

48 The Punishment of the Jews

Headnotes

Source: **D** SKB A 108, pp. 228:1–232:9 (1400–50).

Parallel text: ~

Original text: **SelTro** 182–85 (no. 15). In many places the OSw. and MLG versions are identical, but the OSw. text has several expansions here, and there are too many to make a comparative apparatus of use. The MLG text is therefore reproduced in full below.

Editions: **D** *SjāTrö* 268–72; *SjāTrö* K 362–68.

Edition (**D** SKB A 108)

- Th**entidh pylatus hafdhe wan herra til dōdhin dōmpt oc latit han dræpa rædis han storlika for keysarins wredhe Thy vthsænde han een mærkelikin
- 3 man heth albanus til room at orsaka han for keysarenom oc gōra han oskyldoghan
for ihesu christi dōdh / **Th**etta budhit wart j wæghenom skipbruta / widh eet land heter
galicia J thy landeno war swa sidher / **A**t alle the ther wrdho skipbruta / waro
- 6 thes herrans eyghne / som landit hafdhe / **J** them tyma war een herra heth vespacianus
ofwer landit radhande / **A**lbanus fōrdher for herran / spordhis aff honom hwadhan han
war / Han swaradhe sik wara aff iherusalem / j iudha land / vespacianus saghdhe / tha
- 9 est thu aff thet land / ther wise mestara æro / oc godhe lækiara / Thu skalt gōra mik helbryghdho / aff minne sooth / **H**an hafdhe j sinom næsom ena handa madhka / som kallas a thydhyst maal vespel / The flughu badhe in oc vth /
- 12 thet kunde honom engin bōta **A**lbanus swaradhe **J**ak ær engin lækiare / thy kan iak
thik ekki lækia / **T**hen som gōr blinda seande / halta gangande / oc dōdha lifwan-
de / han ær then lækiare / ther thik forma gōra til ræka / om thu wilt stadhlika

5 wrdho] wr[->d]ho D. 8 vespacianus] vesp[a/cianus D. 10 helbryghdho] helb[r/yghdho D.

- 15 oppa han thro / **W**espacianus saghdhe hwa ær then **A**lbanus swaradhe thet ær
ihesus
aff nazareth / then som iudhane læto korsfesta / thro oppa han / tha faar thu
fullelika thina helso / **V**espacianus saghdhe / **O**ppa honom thror iak som
dødhum
- 18 gaff liiff / **H**an ær oc mæktogher min sykdom bōta / **G**enstan fullo mathka-
ne vth aff hans næsom / oc hofdhe / **T**ha saghdhe **v**æspacianus / nu weth iak
visselika / at han ær gudz son / **J**ak skal her æpter hans dødh ofwer iudhana
- 21 hempna / **O**c foor til room / oc fik loff aff tyberio / at foderfwa gudz o-
wini iudhana / **H**an sampnadhe saman j flere aar / badhe folk oc wakn / til
thes / nero wart keysare æpter tyberium / oc fik budh aff honom / at fordarfwa
- 24 iudha / thy at the waro romarum falske oc onde / **W**æspacianus foor aff room
medh mykle makt / oc kom for stadhin *iherusalem* pasca nath / Tha waro alle
iudha-
ne saman kompne til høghtidhinna / **E**y lankt til førena / wordho *cristne* men
- 27 ther waro forwaradhe / aff them hælgha anda / oc foro alle bort / før æn
Væspacianus kom / oc waro *medh* godhum fridh / *annan* wæghin *iordanem* /
mædhan
gudz hemd gik offwer hans owini / **J**herusalem war swa starklika bygdir / ath
- 30 the kundo han ekki *medh* storm winna / Thy læth **v**æspacianus byggia krink
om allan stadhin / oc wilde them vthswælda / **O**c foor siælfwer oc belaghdhe
een *annan* stadh / heth *iotapata* / oc stormadho til stadhin / **O**c the wardho
- 33 sik manlika / **T**he hafdho een froman wisan iudha til hōfwidzman heth iosephus
tha han vnderstodh / at han kunde ey stadhin behalda / oc the formatto sik
ekke wæria / **T**ok han *medh* sik ·ix· iudha / oc gik j een iordhkællara / oc
wurdho
- 36 thes ofwer eno / at the wildo hælder døø aff hunger / æn giffwa sik
hedhningom / och
wardha thera eyghne / **T**he gōmdo sik nokra dagha / til hungren tok them
thwinga / Tha wart them thet til radha / at the wildo sik siælfwe inbyrdhis
- 39 dræpa / thæn ena æpter then andra / **O**c wildo swa offra gudhy sit offer / **T**he
badho iosephum wara thæn første / æn han swaradhe / at the wildo ther om
lota / hwa then første skulde wara / **I**loten gik vm kring / fførst oppa een
- 42 oc swa oppa annan / til thes the waro alle dræpne / vtan iosephus oc een *medh*
honom / **T**ha grep iosephus swærdhit / oc saghdhe til sin kompan / vthwæl nu
siælfwer / hwat thu wilt hæller liiffwa eller oc døø / **H**an swaradhe / at han
hælder

26 kompne] *kommpne* D.

- 45 wilde lifwa / *Tha* gingo the badhe vth aff kællarenom / oc stadhin war wun-
 nen / *Æn* iosephus nøth ther hielp til / at han kom for wæspacianum / och
 saghdhe til honom / *Herra* iak wil idher miin tidhande sighia / *Keysarin* aff room
 48 ær dødher / *Oc* alt romara radh / hafwer idher til keysara walt / *Wæspacianus*
 saghdhe / esth thu propheta / *Hwi* foresaghdhe thu ey thino folke / oc thessom
 stadhenom / at iak wilde them winna *Josephus swaradhe* / *ff*yritighi dagha før
 51 æn nokor wiste / at j skuldin koma / saghdhe iak thet iudhomen / som them
 nu ofwer gaar / *Oc* rædh iak them / giffwa badhe stædher oc land / vnder ro-
 mara wald / vnder thes / komo ssændebudhin aff room / til wæspacianum /
 54 oc baro honom vis budh oc breff / aff romara radh / at han war til keysara
 walder / *Tha* gaff wæspacianus iosepho sin vinskap / *Oc* skipadhe sin son
 tytum /
 til forman for hærin / oc badh han liggia for *iherusalem* / til stadhin wordhe
 57 wunnen / *Oc* sielfwer *ff*or han til room / at taka widh keysara *Crono* / *Hans*
 son / tytus / wardh aff thy swa gladhir at hans fadher war til keysara
 walder at han aff offstore glædhy fik ena starka sooth / oc hans sinor kromp-
 60 nadhe / oc engin lækiare wiste hwat honom wlte *Josephus* war een
 wiis man oc ranzsakadhe sottenna sak oc tyma / *Oc* forstodh thet sannasta at
 han
 hafdhe sin sykdom aff ofwerwættis glædhy fangit *Oc* prøfte han wel at the
 63 soth han hafdhe aff frøgdh oc glædhi fangit skulde medh drøfwilse fordrif-
 was / *Oc* thy spordhe iosephus om ther war nokor then man som tytus war
 fulkomplika wredher / *Tha* wardh honom sakt at ther war een herraman som
 aldre
 66 matte koma for hans øghon / *Josephus* gig til tytum oc saghdhe / *Herra* wilt
 thu aff thinom sykdom fanga bøter / *Tha* lofwa mik thet at thu warj widh
 bordh j dagh hwariom manne blidher / oc engom wredher / *Tytus* lofwa-
 69 dhe honom thet a sina thro / *Thentidh* the gingo til bordh tok iosephus then
 mannen tytus gat eey seeth oc satte han ner sik widh bordh gen moth tyto
Tha fik tytus aff hans syn swa starka stridh j sith hiæarta aff drøfwilsom
 72 oc wredhe at alle hans limi skulfwo / *Oc* swa myklo hardhare war stri-
 dhin at han ey wilde synas wredher mot sinne loffwan / *Ther* medh temprad-
 his hans ofwermatto glædhy / oc han fik both aff sinne soot / oc gaff
 75 sinom owin sin winskap / *Oc* iosepho giordhe han hedher oc æro / *Tytus*
 laagh tw aar for *iherusalem* / *Oc* wardh swa stoor hunger oc swlt j stadhenom
 at son oc fadher / dotter oc modher rifwos om fødho / oc hwar rykte mat
 78 fran annars munne / *Iløse* mæn slogho sik saman / oc gingo hws fran huse

59 hans] han D. 60 een] een [witnman] D. 62 ofwerwættis] ofwerwætteris D.

- oc toko hwat the funno / **V**nge men oc starke gingo a gatumen som gasta /
 til the fullo aff wanmakt dødhe nidher / **T**he som andra iordhadho fullo
 81 aff sylth dødhe ofwer them j grafwena / **I**lædher belte oc sko sulur thet
 war iudha fødha / **S**idhan the gato ey tholt oc lifwat widh onda lukt
 som aff dødhum kroppum gik / **K**astadho the liken ofwer muren til gropen
 84 munde nær fyllas / **J** them thyma war een riik frv j iherusalem heth maria /
Judha brutu op hws ofwer henne / **Æ** mædhan ther war nokot til fødho /
 oc lefdho hæenne enkte vm sidhe / **v**tan hæenna barn som j waggo laa /
 87 Hon tok barnit j sin fampn oc saghdhe **O** thu vsælt barn hwa skal thik
 nu fødha mædhan iak thiin vsla modher swælder / **M**un ey bætra wara
 at thu wari før min fødha / æn røfwara røfwa thik æpter mik dødha /
 90 ffødh mik mit kæra barn mædhan iak giter ey føth thik længer / **J** thessom
 iæmber oc hunger war thinna vsla modher mater / **o**c lat mik swa længe lif-
 wa at iak maghe thik dødhan oc mik mætta grata / **T**ha hon hafdhe thetta
 93 sakt drap hon sit eyghit barn / oc skar thet sunder j stykke / oc steker ther aff
 eeth
 stykke oc flere gømir hon til annan tyma / **A**lt war sænder at hon war ila mæt /
 oc the bouane komo løpande som wani waro førra / oc brutu dør offwer henne
 96 oc badho gifwa sik æta / **f**for thy the kændo røkin aff stekinne / **T**ha swaradhe
 modhrin **J**aa iak hafwer een deel sielf ætit / oc mestadelin hafwer iak idher
 gømt
Oc togh fram eth stykke aff barneno / **T**ha the thet sagho wordho the vndarlika
 99 widher / Hon saghdhe / ætin diærflika / ther aat iak aff / thet ær mit eyghit barn
Tha stygdos the ther widher oc gingo borth / **S**liik drøfwilse oc widhermødha
 skedhe ther nogh j stadhenom **T**hridhia are æpter at iherusalem war belaghdher
 wan
 102 tytus stadhin / oc læth han nidher bryta allan j grwnd / **O**c iudhane worddho
 fang-
 ne dræpne oc slaghe / **O**c swa som war herra war salder for xxx pæniga swa
 læt
 tytus sælia xxx iudha for een pæning **S**yu thusand oc niotighy thusand iudha
 105 saaldos til thrældom j them tyma **O**c ællofwo sinnom hundradha thusand for
 foros aff swærdh oc hunger / **T**her æpter fik tytus see een thiokkan mwr oc bødth
 han gynom bryta / **T**ha the haffdho ther eeth hol j gynom brutit / ffunno the ther
 inne
 108 een gamblan grahærotton man sithiande / **medh** sidho skægge innemuradhan /
The spordho hwan han war / **H**an swaradhe oc saghdhe sik wara ioseph aff

- arimathia som wan herra tok nidher aff korsseno / oc han iordhadhe / **Oc** ther
 111 fore inne muradho iudhane han / oc saghdhe sik ther inne hafwa sitit j xl aar
 oc lifwat widh ængla fōdho **Tho** *scrifwer nichodemus* / at tha war herra war
 vpstan-
 din aff dōdha tedhis war herra ioseph inneluktum / oc lōste han oc ledde han til
 ari-
 114 *mathiam* **Oc** ther æpter tha han byriadhe *predika rætta thro* / wart han annat sin
 fangadher aff iudhomen oc inne muradher / **oc** swa wardh han tyswar vttakin
 fførsta sin aff *warum herra* / oc annat sin aff tyto / **Thentidh** *tytus* hafdhe nidhir
 117 brutit oc fordarfwat *iherusalem* **ffor** han ater heem til room / **Thenne** sami *tytus*
 war
 swa *milder* oc *dondis* at han gaff fatiko folke *thet* han hafdhe rōfwat aff them
 armo iudhomen / **Hwan** qwæld han gik j sæng bethænkte han ofwer huru han
 120 then daghin hafdhe framleeth / **Oc** fan han *thet* at han hafdhe enkte fatiko
 folke gifwit tha saghdhe han / thænna daghin hafwer iak ila liffwat / llan-
 gan tyma ther æpter wildo somlike iudha ater byggia stadhin *iherusalem* /
 fførsta
 123 daghin funno the iordhena **ffulla medh** dag / oc daggin war all fallin j kors
 tha wurdho the forffæradhe oc wændo ater / **The** komo ater annan daghin tha
 wor-
 dho all thera klædhe besprængd *medh* korsom oc the waro all aff blodh the
 126 wændo oc tha ater / **Thridhia** daghin komo the j gen tha vpgik elder aff iordhin-
 ne oc vpbrænde them alla ther waro kompne **Sidhan** thordho the enkte
 meer til bygning gōra ¶ **Swa** wurdho iudhane plagadhe for *thet* mordh
 129 the giordho oppa wan herra

Translation

When Pilate had sentenced Our Lord to death and had him killed, he was extremely afraid of the emperor's anger. Therefore, he despatched an outstanding man called Alban to Rome to assure the emperor of his [Pilate's] innocence and make him blameless for the death of Jesus Christ. *En route*, this messenger was shipwrecked off a country called Galicia.¹ In this land, it was the custom that all those who were shipwrecked were the property of the lord who possessed the

114 annat] *anna D.*

¹ "Galicia" is probably a scribal error for Galatia, the province on the eastern frontier of the Roman Empire.

country. At the time, a lord called Vespasian ruled over the country. Led before the lord, Alban was asked by him where he came from. He answered that he was from Jerusalem, in Judea.² Vespasian said, "Then you are from that country where there are wise teachers and good doctors. You shall cure me of my disease!" He has in his nose a kind of insect³ that in German is called a *wispel* [wasp]. They flew both in and out [of his nose]. No-one could cure him of it. Alban answered, "I am no doctor, so I cannot heal you. He who makes the blind see, the lame walk, and the dead live, he is the doctor who can make you healthy if you will firmly believe in him." Vespasian said, "Who is it?" Alban answered, "It is Jesus of Nazareth whom the Jews had crucified. Believe in him, then you will have your health fully restored." Vespasian said, "I believe in the one who gave life to the dead: he is also capable of curing my illness!" Immediately, the insects fell out of his nose and head. Then Vespasian said, "Now I know for sure that he is the Son of God. Now after his death, I shall take revenge upon the Jews!" And [he] went to Rome and received permission from Tiberius to annihilate God's enemies, the Jews.

Over the course of several years, he collected both people and weapons for this purpose, because they were false and evil in the Romans' view. Vespasian travelled from Rome with a great force and arrived at the city of Jerusalem on the night of *Pascha* [Passover/Easter]. All the Jews were then gathered for the holiday. Not long before, the Christians who were there were warned by the Holy Spirit, and they all left before Vespasian arrived and were in good peace [i.e., safety] on the other side of the Jordan while God's revenge descended upon his enemies.

Jerusalem was so strongly built that they could not take it by storm, so Vespasian had built [a camp] around the whole city and wanted to starve them out. And [he] himself went and besieged another city called Yodfat, and [they] stormed the city and they defended themselves bravely. They had a pious, wise Jew for a leader called Joseph. When he realized that he could not keep hold of the city and they were not able to defend it, he took nine Jews with him and went into an underground cellar, and they all agreed that they would rather die of hunger than give in to the pagans and become their property. They hid for several days until hunger began to torment them. Then they decided that they would kill themselves, the one after the other, and would thus sacrifice their offering to God. They asked Joseph to be the first, but he replied that they should draw lots for who was going to be the first. The lots were passed around, first to the one, and then to the other, until they were all killed except for Joseph and one man alongside him. Then Joseph grabbed the sword and said to his companion, "Now choose for yourself

² OSw. "iudha land" [lit. Jew-land, land of (the) Jews].

³ OSw. *māpker* means both 'worm' or 'maggot' and more generally a 'small insect.'

whether you would rather live or die as well!" He replied that he would rather live. Then they both left the cellar, and the city was conquered. But Joseph managed to get help to come before Vespasian and said to him, "Lord, I want to tell you my tidings. The emperor of Rome is dead, and the Roman Senate has unanimously elected you emperor." Vespasian said, "Are you a prophet? Why did you not prophesy to your people and this city that I would conquer them?" Joseph replied, "Forty days before anyone knew that you would come, I told the Jews who are now being afflicted and advised them to place both cities and country under the control of the Romans." During this, messengers arrived from Rome for Vespasian and carried certain messages and letters for him from the Roman Senate that he was elected emperor. So, Vespasian extended his friendship to Joseph and made his son Titus the commander of the army and asked him to besiege Jerusalem until the city was won. And he himself travelled to Rome to receive the imperial crown.

His son, Titus, was so happy that his father had been elected emperor that he was struck down by a severe illness from too great joy, and his tendons cramped up, and no doctor knew what was wrong with him. Joseph was a wise man and investigated the cause and timing of the disease and understood the very truth that he had acquired the illness from excessive joy and explained to him that the illness he had acquired through joy and happiness should be driven out with sorrow. And so, Joseph asked whether there was any man who made Titus extremely angry. Then he was told that there was a nobleman who must never come within his sight. Joseph went to Titus and said, "Lord, do you wish to be cured of your illness? Then promise me that at the dinner-table today you will be kind towards every man and be angry towards no-one." Titus promised him this upon his faith. When they went to table, Joseph took the man whom Titus could not look at and seated him at the table right opposite Titus. Then, at the very sight of him, Titus experienced such great conflicts within his heart from sorrow and anger that all his limbs shook, and so much greater was the conflict because he did not want to seem angry counter to his promise. With this, his excessive joy was tempered, and he was cured from his illness. And [he] extended friendship to his enemy and gave honour and praise to Joseph.

Titus besieged Jerusalem for two years, and there was such great hunger and starvation in the city that son and father, daughter and mother fought over food, and each tore food from the other's mouth. Vagrant men joined up together and went from house to house and took whatever they found. Young and strong men walked the streets like ghosts until they fell down dead from weakness. Those who buried the others fell down dead from starvation onto the those in the grave. Leather belts and the soles of shoes – that was the Jews' food. As they could not cope or live with the terrible stench of the dead bodies, they threw the corpses over the [city-]wall until the moat had almost been filled.

At that time there as a rich lady in Jerusalem called Mary. Jews broke into her house with her in it as long as there was any food, and in the end, they left her nothing but her child who was lying in a cradle. She took the child into her embrace and said, "O you wretched child! Who is going to feed you while I, your wretched mother, starve? Wouldn't it be better for you to be my food than for the robbers to steal you after my death? Feed me, my dear child, as I can no longer feed you! In this misery and hunger, be food for your mother and let me live long enough that I can weep about you, dead, and me, full." After having spoken like this, she killed her own child and cut him into pieces, roasted a piece of him, and hid several [bits more] for another time.

Everything happened at once: she became wickedly full and the rogues arrived running as was their habit previously and broke open the door with her inside and asked her to give [them] something to eat, because they noticed the smoke from the roast. Then the mother replied, "Yes, I have eaten a piece myself and most of it I have put to one side for you." And she picked up a piece of the child. When they saw this, they were mystified. She said, "Eat bravely! I ate of what is my own child!" They were repulsed by this and left. Plenty of such misery and hardship happened in the city.

In the third year after Jerusalem was besieged, Titus won the city and had it all razed to the ground. And the Jews were captured, killed, and beaten. And just like Our Lord was sold for thirty pennies, so Titus had thirty Jews sold for a penny. 97,000 Jews were sold into slavery at that time, and 110,000 met their end by the sword or hunger.

After this, Titus saw a thick wall and ordered it to be broken through. When they had broken a hole through it, they found an old grey-haired man with sidelocks sitting immured inside. They asked who he was. He answered and said that he was Joseph of Arimathea who took Our Lord down from the Cross and buried him and for which reason, the Jews had walled him in. And [he] said that he had been sitting inside for forty years and living on angel food. Yet Nicodemus writes that when Our Lord had risen from the dead, Joseph locked inside appeared to Our Lord, and he freed him and led him to Arimathea. And after this, when he began preaching the true [lit. right] faith, he was captured by the Jews for a second time and walled in. And so he was released twice: the first time by Our Lord, and the second time by Titus.

When Titus had torn down and destroyed Jerusalem, he travelled back to Rome. This very Titus was so kind and distinguished that he gave to the poor what he had plundered from the miserable Jews. Every evening, when he went to bed, he thought about how he had conducted himself during the day. And if he found that he had not given anything to the poor, then he said, "I have lived this day badly."

For a long time afterwards, some Jews wanted to rebuild the city of Jerusalem. On the first day, they found the earth covered in dew and the dew had fallen in [the shape of] crosses. They were then terrified and returned [to where they came from]. They came back on the second day, and then all their clothes were splattered with crosses, and they were made of blood. They then returned again [to where they came from]. They came back again on the third day. Then fire rose from the earth and incinerated all those who had come. Since then, they have not dared to do any more building.

Thus were the Jews punished for the murder they committed of Our Lord.

Middle Low German version (*Selen Troyst*)

Source: *SelTro* 182–85 (no. 15)

Do Pylatus vnsen leuen heren to deme dode hadde gebracht, do hadde he angest vor den keyser van Rome. Do sande he eynen boden vt to Rome, de hette Albanus, dat he ene scholde vntschuldigen. De bode quam to eyneme lande, dat heit Galicien, dar wart he schepbrokich. Dar was eyn sede, dat al de yenne, de dar schepbrokich worden, de weren des heren egen, de to deme lande horde, de hette Vespasianus. Do wart Albanus gebracht vor Vespasianus. Do vragede he ene, van wenne he were. He sprak, dat he were van Iherusalem. Do sprak Vespasianus: “Du bist van eyneme lande, dar wise arceten syn. Du schalt my gesunt maken van myner suke.” He hadde de wespen in der nesen, de vlogen vt vnde in; des en kunde eme neimant boten. Do sprak Albanus: “Ik en byn neyn arcete, ik en kan dij nicht gesunt maken. Wan de yenne, de de blinden seende maket vnde lamen ghande vnde doden leuendich, de mach dij wol gesunt maken, wultu an en gelouen.” Do sprak Vespasianus: “We ys de?” “Dat ys,” sprak he, “Jhesus van Nazareth, den de yoden hebben laten doden. Gheloue an en, so werstu gesunt van dyner suke.” Do sprak Vespasianus: “Ik geloue, dat de yenne, de de doden leit vpstan, de mach my ock wol gesunt maken.” To hant vellen eme de wespen vte der nesen. Do sprak Vespasianus: “Nu wet ik dat vorware wol, dat he godes sone was. Nu wil ik synen dod wreken ouer de yoden. Dar toch he to deme keyser vnde bat en, dat he sijk moste wreken ouer de yoden. De keyser gaff eme orloff.

Do toch he hen myt groter macht vnde quam vor de stad in pasche nacht, do de yoden al gesament weren in der stad, vnde belegede se in der stad to Jherusalem. Nicht lange dar vore do worden de cristenen gewarnet, de dar weren, van deme hilgen geiste vnde weren altomale vtgevaren.

Do was de stad so vaste buwet, dat he se nicht gewynnen kunde myt storme. Do bebuwede he se al vmme vnde wolde se vt smechten. Do toch he vor eyne

andere stad, de heit Yonapara, de began he to stormen. Dar was eyn houet man, de hette Josephus, de werde sijk vromelijk. Do he sach, dat he de stad nicht beholden mochte, do nam he to sijk eluen yoden vnde gengk in eynen keller vnde beslot sijk vnde spreken, se wolden leuer dar hunger steruen, wan dat se der heyden egen worden. Do worden se des to rade, dat se sijk suluen wolden doden, de eyne na dem anderen vnde wolden gode so ere blot offeren vnde wolden, dat Yosephus, de houet man, de eerste scholde syn. Josephus was eyn wis man vnde dachte, dat yd gode nicht anneme were, vnde segede, se wolden dat lot werpen, we de erste wesen scholde. Dar nam dat lot den eynen na dem anderen also lange, wente er teyne worden hen gesat. Do was Josephus sulff ander. Do grep Josephus dat swert vnde wolde synen kumpan geslagen hebben vnde sprak to syneme kumpane: “Kus wat du wult. Wultu leuer leuen edder steruen?” Do sprak yenne, he wolde leuer leuen. Also bleuen de twee leuendich. Do gengen se vte deme kelre, vnde de stad wart gewonnen. Dar genot Josephus frunde hulpe, dat he quam vore Vespasianus vnde sprak: “Here, ik wil dij nyge mere seggen: De keyser van Rome ys dot, vnde de Romer hebben dij to keyser koren. “Do sprak Vespasianus: “Bistu eyn prophete, warumme en segedestu desser stad nicht touoren, dat ik se wynnen wolde.” Do sprak Yosephus: “Ik hadde er dat wol to voren gheseghet ouer vertich daghen.” Vnder des quemen de boden van Rome vnde brochten eme de bodeschup, dat he koren were to keysere. Do toch he hen to Rome vnde leit synen sone Titus liggen vor der stad to Jherusalem.

Do wart Titus so sere gefrauwet darumme, dat syn vader to keyser was gekoren, dat he van groter vraude seik wart, vnde syne senen an synen benen krumpen to samne, dat he lam wart. Do nekunde neyn arste wetten, war van de suke were. Do prouede dat Josephus wol, dat yd was van groter vraude vnde van leyue, vnde dachte also, dat de suke, de em van vraden was tokomen, de mostemen myt droffnisse vordriuen. Do was dar eyn knape, deme was Titus so hat, dat he ene myt den ogen nicht anseen mochte. Den brochte he vor Titus vnde satte ene tegen em ouer de taflen. Do Titus den knapen an sach, do wart he so tornich vnde so drouich, dat eme al syne lede begunden to beuen, vnde alle de suke, de he hadde van vraude, de vorgengk eme van drofnisse vnde wart gesunt. Dar na gaff he deme knapen syne hulde wedder.

Dar lach Tytus vor der stad wol twee jar. Dar was so grot hunger, dat de olderen eren kinderen, vnde de kindere eren olderen dat brot vt der hant nemen vnde ock vte den tenen breken. De lude vreten ere schoreymen van hungere. De de doden begrouen, de storuen hunger ouer der kulen vnde vellen mede in de kulen. De bouen worpen sijk to samne vnde leipen van eyneme huß in dat andere vnde nemen, wat dar was.

Dar was eyn eddele fruwe, de hadde eyn kint vnde en hadde eme nicht to geuene, wente de bouen hadden er allet dat genomen, dat se hadde. Do nam se

dat kint in de hant vnde sprak to eme: “O, du vngeluckige kint eyner vngeluckigen moder! Wat schal ik myt dij ane ghan in desseme jamerliken hungere, in desser yamerliker not! Du most werden eyen vngeluckich spise dyner vngeluckigen moder.” Myt den worden so nam se dat kint vnde worgedet vnde heu yd halff vntwei vnde sodet vnde ates eyen deil, dat andere hudde se vp.

Do quemen de bouen lopen in dat hus vnde spreken, se hedden geroken versch vlesch. “Ya,” sprak se, “ik hebbe juwe deil beholden” vnde toch dat kint hir vore. Do se dat segen, do vnder quemen se des sere. Do sprak de fruwe: “Etet konlike, dijt ys myn kint; ik hebbe dar van gegeten. Wil gij des nicht getruwen, so wil ik dat eyne deil eten myt dem anderen.” Des yameres geschach dar vele in der stad.

To lest wart de stad ghewunnen vnde altomale vorsturet, vnde de yoden worden geuangen vnde gemordet. Dar worden vorkoft vele yoden vnde worden yo dryttich gegeuen vor eynen penningk, wente se vnsen leuen heren hadden gekoft vor drittich penninge. De yoden, de dar vorkoft worden, der weren seuen vnde seuentich dusent. De dar dot bleuen, der weren eluenwarue hondert dusent.

Do vunden se ene dicke muren, de wolden se dore breken. Do se dar eyen hol in gebroken hadden, do vunden se dar eynen man inne sittene, de was olt vnde grauwe vnde hadde eynen langen bart. Do vrageden se, we he were. Do sprak he, dat he were Joseph van Arymathia, de vnsen leuen heren van deme cruce nam vnde begroff. Den hadden de yoden dar inne bemuret, do he vnsen leuen heren begrauen hadde. In der suluen nacht, do vnse leue here van dode vp stunt, do openbarde he sijk eme vnde vorden hen to Arymathia. Dar na, do he den rechten gelouen predekede, do begrepen en de yoden vnde bemureden en auer dar inne. Dar hadde he do mannich jar gheseten, vnde god hadde en gespiset myt der hemelschen spise.

Do Tytus de stad vordelget hadde, do toch he to huß. Desse Titus was so bederue vnde barmhertich vnde so mylde, dat he allet dat vorgaff armen luden, dat he hebben mochte. Des auendes, wan he to bedde scholde ghan, so dachte he, wo he den dach hedde to bracht. Beuant he dat, dat he in deme daghe nicht gudes dan hadde noch nicht vorgeuen armen luden, so sprak he: “Och leider, dessen dach hebbe ik vorlorn.”

Dar na quemen ichteswelke yoden wedder vnde wolden de stad wedder buwen. Eynes morgens, do se vp de stede quemen, do vunden se de stede al myt cruce bespret, de cruce weren van douwe. Do worden se vorueret vnde karden wedder. Des anderen morgens quemen se wedder. Do worden ere cledere myt cruce altomale besprenget, de cruce weren van blode. Do karden se auer wedder. Des dridden auendes quemen se wedder. Do vor vte der erden vur vnde vorbrande se alle. Also buweden se de stad nicht mer wedder. Dar na quemen cristene lude vnde buweden se wedder. – Also worden de yoden geplaget vmme den mord, den se begengen an vnsem heren Ihesu Christi.