in the Staats- und Stadtbibliothek, Augsburg, and described in Cioni's *Bibliografia*.<sup>1</sup> This and another edition, in the Huntingdon Library, San Marino, CA (Cioni XXXVIII.2, which lacks its first folio), were both printed in Rome by the German printers Andreas Fritag and Johann Besicken in about 1496. Neither copy appears to derive from the other; it may be necessary to assume a common antecedent, now lost.

The composition of the text is probably associated with the play's move from the forecourt of the Basilica of Santa Croce in Gerusalemme to the Colosseum in Easter 1490. The earliest record of a performance at Santa Croce is c. 1450, but the present text appears to have been almost completely rewritten by the Florentine priest and accomplished vernacular poet, Giuliano Dati. Dati was a chaplain of the confraternity and a tenant in one of its houses, and at the same time a penitentiary at San Giovanni in Laterano. He is the author of a substantial corpus of *cantari*.

The four choruses, enclosed in braces but numbered continuously, appear first in the 1501 edition printed in Rome by Johann Besicken and his new partner Martino da Amsterdam (Cioni XXXVIII.3). It seems plausible that these choruses were part of a revised text performed with the Stoning and Resurrection plays for the Jubilee of 1500. The chorus immediately become a permanent part of the Gonfalone plays. The play and its authorship, together with the extensive documentation of performances, are discussed more fully in Chapters 10–12 of *Acting on Faith*.

In the transcription, capital letters and punctuation have been introduced, and all contractions have been expanded. Spelling has not been normalized, but minor interventions have been made to restore the hendecasyllable. There is a tendency in all popular texts of this period to use a *forma plena*, that is, to write *signore* where the meter requires *signor*. Often, however, the compositor chooses the wrong vowel, and as a result introduces a different tense or mood, number or gender to the discourse. The sense however is easily restored when the meter is restored. A small number of emendations have been necessary.

### Notes on the woodcuts

The woodcuts are produced from the Augsburg edition of about 1496, with the generous permission of the library. The same woodblocks are used in many of the later editions, published by Besicken with Martino da Amsterdam and later by Silber in an increasingly poor state. Some of these images have been poorly inked, and paper shrinkage means that many of them are no longer square.

I do not know where the woodblocks originated, but I suspect that they were not made for the Passion. The woodcut at the beginning of the two Fritag and Besicken editions, of Mary Magdalene washing the feet of Christ at the house of Simon the Leper, refers to a scene not in the play, even though it is mentioned in prologue.

Translation © Nerida Newbiggin 2009. Images © the Staats- und Stadtbibliothek, Augsburg.  
The editor welcomes any comments, corrections or suggestions: <mailto:nerida.newbiggin@usyd.edu.au>.

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<sup>1</sup> Alfred Cioni, *Bibliografia delle sacre rappresentazioni* (Florence: Sansoni Antiquariato, 1961), p. 156 (XXXVIII.1). The anomalous use of the feminine article with *Gonfalone* in the title is not found after the 1501 edition.

INCOMENZA LA PASSIONE DI CHRISTO HISTORIATA IN RIMA VULGARI SECONDO CHE RECITA E REPRESENTA DE PAROLA A PAROLA LA DIGNISSIMA COMPAGNIA DEL CONFALONE DI ROMA LO VENERDÌ SANTO IN LUOCHO DICTO COLISEO.

A1r

THE PASSION OF CHRIST TOLD IN VERNACULAR RHYME, AS IT IS RECITED AND REPRESENTED WORD BY WORD BY THE MOST WORTHY COMPANY OF THE GONFALONE OF ROME ON GOOD FRIDAY IN THE PLACE CALLED THE COLOSSEUM.

*Dice L'ANGELO:*

THE ANGEL *says:*



FRONTISPIECE WOODCUT 1: ANNUNCIATING ANGEL

INCOMINCIA LA RAPRESENTATIONE DELLA PASSIONE DE IESÙ CHRISTO REPRESENTATA IN ROMA INEL LUOGO DICTO COLISEO PER LI OFFICIALI E FRATELLI DELLA VENERANDA COMPAGNIA DEL CONFALONE

A1v

THIS IS THE BEGINNING OF THE REPRESENTATION OF THE PASSION OF JESUS CHRIST REPRESENTED IN ROME IN THE PLACE CALLED THE COLOSSEUM BY THE OFFICIALS AND BROTHERS OF THE VENERABLE COMPANY OF THE GONFALONE

Quel glorioso Idio che 'l tutto regie,  
 salv'e mantenga el popul adunato  
 nella suo gloriosa e santa legie  
 e poi conduca al suo regnio beato.  
 Però, popul devoto e magna gregie,  
 di far silentio ciascun sie pregato.  
 Se state attenti qui con devotione,  
 vedrete recitar la Passione.

May that glorious God who rules all things  
 save and preserve the people gathered  
 under his glorious and holy law  
 and then lead them to his blessed kingdom.  
 Therefore, devout people and great flock,  
 let each of you please be quiet now.  
 If you stay attentive here and with devotion,  
 you will see the Passion recited.

Qui si recita l'aspro tradimento  
fatto da Iuda al nostro Salvatore,  
mediante la invidia dell'unguento  
che unse Magdalena el suo Signore,  
quando sotto la mensa el gran lamento  
e le lacryme sparse con dolore,  
in chasa di Simone alla gran cena  
dove purgata fu la Magdalena.

16

Vidrete chome Giuda poi si pente  
d'essere stato discipul di Christo,  
e chome lo vendette poi sovente  
per far di que' danari el falso aquisto,  
come l'abbracia e bacia infra la gente,  
d'invidia e d'avaritia pieno e misto.  
Chome Iesù fu preso voi vedrete,  
se con silentio in pace qui starete.

24

E poi vedrete chome fu mandato  
legato stretto el nostro Redentore,  
al falso Herode dal crudel Pilato,  
e chome fu battuto con dolore,  
nudo alla colonna flagellato,  
coronato di spine el tuo Signore.  
Se tu non piangi quando questo vedi,  
non so s'a Iesu Christo fermo credi.

32

Po' lo vedrete alla croce menare,  
nudo dispoliato infra latroni,  
e sopra quella in terra chonfichare,  
poi elevato sù, se cura poni,  
di fel misto d'aceto abeverare  
e le parole sua e sua sermoni  
e magni segni, e lui di po' spirato,  
e chon la lancia aperto el suo costato.

40

Si che, divoti mei fedel christiani,  
quando 'l vedrete poi levar di croce,  
ciascun divotamente alzi le mani,  
rendendo gratie a Dio con la sua voce,  
pregandol che vi facci allegri e sani  
rimovendo da voi quel che vi nuoce.  
Per l'amor di Iesù siate pregati  
di far silentio e viver chostumati.

48

*Sequitur la rapresentatione della Passione de Iesu Christo.*

{EL PRIMO CHORO:  
Delli occulti e gran secreti  
de natura se disputa.  
Per el volgier de' pianeti  
ogni cosa se remuta;  
solo Idio non se muta.  
Però lassa ogni altra cosa,  
solo in lui te riposa,  
creator dell'oniverso.

56

Here we recite the cruel act of betrayal  
committed by Judas towards our Savior,  
because he was jealous of the ointment  
with which Magdalene anointed her lord,  
when beneath the table she lamented long  
and shed tears of sorrow  
in the house of Simeon at the great supper  
where the Magdalene was purged.

You will see how Judas then regrets  
having been a disciple of Christ,  
and how he sold him then for money,  
to use that money for a wrongful purchase,  
how he embraces and kisses him in the crowd,  
full of a mixture of envy and greed.  
You will see how Jesus was taken,  
if you stay here in silence and peace.

And then you will see how our Redeemer  
was tightly bound and sent  
to false Herod by cruel Pilate,  
and how he was painfully beaten,  
scourged naked at the column,  
crowned with thorns, your own Lord.  
If you do not weep when you see this,  
I do not know if you truly believe in Jesus Christ.

Then you will see him led to the cross,  
stripped naked between thieves,  
and nailed upon it on the ground,  
then lifted up, if you pay attention,  
given gall mixed with vinegar to drink,  
and his words and his speeches  
and great miracles, and you'll see him then expire,  
and his side opened with the lance.

So, my devout and faithful Christians,  
when you see him lifted down from the cross,  
let each of you raise his hands devoutly  
giving thanks to God aloud,  
asking him to give you happiness and health,  
freeing you from all harm.  
For the love of Jesus you are asked  
to be silent now and live an orderly life.

*The Representation of the Passion of Jesus Christ continues:*

THE FIRST CHORUS:  
There is debate about  
the great hidden secrets of nature.  
By the movements of the planets  
all things are changed;  
only God is not changed.  
Therefore turn from every other thing  
and take your rest in him alone,  
creator of the Universe.

## EL SECUNDO CHORO:

Questa vita è mar traverso  
 tempestoso e pien d'affanno.  
 Felice è chi trova el verso  
 de salvarse senza danno.  
 Solo quelli in porto vanno  
 c'hanno l'ochio a Dio eterno,  
 bona via e bon governo  
 per condursi ad salvamento.}

64

## THE SECOND CHORUS:

This life is a rough sea,  
 storm-tossed and full of woe.  
 Happy is he who finds the way  
 to save himself without coming to harm.  
 Only those who fix their eyes on eternal God,  
 on the true path and on good government  
 that leads them to salvation,  
 reach port safely.



A2r WOODCUT 2: MARY MAGDALENE WASHING THE FEET OF JESUS

## IUDA dice alli Farisei:

Discipulo son stato di Iesù;  
 più tempo l'ò seguito ed òmel perso.  
 Deliberato son nol seguir più  
 e lla mia vita farla in altro verso.

## Voltasi alli Farisei:

O farisei, che aspectate? Orsù!  
 Vego che 'l vostro stato è già sommerso.  
 Fate morir costui che in tre giorni  
 vol che 'l tempio disfacto in piè ritorni.

72

## LI FARISEI a Iuda:

È questo forse el figliuol di Maria  
 qual si dice esser nato in Nazareth,  
 e seminando va tanta heresia  
 con mille suo trovati e novellette?

## IUDA alli Farisei:

Non dite poi, voi siate per la via.  
 Quest'è quel desso, e voi l'avete detto.

## LI FARISEI a Iuda:

Se tu cel dai in mano a salvamento,  
 ci sara' grato e toccherà'ne argento.

80

## LI FARISEI a Iuda:

Vienne con noi, andiamo un poc'a spasso,  
 e fa' ch'intenda a punto questa trama.  
 Se sapra' dir, lu' fia di vita casso  
 ché di farlo morire el popol brama.

84

## JUDAS says to the Pharisees:

I was a disciple of Jesus; for a long time  
 I followed him, and that time I wasted.  
 I've decided not to follow him any more  
 and to turn my life in a different direction.

## He turns to the Pharisees:

O Pharisees, what are you waiting for? Come on!  
 I can see that your power is failing.  
 Put to death him who claims that the temple,  
 once destroyed, will be rebuilt in three days.

## THE PHARISEES to Judas:

Is this perhaps the son of Mary,  
 who they say was born in Nazareth,  
 and who goes around sowing such heresy  
 with a thousand tricks and tales?

## Judas to the Pharisees:

Say no more, for you are in a public place.  
 This is that man, and you have said it.

## THE PHARISEES to Judas:

If you deliver him to us safely,  
 you will please us, and be paid for it in silver.

## THE PHARISEES to Judas:

Come with us, let us walk a little,  
 and explain this plot to us in detail.  
 If you do it well, he will be despatched,  
 for the people long to have him killed.

LI FARISEI a *Caifas*:

Salviti Idio, magno Caifasso.  
Ogi s'acquisterà per te gran fama.  
Costui ci accusa Christo e cel tradiscie,  
se giusto prezo a lui se gli oferiscie.

88

CAIFAS *risponde*:

Iusto mi par che lo meniate ad Anna  
che sapete ch'è 'l primo del Consiglio,  
e ditte, Caifas ad te lo manna,  
costui che del tuo Dio si fa suo Filio.

LI FARISEI *ad Anna*:

Salviti quel che dé lla santa manna,  
o inclyto signore e degnio liglio.  
Costui ci darà Christo alle giustitia  
aciò che sia purgata sua malitia.

96

ANNA *risponde*:

A me mi par che 'n punto ogniun si metta,  
tacitamente, tutta la brigata.  
Tu, Fariseo, farai la cosa netta  
che non restassi la gente ingannata.  
Iuda si debba molto ben pagare  
e presto el Gran Consilio radunare.

102

LO FARISEO a *Iuda*:

Iuda, vuo' tu ch'i' armi in un momento  
la gente per pigliare el nazareno?

IUDA *risponde*:

Armala pur, ma fa' che 'l mio argento  
che m'à' promesso non mi venga meno.  
Sapi che 'l corpo mio ha gran tormento,  
cognoscendo di voi tutto el veneno.  
Andiano ad Anna e datemi e denari  
che tal guadagno se ne trova rari.

A2v  
110

EL FARISEO *mostra parlare in secreto ad Anna, e come conta a Iuda e denari*:

Piglia danari: e uno e dua e tre  
e quatro e cinque e sei e setto e otto  
e nove e dieci, or dacci el falso Re,  
e dieci a venti e trenta: echo lo schotto.  
Si se' de questo prezo ormai contento,  
metti in essecutione el tradimento.

116

*Havuti li denari, IUDA dice alli Farisei*:

THE PHARISEES to *Caiaphas*:

God save you, great Caiaphas.  
Today you will attain great fame.  
This fellow accuses Christ before us and will betray  
him to us if he is offered a fair price.

CAIAPHAS *replies*:

I think the right thing is for you to take him to Annas,  
who as you know is the head of the Council,  
and say: Caiaphas sends to you  
him who calls himself the Son of your God.

THE PHARISEES to *Annas*:

May he who sent the holy manna save you,  
o illustrious lord and worthy lily.  
This fellow will consign Christ to our court  
in order that his wickedness be purged.

ANNAS *replies*:

I think that everybody should get ready,  
quietly, the whole troop.  
You, Pharisee, will do the job cleanly  
so that people are not deceived.  
Judas must be very well paid  
and the Great Council summoned quickly.

THE PHARISEE to *Judas*:

Judas, do you want me to arm everyone  
at once to capture the Nazarene?

JUDAS *replies*:

Arm them as you wish, but make sure my silver  
that you promised me does not fall short.  
I tell you, my body is in great torment  
knowing the poison that is in you.  
Let us go to Annas and give me the money,  
for it is rare to find such profit as this.

THE PHARISEE *mimes a secret conversation with Annas, and <then> as he counts the money out to Judas <he says>*:

Take the money: one and two and three  
and four and five and six and seven and eight  
and nine and ten. Now give us the false King,  
and ten makes twenty, and thirty: there's the fee.  
If you are happy now with this price,  
put the betrayal into action.

*Once he has the money, JUDAS says to the Pharisees*:



WOODCUT 3: JUDAS BEING PAID BY FIVE HATTED PHARISEES

Venite meco, orsù me seguitate,  
 po' che bisogna ancor ch'i' non m'asconda;  
 e siate da poi prestì, e quel pigliate,  
 ch'i' vo' la cosa al tutto vadi a tonda;  
 e alle suo parole non guardate  
 perché la voce sua molto par monda.  
 Colui ch'i' baserò nella suo faccia,  
 presto prendite stretto nelle braccia.

124

Come with me, follow me now,  
 for I must not hide myself any more;  
 and be quick then and seize him,  
 because I want the whole thing to go smoothly;  
 and pay no heed to his words  
 for he is a very smooth talker.  
 The man that I shall kiss on the face,  
 seize him tightly in your arms.

LO FARISEO *solo dice alla turba:*

Orsù, frategli, ogniun di voi stia attento  
 che questo falso Re non vi scampassi.  
 Ciascun di voi attend' al tradimento  
 perché cholui che 'l piglia non errassi,  
 e ciasch'edun di voi sie bon compagno,  
 però che tal pigliar vien con guadagno.

130

THE PHARISEE *by himself says to the crowd:*

Come now, brothers, each of you pay attention,  
 lest this false king escape you.  
 Each of you keep your eyes on this act of betrayal  
 so that he who captures him makes no mistake,  
 and each of you be a good fellow  
 because a capture like this comes with a reward.

*Viene dalla cena CHRISTO e va all'orto dicendo a'*  
*Discipoli:*

*CHRIST comes from the Last Supper and goes to the*  
*Garden saying to the Disciples:*



WOODCUT 4: CHRIST AND NINE DISCIPLES

Per observar, figlioli, el nostro usato,  
 i' vo' che noi faciam nostre oratione

In accordance, my sons, with our custom,  
 I want us to say our prayers,

prima ch' i' sia a morte condannato,  
 ch' io vogli' al padre dir la mia intentione  
 e voi, figliuoli miei, qui resterete  
 e di fare oration pronti sarete.

136

before I am condemned to death,  
 for I want to declare my intention to my Father,  
 and you, my sons, will stay here  
 and be diligent in saying your prayers.

CHRISTO dice alli Discipoli:

Pietro e Giovanni e Iacomo verete  
 appresso a me per farmi compagnia.

A3r

CHRIST says to the Disciples:

Peter and John and James, you will come  
 with me to keep me company.

CHRISTO camina presso al Monte dicendo:

E quel ch' i' dico, figli, ascolterete:  
 sin alla morte è trista l' alma mia  
 e qui orando insieme voi restate,  
 acciò ch' en tentation voi non entrate.

142

CHRIST walks beside the Mount saying:

And you will listen, my sons, to what I say:  
 My soul is sorrowful unto death,  
 and you are to remain here praying together,  
 so that you do not enter into temptation.

CHRISTO inel Monte dice:

O padre mio, benigno omnipotente,  
 che 'l mondo di niente tu fondasti,  
 perché salvassi poi l' umana gente  
 in terra me, tuo figlio, tu mandasti.  
 Fa' sse possibil è, padre mio charo,  
 che 'l calice non gusti tanto amaro.

148

CHRIST on the Mount says:

Almighty, merciful father,  
 who forged the world from nothing,  
 in order then to save mankind  
 you sent me, your son, to earth.  
 If it is possible, dear father, do not  
 make me taste the cup that is so bitter.

CHRISTO torna alli Discipoli che dormano e dice:

CHRIST returns to the Disciples who are asleep and he  
 says:



WOODCUT 5: CHRIST PRAYING AND CHRIST RETURNING;  
 THE WAVY PROFILE OF THE MOUNT DIVIDES THE TWO TEMPI

Son queste, Pietro, le promissione?  
 Non puo' cho' mecho un' ora vigilare?  
 Vigilate, figliuoli in oratione,  
 che non usiate in tentatione entrare,  
 perché s' appressa l' ora di mie morte,  
 e Giuda ingrato viene, aldacie e forte.

154

Peter, are these the promises you made?  
 Can't you keep watch with me for an hour?  
 Keep watch, my sons, and pray,  
 lest you fall into the habit of temptation,  
 for the hour of my death is approaching,  
 and ungrateful Judas is coming, bold and strong.

CHRISTO la terza volta ora nel Monte e dice:

Per ben che lla mie carne assai si doglia,  
 fa', padre, ciò ch' a tte è in pacimento,  
 e non guardare a mia humana voglia  
 la qual vore' fugir questo tormento,  
 e llo spirito è pronto a ubidire,  
 la carne teme forte di morire.

160

CHRIST prays for the third time on the Mount and says:

Although my flesh is greatly pained,  
 do, Father, whatever is your will,  
 and pay no heed to my human will  
 which would like to escape this torment.  
 My spirit is willing to obey,  
 my flesh is greatly afraid of dying.



L'ANGELO *appare col calice e dice:*

Figliuol di Dio, o sommo creatore,  
o Dio e homo qui visibilmente,  
el padre eterno vuol questo dolore:  
fa' che tu llo soporti paziente.  
E' no'llo fa se non per grande amore  
che porta alla creata humana gente.  
Confòrtati, Signore, a ssoferire,  
po' che 'l tuo padre vuole el tuo morire.

168

THE ANGEL *appears with the cup and says:*

Son of God, o highest creator,  
O God and man, visibly present,  
the eternal father wants this pain:  
make sure you bear it patiently.  
He only does it for the great love  
he bears towards his creature, human kind.  
Steel your self, Lord, to suffer  
since your father desires your death.

IUDA *colle turba vien dicendo:*

Ciaschedun guardi ben nostro disegno  
ch'altri che lui nel petto non si offenda.  
Vogliovi dar di lui un vero segno:  
collui ch'abbraccio e baso, i' quel si prenda.  
E' v'è un altro el qual si lo somiglia  
che questo scamperia se quel se piglia.

174

JUDAS *comes with the crowd saying:*

Let each of you revise our plan  
so that no offence be given to any but him.  
I will give you a true sign for him:  
the man I embrace and kiss, seize him.  
And there's another who resembles him so greatly  
that our man will escape if you seize the other.

CHRISTO *dapoi la terza oratione torna alli Discipoli e dice:*

Figli, levate sù, che giunte è ll'ora  
che dell'uomo el figliuolo de' patire.  
In man de' peccator, vi dico anchora,  
non pel suo meritar si de' tradire.  
Levate sù che lla turba s'apressa,  
e Iuda traditore vien con essa.

180

*After the third prayer, CHRIST returns to the Disciples and says:*

Arise, my sons, for the time has come  
that the Son of Man must suffer.  
Furthermore, I say to you, into the hands of sinners  
he is to be betrayed for no sin of his.  
Arise, for the crowd approaches,  
and the traitor Judas comes with them.

JUDA *venendo s'abbraccia Christo e dice:*

JUDAS, *coming up embraces Christ and says:*



A3v 6: THE ARREST. SURROUNDED BY JEWS AND GUARDS,  
CHRIST REATTACHES THE KNEELING MALCHUS'S EAR,  
WHILE PETER HOLDS HIS SWORD

Maestro mio benigno, i' ti saluto.  
Tal pace dono a tte qual m'insegnasti.

Kind master, I greet you. I give you  
the very sign of peace that you taught me.

CHRISTO *risponde:*

Amico mio, a che sse' tu venuto?  
La tua dannation non riguardasti?  
Iuda, el Figliuol di Dio è ttu' fattore:  
perché chol baso tradi el tuo Signore?

186

CHRIST *replies:*

My friend, what have you come for?  
Did you not see your damnation?  
Judas, the Son of God is your maker:  
why do you betray your lord with a kiss?

CHRISTO *adimanda alla turba e dice:*

Ditem', amici, a che ssete venuti  
in questo luoco armati e si forti,  
e che cercate, che Dio vi saluti?  
E' par che per gran rabbia siate smorti.

LI FARISEI *rispondano:*

Cercando andiam di Giesu nazareno,  
che di malitia e fraude e colmo e pieno.

192

CHRISTO *risponde a' Farisei; in questo cascono in terra:*

Quel che cercate inanzi agli ochi avete.  
Iesu di Nazarette, i' son quel desso.

CHRISTO *un'altra volta adimanda:*

Ditemi, amici, a che far qui venite,  
e che cerchate si ferventi e spesso?

*Rispondono* LI FARISEI:

Quel che Iesu per nome ciascun chiama,  
che di gustar la nostra leggie brama.

198

CHRISTO *risponde:*

Dissivi gia che pur desso son'io:  
echomi inanzi a voi si me cerchate.  
E sse d'averm' avete gran disio,  
almeno e mie discipoli lassate  
e di me fate quel che voi volete,  
che per adesso potesta n'avete.

204

*Li Farisei piglian Christo e Pietro taglia l'orechio a Malcho e CHRISTO dicie a Pietro:*

Pietro, quel ch'io ti dico ascolta un poco  
e non voler le leggie trasferire.  
Converti el tuo choltello inel suo loco  
che chi di quello offende de' perire.  
Quel ch'en tal forma el suo prossimo offende  
la legie lo chondanna in tutto e prende.

210

*Voltasi* CHRISTO *alla turba e dice:*

A me com'a un ladro con furore  
sete venuti con arme e lanterne.  
I' v'o segnato sempre con amore,  
si come el mio parlare ognun discerne,  
e mai non mi facesti come adesso.  
Perche dal sommo padre v'e concesso?

216

LI FARISEI *dicono, menando Christo ad Anna:*

Havemo preso, o Anna, el seduttore  
che lla presente nocte habbian trovato.

CHRIST *asks the crowd and says:*

Tell me, friends, why you have come  
to this place armed and in such strength,  
and what do you seek, in God's love?  
You seem so consumed with rage.

THE PHARISEES *reply:*

We are searching for Jesus of Nazareth  
who is full to overflowing with fraud and malice.

CHRIST *replies to the Pharisees, and as he speaks they fall to the ground:*

He whom you seek you have before your eyes.  
Jesus of Nazareth, I am he.

CHRIST *asks again:*

Tell me, my friends, what you are coming to do here  
and what you are looking for so fervently and  
intensely?

THE PHARISEES *reply:*

The man whom everyone calls Jesus,  
who wants to destroy our law.

CHRIST *replies:*

I told you already that I am indeed he:  
here I am before you if you seek me.  
And if you are so keen to get me,  
at least leave my disciples  
and do with me what you wish  
because for now it is within your power.

*The Pharisees seize Christ and Peter severs Malchus's ear, and CHRIST says to Peter:*

Peter, listen a moment to what I tell you  
and do not break the law.  
Put your knife back in its place  
for he who offends with it must die.  
The man who thus offends his neighbor  
is seized and condemned completely by the law.

CHRIST *turns to the crowd and says:*

You have come to me full of rage,  
as to a thief, with arms and lanterns.  
I have always taught you lovingly,  
just as everyone can tell from my speech,  
and you never behaved like this to me.  
Why has your heavenly father allowed you this?

THE PHARISEES *say as they lead Christ to Annas:*

Annas, we have seized the traitor  
that we found this very night.



A4r WOODCUT 7: CHRIST, LED BOUND BEFORE ANNAS; REPEATED BELOW AS WOODCUT 11

*ANNA parla a Christo:*

Rispondi un pocho a me, predicatore  
con qual doctrine al popol à' 'nsegnato,  
della tuo vita e tuo scientia degna?  
Ancor li tuo discipoli m'insegna.

222

*ANNAS speaks to Christ:*

Answer me something, preacher:  
with what doctrine, worthy of your life  
and of your science, have you taught the people?  
And moreover, tell me who your disciples are.

*CHRISTO risponde ad Anna:*

I' predicai palese sempre al mondo;  
la mie doctrina a tutti è manifesta.  
Publicamente insegno e non m'ascondo:  
perché mi fai tu, Anna, tal richesta?  
Domandane cholor chom'anno udito:  
essi ti sapran dir s'i' t'ò fallito.

228

*CHRIST replies to Annas:*

I always preached openly in the world;  
my doctrine is clear for all to see.  
I teach publicly and do not hide myself:  
why, Annas, do you ask me such a thing?  
Ask them what they heard:  
they will be able to tell you if I have done wrong.

*EL SERVO parla a Christo e dàlli una ghuanciata:*

Questa risposta al pontifice à' dato,  
huomo senza ragione e intellecto!

*THE SERVANT speaks to Christ and slaps him:*

So this is the answer you give the high priest,  
you stupid, ignorant man.

⟨*CHRISTO risponde:*⟩

Se delle cose dette ò mal parlato,  
pigliane testimonio a tuo dilecto,  
ma sse questo parlare è con ragione,  
perché mi date tal percossione?

234

*CHRIST replies:*

If I have spoken amiss of things said,  
find a witness as you wish,  
but if I speak with reason,  
why do you strike me in this way?



WOODCUT 8: IN LEFT TWO-THIRDS, PORTICO SCENE WITH JEWS, PETER AND A WOMAN AROUND A FIRE; IN RIGHT ONE-THIRD,

## THE WOMAN, PETER AND THE COCK ON THE MOUNT

*Venendo L'ANCILLA, dicie a Pietro:*  
 Audacie vechio, che va' tu facendo?  
 Se' ttu delli seguaci di questo huomo?  
 Dimmi a verità. Se altro intendo,  
 farò che saperai el che e 'l chomo.  
 Tu tti va' per le corte proferendo  
 com'un fior vago e delicato pomo.  
 Dimmi chi sse', or va' nella malora.  
 Or te ne spaccia senza più dimora.

242

*Risponde PIETRO all'Ancilla:*

Povero son, giudeo, che vo pel mondo  
 cercando mia ventura e non ci aspetto.

*L'ANCILLA a Pietro:*

E' mi par ben che 'l capo giri a ttondo  
 <e> t'abbi perso in tutto lo 'ntellecto.  
 Vechio, farotti metter giù nel fondo,  
 se tu non mel dirai senza rispetto.

*PIETRO all'Ancilla:*

Donna, non so di qual gente si sia  
 questo Iesù né lla sua compagnia.

A4v  
250

*LI FARISEI, menando Christo a Caifasso, dichano:*

*THE MAIDSERVANT comes and says to Peter:*

Bold old man, what are you doing?  
 Are you one of this man's followers?  
 Tell me truly. If I hear aught else  
 I'll make you know the whys and the wherefores.  
 You go around the courts hawking yourself  
 like some fair flower or delicate fruit.  
 Tell me who you are, or go to hell.  
 Now get a move on right this minute.

*PETER replies to the Woman:*

I am a poor man, a Jew, traveling the world  
 seeking my fortune and not hoping to find it.

*THE MAIDSERVANT to Peter:*

It seems to me that your head is spinning  
 and you've lost your wits altogether.  
 Old man, I'll have you thrown into the pit  
 if you don't tell me at once.

*PETER to the Woman:*

I do not know who this Jesus is  
 or who his associates are.

*THE PHARISEES say as they lead Christ to Caiaphas:*



WOODCUT 9: CHRIST AGAIN BEFORE CAIAPHAS; REPEATED BELOW AS WOODCUTS 13 AND 16

Principe della nostra legie anticha,  
 pres'è costui che 'l popul subvertia,  
 el qual à detto con suo bocha iniqua  
 che 'l nostro tempio ancor disfar volia  
 e in tre giorni quil redificare.  
 Vedi di questo detto che tti pare.

256

O Prince of our ancient law, the man  
 who was subverting our people has been captured.  
 He said with his own wicked mouth  
 that he wanted to destroy our temple  
 and in three days built it up again.  
 See what you will in these words.

*Christo sta in silentio e CAIFASSO dice:*

Tu non rispondi a ciò, Christo, niente,  
 che par ch'abi perduto el tuo ardire.

*Christ remains silent and CAIAPHAS says:*

You, Christ, have nothing to say to that,  
 and it seems you have lost your brazenness.

*Christo non rispondendo, CAIFASSO sequita:*

Si se' figliuol di Dio incontenente,

*When Christ does not reply, CAIAPHAS continues:*

If you are the son of boundless god,

sì come dice, facel chiaro udire.

CHRISTO *risponde:*

Ch'io desso sia el vostro udir lo sente,  
ma resta un'altra cosa a referire,  
che lo Figliol de l'Omo andar vedrete  
nelle nubil en cielo e nol credete.

264

CHAIFAS *in superbia si riza im piè e dice alle turbe:*

Chostui apertamente à biastimato  
che testimoni a ciò non fà mestieri.  
La sua bestemia ciascun à scoltato,  
sì che ciascun risponda el suo pensieri.

MOLTI FARISEI *rispondano:*

Costui è degno di ricever morte  
per lo peccato suo sì grave e forte.

270

CAIFAS *dice alli Iudei:*

as you say, let us hear it clearly.

CHRIST *replies:*

That I am he your ears can hear clearly,  
but something else remains to be reported,  
that you will see the Son of Man enter  
heaven in a cloud and you will not believe it.

CAIAPHAS *stands up arrogantly and says to the crowd:*

This man has blasphemed openly  
and no witnesses are required for that.  
Everyone has heard his blasphemy,  
so let each man say what he thinks.

MANY PHARISEES *reply:*

He deserves to be put to death  
for his crime, so grave and great.

CAIAPHAS *says to the Jews:*



WOODCUT 10: CAIAPHAS AND THE SANHEDRIN

Perché a noi fu sempre proibito  
di dar la morte a chiunque sta 'n prigione,  
parmi per certo ch'è miglior partito  
che di ciò facci el iudicie mentione.  
Pigliatel e menatel a Pilato  
sì che fie giustamente condannato.

276

*Menando Christo a Pilato, e Pietro sequitando da  
lunga, UN'ALTRA ANCILLA dice:*

Costu' mi par che sia del gran profeta  
sequacie e ssettator, per la mia fede,  
se llo guardate in faccia, e non lo vieta.  
E' va da llunga e con gran doglia el vede.  
Di darti oggi 'l mal di certo son lieta,  
se non confessi quel ch'ognun s'avede:  
tu se' amico, vechio, a questo Christo,  
per farti in questo modo afflicto e tristo.

284

PIETRO *risponde all'Ancilla:*

I' ti giuro per Dio che mai l'ho visto,  
né voglio esser né son di suo aquisito.

286

Because we were always prohibited  
from putting to death anyone who is in prison,  
it seems indeed that a better course of action  
is for a judge to do it.  
Seize him and send him to Pilate  
so that he may be condemned according to the law.

*As Christ is taken to Pilate, with Peter following far  
behind, ANOTHER MAIDSERVANT says:*

That man looks to me like a follower of the great  
prophet and a member of his sect, upon my faith,  
if you look him in the face, and he does not stop you.  
He follows far behind, watching him in great sorrow.  
I'm happy to curse you today  
if you do not admit what everyone can see:  
you are a friend, old man, of this Christ,  
if you are so sad and afflicted in this way.

PETER *replies to the Woman:*

I swear to you by God that I've never seen him,  
nor do I want to be nor am I on his side.

UN SERVO *dicie a Pietro dinanzi a Pilato:*

Parmi che di chostor sie certamente  
e 'l tuo parlar ti manifesta assai.

PIETRO *risponde e nega con iuramento:*

Amico, per lo Dio omnipotente  
ti giuro che costui non vidi mai,  
e di suo nation giamai non fui,  
suo gente non cognosco e mancho lui.

292

LI IUDEI *parlano a Pilato e dicono:*

Pilato, noi meniamo alla giustizia  
quel che la nostra legie in terra piegha.  
Or guarda ben s'egli è pien di malicia  
ch'a Ceseri el tributo dar dinegha.  
Re de' Giudei parlando par che sia,  
e nato è di Ioseppo e di Maria.

298

PILATO *mena Christo nel pretorio e sì lo domanda:*

Quel che dimando a tte non mel negare:  
si de' Giudei se' re, famene certo.

CHRISTO *risponde:*

Da te medesimo vien questo parlare,  
o vero altri che tte el dà per merito.

A SERVANT *says to Peter in front of Pilate:*

I think you are one of them for sure,  
and the way you speak distinguishes you.

PETER *replies and denies with an oath:*

Friend, by almighty God  
I swear to you that I never saw that man,  
and I never belonged to his clan,  
I do not know his people and least of all him.

THE JEWS *speak to Pilate and say:*

Pilate, we bring to justice  
him who brings down our law.  
Just see now how full he is of malice,  
refusing to pay tribute to Caesar.  
When he talks, you'd think he was king of the Jews,  
yet he is the son of Joseph and Mary.

PILATE *leads Christ into the palace and asks him as follows:*

What I ask you do not deny me:  
if you are the king of the Jews, tell me clearly.

CHRIST *answers:*

These words come from you yourself  
or else other people than you say it is the truth.



WOODCUT 11: CHRIST BEFORE PILATE; REPEATS WOODCUT 7

*Dice* PILATO:

Debbi sapere che io non son giudeo,  
ma qui conducto dal popol hebreo.

304

PILATE *says:*

I'll have you know that I am not a Jew  
but brought here by the Hebrew people.

CHRISTO *risponde a Pilato:*

Ch'io son re de' Iudei, Pilato, à detto,  
ma non è 'n questo mondo el regno mio.  
Se 'n questo mondo fussi, tie'llo stretto  
che lli giudei n'arebon gran disio.  
Dalli ministri miei sarei difeso,  
sì che dalli Iudei non sare' preso.

310

CHRIST *answers Pilate:*

Pilate, you have said that I am king of the Jews,  
but my kingdom is not in this world.  
If it were in this world, you can be sure  
that the Jews would desire it greatly.  
I would be defended by my ministers  
so that I would not be captured by the Jews.

PILATO *dice a Christo:*

Secondo el modo el qual tu mm'ài parlato,  
tu hai sotto di te potere e regnio.

PILATE *says to Christ:*

According to the way you speak to me,  
you have power and rule at your feet.

CHRISTO *risponde a Pilato:*

Tu dici el vero: a cciò propio son nato,  
che della verità dimostri segno.  
Qualunque verità cognosce o preza  
ode lla voce mia con allegrezza.

316

PILATO *dice a Christo:*

Che cosa è verita? No-mmel celare.  
Parl'e rispondi a mme senza timore.

A5v

*Partesi PILATO da Christo e non aspecta che Christo  
risponda e dice alli Giudei:*

Cagione alcuna non posso trovare  
che sia degno di morte o di dolore.  
Quest'uomo mi par iusto, a Dio servente.  
Certo vo' l'accusate iniustamente.

322

LI IUDEI *dicono a Pilato:*

Costui la nostra legge à sobvertita,  
incominciando dalla Galilea  
insin a qui assai gente 'nfnita,  
e à tirato a ssé tutta Giudea.  
Se non havesse nostra legge offesa  
non ci saremo mossi a questa impresa.

328

PILATO *risponde:*

O gente hebrea, voi avete detto  
che questo Christo è huomo galileo.  
Menatel a Herode presto stretto:  
saper dovete ch'io non son iudeo.  
Se alle vostre legge egli à fallito,  
datel a llui che ben sarà punito.

334

*Menandosi Christo ad Herode, PIETRO dolendosi  
haver negato Christo e ad sé dice:*

O Pietro stolto, ischonoscente e 'ngrato,  
pien d'ignorantia e di nequitia al tutto,  
el tuo charo maestro à' dinegato  
del qual ebbe ciascun sempre buon frutto.  
O lasso a me dolente, un gran peccato  
io ho chomesso, e sso-mi a questo adtutto,  
però mi son disposto el mio errore  
piangere eternalmente con dolore.

342

{CHORUS:

Se dal homo in questa vita  
nella fine se pensasse,  
non sarebbe chi peccasse  
tanto è presta la partita.  
Prima è nostra età fugita  
ch'al ben viver lo hom convencie,  
e 'l piacer mondan ci vencie  
et ce offusca l'intellecto.

350

CHORUS:

Occecato dal dilecto,  
cade l'homo in molti mali.  
Per li beni temporali  
lassa Dio ch'è ben perfecto.

CHRIST *replies to Pilate:*

You speak the truth: that is what I am born to,  
that I may bear witness to the truth.  
Any man who knows and values truth  
hears my voice with joy.

PILATE *says to Christ:*

What is truth? Do not hide it from me.  
Speak and answer me without fear.

*PILATE leaves and does not wait for Christ to reply,  
and says to the Jews:*

I can find no cause  
to make him deserve death or suffering.  
This man seems just to me, and god-serving.  
To be sure you accuse him unjustly.

THE JEWS *say to Pilate:*

That man has subverted our law,  
beginning in Galilee  
and as far as here, countless people,  
and he has drawn the whole of Judea to him.  
If he had not offended against our law  
we would not have moved on this matter.

PILATE *replies:*

O Hebrew people, you have said  
that this Christ is a Galilean.  
Take him straight to Herod:  
you must know that I am not Jewish.  
If he has broken your laws,  
give him to Herod and he will be punished properly.

*As Christ is taken to Herod, PETER laments having  
denied Christ and says to himself:*

O foolish Peter, unknowing and ungrateful,  
quite full of ignorance and wickedness,  
you have denied your dear master  
from whom everybody always received goodness.  
O alas, woe is me, I have committed  
a great sin, and I am brought to this,  
therefore I have resolved to weep  
in sorrow for my error forever.

{CHORUS:

If man thought about  
his end during his life,  
nobody would sin  
because the end is so soon.  
Our time flies before  
man is convinced to live well,  
and worldly delight captivates us  
and clouds our minds.

CHORUS:

Blinded by delight  
man falls into many sins.  
For worldly goods he turns away  
from God who is perfect good.

Troppo troppo è gran difecto  
per un brieve e van piacere,  
contra Dio, contra el dovere,  
damnar l'alma sua in inferno.

358

*Cantato lo Choro}*

Damning his soul to hell  
on account some fleeting, empty pleasure,  
against God and against duty,  
is too, too great a sin.

*When the Chorus has sung}*



WOODCUT 12: LEFT TWO-THIRDS: EIGHT JEWS CONFERRING;  
RIGHT THIRD: FARISEE BEFORE PILATE; REPEATED BELOW AS WOODCUT 23

*Menandosi Christo ad Herode, LI FARISEI dicono:*

Herode, re di Galilea invito,  
echo nelle tuo mani un malfattore,  
che sé figliuol di Dio esser à detto  
et è de tutto 'l popol gabbatore.  
Tu 'l punirai secondo la giusticia,  
tal che purgata sia la sua malitia.

364

THE PHARISEES *take Christ to Herod and say:*

Herod, unconquered king of Galilee,  
we place in your hands a wrongdoer  
who has said that he is the son of God,  
and he has been deceiving all the people.  
You will punish him according to the law,  
so that his wickedness is purged.

HERODE *dice a Christo:*

Io son contento et ò grand'allegrezza  
di vedermitti inanzi, o Iesu Christo.  
Desiderato ò sempre in mie vechiezza  
e prima ch'io morissi averti visto,  
perch'ò udito che fa' molti segni  
che son di prezzo e di gran fama degni.

370

HEROD *says to Christ:*

I am pleased and very delighted  
to see you here before me, o Jesus Christ.  
I have always wanted to have seen you  
in my old age and before I died,  
because I have heard that you do many miracles  
that are worthy and deserve great fame.

*Sequit:*

Tu vedi ben che io ò potestate  
poterti dalla morte liberare.  
Priegoti inanzi alla mia degnitate  
qualche segno, Iesù benigno, fare  
perch'io n'ò 'vuto sempre gran disio  
che ffacci un segno inel conspecto mio.

376

HEROD *continues:*

You can see indeed that I have it in my power  
to be able to release you from death.  
I beg you, in my royal dignity  
to do some miracle, kind Jesus,  
because I have always very much wanted  
you to do a miracle before my eyes.

*Sequit:*

Tu non rispondi e non so la chagione.  
Parmi che mi disprezi chome stolto.  
I' ò sopra di te giurisdictione  
e non mi guardi 'n faccia o nel mie volto.  
Fa' qualche segno senza più tardare,  
ché dalla morte te posso salvare.

A6r

HEROD *continues:*

You do not answer, and I don't know why.  
You seem to despise me as a fool.  
I have authority over you,  
and you do not look me in the face or in the eye.  
Do some miracle without delay,  
because I can save you from death.

382



*Sequitur:*

Dinanzi lo merrete al gran Pilato,  
ringratiandolo assai da parte mia,  
e prima sia de porpor adornato  
perch'ò provato la suo gran pazia,  
e ll'odio antico avuto con Pilato  
per questa humanità mi ss'è scordato.

388

HEROD *continues* [to the Pharisees]:

Take him to great Pilate,  
and thank him on my behalf,  
and first let him be dressed in red  
because I have experienced his great madness,  
and the old feud I had with Pilate  
I have forgotten on account of this act of courtesy.



WOODCUT 13: CHRIST BEFORE PILATE; REPEATED AS WOODCUTS 9 AND 16

*Menando LI FARISEI Christo a Pilato dicono:*

A· re Herode Christo abiàn mandato.  
Guarda, Pilato, s'è digno di morte:  
sappi che lui l'è molto disprezato.  
E' vuol che questa vesta in segno porte,  
e perché nanzì e' tt'era gran nimico,  
con teco pace e' vuol sì come i' dico.

394

*As THE PHARISEES take Christ to Pilate they say:*

We took Christ to King Herod.  
See, Pilate, whether he deserves to die:  
you must know that he showed him great contempt.  
He wants him to wear this robe as evidence of it,  
and because he was your great enemy before  
now he wants to make peace with you.

PILATO *risponde:*

Quest'uomo el qual a me voi aducesti,  
dicendo ch'è del popol sobvertente,  
examina' lo assai come vedesti.  
Nulla cagion li truovo certamente.  
Per questo credo a mme l'è rimandato:  
perché non trova in lui colpa o peccato.

400

PILATE *replies:*

This man whom you brought to me,  
saying that he is a seducer of the people,  
I examined him in depth as you saw.  
I certainly find no fault in him.  
I believe that's why he has sent him back to me:  
because he finds no guilt or sin in him.

*Sequitur:*

El nostro consueto, o figl(i)uol mei,  
è di lassar la Pasqua qualchun preso,  
se 'l re lassar volete de' Giudei,  
o Barabàs, el qual v'è tanto offeso.

LI FARISEI *rispondono:*

Vogliàn che Barrabàs sia lassato,  
e Iesu Christo a morte condemnato.

406

PILATE *continues:*

It is our custom, o my sons,  
to release at Passover one of the prisoners,  
if you want to release the king of the Jews,  
or Barrabas who has done you so much harm.

THE PHARISEES *reply:*

We want Barrabas to be released,  
and Jesus Christ condemned to death.

UNO GIUDEO *va alla prigioni a Barrabàs e dice:*

Che mi guadagno a dirti miglior nova  
che mai udissi in tempo di tuo vita?

*A JEW goes to Barrabas in prison and says:*

What will I get for telling you the best news  
that you ever heard in your life?

BARRABÀS:

Quel che può dar chi nulla non si trova  
ed à llo viver suo mess'a uscita.

BARRABAS *replies:*

Whatever a fellow can give when he has nothing  
and has spent all he had to live on.

LO GIUDEO *dice:*

Orsù vien fuor, ch'ì' ò fatto gran pruova:  
tu ll'à' a questa volta pur fugita,  
e sse' troppo tenuto al nostro uffitio  
che ffa' purgare ad altri ogni tuo vitio.

414

BARRABÀS *escie fuore e dice:*

Ùsiti Idio per me gran cortesia,  
fratel, perch'io non posso darti merto,  
ma sempre tien nella tuo fantasia  
per vero detto, indubitato e certo,  
che sempre sarò tuo dovunch'ì' sia  
e tutto 'l mio potere vi sia offerto  
al preside e a tte e a costoro  
ch'ì' nonn ò modo a darvi altro ristoro.

422

BARRABÀS *a Pilato:*

Signor mio caro, i' non son già bastante  
a ringratiar la vostra humanitate.  
Povero, miserabile, ignorante,  
e pien d'affanno e di chalamitate,  
ma ssempre a voi sarrò ferm'e costante  
a ubidire a cciò che comandate,  
e questa vita che per voi me mostra,  
i' la rinutio e fo'la sempre vostra.

A6v

430

*Sequit* PILATO *alla responsione di sopra  
commenzata:*

Jesù non pare a me degno di morte,  
ma po' che piace a voi che così sia  
chorregiolo amaramente e forte,  
e fragellato poi mandiallo via.  
Fa', chavaliero, el mio commandamento,  
che fragellato sia con gran tormento.

436

THE JEW *says:*

Come on out, for I have done great things:  
you've got off this time too.  
You've followed our rules too closely  
and you've got someone else to pay for all your sins.

BARRABAS *comes out and says:*

May God show you great kindness,  
brother, because I cannot reward you,  
but always keep in your mind  
as the very truth, beyond all doubt and certain,  
that I will always be yours wherever I am,  
and all my strength will be offered to you all,  
to the governor and to you and to them,  
for I have no way of giving you any other reward.

BARRABAS *to Pilate:*

My dear lord, I am insufficient  
to thank your humanity.  
Poor, wretched, ignorant  
and full of woe and calamity,  
but I shall always be true and constant  
in obeying your commands,  
and this life of mine that you see before you,  
I renounce it and I make it yours.

PILATE *continues in the reply that he began before:*

Jesus does not seem to me to deserve to die,  
but because that is what you want  
I will chastise him hard and long,  
and when he has been whipped we'll send him off.  
Guard, carry out my order,  
and have him whipped with great cruelty.



WOODCUT 14: CHRIST AT THE COLUMN, WITH THREE TORMENTORS

*Sequit* PILATO:

Nudo alla colonna il fa' legare  
e fa' che sia battuto molto forte.  
Acciò ch'ognun si possa contentare,  
fate che sia conducto a mala sorte.

PILATE *continues:*

Have him tied naked to the column  
and have him beaten hard.  
So that everyone is happy,  
let him be led to his sorry fate.

LO CAVALIERE *responde:*

Al tuo precepto i' do ubidientia,  
senz'alchuna parola o resistentia.

442

THE GUARD *replies:*

I obey your wishes  
without a word of resistance.

*Dice* LO CAVALIERE *alli soi famigli:*

Prendette sù chostui e ssi 'l menate  
alla iusticia chome chondannato.  
Alla colonna stretto lo leghate  
e si'gli ciascun membro ben tochato.  
Orsù la disciplina piglierete  
e lla suo charne forte batterete.

448

THE GUARD *says to his men:*

Seize him and take him  
to the place of execution, like a condemned man.  
Tie him fast to the column,  
and make sure you get every limb.  
Now take the scourges,  
and whip his flesh hard.

*Partonsi li ministri de la Giusticia e battono Christo,*  
*e CHRISTO dice al popolo:*

*Popule meus,* in che t'ho contristato?  
*Quid feci tibi* che mmi dai dolore?  
I' sono amaramente flagellato,  
o populo d'Egitto, per tuo amore.  
Tu sai che de la manna i' t'ò cibato  
quand'eri nel deserto, o peccatore,  
e per merito questo ho ricevuto.  
*Michi responde,* perché mm'ài battuto?

456

*The Servants of the Court go and scourge Christ, and*  
*CHRIST says to the people:*

O my people, what have I done to cause you pain?  
What did I do to you that you hurt me so?  
I am harshly whipped,  
o people of Egypt, for my love of you.  
You know that I fed you manna  
when you were in the desert, o sinner,  
and in return I receive this.  
Answer me, why have you beaten me?

*Posto Christo innella sedia, EL CAVALIERE*  
*deleggiandolo dice:*

Trovate una chorona prestamente  
ché 'l nostro re vogliamo incoronare,  
la qual di spine sia, aspr'e pungente,  
e di porpor anchor si debba ornare,  
e gli ochi gli coprite cholla benda,  
e poi ciaschun di voi diletto prenda.

462

*When Christ has been put on the throne, THE GUARD*  
*mocks him saying:*

Find a crown, quickly,  
for we want to crown our king.  
Make it a crown of sharp, piercing thorns,  
and let him be decked out in red,  
and cover his eyes with a blindfold,  
and then each of you can have your fun.

EL CAVALIERE *incoronando Christo dice, e un altro*  
*gli dà colla channa:*

THE GUARD *says to Christ as he crowns him and*  
*another strikes him with the rod:*



WOODCUT 15: CHRIST MOCKED WITH FOUR TORMENTORS

*Ave,* Re de' Iudei, sommo e potente,  
degnio di fama e degni(o) d'excellenza.  
Tu nostro re sarai or certamente,  
e regnio ti doniàn con reverenza,  
e di mia mano a tte lo metto in testa.  
Ciascun di noi s'alegri e facci festa.

A7r

Hail, King of the Jews, high and mighty,  
worthy of fame and worthy of excellence!  
You will certainly be our king now,  
and we give you your kingdom with great reverence,  
and with my own hand I crown you king.  
Let each of us be glad and rejoice.

468

CHRISTO *incoronato dice al popolo:*  
*Popule meus, in che t'ò contristato?*  
*Quid feci tibi che mi dai dolore?*  
 Perché m'ha' tu di spine inchoronato,  
 che 'l mio regale iscetio con amore  
 tu sai con quanta gratia io t'ò donato.  
 Or mi chondanni e dai tanto dolore,  
 battendo mi schernite con la channa,  
 menandom'a Pilato e ora ad Anna.

476

*Once crowned, CHRIST says to the people:*  
 My people, what have I done to cause you pain?  
 What did I do to you that you hurt me so?  
 Why have you crowned me with thorns  
 when you know how freely I gave you  
 the royal scepter of my love?  
 Now you condemn me and you cause me such pain  
 beating me and mocking me with the rod,  
 taking me back and forth to Pilate and to Annas.

EL CAVALIERE *menando Christo a Pilato dice:*

THE GUARD *taking Christ to Pilate says:*



WOODCUT 16: CHRIST BEFORE PILATE; REPEAT OF WOODCUTS 9 AND 13

Fatt'è, Pilato, il tuo chomandamento,  
 che Christo si dovessi fragellare.  
 Ciascun per certo debb'esser contento  
 di non cercar di Christo pegio fare.  
 Guarda s'egli è condotto a mal partito,  
 che di suo vita par quasi transito.

482

Pilate, your order that Christ  
 should be whipped has been carried out.  
 Everybody should certainly be satisfied  
 and not seek to do worse to him.  
 See how he's reduced to a wretched state,  
 and he seems to be almost dead.

PILATO, *mostrando Christo alli Iudei, e dice:*

Acìò che cognosciate che chasone  
 non trov'in lui che sia degnio di morte,  
 i' llo presento alle vostre persone:  
 guardate s'è condoto a male sorte.

PILATE, *showing Christ to the Jews, says:*

So that you know that I find in him  
 no reason why he should be put to death,  
 I present him before you:  
 behold the wretched state he is in.

LI IUDEI *respondano:*

Crucifigil, Pilato, prestamente,  
 ché la legie lo dice e vuol la gente.

488

THE JEWS *reply:*

Crucify him Pilate, at once,  
 for that is our law and what the people want.

PILATO *dice alli Iudei:*

Pigliatel voi e questo offitio fate.  
 Chagion non trovo in lui che iusta sia.

PILATE *says to the Jews:*

You take him and do this thing.  
 I find in him no lawful reason.

LI IUDEI *rispondano:*

Noi abiàn bone leggie. Or ascoltate:  
 costui merita certo morte ria.  
 Ciascuna leggie vuol ch'abbia morire  
 perché figliuol di Dio s'è fatto dire.

A7v

494

THE JEWS *reply:*

We have good laws. Listen now:  
 he deserves a harsh death indeed.  
 Every law requires him to die  
 because he called himself the Son of God.

PILATO *rimena Christo al pretorio e domandalo:*

Dimi presto chi sse' e di che parte,

PILATE *takes Christ to the Pretorium, and asks him:*

Tell me now who you are and what side you are on,

con grand'ardire e non temer nïente.  
 Tu sai ch'i'ò potestà di liberarte  
 e di farti morir qui al presente.  
 Tu non mi parli e niente rispondi,  
 e par che de superbia tutto abondi.

500

CHRISTO *risponde a Pilato:*

Tu non aristi 'n me tal potestate  
 se data non ti fussi già di sopra,  
 ma perché del Superno è voluntate  
 la tua potentia in me tanto s'adopra.  
 Però cholor che m'anno qui menato  
 àno commesso più grave peccato.

506

LI IUDEI *chiamano Pilato e dicano:*

Pilato, se chostui non muor, ti dicho  
 che tu sobverti tutta la giustitia.  
 Ancor sarai di Ceseri nimico,  
 se di costui non danni la malitia.  
 Chi re si fa, tu sai che quest'è vero,  
 che contradice al nostro magno impero.

512

PILATO, *andando per lo tribunale, dice alli Giudei:*

Echo ch'i' vi presento el vostro Re.  
 Or giudichate voi che se ne faccia.

LI FARISEI *rispondano:*

Pilato, el giudichar s'aspetta a tte:  
 crucifigilo presto, or te n'ispaccia.

PILATO *risponde:*

Perché volete in tanto disonore  
 sie crucifisso el vostro gran Signore?

518

LI FARISEI *rispondano:*

Chostu' di nostra gente non fu mai,  
 ma è di tutto 'l popol gabbatore.  
 Pilato, fa' che mora con suo guai  
 sopra lla croce con pen'e dolore.  
 Per nostro re tegniamo, e parci iusto,  
 lo 'mperador roman Cesar Augusto.

524

PILATO *si lava le mani e dice:*

tell me boldly and do not be afraid.  
 You know that I have the power to free you  
 and to have you die right now.  
 You do not speak to me and you say nothing in reply,  
 and it seems that you are just too proud.

CHRIST *replies to Pilate:*

You would not have such power over me  
 were it not already given to you from above,  
 but because it is the will of Him on high,  
 your power is such over me.  
 Therefore those who brought me here  
 have committed the graver sin.

THE JEWS *call Pilate and say:*

Pilate, if he does not die, I tell you  
 that you are subverting the course of all justice.  
 Indeed you will be Caesar's enemy  
 if you do not condemn this fellow's wickedness.  
 He who calls himself king, you know that this is true,  
 speaks against our great empire.

PILATE, *approaching his court, says to the Jews:*

Behold, I give you your king.  
 Now you judge what is to be done with him.

THE PHARISEES *reply:*

Pilate, it is up to you to judge:  
 crucify him at once, and hurry up now.

PILATE *replies:*

Why do you want your great Lord  
 to be crucified so dishonorably?

THE PHARISEES *reply:*

He was never one of our race,  
 rather he is a deceiver of all the people.  
 Pilate, let him and the trouble he causes die  
 on the cross with pain and suffering.  
 For our king, and it seems right, we take  
 the Roman Emperor, Augustus Caesar.

PILATE *washes his hands and says:*



WOODCUT 17: PILATE WASHES HIS HANDS BEFORE THE JEWS, BARABBAS AND CHRIST