

44 The Life of Judas Iscariot

Version 1

Headnotes

Source: **B** UUB C 528, ff. 50v12–51r7 (1400–50).

Parallel texts: ~

Original text: **LegAur** 277–80. The OSw. text diverges somewhat from the *Legenda Aurea* making a direct comparison difficult. For this reason, the Latin text is provided in full after the English translation.

Editions: **B** *FsvLeg* I 243–45; *FsvLeg* PAW II 334–37.

Edition (**B** UUB C 528)

- H**Ær wiliom wi først sighia aff iudas forradhara **O**k ther næst
aff *sancto* mathia apostolo · **E**n iudhe heth ruben aff ysacar slæcth
3 **O**k hans kona tibia / ena nat æpter thera naturu bland / sa · cyborea
rædhelikan drøm / ok sagdhe sinum bonda / wara medh barns æmne **O**k
thet munde wardha bansat barn / ok allum judhum til nidherfal · hon fød
6 de son / ok ræddus badhin hion **O**k wiste ey hwat the aff bansatto barne
skulde göra · wtan lagdhe han innan thætasta car · **O**k kastadhe wt
j sio / thædhan fløt han lifuandis **O**k til et øland som kallas scarioth **O**k hit
9 tis ther / ok fōrdis til conungin / ok vpføddis · til han drap conungs son
ok drotningena / thy at han wnderstodh sik siæluan ey wara drōtningana son /
som
han wente / mædhan han vpføddis kiærlika medh hæenne / af thy lande fik
12 han scarioths · namþn / lønlika drap han konungsson · ok lønlika kom han wn
dhan / medh skatmannum til ierusalem / som fōrdho pylato skatt aff scarioth ·
Ok kom sik til thiænist j pylati hoff **O**c wardh pylato miokit kær thy
15 at han hafdhe licaste lund pylato · **E**n dagh stodh pylatus jnnan sino palacio **O**k
ju

1 sighia] fighia **B**. 2 ruben] [symeon] \ruben/ **B**. 6 the] \the/ **B**; bansatto] ba[nnadho>nsatto] **B**. 8 lifuandis] |lifuandis| **B**. 10 drotningena] na added by later hand, **B**; drōtningana] na added by later hand, **B**. 12 han] \han/ **B**. 13 skatt] skat[hlös>t] **B**. 14 pylato] pyla{to} **B**. 15 han] \han/ **B**; pylato] \pylato/ **B**.

- das nær hanum · **Ok** lyste pylatum til æple / som han saa waxa jnnan næs
 ta trægardhe / **Judas** lop at hænta thædhan æple · **Symeon** hans fadher war
 18 dhe for hanum som gardhin atte / til iudas slo han til dōdh / tho kænde
 hwarghin thera annan **Ok** hittis ther symeon dōdher **Ok** ængin wiste
 banamannin · wtan wæntu han vara dōdhan af bradhūm dōdha · thy at ænga te-
 21 dhis wnder eller saar / wtan halsin war brutin aff lidhi / widh howdit · **Pylatus**
 gaff
 judhe symeons hustrv **Ok** hws ok goz / ok ther hon succande syrghde opta /
 spurdhe han idhkelica hwi hon sørgdhe **Ok** fik wita om siidhe huru hon miste
 sin son / innan
 24 sio · **Oc** bondha bradhom dōdha **Ok** giftis nōdhugh · **Tha** wndherstodh iu
 das sik wara son sinna · konu · **Ok** banaman sins fadhurs / ok wardh illa
 widh sin misfælle · **Han** for medh modhers radhe til ihesum · **Ok** bedhis na-
 27 dher / jhesus giordhe dighra nadhe widh han Scipadhe han tholfta wæral-
 dinna domara / allum syndoghum til thrōst ok æpterdōme · **Thy** wærre war
 han sidhan / at han brōt amot nadhum / widh hanum giordhum / them til ræzl
 / som
 30 bryta scriptamall /

Translation

Here I will first talk about Judas the Betrayer and afterwards about St Matthew the Apostle. There was a Jew called Reuben of the tribe of Issachar¹ and his wife Cyborea. One night, after sexual intercourse, Cyborea had a terrible dream and told her husband that she was with child² and that it was going to be a cursed child and the downfall of all Jews. She gave birth to a son and both husband and wife were afraid and did not know what they should do with the cursed child, but they lay him in a tightly sealed vessel and threw him into the sea. From there, he

17 trægardhe] \træ/gardhe B. 20 vara] \vara/ B; af] \af/ B. 21 eller saar] |eller saar| B; lidhi /] {lidhi /} B. 22 succande] succande [\oc/] B. 23 hon sørgdhe] /hon sørgdhe\ B; om siidhe] /om siidhe\ B. 26 ihesum] ihesu{m} B. 27 jhesus] {jhesus} B; tholfta] tho[r>l]fta B.

1 A later hand has changed the name Simon (“symeon”) to Reuben (“ruben”) in the manuscript. The *Legenda aurea* informs us that “fuit quidam in Iherusalem nomine Ruben, qui alio nomine dictus est Symon, de tribu Iuda, uel secundum Iernimum de tribu Ysachar” [there was in Jerusalem a man, Reuben by name, who was called Simon, of the tribe of Judah, or, according to Jerome, of the tribe of Issachar].

2 OSw. *barnsæmne* [embryo, foetus].

floated alive and came to an island that is called Iscariot and was found there and taken to the king and raised until he killed the king's and queen's son, because he found out that he himself was not the queen's son as he thought while he was being lovingly raised by her. From this country he received the name Iscariot. He secretly killed the king's son and secretly escaped to Jerusalem with the tax-collectors who were taking the tax from Iscariot to Pilate. And he entered into service in Pilate's court and became much loved by Pilate because he had a very similar manner to Pilate. One day Pilate was standing inside his palace and Judas beside him, and he showed Pilate apples that he saw growing in the orchard close-by. Judas ran there to fetch some apples. Simon [i. e., Reuben], his father, was a guard for the owner of the orchard³ until Judas killed him. But neither of them recognized the other. And Simon was found dead there, and no-one knew who his killer was but thought that he must have died a quick death because no injuries or wounds were visible, except his neck was broken out of joint by his head. Pilate gave Simon's wife, house, and goods to Judas. And as she [i. e., Cyborea] was often sighing [and] grieving, he [Judas] kept asking why she was grieving, and finally he found out that she had lost her son to the sea and her husband to a sudden death and was married against her will. Then Judas realized that he was the son of his wife and the killer of his father, and he felt sickened by his crime. On his mother's advice he went to Jesus and asked for mercy. Jesus was very merciful to him and made him the eighth judge of the world as a consolation and example for all sinners. Unfortunately, he was later the one who sinned against this mercy shown to him as a fright [frightening example] to those who break confession.

Latin version: *Legenda aurea* [*The Golden Legend*]

Source: *LegAur* 277–80.

Translation: Jacobus de Voragine, *The Golden Legend: Readings on the Saints*, vol. 2, trans. William Granger Ryan (Princeton: Princeton University Press, 1995), 167–68.

Legitur enim in quadam hystoria licet apocrypha quod fuit quidam uir in Iherusalem nomine Ruben, qui alio nomine dictus est Symon, de tribu Iuda, uel secundum Ieronimum de tribu Ysachar, qui habuit uxorem, que Cyborea nuncupata est.

³ The OSw. reads “Symeon hans fadher wardhe for hanum som gardhin atte.” Per-Axel Wiktorsson translates this as “Simon, hans far, hindrade honom, som gården ägde” [Simon, his father, hindered him, who owned the orchard], *FsvLeg* PAW IV 97. However, I read “wardhe” here as the preterite form of *væria* [to defend, protect, guard, keep]; cf. OIce. *varði* < *verja*.

Quadam igitur nocte cum sibi mutuo debitum exoluissent, Cyborea obdormiens sompnum uidit quod perterrita cum gemitibus et suspiriis uiro suo retulit dicens: "Videbatur mihi quod filium flagitiosum parerem qui totius gentis nostre perditionis causa existeret." Cui Ruben: "Nefariam, inquit, rem nec relatu dignam pro faris et spiritu, ceu puto, pythonico raperis." Cui illa: "Si me concepisse sensero et filium peperero absque dubio non spiritus pythonicus extitit, sed reuelatio certa fuit." Procedente igitur tempore, cum filium peperisset, parentes plurimum timuerunt et quid de eo facerent cogitare ceperunt. Cumque filium abhorrerent occidere nec uellent destructorem sui generis enutrire, ipsum in fiscella positum mari exponunt, quem marini fluctus ad insulam quae Scarioth dicitur propulerunt. Ab illa igitur insula Iudas Scariothis appellatus est. Regina autem loci illius carens liberis ad litus maris causa spatiandi processit et fiscellam a maris fluctibus iactari uidens ipsam aperiri precepit. Inueniensque ibi puerum elegantis forme suspirans ait: "O si solatiis tante subleuarer subolis ne regni mei successore priuarer!" Puerum igitur secreto nutriri fecit et se grauidam simulauit, tandem se filium peperisse mentitur et per totum regnum fama hec celebris diuulgatur. Princeps pro suscepta sobole uehementer exultant et ingenti gaudio plebs letatur. Ipsum igitur secundum magnificentiam regiam educari fecit. Non post multum uero temporis regina de rege concepit et suo tempore filium parturiuit. Cum autem pueri aliquantulum iam creuissent, ad inuicem sepius colludebant et puerum regium Iudas crebris iniuriis molestabat et ad fletum sepius prouocabat. Regina autem hoc moleste ferens et Iudam ad se non pertinere sciens ipsum crebrius uerberabat, sed nec sic a molestia pueri desistebat. Tandem res panditur et Iudas non uerus regine filius, sed inuentus fuisse aperitur; quod Iudas ubi comperit, uehementer erubuit et fratrem suum putatiuum filium regis latenter occidit. Ob hoc capitalem sententiam timens cum tributariis in Iherusalem aufugit seque curie Pylati, tunc presidis, mancipauit. Et, quoniam res similes sibi sunt habiles, Pylatus Iudam suis moribus inuenit congruere et ideo cepit ipsum ualde carum habere. Vniuerse igitur curie Pylati Iudas preficitur et ad eius nutum omnia disponuntur. Quadam igitur die Pylatus de palatio suo in quoddam pomerium aspiciens, illorum pomorum tanto desiderio captus est ut pene deficere uideretur. Erat autem illud pomerium Ruben, patris Iude, sed nec Iudas patrem nec Ruben filium agnoscebat, quia et Ruben ipsum in marinis fluctibus perisse putabat et Iudas quis pater aut que patria sua fuerit penitus ignorabat. Pylatus itaque accersito Iuda ait: "Tanto illorum fructuum captus sum desiderio quod, si hiis frustratus fuero, spiritum exhalabo." Concitus igitur Iudas in pomerium insiliit et uelocius mala carpit. Interea Ruben uenit et Iudam mala sua carpentem inuenit. Fortiter igitur ambo contendunt et iurgia superaddunt, post iurgia surgunt ad uerba et mutuis se iniuriis affecerunt. Tandem Iudas Ruben in ea parte qua ceruix collo connectitur lapide percussit pariter et occidit. Poma igitur sustulit et Pylato quid

acciderit enarravit. Iam die inclinante et nocte superueniente Ruben mortuus inuenitur et subitanea morte preuentus fuisse putatur. Tunc Pylatus omnes facultates Ruben Iude tradidit et Cyboream uxorem Ruben in coniugem Iude dedit. Quadam igitur die dum Cyborea grauitur suspiraret et Iudas uir eius quid haberet diligenter interrogaret, illa respondit: “Heu, infelicissima sum omnium feminarum, quia infantulum meum marinis fluctibus immersi et uirum meum morte preuentum inueni, sed et dolori misere Pylatus addidit et dolorem, qui me mestissimam nuptui tradidit et inuitissimam tibi in coniugium copulauit.” Cumque illa omnia de infantulo enarrasset et Iudas illa que sibi acciderant retulisset, intentum est quod Iudas matrem suam in uxorem duxerit et patrem suum occiderit. Penitentia igitur ductus suadente Cyborea dominum nostrum Ihesum Christum adiit et suorum delictorum ueniam implorauit. Hucusque in predicta hystoria apocrypha legitur; que utrum recitanda sit, lectoris arbitrio relinquatur, licet sit potius relinquenda quam asserenda. Dominus autem suum eum fecit discipulum et de discipulo in suum elegit apostolum. Qui adeo sibi familiaris extitit et dilectus ut eum suum faceret procuratorem quem tamen postmodum pertulit proditorem; portabat enim oculos et ea que Christo dabantur furabantur.

Version 2

Headnotes

Source: A SKB A 108, pp. 52:10–55:7 (1400–50).

Parallel texts: ~

Original text: **SelTro** 48–51 (no. 22).

Edition: A *SjäTrö* 64–67.

Edition (A SKB A 108)

Mit kæra barn thu skalt thetta
 budhordhit en andra ledh forsta / Thu skalt wars herra nampn ey for-
 3 gifwins oppa thik taka / **Thet** ær / thu skalt ey forgifwins hafwa
 cristit nampn / **Wil** thu cristin heta oc bæra cristit nampn / **Tha** skal thu

1 thetta] thetta A. 4–6 Wil ... gerninga] Wultu eyn cristen mynsche heten vnde neyne cristene werk don *SelTro*.

- oc gōra cristelika gerninga / **Oc** thy hwilkin cristin mænniska heter oc
 6 gōr ey cristelika gerninga / **The** menniskian / ber gudz nampn forgifwins
 oc fafængelika / **Oc** ær liik iwdase som wan herra forrædh **Oc** war
 tho hans discipulus falslika / **Aff** hans lifwerne wil iak thik nokot sæghia
 9 **I** iherusalem bodhe een man heth ruben / och hans **aff iwdas skarioth**
 hustrv heth cyborea / **Vm** ena nath the saman lagho drømde henne
 een rædhelikin drøm / **Hon** saghdhe sinom man / **Mik** hafwer drømt
 12 een wadhelikin drøm / **Mik** thykte som iak een son hafdhe til werl-
 dinna føth / **Hwilkin medh** sinne snødheth oc ontzsko skulle wardha alle
 ware iudha slækt til nidherfal / **Oc** forderffvilse / **Oc** thy skalt thu for wisso
 15 vita / at hafwer iak barns æmpne vnfangith aff thik j nath / oc war-
 dher thet son / han wardher forbannadher medh allo / **Hon** befan ther æpter
 at hon the sama nattena wardh hafwande wordhen / **Oc** fødde een son
 18 tha tymen kom / **The** ræddos mykyt badhin hioon / **Oc** thordhe thet
 barnith ey behalda / **Vtan** laghdho thet j eeth theth skriin eller kar
 oc satto j hafwit oc læto thet flyta / **Thet** fløth sin wægh til eeth be-
 21 flutit land som kalladhis skariot **Drotningen** aff thy landeno
 hafdhe enkte barn medh sinom herra / **Hon** gig at forlusta sik vth medh
 strandinne / **Oc** fik see hwar skrinit fløth j watneno / **Hon** loth thet vp-
 24 taka oc til sik bæra / oc fan piltin lifwandis ther j liggia / **Hon** tok vp
 barnit oc hafdhe thet for sith eyghit / **Hon** for ther swa hemelika
 oc listelika medh / at engin wiste annat æn ath drotningen hafdhe barn
 27 fangit / **Oc** thet ryktit gig ofwer alt landit aff hulko konungin mykyt
 gladdis / **Oc** the kalladho piltin iudas / **Han** vpfostradhis medh granne ath-
 wakt / **Oc** mykle æro oc storum kærlek / **Thet** lonte han ila ater / **Ther** æpter

6–7 forgifwins ... fafængelika] vorgeues *SelTro*. 8 falslika] fasklika A. 9 I iherusalem] In der stad to Jerusalem *SelTro*. 10 Vm ... lagho] eynes nachtes *SelTro*. 11 een ... drøm] eyn drom *SelTro*; Hon ... man] Den drom segede se erem manne vnde sprak *SelTro*. 13–15 Hwilkin ... vita] dat scholde so bose werden dat van syner bosheit wegene scholde al vnse slechte vordomet werden.” Do antworde er de man vnde sprak: “Swich stille wat bringestu vore! Dat heft eyn drom gewesen dat en was neyn recht bewisinge.” De fruwe sprak: “Dat geue god. So sage ek diij:” *SelTro*. 14 forderffvilse] forderff[vilse/ A. 16 han ... allo] so schaltu dat vor ware wetten dat yd neyn droch heft gewesen sunder eyn war bewisunge.” *SelTro*. 18–19 The ... behalda] Do en dorste se dat kint nicht beholden *SelTro*. 19 skriin ... kar] scrin *SelTro*. 20–21 beflutit land] lande *SelTro*. 21 Drotningen] Drotnigen A. 22 gig ... sik] De scholde ... ghan doch kortewile *SelTro*. 24 fan ... ther] sach dat dar eyn schone kint *SelTro*. 24–27 Hon ... fangit] “O” sprak se “were ik so salich dat ik eyn sulc kint hedde!” Do genk se to vnde legede sijk hemelike vnde sprak se genge swar myt eyner bort vnde segede dat se eynen sone to der werlde bracht hedde *SelTro*. 28–29 Han ... ater] Vnde do van deme kinde de mere quemen vt do wart de konningk gevrauwet vnde al dat lant. Dat kint wart vp getogen myt groten eren *SelTro*.

- 30 hænde *thet swa* / at drotningin wardh aff konungenom hafwande / **Oc** føddø
 een som til *werldinna* / **Tha** the piltane vpwexto til saman / **Oc** leкто
 idhelika mellan siin / **Tha** slogh iudas konungxsins son / **Oc** giordhe
 33 **honom** mykyt forthreth swa at han opta kom gratande til sinna modher /
Ffore hwilkit drotningen tilbyriadhe at hata / iwdas / oc forweth **honom** *thet* han
 war eeth hitto barn / **Oc** swa kom *thet* vth at alle fingo wita at iwdas war
 36 ekki konungxsins son / **Thentidh** iwdas *thet* hōrdhe / blygdhis han oc skemdis /
Oc ther æpter myrdhe han hemelika konungxsins son / **Oc** kom sik lønlika
 borth aff landeno til *ihusalem* / **Ther** bodhe hans rætte fadher oc modher / **Tho**
 39 wiste han enkte aff them / **Oc** enkte the aff **honom** / **Aff** the landeno scharioth
 fik han sith widhernampn / **Thy** kalladhis han iwdas scharioth / **Han** kom
 sik j *thiænist medh* pylato oc wardh hans swen / **Thentidh** pylatus saa
 42 hans sidhy oc athæfwe prōffte han wel / **han** wara sin gadhing / **Ffor** thy
 then ene war swa argher skalk som then andre / oc thy komo the wel
 badhe til saman / **Een** dagh stodh pylatus j syno palacio oc iudas nær **honom**
 45 **Oc** sagh j een trægardh fagher æple waxa / at hwilkom **honom** mykyt lyste
Oc then trægardhin oc æplin hōrdho ruben til som war iudasa fadher /
Judas saghdhe til pylatum **Jak** wil hænta thik aff them æplom / **Han** lop
 48 thith oc wilde taka æplin / **Oc** hans fadher ruben wilde them wæria / **The** bōr-
 iadho til at kifwa swa længe *thet* iudas greep een sten oc slogh ruben j huf-
 wdhit at han fiol genstan dōdher nidher / **Judas** tok æplin **Oc** bar them pylatus /
 51 **ther** æpter / kom hustrvn oc fan sin man liggiande ther dōdhan / oc wiste ey hu-
 ru *thet* war til komith æller hwa *thet* haffdhe giorth / **Oc** thy græth hon och
 sōrghdhe ofwer alla matto / **Nokot** ther æpter gaff pylatus iudase badhe gardh
 54 oc godz som ruben atte / **Oc** nōdhghadhe hustrvna taka sik han til bonda / **Een**-
 tidh lagho the badhin oppa sinne sæng / **Oc** hustrvn bōriadhe sarlika sukka
 som hon opta oc idhelika giordhe / **Tha** spordhe iwdas hwat henne war
 57 hwi hon altidh war drōffdh oc sieldan gladh / **Hon** swaradhe **Jak** sōr-
 ghir oc sukkar mina ysæld oc onda lykko / **Jak** ær the vslasta qwinna ther
 nokon tyma war fōd / **Jak** matte kasta mit eyghit barn j mæriþ / oc iak
 60 weth ey hwat aff thy ær wordhit / **Oc** nu fan iak min kæra hosbonda
 dōdhan / **Oc** weth ey huru *thet* ær tilkomit / **Oc** ther ofwer hafwer pylatus

31–32 leкто idhelika] speleden *SelTro*. 32 konungxsins] konugxsins A. 36 blygdhis ... skemdis] schemede he sijk *SelTro*. 39 Aff ... scharioth] ~ *SelTro*. 45 sagh] sach vte eynem venstere *SelTro*. 47 Han ... æplin] Do stech he in den bomgarden vnde brak der appelle *SelTro*. 48 wilde them wæria] quam vt vnde wolde eme dat keren *SelTro*. 51–52 huru ... giorth] wo eme geschein was *SelTro*. 52–53 **Oc** matto] vnde bedrouede sijk sere *SelTro*. 56 som ... giordhe] ~ *SelTro*. 57 hwi ... gladh] ~ *SelTro*; swaradhe] sprak *SelTro*. 58 oc onda lykko] ~ *SelTro*; the ... qwinna] der vngeluckegesten eyn *SelTro*. 60 nu] ~ *SelTro*.

- meer mik bedrøfft / **Oc** hafwer mik til thrughat at taka man moth mi-
 63 nom wilia / **Thentidh** iudas thetta hørðhe / bōriadhe han spøria huru
 lango thet war at hon kastadhe barnith j mæriþ / **Oc** spordhe swa
 længe at the wisselika befunno thet iwdas hafðhe sin fadher dræpit **Oc**
 66 takit sina modher til hustrv / **Han** foor ther æpter medh sinna modhers radhe
 til ihesum *cristum* wan kæraste herra / oc beddis aff honom nadhe / War herra
 vntfik
 han til sin *discipulum* / **Oc** forgaff honom alla sina synder / **Oc** war honom swa
 he-
 69 melikin at war herra giordhe han til een skaffara / **Oc** han bar then pun-
 gen ther pæningane waro vth j som gafwos warum herra oc hans *discipulis*
Oc ænthothwarist huru wel war herra throdhe honom / War han æ falsker
 72 oc otro / **Oc** stal hwan tyonda pæning aff allo thy honom war fangith / **Een-**
 tidh kom *sancta Maria magdalena* til wan herra / ok bar medh sik ædhla dyrr
 smørilse / hwilkin wel waro wærdh thry hundradha pæninga / **Oc** smor-
 75 dhe wars herra hofwdh oc hans fōter / æpter thy man plæghar j them landum
 gōra / fore offmykyn hita som ther ær / Tha iudas sagh at saluan eller
 smørilsen war all vthguten / wardh han wredher / ffor thy hafðhe
 78 the selfwan varit saldh ok komit j hans hænder / Tha hafðhe han fangit stiæla
 ther
 aff hwan tyonda pæning / **Oc** swa hafðhe han fangit xxx pæninga / **Oc**
 thy thenkte han aa / huru han matte sik then skadhan bōta / **Oc** gig til
 81 iudhanna **Oc** saalde wan herra for xxx pæninga / Ther æpter thentidh war
 herra leddis til dōdhin / angradhe honom thet / **Oc** took the xxx pæningana / oc
 bar
 them ater iudhomen oc kastadhe them for thera fōter / **Oc** ful j wanhop oc
 84 hængde sik sielfwer / **Oc** swa fik han fore sina falskheth een ondan ænda
 Thy mit kæra barn / hafwer thu *cristit nampn* / tha stath oc ther æpter / at thu
 hafwer

62 til ... man] eynen man gegeuen *SelTro*. 64 kastadhe] satte *SelTro*. 67 kæraste] ~ *SelTro*; War herra] vnse leue here *SelTro*. 73 til ... herra] ~ *SelTro*. 74-75 **Oc** ... fōter] De wolde Judas vorkoft hebben vnde were se eme to der hant gekomen so wolde he yo den dridden penningk vorstolen hebben so hedden eme to geboret drittich penninge. Do genk Maria Magdalena to vnde ghot de duren saluen vnseme heren vppe syn houet vnde saluede vnseme heren sin houet mede vnde syne vote *SelTro*, cf. n. 77-79 below. 76-77 saluan ... smørilsen] de salue *SelTro*. 77-79 wredher ... pæninga] ~ *SelTro*, cf. n. 74 above. 78 varit ... ok] [varit saldh ok] A. 79-80 **Oc** thy ... bōta] vnde wolde synes schaden nakomen *SelTro*. 84 fore ... ænda] synen ende want he eyn valsche cristen mynsche was. He hadde den namen vnde nicht de werk *SelTro*. 85 Thy ... barn] Kynt leue lat dij dijt eyn lere wesen *SelTro*.

cristelika gerninga / **Man** finder manga onda mænniskior / som wær gøra æn
iudas

- 87 giordhe / **Judas** begig synd oppa sina forældra owiterlika / **Mange** onde cristne
bega synd oppa sina forældra badhe *medh* with oc wilia / **Judas** salde wan herra
for xxx pæninga / **Mang** ond *cristin* mænniskia / sæl han wel for eeth skerff eller
90 for eena snødha synd / **Oc** thera mænniskia pynor wardha stōrra j hælfwite
æn iudase

Translation

My dear child, you shall understand this commandment in a different way. You shall not take Our Lord's name in vain; that is, you shall not use the name of Christ in vain. If you want to be called a Christian and have a Christian name, then you must also do Christian works. And those that call themselves Christians and do not do Christian works, these people wear God's name in vain and to no purpose, and they are like Judas who betrayed Our Lord and was falsely his disciple. I want to tell you something about his life.

On Judas Iscariot

There lived in Jerusalem a man called Reuben and his wife called Cyborea. One night whilst they lay together, she had a terrifying dream. She told her husband, "I have had a bad dream. I thought that I had born into the world a son who with his cunning and wickedness was to be the downfall and destruction of our Jewish people. And so you should know for sure that if I have conceived a child⁴ tonight with you and it is a son, he will be cursed by everyone." She later discovered that she had conceived that very night, and when the time came she gave birth to a son. Both the husband and wife were very afraid and did not dare to keep the child, but laid it in a box or vessel, put it in the sea, and let it float off. It floated on its way to a country surrounded by water called Iscariot. The queen of that country did not have any children with her lord. She was strolling along the shore for pleasure and caught sight of where the box was floating in the water. She had it pulled out and brought to her and found the boy lying inside alive. She picked up the child and kept it as her own. She behaved so secretly and cunningly that

86 mænniskior] lude de cristen synt *SelTro*. 87 onde] ~ *SelTro*. 88 badhe ... wilia] witliken *SelTro*; salde] gaff *SelTro*. 89 Mang ... mænniskia] mannich mynsche *SelTro*. 90 j hælfwite] ~ *SelTro*.

4 OSw. *barnsæmne* [embryo, foetus].

no-one knew any different than that the queen had had the child herself. And that news travelled across the whole country which pleased the king. And they called the child Judas. He was brought up with meticulous care and much honour and great love. He repaid this badly.

Later, it so happened that the queen was made pregnant by the king and bore a son into the world. The boys [i. e., Judas and the king's son] grew up together and played together constantly. Then Judas hit the king's son and hurt him so much that he often came crying to his mother for which reason the queen started to hate Judas and reproached him [saying] that he was a foundling. And so it came out that everyone got to know that Judas was not the king's son. When Judas heard this, he was embarrassed and ashamed. And then he secretly murdered the king's son and escaped undetected from the country to Jerusalem where his real father and mother were living, although he knew nothing of them and they nothing of him. From that country he got the byname Iscariot and so he was called Judas Iscariot.

He entered into service within Pilate's household and became his attendant. When Pilate saw his habits and behaviour, he recognized that he was suitable because the one was just as wretched a rogue as the other and that is why they got on well together. One day, Pilate was standing in his palace with Judas beside him and saw some beautiful apples that he greatly desired growing in an orchard. And this orchard and the apples belonged to Reuben who was Judas's father. Judas said to Pilate, "I'll fetch you some of these apples!" He ran there and wanted to take the apples and his father Reuben wanted to protect them. They started fighting until Judas picked up a rock and hit Reuben on the head so that he immediately fell down dead. Judas took the apples and carried them to Pilate. After this, the wife arrived and found her husband lying there dead and did not know how it had happened or who had done it, and so she wept and grieved greatly.

Sometime afterwards, Pilate gave Judas both the orchard and goods that Reuben owned and forced the wife to take him [Judas] as her husband. One time they were lying upon their bed and the wife began to sigh bitterly as she did often and repeatedly. So Judas asked what was wrong with her [and] why she was always depressed and seldom happy. She replied, "I'm grieving and sighing about my misery and bad fortune. I'm the most wretched woman who was ever born! I had to throw my own child into the sea, and I don't know what came of him. And now I found my dear husband dead and don't know how it happened. And on top of that, Pilate has caused me greater distress and he has forced me to take a husband against my will." When Judas heard this, he began asking how long ago it was that she threw the child into the sea, and he asked for such a long time that they realized for certain that Judas had killed his father and taken his mother as his wife. On his mother's advice, he then went to our most dear Lord,

Jesus Christ, and asked him for mercy. Our Lord received him as a disciple and forgave him all his sins and was on such intimate terms with him that Our Lord appointed him keeper of the common purse and he carried the purse in which the money given to Our Lord and his disciples was kept. And no matter how well Our Lord believed him, he was always false and unfaithful, and he stole every tenth penny of everything that he received.

One day, St Mary Magdalene came to Our Lord and was carrying precious, expensive ointment that must have been worth three hundred pennies. [John 12:3–5] And she anointed Our Lord's head and feet as is their custom in those countries where it is exceedingly hot. When Judas saw that the unguent or ointment had all been poured out, he became angry because he would have sold the unguent had it come into his hands. Then, he would have stolen every tenth penny and in this way have collected thirty pennies, and so he thought how he could make good that loss. And he went to the Jews and sold Our Lord for thirty pennies. [Matthew 26:15] After Our Lord was led to his death, he regretted this and took the thirty pennies and carried them back to the Jews and threw them at their feet and fell into despair and hanged himself. And so, for his falseness he received an evil end.

My dear child, if you have a Christian name, aspire accordingly to do Christian works. There are many bad people who are doing worse things than Judas did. Judas sinned against his parents unwittingly. Many bad Christians sin against their parents both wittingly and willingly! Judas sold Our Lord for thirty pennies. Many bad Christians sell him for a farthing or for an evil sin, and these people's torments will be greater in hell than Judas's.