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Bevington, David. Medieval Drama.
Boston, Houghton Mifflin, 1975.

forays across this *platea* and among the spectators, who are evidently gathered on the periphery of this space. At this lowest level we presumably also find "the gates of hell," an elaborately constructed hell-mouth from which the devils emerge (accompanied by a lot of noise and smoke) and into which the souls of the damned are led. Costumes and stage effects are elaborate: the artfully constructed serpent, the fig leaves, the pot concealed in Abel's clothes that Cain must strike to give the effect of a sharp blow. The actors are probably clerics, although the play is certainly not part of the liturgy. Choric singing of the responsories provides a liturgical reminder,

but for the most part the actors are to strive for verisimilar effect: all persons are to be coached so that they "speak in an orderly manner and make gestures appropriate to the things of which they speak."

The tendency to regard *Adam* as "transitional" because it is presumably "ahead" of its time does not do justice to its extraordinary artistry and finish. *Adam* should be regarded not as an interesting experiment paving the way for later treatments of the fall of man, but as the most successful dramatic version of the story that has survived from the Middle Ages.

1. The Service for Representing Adam (Ordo Repraesentationis Adae)

Let paradise be constructed in a prominently high place; let curtains and silken hangings be placed around it at such a height that those persons who will be in paradise can be seen from the shoulders upwards; let sweet-smelling flowers and foliage be planted; within let there be various trees, and fruits hanging on them, so that the place may seem as delightful as possible. Then let our Saviour come, clothed in a dalmatic, and let Adam [and] Eve be stationed before him. Let Adam be robed in a red tunic, Eve in a woman's white garment with a wimple of white silk; and let them both stand before the Figure [of God]—Adam somewhat nearer, with peaceful countenance, Eve on the other hand not quite sufficiently humble. And

Constituatur paradysus loco eminentiori; circumponantur cortinae et panni serici ea altitudine ut personae, quae in paradiso fuerint, possint videri sursum ad humeros; serantur odoriferi flores et frondes; sint in eo diversae arbores et fructus in eis dependentes, ut amoenissimus locus videatur. Tunc veniat Salvator indutus dalmatica, et statuantur coram eo Adam, Eva. Adam indutus sit tunica rubea, Eva vero muliebri vestimento albo, peplo serico albo; et stent ambo coram Figura—Adam tamen propius, vultu composito, Eva vero parum demissiori. Et sit ipse Adam bene instructus quando respondere debeat, ne ad respondendum nimis sit velox aut nimis tardus.

Based on ms. no. 927 in the Bibliothèque Municipale de Tours. This edition has been closely checked against the editions of Paul Aebischer (Geneva and Paris, 1963), Paul Studer (Manchester, 1918), and Willem Noomen (Paris, 1971).

¹s.d. *Figure*: This mysterious name for God suggests a figural interpretation, foreshadowing God's incarnation as the savior of mankind. *In the beginning . . . And the Lord God formed [man]*: This lesson and responsory sung by the choir are to be found in the Gregorian *Liber Responsalis* for Sexagesima (*Patrologia Latina*, 78:748). They are followed in immediate succession by all the responsories of the Genesis portion of this play, and in the same order. See the stage directions following ll. 88, 100, 386, 512, 518, and 722.

let this Adam be well coached when he must give answers, lest in answering he should be either too hasty or too slow. Nor him alone, but let all persons be coached thus, so that they may speak in an orderly manner and make gestures appropriate to the things of which they speak; and, in their verses, let them neither add nor subtract a syllable, but pronounce them all steadily, and speak those things that are to be spoken in their due order. Whoever will mention the name of paradise, let him look in its direction and point it out with his hand. Then let the lesson begin:

In the beginning God created the heavens
and the earth.

When this is finished let the choir sing:

R [Responsory]: And the Lord God formed
[man].

When this is finished let the Figure [of God]
say:

Adam! Who must answer: Sire?

FIGURE I have formed you
Of loam of the earth.

ADAM I know it well.

FIGURE
I have formed you in my likeness,
.....
In my image I have made you of earth. 5
You must never make war against me.

ADAM
I will not; but I will believe you,
I will obey my creator.

FIGURE
I have given you a worthy companion:
Your wife, Eve by name. 10
She is your wife and partner;
You ought to be entirely faithful to her.
Love her, and let her love you,
If you would both be mine.
Let her be subject to your commandment, 15

Nec solum ipse, sed omnes personae sic instruuntur ut composite loquantur et gestum faciant convenientem rei de qua loquuntur; et, in rhythmis, nec syllabam addant nec demant, sed omnes firmiter pronuncient, et dicantur seriatim quae dicenda sunt. Quicumque nominaverit paradisum, respiciat eum et manu demonstret. Tunc incipiat lectio:

In principio creavit Deus caelum et terram.

Qua finita chorus cantet:

R Formavit igitur Dominus.

Quo finito dicat Figura:

Adam! Qui respondeat: Sire?

FIGURA Fourmé te ai
De limo terre.

ADAM Ben le sai.

FIGURA
Je te ai fourmé a mun semblant
.....
A ma imagene t'ai fait de tere. 5
Ne moi devez ja mais mover guere.

ADAM
Nen frai ge, mais te crerrai,
Mun creatur obe[i]rai.

FIGURA
Je t'ai duné bon cumpainun:
Ce est ta femme, Eva a noun. 10
Ce est ta femme e tun pareil:
Tu le devez estre ben fiël.
Tu aime lui, e ele ame tei,
Si serez ben ambedui de moi.
Ele soit a tun comandement, 15

And both of you to my wish.
 I formed her from your side;
 Born of you, she is no stranger.
 I fashioned her from your body;
 From you she issued, not from outside. 20
 Govern her by reason.
 Let no dissension come between you,
 But great love and mutual obedience:
 Such is the law of marriage.

FIGURE TO EVE

Now I will speak to you, Eve. 25
 Be heedful, do not take this lightly:
 If you wish to do my will,
 Cherish goodness in your heart.
 Love and honor me as your creator,
 And acknowledge me your Lord. 30
 To serve me devote your care,
 All your might and all your mind.
 Love Adam, and hold him dear.
 He is your husband, and you his wife.
 To him be obedient at all times, 35
 Do not stray from his discipline.
 Serve and love him with willing spirit,
 For that is the law of marriage.
 If you do well as his helpmeet,
 I will place you with him in glory. 40

EVE

Sire, I will do according to your pleasure;
 I do not wish to stray from it.
 I will acknowledge you as sovereign,
 Him as my partner and stronger than I. 45
 I will always be faithful to him;
 From me he will have good counsel.
 Your pleasure, your service
 I will perform, Sire, in every way.

*Then let the Figure call Adam nearer and say
 to him more intently:*

Listen, Adam, and hear my judgment.
 I have formed you; now I will give you this 50
 gift:
 You may live forever, if you obey my
 teaching;
 You may remain healthy, and not feel
 illness.

E vus ambe deus a mun talent.
 De ta coste l'ai fourmee;
 N'est pas estrange, de tei est nee.
 Jo la plasmal de ton cors;
 De tei eissit, non pas de fors.
 Tu la governe par raison.
 N'ait entre vus ja tençon,
 Mais grant amor, grant conservage:
 Tel soit la lei de mariage.

FIGURA AD EVAM

A tei parlerai, Evain. 25
 Ço garde tu, nel tenez en vain:
 Si vos faire ma volenté,
 En ton cors garderas bonté.
 Moi aim e honor ton creator,
 E moi reconuis a Seignor. 30
 A moi servir met ton porpens,
 Tote ta force e tot tun sens.
 Adam aime, e lui tien chier.
 Il est marid, e tu sa mullier.
 A lui soies tot tens encline, 35
 Nen issir de sa discipline.
 Lui serf e aim par bon coraje,
 Car ço est droiz de mariage.
 Se tu le fais bon adjutoire,
 Jo te mettrai od lui en gloire. 40

EVA

Jol frai, sire, a ton plaisir;
 Ja n'en voldrai de rien issir.
 Toi conustrai a seignor,
 Lui a paraille e a forzor.
 Jo lui serrai tot tens feël;
 De moi avra bon conseil.
 Le ton pleisir, le ton servise
 Frai, sire, en tote guise.

*Tunc Figura vocet Adam propius et attentius
 ei dicat:*

Escote, Adam, e entent ma raison.
 Jo t'ai formé; or te dorrai itel don: 50
 Tot tens poez vivre, si tu tiens mon
 sermon,
 E serras sains, nen sentiras friczion.

You will neither hunger nor thirst for need,
Feel neither heat nor cold.

You will dwell in joy, and never leave, 55
And in this pleasant state you will not
taste sadness.

You will spend all your life in joy;
You will live forever, your life will not be
short.

I say this to you, and wish that Eve attend;
If she doesn't listen, there will be trouble. 60
Take dominion over all the earth,
Birds, beasts, and other riches.
Let those who envy you be held in slight
regard,

For all the world will be obedient to you.
Both good and evil are in your power; 65
He who has such a choice is not bound to
a stake.

Hold all in balance, weigh things equally.
Believe in my counsel, be true to me.
Leave the evil, and hold yourself to the
good;

Love your Lord, and keep with him; 70
Do not forsake my counsel for another.
If you do this, you will be without sin.

ADAM

Great thanks I give for your kindness,
You who created me and give me such
bounty

As to place good and evil in my power. 75
I will bestow my will in serving you.
You are my Sire, I am your handiwork;
You give me shape, I am of your making.
My will can never be so stubborn
But that all my care will be to serve you. 80

*Then let the Figure point out paradise to Adam
with his hand, saying:*

Adam!

ADAM Sire?

FIGURE I will tell you my advice.
Do you see this garden?

ADAM What is it called?

FIGURE Paradise.

Ja n'avras faim, por bosoing ne beberas,
Ja n'averas frait, ja chalt ne sentiras.
Tu iers en joie, ja ne te lassaras,
E en deduit ja dolor ne savras.

Tute ta vie demeneras en joie;
Tut jors serra, nen estrat pas poie.

Jol di a toi, e voil que Eva l'oie;
Se ne l'entent, donc s'afoloie.
De tote terre avez la seignorie,
D'oisels, des bestes e d'autre manantie.
A petit vus soit qui vus porte envie,

Car tot li mond vus iert encline.
En vostre cors vus met e bien e mal;
Ki ad tel dun, n'est pas liez a pal.

Tut en balance ore pendiez par egal.
Creez conseil, que soiet vers mei leal!
Laisse le mal, e si te pren al bien;

Tun Seignor aime, e avec lui te tien;
Por nul conseil ne gerpisez le mien.
Si tu le fais, ne peccheras de rein.

ADAM

Grant graces rend a ta benignité,
Ki me formas e me fais tel bunté

Que bien e mal mez en ma poësté.
En toi servir metrai ma volenté.
Tu es mi Sires, jo sui ta creature;
Tu me plasmas, e jo sui ta faiture.
Ma volenté ne serrad ja si dure
Q'a toi servir ne soit tote ma cure.

*Tunc Figura manu demonstret paradisum
Adae, dicens:*

Adam!

ADAM Sire?

FIGURA Dirrai toi mon avis.
Veez cest jardin?

ADAM Cum ad nun?

FIGURA Paradis.

ADAM

How beautiful it is!

FIGURE

I planted it and laid it out.
He who will remain in it will be my friend.
I charge you to remain and guard it.

85

Then he will send them into paradise, saying:

I set you both therein.

ADAM

And can we stay?

FIGURE

For your entire life, you need fear nothing
here;
You can neither die nor fall sick.

*Let the choir sing: R [Responsory]: And the
Lord God took the man. Then the Figure will
stretch forth his hand toward paradise, saying:*

I will tell you the nature of this garden:
You will find no lack of any delight.
There is no earthly good a creature might
desire

90

That each cannot find to his own measure.
Here woman will receive from man no
anger,

Nor man from woman have shame or fear.
Man is no sinner for begetting children,
Nor does woman experience pain in bearing
them.

95

You will live forever, thus you will have a
wonderful existence here;

Your age can never alter.

Death you will never fear, nor can it ever
harm you.

I do not wish you to leave; here you must
make your dwelling.

100

Let the choir sing: R [Responsory]:

The Lord God said to Adam.

*Then let the Figure point out to Adam the trees of
paradise, saying:*

ADAM

Mult par est bel!

FIGURA

Jel plantai e asis.
Qui i maindra serra mis amis.
Jol toi comand por maindre e por garder.

Tunc mittet eos in paradisum, dicens:

Dedenz vus met.

ADAM

Purrum i nus durer?

FIGURA

A toz jorz vivre, rien n'i poëz duter;

Ja n'i porrez murir ne engruter.

*Chorus cantet: R Tulit ergo Dominus
hominem. Tunc Figura manum extendet
versus paradisum, dicens:*

De cest jardin tei dirrai la nature:
De nul delit n'i trovrez fature.
N'est bien al mond, que covoit criature,

Chescons n'i poisset trover a sa mesure.
Femme de home n'i avra irur,

Ne home de femme verguine ne freür.
Por engendrer n'i est hom peccheor,
Ne a l'emfanter femme n'i sent dolor.

Tot tens vivras, tant i ad bon estage;

N'i porras ja changer li toen eage.
Mort n'i crendras, ne te ferra damage.

Ne voil qu'en isses; ici feras manage.

Chorus cantet: R

Dixit Dominus ad Adam.

*Tunc monstret Figura Adae arbores paradisi,
dicens:*

88s.D. Responsory: See note, l. 1 s.D.

100s.D. Responsory: See note, l. 1 s.D.

Of all this fruit you may eat for your
pleasure.

*And let him show him the forbidden tree and its
fruit, saying:*

This I forbid you, do not take your
enjoyment of this other one.
If you eat of it, you will experience death
at once;
You will lose my love, change your fortune
into bad.

ADAM

I will keep all your commandment. 105
Neither I nor Eve will disobey in anything.
If for one sole fruit such an abode is lost,
It would be right for me to be thrown out
to the wind.
If for one apple I forsake your love,
Throughout my life, whether deliberately 110
or foolishly,
Judge him to be a traitor
Who so perjures and betrays his Lord.

*Then let the Figure go to the church, and let Adam
and Eve walk about, virtuously taking delight in
paradise. Meantime let devils run to and fro
through the platea, making appropriate gestures;
and let them come, one after the other, close to
paradise, showing Eve the forbidden fruit, as if
tempting her to eat it. Then let the devil come to
Adam and say to him:*

How are you doing, Adam?

ADAM

I live in great delight.

DEVIL

Are you well?

ADAM

I feel nothing that annoys me.

DEVIL

Things could be better.

De tot cest fruit poez manger par deport.

*Et ostendat ei vetitam arborem et fructus eius,
dicens:*

Cost toi defent, n'en faire altre comfort.

S'en tu en manjues, sempres sentiras
mort;
M'amor perdras, mal changeras ta sort.

ADAM

Jo garderai tot ton comandement.
Ne jo ne Eve nen eisseroms de nient.
Por un sol fruit, se pert tel chasement,
Droiz est que soie defors jetez al vent.

Por une pome, se jo gerpis t'amor,
Que ja en ma vie, par sens ne par folor,

Jugiez doit estre a loi de traïtor
Que si parjure e traïst son Seignor.

*Tunc vadat Figura ad ecclesiam, et Adam et
Eva spatientur, honeste delectantes, in paradiso.
Interea demones discurrant per plateas, gestum
facientes competentem; et veniant vicissim
juxta paradisum, ostendentes Evae fructum
vetitum, quasi suadentes ei ut eum comedat.
Tunc veniat diabolus ad Adam et dicet ei:*

Que fais, Adam?

ADAM

Ci vif en grant deduit.

DIABOLUS

Estas tu bien?

ADAM

Ne sen rien que m'enoit.

DIABOLUS

Poet estre mielz.

¹¹²s.d. *church*: i.e., God's heavenly residence, spatially represented by the church portals immediately behind paradise at the top of the church steps. *platea*: open acting area at the foot of the steps, near the spectators. The use of the Latin plural, *per plateas*, is puzzling.

ADAM I don't know how. 115

DEVIL

Would you like to know?

ADAM

I'd like that!

DEVIL

I know how.

ADAM

And what does that matter to me?

DEVIL

Why wouldn't it matter?

ADAM

It's of no benefit to me.

DEVIL

It will benefit you.

ADAM

I don't know when.

DEVIL

I won't hurry to tell you, then.

120

ADAM

Come on, tell me.

DEVIL

I won't,

Until I see you weary of begging.

ADAM

I don't need to know this thing.

DEVIL

You don't deserve to be well off.

You have a good thing that you don't
know how to enjoy.

125

ADAM

How is that?

DEVIL

Would you like to hear?

I'll tell you confidentially.

ADAM

[I'll listen,] surely.

DEVIL

Listen, Adam, pay attention to me.

ADAM

Ne puis saver coment.

DIABOLUS

Vols le tu saver?

ADAM

Bien en iert mon talent!

DIABOLUS

Jo sai coment.

ADAM

E moi que chalt?

DIABOLUS

Por quei non?

ADAM

Rien ne me valt.

DIABOLUS

Il te valdra.

ADAM

Jo ne sai quant.

DIABOLUS

Nel te dirrai pas en curant.

ADAM

Or le me di!

DIABOLUS

Non frai pas

Ainz te verrai del preer las.

ADAM

N'ai nul besoing de ço saveir.

DIABOLUS

Kar tu ne deiz nul bien aver.

Tu as li bien, ne seiez joir.

ADAM

E jo coment?

DIABOLUS

Voldras l'oïr?

Jol te dirrai priveïment.

ADAM

.....seûrement.

DIABOLUS

Escult, Adam, entent a moi:

This will be to your advantage.

ADAM I consent to that. 130

DEVIL

Will you believe me?

ADAM Yes, very well.

DEVIL

In everything?

ADAM Everything except one thing.

DEVIL

What thing?

ADAM I'll tell you:
I will not offend my maker.

DEVIL

Do you fear him that much?

ADAM Yes, indeed, 135
I love and fear him.

DEVIL That's foolish.
What can he do to you?

ADAM Both good and evil.

DEVIL

You're starting on a very foolish business,
To fear so much that evil can come to you.
Aren't you in glory? You cannot die. 140

ADAM

God said to me that I shall die
When I transgress his commandment.

DEVIL

What is this great transgression?
I'd like to hear this right off.

ADAM

I will tell you quite frankly. 145
He gave me one commandment:
Of all the fruits of paradise
I may eat—so he taught me—
Except one only; that one is forbidden.
That one I will not touch with my hands. 150

Ço iert tun pru.

ADAM E jo l'otrei.

DIABOLUS

Creras me tu?

ADAM Oil, mult bien.

DIABOLUS

Del tut en tut?

ADAM Fors de une rien.

DIABOLUS

De quel chose?

ADAM Jol te dirrai:
Mon creator pas ne offendrai.

DIABOLUS

Criens le tu tant?

ADAM Oil, par veir,
Jo l'aim e criem.

DIABOLUS N'est pas saveir.
Que te poet faire?

ADAM E bien e mal.

DIABOLUS

Molt es entré en fol jornal,
Quant creiez mal te poisse venir.
N'es tu en gloire? N'en poez morir.

ADAM

Deus le m'a dit que je murray
Quant son precept trespasserai.

DIABOLUS

Quel est cist grant trespassement?
Oir le voil sens nul entent.

ADAM

Jol te dirrai tot veirement.
Il me fist un comandement:
De tuit le fruit de paradis
Puis jo manger—ço m'a appris—
Fors de sul un; cil m'est defens.
Çolui ne tucheraï de mains.

DEVIL

Which one is that?

*Then let Adam raise his hand and point out to him
the forbidden fruit, saying:*

ADAM

Do you see there?

That one has been forbidden to me.

DEVIL

Do you know why?

ADAM

I? No, indeed.

DEVIL

I'll tell you the reason.

He doesn't care at all about the other
fruit,

155

*And let him point out to him the forbidden fruit
with his hand, saying to Adam:*

Except for that one which hangs on high.
That is the fruit of knowledge:
It gives the understanding to know
everything.

If you eat it, you will benefit from it.

ADAM

How?

DEVIL

You'll see.

160

At once your eyes will be opened;
Everything to come will be revealed to you;
You will be able to do whatever you
desire.

It will bestow many blessings upon you:
Eat it, and you'll prosper.
You'll have nothing to fear from your God;
Instead, you will be his peer in everything.
This is why he has seen fit to refuse you.
Will you trust me? Taste of the fruit.

165

ADAM

I won't do it.

DEVIL [*ironically*] Well, listen to this pleasant
news!

170

DIABOLUS

Li quels est ço?

*Tunc erigat manum Adam et ostendat ei
fructum vetitum, dicens:*

ADAM

Veez le tu la?

Çolui tres bien me devia.

DIABOLUS

Sez tu por quoi?

ADAM

Jo? certes non.

DIABOLUS

Jo te dirrai ja l'achaison.

De l'autre fruit rien ne li chalt,

*Et manu ostendat ei fructum vetitum, dicens
Adae:*

Fors de celui qui pent en halt.
Ço est le fruit de sapïence:
De tut saveir done science.

Se tu le manjues, bon le fras.

ADAM

E jo en quei?

DIABOLUS

Tu le verras.

Ti oil serrunt sempres overt;
Quunque deit estre t'iert apert;
Quunque vuldras porras faire.

Mult le fait bon vers tei atraire:
Manjue le, si fras bien.
Ne crendras pois tun Deu de rien;
Aienz serras puis del tut son per.
Por ço le quidat veer.
Creras me tu? Guste del fruit.

ADAM

Noel frai pas.

DIABOLUS

Or oëz deduit!

Won't you do it?

ADAM

No.

DEVIL

How stupid you are!

You will remember these words again.

Then let the devil withdraw; and he will go to the other demons, and make a foray through the platea; and, after a short delay, cheerful and rejoicing, he will return to the tempting of Adam, and say to him:

Adam, how are you doing? Will you change your mind?

Are you still having foolish ideas?

I meant to tell you the other day,

God has made you his beneficiary,

He put you here to eat this fruit.

Have you then any other pleasures?

ADAM

Yes, I lack for nothing.

DEVIL

Don't you aspire to anything higher?

You can certainly consider yourself fortunate

When God has made you his gardener!

God has made you keeper of his garden;

Won't you look for other pleasures?

Did he create you solely for material appetite?

Didn't he wish to bestow any other honor on you?

Listen, Adam, pay attention to me:

I will counsel you in faith

How you can be without a master,

And the equal of your creator.

I'll tell you the whole truth:

If you eat of the apple

Then he will raise his hand toward paradise

You will reign in majesty.

You can share omnipotence with God.

ADAM

Get away from here.

Nel feras?

ADAM

Non!

DIABOLUS

Kar tu es soz!

Encore te membrera des moz.

Tunc recedat diabolus, et ibit ad alios demones, et faciet discursum per plateam; et facta aliquantula mora, hilaris et gaudens, redibit ad temptandum Adam et dicet ei:

Adam, que fais? Changeras tun sens?

Es tu encore en fol porpens?

Jol te quidai dire l'autr'er,

Deus t'a fait ci sun provender,

Ci t'ad mis por mangier cest fruit.

As tu donch altre deduit?

ADAM

Jo oïl! . . . ne me falt.

DIABOLUS

Ne munteras ja mès plus halt?

Molt te porras tenir por chier

Quant Deus t'a fet sun jardenier!

Deus t'a fait gardein de son ort;

Ja ne querras altre deport?

Forma il toi por ventre faire?

Autre honor ne te voldra atraire?

Escut, Adam, entent a moi:

Jo te conseillerai en fei

Que porras estre senz seignor,

E seras per del creatur.

Jo te dirrai tute la summe:

Si tu manjues la pome

Tunc eriget manum contra paradisum

Tu regneras en majesté.

Od Deu poez partir poësté.

ADAM

Fui tei de ci.

DEVIL What did you say, Adam? 195

ADAM

Get away from here! You are Satan.
You give evil counsel.

DEVIL I? How is that?

[ADAM]

You would deliver me into torment,
Set me at odds with my Lord,
Remove me from joy, put me in sadness. 200
I won't trust you. Get away from here!
Don't ever be so audacious
As to come into my presence.
You are a traitor and without grace.

Then, sadly and with downcast countenance, he will withdraw from Adam and go to the gates of hell, and hold a conference with the other demons. Thereafter he will make a foray among the people. Thereupon he will draw near to paradise, on the side where Eve is, and with a joyful countenance, fawningly, he addresses Eve as follows:

[DEVIL]

Eve, I have come to you. 205

EVE

Tell me, Satan, why?

DEVIL

I want to seek your profit, your honor.

EVE

May God grant it!

DEVIL

Don't be afraid.
For a long time I have known
All the secrets of paradise. 210
One part of them I'll tell you.

EVE

Begin, and I will listen.

DEVIL

Will you listen to me?

DIABOLUS Que dit, Adam?

ADAM

Fui tei de ci! Tu es Sathan.
Mal conseil dones.

DIABOLUS E jo coment?

[ADAM]

Tu me voels livrer a torment,
Mesler me vols o mun Seignor,
Tolir de joie, mettre en dolor.
Ne te crerrai. Fui te de ci!
Ne soies ja mais tant hardi
Que tu ja viengez devant moi.
Tu es traîtres, e sanz foi.

Tunc tristis et vultu demisso recedet ab Adam et ibit usque ad portas inferni, et colloquia habebit cum aliis demoniis. Post ea vero discursum faciet per populum. De hinc ex parte Evae accedet ad paradisum, et Evam laeto vultu blandiens sic alloquitur:

[DIABOLUS]

Eva, ça sui venuz a toi.

EVA

Di moi, Sathan, or tu pur quoi?

DIABOLUS

Jo vois querant tun pru, tun honor.

EVA

Ço dunge Deu!

DIABOLUS

N'aiez poür.
Mult a grant tens que jo ai appris
Toz les conseils de paraïs.
Une partie t'en dirrai.

EVA

Ore le comence, e jo l'orraï.

DIABOLUS

Orras me tu?

EVE I'll do so, all right,
Nor anger you in any way.

DEVIL

You'll keep a secret?

EVE Yes, by my faith.

215

DEVIL

Will it be revealed?

EVE Certainly not by me.

DEVIL

I will put me in your trust.
I wish no further assurance from you.

EVE

You can certainly trust my word.

DEVIL

You have been to a good school!—
I have seen Adam, but he is too much of a
fool.

220

EVE

He's a little hard.

DEVIL He will be soft.

He is harder than fire!

EVE

He is very noble.

DEVIL On the contrary, he's servile.

He lacks the will to look after his best
interests.

225

He ought to do so at least for you.
You are a delicate and tender thing,
And fresher than the rose;
You are whiter than crystal,
Than snow that falls on ice in the valley.
The Creator has made an ill-matched pair:
You are too tender, and he too hard.
But notwithstanding you are wiser;
Your mind has discovered great wisdom.
For this reason it is good to approach you.
I wish to speak with you.

230

235

EVA Si frai bien,
Ne te curcerai de rien.

DIABOLUS

Celeras m'en?

EVA Oil, par foi!

DIABOLUS

Iert descovert?

EVA Nenil par moi.

DIABOLUS

Or me mettrai en ma creance.
Ne voil de toi altre fiance.

EVA

Bien te pois creire a ma parole.

DIABOLUS

Tu as esté en bone escole!—
Jo vi Adam, mais trop est fols.

EVA

Un poi est durs.

DIABOLUS Il serra mols.

Il est plus dors que n'est emfers!

EVA

Il est mult francs.

DIABOLUS Ainz, est mult serf.

Cure nen voelt prendre de soi.

Car la prenge sevals de toi.
Tu es fieblette e tendre chose,
E es plus fresche que n'est rose;
Tu es plus blanche que cristal,
Que neif que chiet sor glace en val.
Mal cuple em fist li Criator:
Tu es trop tendre, e il, trop dur.
Mais neporquant tu es plus sage;
En grant sens as mis tun corrage.
Por ço fait bon traire a toi.
Parler te voil.

EVE Speak truthfully, then.

DEVIL

Let no one know of it.

EVE Who should know?

DEVIL

Not even Adam.

EVE Certainly not by me.

DEVIL

I will tell you, and you listen to me.
There is no one in this business but us two 240
And Adam over there, who doesn't hear us.

EVE

Speak louder, he won't know anything of it.

DEVIL

I'll acquaint you with a great plot
Laid against you in this garden.
The fruit God gave you 245
Has scarcely any goodness in it;
That one he so vehemently forbade you
Has extraordinary virtue.
In it there is the gift of life,
Of power and dominion, 250
Of knowing all things, good and evil.

EVE

What taste does it have?

DEVIL

Heavenly!
To your fair body, to your face
This fortunate event would be so well suited
That you would become mistress of the
world, 255
Of the firmament and of the deep,
And know everything to come,
So that you would become the wise ruler of
all things.

EVE

Is the fruit of such a nature?

DEVIL

Yes, truly.

EVA Ore i ait fai.

DIABOLUS

N'en sache nuls.

EVA Ki le deit saver?

DIABOLUS

Neis Adam.

EVA Nenil, par moi.

DIABOLUS

Or te dirrai, e tu m'ascute.
N'a que nus dous en ceste rote
E Adam la, qu'il ne nus ot.

EVA

Parlez en halt, n'en savrat mot.

DIABOLUS

Jo vus acoint d'un grant engin
Que vus est fait en cest gardin.
Le fruit que Deus vus ad doné
Nen a en soi gaires bonté;
Cil qu'il vus ad tant defendu,
Il ad en soi grant vertu.
En celui est grace de vie,
De poëste e de seignorie,
De tut saver, bien e mal.

EVA

Quel savor a?

DIABOLUS

Celestial!
A ton bel cors, a ta figure
Bien co[n]vendrait tel aventure
Que tu fusses dame del mond,

Del souverain e del parfont,
E setïsez quanque a estre,
Que de tuit fuisse bone maistre.

EVA

Est tel li fruiz?

DIABOLUS

Oil, par voir.

Then Eve will carefully inspect the forbidden fruit, and, after having considered it for a long while, she will say:

It does me good just to look at it.

260

DEVIL

What will happen if you eat it?

EVE

How should I know?

DEVIL

Won't you believe me?

Take it first, and give it to Adam.

At once you will possess the crown of
heaven.

You will be the equal of the Creator;

265

He won't be able to hide secrets from you.

As soon as you have eaten of the fruit,

At once your hearts will be transformed.

With God you will be, without fail,

Of equal goodness, equal might.

270

Taste of the fruit.

EVE

I intend to.

DEVIL

Don't trust Adam.

EVE

I'll do it [later].

DEVIL

When?

EVE

... Let me [wait]

Until Adam is asleep.

DEVIL

Eat, it, don't be doubtful!

275

To delay would be childish.

Then let the devil withdraw from Eve, and he will go to hell. Adam will come to Eve, acting annoyed because the devil has spoken with her, and he will say to her:

Tell me, wife, what was that evil Satan
Asking you about? What did he want from
you?

*Tunc diligenter intuebitur Eva fructum
vetitum, quo diutius intuitu, dicens:*

Ja me fait bien sol le veer.

DIABOLUS

Si tu le manges, que feras?

EVA

E jo que sai?

DIABOLUS

Ne me crerras?

Primes le pren, e a Adam le done.

Del ciel averez sempres corone.

Al Creator serrez pareil;

Ne vus purra celer conseil.

Puis que del fruit avrez mangié,

Sempres vus iert le cuer changié.

O Deus serrez, sanz faillance,

De egal bonté, de egal puissance.

Guste del fruit.

EVA

Jo'n ai regard.

DIABOLUS

Ne creire Adam.

EVA

Jol ferai.

DIABOLUS

Quant?

EVA

... Suffrez moi

Tant que Adam soit en recoi.

DIABOLUS

Manjue le, n'aiez dutance!

Le demorer serrat enfance.

*Tunc recedat diabolus ab Eva, et ibit ad
infernium. Adam vero veniet ad Evam, moleste
ferens, quod cum ea locutus sit diabolus, et
dicet ei:*

Di moi, muiller, que te querroit
Li mal Satan? Que te voleit?

EVE

He talked to me about our advancement.

ADAM

Don't believe the traitor!—

Yes, he is a traitor.

EVE

I know it perfectly well.

ADAM

How do you know?

EVE

Because I have tried it out.

What's wrong with his seeing me?

[ADAM]

He'll make you change your mind.

EVE

No he won't, because I will believe

nothing

Until I've tested him.

ADAM

Don't let him come near you,

For he's a fellow of very bad faith.

He wanted to betray his Sovereign

And set himself in place of Him who is

highest.

I do not want a scoundrel who has done such

things

To have access to you.

Then a serpent, artfully constructed, arises alongside the trunk of the forbidden tree. Eve will incline her ear near to it, as if hearkening to its counsel. Hereupon Eve will accept the apple, and offer it to Adam. But he will not accept it yet, and Eve will say to him:

Eat, Adam. You don't know what it is.

Let us take this good thing that is at hand for us.

ADAM

Is it so good?

EVA

Il me parla de nostre honor.

ADAM

Ne creire ja le traïtor!

Il est traïtre.

EVA

Bien le sai.

ADAM

E tu coment?

EVA

Car l'asajai.

De ço que chalt me del veer?

[ADAM]

Il te ferra changer saver.

EVA

Nel fra pas, car nel crerai

De nule rien tant que l'asai.

ADAM

Nel laisser mais venir sor toi,

Car il est mult de pute foi.

Il volst traïr ja son Signor

E so[i] poser al des halzor.

Tel paltonier qui ço ad fait

Ne voil que vers vus ait nul retrait.

Tunc serpens artificiose compositus ascendit juxta stipitem arboris vetitae. Cui Eva propius adhibebit aurem, quasi ipsius auscultans consilium. Dehinc accipiet Eva pomum, porriget Adae. Ipse vero nondum eum accipiet, et Eva dicet ei:

Manjue, Adam! Ne sez que est.

Pernum ço bien que nus est prest.

ADAM

Est il tant bon?

289-90 *He . . . highest*: Adam refers to the story of the fall of Lucifer from heaven for disobeying God.

EVE You will know soon, 295
 But you can't know until you've tasted.

ADAM

I'm fearful of it.

EVE Stop being afraid!

ADAM I won't do it.

EVE

You delay out of cowardice.

ADAM

I'll take it.

EVE Eat. Take it!
 By it you will know both good and evil. 300
 I will eat some first.

ADAM

And I afterwards.

EVE Promise?

Then Eve will eat part of the apple, and say to Adam:

I've tasted it. My God, what flavor!
 I've never savored such sweetness.
 What a taste this apple has! 305

ADAM

Like what?

EVE Like no mortal taste.
 Now my eyes see so clearly
 I am like the allpowerful God.
 I know all that has been and is to come;
 I am complete master of everything. 310
 Eat, Adam, don't hesitate.
 You will take it in a lucky hour.

Then Adam will take the apple from Eve's hand, saying:

I'll trust you in this. You are my partner.

EVE

Eat. Don't be fearful.

EVA Tu le saveras,
 Nel poez saver si'n gusteras.

ADAM

J'en duit.

EVA Lai le!

ADAM Nen frai pas.

EVA

Del demorer fai tu que las.

ADAM

E jo le prendrai.

EVA Manjue. Ten!
 Par ço saveras e mal e bien.
 Jo en manjerai premirement.

ADAM

E jo après.

EVA Seürement?

Tunc comedet Eva partem pomi, et dicet Adae:

Gusté en ai. Deus, quele savor!
 Unc ne tastai d'itel dolçor.
 D'itel savor est ceste pome!

ADAM

De quel?

EVA D'itel nen gusta home.
 Or sunt mes oil tant cler veant
 Jo semble Deu le tuit puissant.
 Quanque fu, quanque doit estre
 Sai jo trestut; bien en sui maistre.
 Manjue, Adam, ne faz demore.
 Tu le prendras en mult bon ore.

Tunc accipiet Adam pomum de manu Evae, dicens:

Jo t'en crerra. Tu es ma per.

EVA

Manjue. Nen poez doter.

Then let Adam eat part of the apple. When he has eaten he will recognize his sin at once, and will bend over so that he cannot be seen by the people. And he will strip off his festive garments, and will put on poor clothes sewn together with fig leaves, and, manifesting exceedingly great sorrow he will begin his lamentation:

Alas, sinful wretch, what have I done? 315
 Now I am dead without escape.
 Without remedy I am dead,
 So evil has my fortune fallen.
 My fortune has changed for the worse:
 Once it was auspicious, now it is harsh. 320
 I have forsaken my Creator
 Through the counsel of a wicked wife.
 Alas, sinful one, what shall I do?
 Upon my Creator how can I look?
 How can I look upon my Creator 325
 Whom I have forsaken through my folly?
 Never have I made such a bad bargain.
 Now I know what it is to sin.
 O Death, why do you let me live?
 Why is the world not rid of me? 330
 Why do I still encumber the world?
 I must experience the depths of hell.
 In hell will be my dwelling,
 Until the coming of one who can save me.
 Thus in hell I will lead my life. 335
 Whence will help come to me there?
 Whence will rescue come to me there?
 Who will draw me away from such sorrow?
 Why did I do wrong to my Lord?
 Now there is no one that should be my
 friend. 340
 There will be no one that can avail at all.
 I am lost without fail.
 I have sinned so against my Lord,
 I can enter no plea against him,
 For I am in the wrong, he in the right. 345
 My God, what a horrible plight I'm in!
 Who henceforth will remember me?

Tunc comedat Adam partem pomi. Quo comesto cognoscat statim peccatum suum et inclinabit se, [ut] non possit a populo videri. Et exuet sollemnes vestes, et induet vestes pauperes consutas foliis ficus, et maximum simulans dolorem incipiet lamentationem suam:

Allas, pecchor, que ai jo fait?
 Or sui mort sanz nul retrait.
 Senz nul rescus sui jo mort,
 Tant est chaite mal ma sort.
 Mal m'est changé ma aventure:
 Mult fu ja bone, or est mult dore.
 Jo ai guerpi mun Criator
 Par le conseil de mal uxor.
 Allas, pecchable, que frai?
 Mun Criator cum atendrai?
 Cum atendrai mon Criator
 Que jo ai guerpi por ma folor?
 Unches ne fis tant mal marchié.
 Or sai jo ja que est pecchié.
 Ai, Mort, por quoi me laisses vivre?
 Que n'est li monde de moi delivre?
 Por quoi faz encombrer al mond?
 D'emfer m'estoet tempter le fond.
 En emfer serra ma demure,
 Tant que vienge qui me sucure.
 En emfer si avrai ma vie.
 Dont me vendra illoc aïe?
 Dont me vendra illoc socors?
 Ki me trara d'ités dolors?
 Por quei vers mon Seignor mesfis?
 Ne me deit estre nul amis.
 Non iert nul que gaires vaille.
 Jo sui perdu senz nule faille.
 Vers mon Seignor sui si mesfait,
 Nen puis contre lui entrer em plait,
 Car jo ai tort, e il ad droit.
 Deu, tant a ci mal plait!
 Chi avrad mais de moi memorie?

³¹⁴s.D. *bend over*: i.e., Adam conceals himself behind the curtains surrounding paradise at breast height.

For I have sinned against the king of glory.
Against the king of heaven I have sinned so
That I have not the slightest claim upon
him.

350

No friend have I, or neighbor,
Who might rescue me from my accusation
at last.

And whom shall I beseech to aid me,
When my own wife has betrayed me,
She whom God gave me as partner?
She has given me evil counsel.
Oh, Eve!

355

Then he will look at Eve his wife, and say:

Alas, foolhardy wife!
In an evil hour were you born of me!
If only that rib had been burned
Which has brought me to this evil pass!
If only the rib had been consumed in fire
Which has caused me such strife!
When he drew that rib from me,
Why didn't he burn it, and kill me?
The rib has betrayed the whole body,
Injured and maltreated it.

360

I don't know what to say or do.
If grace does not come to me from heaven,
I can never be rescued from pain,
Such is the evil that torments me.

370

Ah, Eve! Evil the hour—
Such terrible torment overwhelms me—
When you became my companion!
Now I am dead by your counsel.
By your counsel I am reduced to evil
fortune,

375

Brought low from great height.
I will be redeemed thence by no mortal,
None save God in his majesty.
What do I say, unhappy one? Why have I
named him?

He help me? I have angered him.
None will ever aid me
Except the Son who will come forth from
Mary.

380

I don't know where to turn
Since we have not kept faith with God.

Car sui mesfet au roi de gloire.
Au roi del ciel sui si mesfait,
De raison n'ai vers lui un trait.

Nen ai ami ne nul veisin
Qui me trai del plait a fin.

Qui preirai jo ja qui m'aït,
Quant ma femme m'a traït,
Qui Dex me dona por pareil?
Ele me dona mal conseil.
Ai, Eve!

Tunc aspiciet Evam uxorem suam et dicet:

Ai, femme desvee!
Mal fussez vus de moi nee!
Car fust arse iceste coste
Qui m'ad mis en si male poste!
Car fust la coste en fu brudlee,
Qui m'ad basti si grant meslee!
Quant cele coste de moi prist,
Por quei ne l'arst, e moi oscist?
La coste ad tut le cors tra[i],
E afolé e mal bailli.
Ne sa que die ne k'en face.
Si ne me vient del ciel la grace,
Nem puis estre gieté de paine,
Tel est li mals que me demaine.
Ai, Eve! Cum a mal ore—
Cume grant peine me curut sore—
Quant onches fustes mi parail!
Ore sui perriz par ton conseil.
Par ton conseil sui mis a mal,

De grant haltesce sui mis aval.
N'en serrai trait por home né,
Si Deu nen est de majesté.
Que di jo, las? Por quoi le nomai?

Il me aidera? Corocé l'ai.
Ne me ferat ja nul aïe,
For le Filz que istra de Marie.

Ne sai de nus prendre conroi,
Quant a Deu ne portames foi.

Then let all be as it please God: 385
No alternative except to die.

Then let the choir begin: R [Responsory]: While God walked [in the garden of paradise]. When this has been said, the Figure will come wearing a stole and will walk in paradise, looking around as if seeking to know where Adam is. But Adam and Eve will hide in a corner of paradise, as if knowing how wretched they are; and the Figure will say:

Adam, where are you?

Then both will rise, standing before the Figure, and yet not fully upright, but, through shame for their sin, somewhat bent forward and extremely sad; and let [Adam] answer:

ADAM I am here, reverend Sire.
I hid myself from your wrath;
And because I was completely naked
I thus concealed myself here. 390

FIGURE

What have you done? How have you gone
astray?
Who has drawn you away from your
goodness?
What have you done? Why are you
ashamed?
How will I settle accounts with you now?
Until recently you had nothing 395
Of which you ought to be ashamed;
Now I see you downcast and mournful.
They enjoy themselves ill who live thus.

ADAM

I am so ashamed, Sire, before you
.....

FIGURE And why? 400

ADAM

Such great shame entwines my body
That I dare not look you in the face.

Or en soit tot a Deu plaisir:
N'i ad conseil que del morir.

*Tunc incipiat chorus: R Dum deambulare.
Quo dicto, veniet Figura stola[m] habens et
ingredietur paradisum circumspiciens, quasi
quaereret ubi esset Adam. Adam vero et Eva
latebunt in angulo paradisi, quasi suam
cognoscentes miser[i]am, et dicet Figura:*

Adam, ubi es?

*Tunc ambo surgent, stantes contra Figuram,
non tamen omnino erecti, sed ob verecundiam
sui peccati aliquantulum curvati et multum
tristes, et respondeat*

ADAM Ci sui jo, beal Sire.
Repost me sui ja por ta ire;
E por ço que sui tut nuz
Me sui jo ici si embatuz.

FIGURA

Ke as tu fet? Cum as erré?

Qui t'a toleit de ta bonté?

Que as tu fet? Por quei as honte?

Cum entreraï od toi en conte?
Tu n'avois rien l'autr'ier
Dunt tu duses vergunder;
Or te voi mult triste e morne.
Mal s'enjoïst qui ensi sojorne.

ADAM

Tel vergoine ai jo, Sire, de toi
.....

FIGURA E tu por quoi?

ADAM

Si grant honte mon cors enlace,
Ne t'os veer en la face.

³⁸⁶s.d. *Responsory*: See note, l. 1 s.d.

FIGURE

Why have you transgressed my prohibition?
 Have you gained anything?
 You are my servant, and I your Lord. 405

ADAM

I cannot deny it.

FIGURE

I created you in my own likeness;
 Why have you transgressed my
 commandment?
 I shaped you after my own image;
 Why have you done me this outrage? 410
 You paid no attention to my prohibition;
 Deliberately you transgressed it.
 You ate the fruit which I told you
 I had forbidden you.
 Did you think by this to be my equal? 415
 I didn't think you would joke this way.

*Then Adam will stretch out his hand toward the
 Figure, then toward Eve, saying:*

The woman you gave me,
 She first committed this trespass:
 She gave it to me, and I ate. 420
 Now, I see, it has turned to woe.
 I meddled rashly to eat this;
 I have transgressed through my wife.

FIGURE

You trusted your wife more than me.
 You ate the fruit without my permission.
 Now I will render you the following
 recompense: 425
 The earth will be cursed
 Where you will wish to sow your grain.
 It will fail to bear fruit,
 It is cursed beneath your hand;
 You will cultivate it in vain. 430
 It will deny its fruit to you;
 It will yield you thorns and thistles.
 It will change whatever you sow;
 It will be cursed, as punishment to you.
 With grievous toil, with great exertion 435

FIGURE

Por quei trespassas mon devé?
 As tu gaires gaainnié?
 Tu es mon serf, e jo ton Sire.

ADAM

Nel te puis pas contredire.

FIGURA

Jo te formai a mon semblant;
 Por quei trespassas mon comant?
 Jo toi plasmai dreit a ma ymage;
 Por ço me fis cel oltrage?
 Mun defens un pas ne gardas;
 Delivrement le trespassas.
 Le fruit manjas, dunt jo t'oi dit
 Que jo t'avoie contredit.
 Por ço quidas estre mon per?
 Ne sai si tu voldras gabber.

*Tunc Adam manu[m] extendet contra Figu-
 ram, post ea contra Eva[m], dicens:*

La femme que tu me donas,
 Ele fist prime icest trespas:
 Donat le moi, e jo mangai.
 Or m'est avis que tornez est a gwai.
 Mal acontai icest mangier;
 Jo ai mesfait par ma moiller.

FIGURA

Ta moiller creïstes plus que moi.
 Manjas le fruit sanz mon otroi.
 Or te rendrai itel guerdon:
 La terre avrat maleïçon
 Ou tu voldras ton blé semer.
 Il te faldrat al fruit porter,
 Ele est maleite soz ta main;
 Tu le cotiveras en vain.
 Son fruit a toi devendrat;
 Espines e chardons te rendrat.
 Changer te voldra ta semence;
 Malait iert por ta sentence.
 Od grant travail, od grant hahan

You will have to eat your bread.
In great torment and sweat
You will live night and day.

*Then the Figure will turn toward Eve, and with
a threatening countenance say to her:*

And you, Eve, wicked woman,
You began to make war against me: 440
You held my commandments in light
regard.

EVE

The wicked serpent deceived me.

FIGURE

Through him did you think to become my
equal?
Have you learned how to prophesy well?
Formerly you held sovereignty 445
Over all living things;
How quickly you've lost that!
Now I see you sad and dejected;
Have you gained or lost?
I will render you your just desert, 450
I will give you this for your service:
Misfortune will afflict you in every way.
In sorrow you will bring forth children,
And in pain they will live all their lives.
Your children will be born in sorrow, 455
And will end their days in great anguish.
To such hardship, to such shame
You have brought both yourself and your
lineage.
All those who will issue from you 460
Will deplore your sin.

And Eve will answer, saying:

I have sinned, it was by my folly.
For one apple I will suffer great shame
thus,
Because I have placed myself and my lineage
in pain.
A small gain yields me a heavy toll in
sorrow.
If I have sinned, it was no great marvel, 465
Whenas the deceiving serpent betrayed me.

Toi covendra manger ton pan.
Od grant paine, od grant suor
Vivras tu noit e jor.

*Tunc Figura vertet se contra Evam, et
minaci vultu ei dicet:*

E tu, Eve, male muiller,
Tost me començas de guerreer:
Poi tenis mes comandemenz.

EVA

Ja m'engingna li mal serpenz.

FIGURA

Par lui quidas estre mon per?
Ses tu ja bien deviner?
Or einz aviez la maistrie
De quanque doit estre en vie;
Cum l'as tu ja si tost perdue!
Or te voi triste e mal venue;
As tu fet gain ou perte?
Jo toi rendrai ta deserte,
Jo t'en donrai por ton servise:
Mal te vendra en tote guise.
En dolor porteras emfanz,
E em paine vivront tot lor anz.
Tes emfanz en dolor naistront,
E en grant anguisse finerunt.
En tel hahan, en tel damage
As mis [e] toi e tun lignage.
Toit ceals qui de toi istront
Li ton pecché ploreront.
Et respondebit Eva, dicens:
Go sui mesfait, ço fu par folage.
Por une pome soffrirai si grant damage,
Que en paine met [e] moi e mon lignage.
Petit aquest me rent grant traüage.
Si jo mesfis, ne fu merveille grant,
Quant traï moi le serpent suduiant.

Much he knows of evil; he certainly isn't
innocent like a lamb.
Anyone who follows his advice is put in evil
plight.
I took the apple; now I know I acted
foolishly
Against your prohibition; in that I behaved
wickedly. 470
Evilly I tasted it; now I am hated by you.
For a little fruit I must lose my life.

*Then the Figure will threaten the serpent,
saying:*

And you, serpent, be accursed!
From you I will recover my full right. 475
Upon your belly you shall go
All the days of your life.
Dust will be your daily food
In the wood, in field, on heath.
Woman will detest you;
Forever she will be an evil neighbor to you. 480
You will lie in wait for her heel,
She will pluck you by the head.
She will strike your head such a blow
That it will cause you great hardship.
She will carefully figure out 485
How she can be revenged on you.
You meddled evilly in her company;
She will bow your head.
A root will spring from her
Who will confound all your powers. 490

*Then the Figure will drive them forth from
paradise, saying:*

Now get out of paradise.
You have made an unhappy change of
residence.
On earth you will have your dwelling;
You have no claim on paradise.
You have nothing that is your due here. 495

Mult set de mal; nen semble pas oelle.
Mal est bailliz qui a lui se conseille.
La pome pris; or sai que fis folie
Sor ton defens; de ço fis folonie.
Mal en gustai; or sui de toi haïe.
Por poi de froit moi covient perdre la vie.

Tunc minabitur Figura serpenti, dicens:

E tu, serpe[n]t, soiez maleït!
De to[i] reprendrai bien mon droit.
Sor ton piz te traîneras
A tuz les jors que ja viveras.
La puldre iert tut dis ta viande,
En bois, en plain, en lande.
Femme te portera haïne;
Oncore te iert male veisine.
Tu son talon aguaiteras,
Cele te sachera le ras.
Ta teste ferra de itel mail
Qui te ferra mult grant trav[a]il.
Encore en prendra bien conrei
Cum porra vengier de toi.
Mal acointas tu sun traïn;
Ele te fra le chief enclin.
Oncore raïz de lui istra
Qui toz tes vertuz confundra.

*Tunc Figura expellet eos de paradiso,
dicens:*

Ore issé hors de paradis.
Mal change avez fet de país.
En terre vus frez maison;
En paradis n'avez raison.
N'i avez rien que chalengier.

⁴⁸¹⁻⁸²The French word "ras" occurs nowhere else, and can be translated only uncertainly. However, the lines would seem to convey the meaning of Genesis 3:15: "And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel."

Out you will go, without remedy.
 You have nothing here to claim through
 judgment.
 Now take some other dwelling.
 Depart from bliss;
 Hunger and weariness will not fail you, 500
 Nor sorrow and pain,
 Every day of the week.
 On earth you will have an unhappy sojourn;
 Then you will finally die;
 After you have tasted death, 505
 You will come to hell without remission.
 Here in hell exile will afflict your bodies,
 Peril daunt your souls.
 Satan will have you in his power.
 There is no man who could aid you: 510
 By whom could you be rescued,
 If I do not take pity on you?

Let the choir sing: R [Responsory]: In the sweat of your face. Meanwhile an angel will come dressed in white, bearing a flaming sword in his hand, whom the Figure will station at the gate of paradise and will say to him:

Guard paradise well for me
 So that this outlaw may not enter there;
 That he may not have the power or
 dominion 515
 To touch the fruit of life.
 With this flaming sword
 Bar him the way.

When they are outside paradise, as though sad and confused they will be bowed down to the ground, bent over to their ankles, and the Figure will point at them with his hand, his face turned toward paradise. And the choir will begin: R [Responsory]: Behold, Adam is become as one [of us]. When this is done, the Figure will return to the church. Then Adam will have a spade and Eve a rake, and they will begin to till the ground, and sow wheat in it. After they have sown, they will go and sit for a while in a certain

Fors isterez, sen recoverer.
 N'i avez rien par jugement.

Or pernez aillors chasement.
 Fors en issez de bonaürté;
 Ne vus falt mais faim ne lasseté,
 Ne vus falt mais dolor ne paine
 A toz les jors de la semaine.
 En terre avrez malvais sojour;
 Après morrez al chief de tor;
 Despois qu'averez gusté mort,
 En emfer irrez sanz deport.
 Ici avront les cors eissil,
 Les almes en emfern peril.
 Satan vus avra en baillie.
 N'est hom que vus en face aïe:
 Par cui soiez vus ja rescos,
 Se moi nen prenge pité de vus?

*Chorus cantet: R In sudore vultus tui.
 Interim veniet angelus albis indutus, ferens
 radientem gladium in manu, quem statuet
 Figura ad portam paradisi et dicet ei:*

Gardez moi bien le paradis
 Que mais n'i entre icist faidis;
 Qu'il n'ait mais poeir ne baillie

Ne de tocher li fruit de vie.
 O cele spee qui flamboie
 Si li defendez tres bien la voie.

Cum fueri[n]t extra paradisum, quasi tristes et confusi, incurvati erunt solo tenus super talos suos, et Figura manu eos demonstrabit versa facie contra paradisum. Et chorus incipiet: R: Ecce Adam quasi unus. Quo finito, et Figura regredietur ad ecclesiam. Tunc Adam fossorium et Eva rastrum habebit, et incipient colere terram, et seminabunt in ea triticum. Postquam seminauerint, ibunt sessum in loco aliquantulum, tanquam fatigati labore, et flebiliter respicient saepius paradisum,

⁵¹²S.D. Responsory: See note, l. 1 s.D.

⁵¹⁸S.D. Responsory: See note, l. 1 s.D.

place, as if worn out by their work, and mournfully they will often look back at paradise, beating their breasts. Meanwhile the devil will come and plant thorns and thistles in their cultivated fields, and withdraw. When Adam and Eve come to their fields and see the thorns and thistles that have sprung up, stricken with violent grief they will throw themselves down on the earth, and, remaining there, will strike their breasts and their thighs, manifesting their sorrow with their gestures. And [Adam] will begin his lamentation:

Alas, woe is me, how evil was that hour
In which my sins overwhelmed me, 520
In which I forsook the Lord whom all
adore!

Whom shall I ever implore to help me?

Here let Adam look back at paradise, and he will raise both his arms toward it, and, devoutly bowing his head, will say:

O paradise, how sweet to dwell there!
Garden of glory, what a beautiful sight you
make!
I am thrown out for my sin, in truth; 525
I have lost all hope of return.
I dwelt therein, yet didn't know how to enjoy
it;
I believed advice that caused me to leave it
too quickly.
Now I repent; it is fitting that I am angry.
It is too late; my sighs avail nothing. 530
Where was my understanding? What became
of my memory,
That for Satan I forsook the king of glory?
Now I suffer for it, and have lost my self-
esteem.
My sin will be written down in history.

Then he will lift up his hand against Eve, who will have been moved away a short distance from him, and, moving his head with great indignation, will say to her:

O wicked woman, full of treason, 535
How quickly you cast me into perdition
When you banished my understanding and
reason!

percutientes pectora sua. Interim veniet diabolus et plantabit in cultura eorum spinas et tribulos, et abscedet. Cum venerint Adam et Eva ad culturam suam et viderint ortas spinas et tribulos, vehementi dolore percussi prosternent se in terra, et residentes percutient pectora sua et femora sua, dolorem gestu fatentes. Et incipiet [Adam] lamentationem suam:

Allas! chaitif, tant mal vi unches l'ore,
Que mes pecchez me sunt coru sore,
Que jo guerpi le Seignor que hom aüre!

Qui requerra[i] ja més qu'il me socore?

Hic respiciat Adam paradisum, et ambas manus suas elevabit contra eum, et caput pie inclinans dicet:

Oi, paradis, tant bel maner!
Vergier de glorie, tant vus fet bel veer!

Jetiez en sui par mon pecchié, par voir;
Del recovrer tot ai perdu l'esperoir.
Jo fui dedenz, n'en soi gaires joir;

Creï conseil, chi me fist tost partir.

Or m'en repent; droit est que m'en aïr.
Ço est a tart; rien nen valt mon sospir.
Ou fu mon sens? Que devint ma
memoire,
Que por Satan guerpi le roi de gloire?
Or m'en travail, si m'en valt mult petit.

Li mien pecchié iert en estoire escrit.

Tunc manum contra Eva[m] levabit, quae aliquantulum ab eo erit remota, et cum magna indignatione movens caput dicet ei:

Oi male femme, plaine de traïson,
Tant m'as mis tost en perdition
Cum me tolís le sens e la raison!

Now I repent, I cannot have pardon.
 Despondent Eve, how inclined you were to
 evil,
 When you believed so quickly the counsel
 of the viper! 540
 Through you I am dead, thus I have lost
 life;
 Your sin will be written in the book.
 Do you see the signs of terrible confusion?
 The earth senses our curse:
 We sowed corn, now thistles thrive. 545

 You see the beginning of our misery;
 Great is our sorrow, but greater
 awaits us.
 We will be led to hell in heaviness;
 No pain nor torment will be spared us. 550
 Wretched Eve, what do you think of this?
 You have won this, it has been given you for
 your dowry.
 Nevermore can you bring man felicity,
 But will be forever contrary to reason.
 All those who will come hereafter, of our
 lineage, 555
 Will feel the weight of your misdeed.
 You have sinned; all those are condemned
 by it.
 Only much later will He come by whom
 this will be changed.

Then let Eve answer Adam:

Adam, dear lord, you have blamed me
 much,
 Reviled and reproached my villainy. 560
 If I have sinned, I suffer the weight of it.
 I am guilty; I will be judged by God.
 I have sinned greatly toward God and you;
 My sin will long be reviled.
 My guilt is great, my sins
 afflict me. 565
 Wretched me, I have lacked all goodness!
 I have no grounds whereby to defend myself
 against God,
 That he should not find me a guilty sinner.
 Pardon me, for I cannot make amends!

Or m'en repent, ne puis aver pardon.
 Eve dolente, cum fus a mal delivre,

 Quant creütes si tost conseil de la guivre!

 Par toi sui mort, si ai perdu le vivre;

 Li toen pecchié iert esscrit en livre.
 Veez tu le signes de grant confusion?
 La terre sent la nostre maleïçon:
 Forment semames, or i naissent chardon.

 De nostre mal veiste le comencement;
 Ço est nostre grant dolors; mais grainior
 nus atent.
 Menez en serroms en emfer laidement;
 Ne nus faldra ne poine ne torment.
 Eve chaitive, que t'en est a viaire?
 Cest as conquis, donez t'est en duaïre.

 Ja ne saveras vers home bien atraïre,
 Més a raison serras tot tens contraïre.
 Tuz cels que istront, de nostre lignee,

 Del toen forfait sentiront la hasceë.
 Tu forfis; a toz [c]eals est jugeë.

 Mult tarzera por qui el iert changeë.

Tunc respondeat Eva ad Adam:

Adam, bel sire, mult m'avez blastenge[e],

 Ma vilainnie retraite e reproche[e].
 Si jo mesfis, jo en suffre la hascheë.
 Jo sui copable; par Deu serrai jugeë.
 Jo sui vers Deu e vers toi mult mesfeite;
 Le mien mesfait mult iert longe retraite.
 Ma culpe est grant, mes pecchiez me
 dehaite.
 Chaitive sui, de tut bien ai suffraite!
 Nen a raison que vers Deu me defende,

 Que peccheriz culpable ne me rende.
 Pardonez le moi, kar ne puis faire
 amende!

If I could, I would offer a sacrifice. 570
 Sinner, unhappy, wretched,
 For my misdeed I am overcome with shame
 toward God.
 Take me, Death, do not permit me to live!
 I am in peril, and cannot reach the shore.
 The wicked serpent, the evil viper, 575
 Made me eat the apple of misfortune.
 I gave it to you; I thought it for the best,
 And I led you into sin, for which I can't
 reproach you.
 Why wasn't I obedient to the Creator?
 Why, my lord, didn't I hold to your 580
 teaching?
 You sinned, but I was the root of it.
 For our malady, the cure is a long one.
 My sin, my grave misdoing,
 Our progeny will pay dearly for.
 The fruit was sweet, the pain is hard. 585
 It was evil to eat; ours will be the guilt.
 Notwithstanding, in God is my
 hope.
 There will be full reconciliation for this sin:
 God will tend me his grace and his favor;
 He will rescue us from hell by his might. 590

Then the devil will come, and three or four devils with him, carrying in their hands chains and iron fetters, which they will put on the necks of Adam and Eve. And certain ones will push them, others drag them to hell; still other devils will be close beside hell waiting for them as they come, and among themselves they will make a great dancing and jubilation over their damnation; and each of these other devils will point at them as they come, and will take them and put them into hell. And therein they will cause a great smoke to arise, and they will shout to one another in hell, rejoicing, and they will bang together their pots and caldrons, so that they may be heard outside. And after a short interval, the devils will issue forth, scattering across the platea; certain of them, however, will remain in hell.

Then Cain and Abel will come. Let Cain be dressed in red garments, Abel in white, and they will cultivate ground that has been made ready.

Si jo poeie, jo frai par offrende.
 Jo peccheriz, jo lasse, jo chaitive,
 Por forfet sui jo vers Deu si eschive.

Mort, car me pren, ne suffret que jo vive!
 Em peril sui, ne puis venir a rive.
 Li fel serpent, la guivre de mal aire,
 Me fist mangier la pome de contraire.
 Jo t'en donai; si quidai por bien faire,
 E mis toi en pecchié, dont ne te pois
 retraire.

Por quei ne fui al Criator encline?
 Por quei ne tien jo, sire, ta discipline?

Tu mesfesis, més jo sui la racine.
 De nostre mal, long en est la mescine.
 Le mien mesfait, ma grant mesaventure,
 Compera chier la nostre engendreore.
 Li fruiz fu dulz, la paine est dure.
 Mal fu mangiez; nostre iert la fraiture.
 Mais neporquant en Deu est ma
 sperance.

D'icest mesfait char tot iert acordance:
 Deus me rendra sa grace e sa mustrance;
 Gieter nus voldra d'emfer par pussance.

Tunc veniet diabolus et tres vel quattuor diaboli cum eo, deferentes in manibus catenas et vinctos ferreos, quos ponent in colla Adae et Evae. Et quidam eos impellent, alii eos trahant, ad infernum; alii vero diaboli erunt juxta infernum obviam venientibus, et magnum tripudium inter se facient de eorum perditione; et singuli alii diaboli illos venientes monstrabunt, et eos suscipient et in infernum mittent. Et in eo facient fumum magnum exurgere, et vociferabuntur inter se in inferno gaudentes, et collident caldaria et lebetes suos, ut exterius audiantur. Et facta aliquantula mora, exhibunt diaboli discurrentes per plateas; quidam vero remanebunt in inferno.

Deinde veniet Chaim, Abel. Chaim sit indutus rubeis vestibus, Abel vero albis, et colent terram praeparatam. Et cum aliquantulum a