

Hans Sachs.

A
Selection for Friends
Of the
Older Poetry of the Fatherland,
By
Johann Adam Goetz,
Former Director of Studies.

Third Volume.

With a title page copper printing: showing Hans Sachs as a frail

old man.
Nuremberg,
At Bauer and Raspe
1829.

[p.97]

Carnival Play.1

With V. Personae.

The Inquisitor² with much kettle

soup.

Herman Pich enters and says.

I don't know what I to say
 I went for a bit of a walk
 To see if I could catch a bird
 That will fill my pockets a little
 They just turned empty
 There, goes the simple Simon,
 He is rich in money and goods
 But not in reason, sense and courage
 I have often deceived him,³
 Cheated him in many ways,
 When I ate and drank⁴ in his pub.
 Where is he going to, leaving so early?
 I will sweet talk him right away.
 Where to, so early, when will we eat and drink?

Simon, the innkeeper, who says in a simple-minded manner:

I want to go to the village, to order hey,
 Oats and straw for the bedding

[p.98]

To (have) stocks for my guests,
 Oh, I have the best
 Firewine⁵ from Alsace now,
 And if ever had to drink alone,
 God or John the Baptist,
 Who was his precursor,
 At least I would know that the wine was good,
 And would cheer them up,
 I know you won't curse him either,

¹ Translated by Sophie Kriegel, and published with her permission.

² Ketzermeister: Grimm Wörterbuch offers the definition of inquisitor, see entry Ketzermeister, nr. 2 (<https://bit.ly/2sduLGd>).

³ Referring to the still common German proverb: an der Nase herumführen. It means to cheat someone.

⁴ Compare to Grimm Wörterbuch entry Zeche, nr. 5-7 (<https://bit.ly/2AxrMx2>).

⁵ Gefewerter, elsesser Weyn: in modern spelling gefeuert, elsässer Wein, it is a kind of wine that is boiled before it is sold, which made it superior to standard medieval wine. The origin, from the Rhine area, adds to its value, compare to Grimm Wörterbuch (<https://bit.ly/2H1K9jg>) and Weinglossar (<https://bit.ly/2sdKFAD>).

Come after noon to try it,
Take a fellow or three with you.

Herman Pich says:

Yes, we will come quickly,⁶
Also, look to it that we have with it
A fresh bird or three,
A board game, dice, as well as cards.

Simon innkeeper says:

Yes, for sure I will wait for you,
Now I will go out to the countryside
And at noon I will return home.

Simon innkeeper leaves.

Herman Pich says to himself:

Yes, of course I will come for you.
I heard what you said
That will pay well for the feast

[p.99]

I will repay you well
By talking to the inquisitor, the judge of the inquisition court,⁷
He is an old monk, a fat one,
He will teach you decency,⁸
I will go to him right away,
To the monastery, to tell him about it
I will earn a good tip from it.

Herman Pich exits.

Doctor Romanus, the inquisitor,
enters and says:

Inquisitor, that is my name,
I was appointed by the See of Rome⁹
To diligently pay attention to
Where there might be some acts of heresy,
If in actions or words,
Here or in other places,
(committed) by the rich, the poor, the young or old,
Alas, I have papal powers
To name their¹⁰ punishment,
To strangle them or drown them,

⁶ Compare to Grimm Wörterbuch: entry endlich, adv., nr. 1 (<https://bit.ly/2TzgwXY>).

⁷ Ketzermeister: compare to Grimm Wörterbuch entry Ketzermeister, nr. 2. (<https://bit.ly/2sduLGd>).

⁸ Mores lern: compare to Grimm Wörterbuch entry mores (<https://bit.ly/2RfvLZA>).

⁹ Stuhl zu Rom: variation of Heiliger Stuhl, expression for the seat of the papacy in Rome.

¹⁰ Referring to the potential perpetrator; in German a gender-neutral singular is used, which was translated to a plural in order to keep the gender neutrality.

Or to have them put into a prison,¹¹
 Or to punish them with a fine,
 So, I can put the common man into (a state of) great fear
 So, for a while, through cunning and fraud,¹²
 Many incentives,¹³ gifts and presents
 Came into my pockets.

[p.100]

Though, at the moment, over the last year and days
 The office did not support me well,
 My cow is about to stop giving milk,¹⁴
 Even though, I have many spies
 In this city, up and down,
 Where they catch anyone, who, with a single word
 acts against¹⁵
 The Holy See in Rome
 Or directly against the name of God,
 They¹⁶ secretly whisper¹⁷ their (name) to me,
 Then I call¹⁸ him out
 As a heretic, and make him bow,
 And steal¹⁹ his wallet²⁰
 So that he will shit²¹ a gulden for me,
 So that he doesn't know anything
 But that he received great mercy,
 There, Herman Pich is approaching,
 He has brought many heretics to my attention,
 What kind of news may he tell me now?
 Where from,²² my Herman Pich, where from?

Herman Pich bows down and says:

Doctor, I bring you good news,
 I caught a fat bird.

Inquisitor says:

¹¹ Presaun: see Grimm Wörterbuch entry Prisaun (<https://bit.ly/2H0GW3A>).

¹² Renck: compare to Grimm Wörterbuch entry Renk (<https://bit.ly/2H05iKx>).

¹³ Helküchel: variant spelling of Höll- or Höllenkuchen, compare Grimm Wörterbuch entry Höllkuchen (<https://bit.ly/2H05tpl>), has the connotation of bribery.

¹⁴ Versyhen: compare to Grimm Wörterbuch entry verseihen, nr. 2b. (<https://bit.ly/2C8rigR>).

¹⁵ Vertieffen: compare to Grimm Wörterbuch entry vertiefen, nr. 3 (<https://bit.ly/2QtI3bm>).

¹⁶ Referring to the spies.

¹⁷ Blasen: reminds me a lot of Ohrenblasen, I suspect a similar connotation, compare to Grimm Wörterbuch Ohrenblasen and Ohrenbläser (<https://bit.ly/2ADcRRX>).

¹⁸ Blatzen: compare to Grimm Wörterbuch entry Blatzen (<https://bit.ly/2M4qq1q>), it seems as if it has a slightly negative connotation since it is associated with gossip.

¹⁹ Oberzucken: different spelling of überzucken, compare to Grimm Wörterbuch entry überzucken (<https://bit.ly/2TC8k9h>), only has the meaning of stealing, or taking something from someone by surprise.

²⁰ Beutel: can equally refer to bag or wallet, compare to Grimm Wörterbuch entry Beutel (<https://bit.ly/2sknpRw>).

²¹ Compare to Grimm Wörterbuch entry Scheisz, nr. 1 (<https://bit.ly/2RGCzyD>), line used as an example to explain the meaning of phrase in the dictionary.

²² Wann her: compare to Grimm Wörterbuch entry wannher (<https://bit.ly/2ABWF3a>).

Tell me, dear, how did it take place?

[p.101]

Herman Pich says:

Do you know Simon the innkeeper, the rich one,
He is the one I tricked.²³

Inquisitor says:

I don't know him, what did he do?

Herman Pich says:

Today, when I went for a walk,
I met Simon the innkeeper,
He said what great a wine he had
It was so good, and then mocked
That if Saint John and even God
Drank of it just a quarter,
They would have to sink under the table
And become drunk like pigs.

Inquisitor says:

Alas, that I say is a heretic
I will not miss²⁴ it²⁵ by God('s name),
I will take his wallet,²⁶
Didn't you tell me, he was very²⁷ rich?

Herman Pich says:

Yes, no one compares to him in town,
(no one) amongst the innkeepers, anywhere,
He is over-boardingly rich,
He has a great stock of wine,
But his senses are
Quite simple, dumb²⁸ and also bad

[p.102]

Like he was a peasant's farmhand,
Therefore, he can easily be plugged.

Inquisitor says:

I will plug his flight feathers,
You shall also have your share,
Tell me, where is his home?

²³ Erschleichen: compare to Grimm Wörterbuch entry erschleichen (<https://bit.ly/2FeFk17>).

²⁴ Feln: probably contracted form of verfehlen, compare to Grimm Wörterbuch entry verfehlen (<https://bit.ly/2AzNEaY>).

²⁵ Referring to the heretic act.

²⁶ Streln: different spelling of strählen, Grimm Wörterbuch entry strählen, nr. 2.c. explicitly refers to the meaning of improperly taking money from a person (<https://bit.ly/2AzNY9G>).

²⁷ Fast: compare to Grimm Wörterbuch entry fast (<https://bit.ly/2si727O>).

²⁸ Grob: compare to Grimm Wörterbuch entry grob nr. F.1. (<https://bit.ly/2SLrRUW>).

Herman Pich says:

He sits in the long alley.

Inquisitor says:

Yes, his name, I will keep well,
Immediately, I will send my Pedéll,²⁹
So that he will come here in a moment,
Then I will drive the shit out of him³⁰
So that he will lose³¹ his trust in God.

Both exit.

Simon the innkeeper enters and says:

Ay, ay, ay, ay, alas, and oh,
In what great danger I am,
By the corpse's fear, what shall I do?

The neighbor³² Clas³³ says:

Ay, my dear neighbor Simon,
What happened to you that you whimper like that,
Wail, grunt³⁴ and also lament.³⁵

Simon the innkeeper says:

Alas, dear neighbor I tell you my suffering:
Just now I was sent for by

[p.103]

The Nequamsiter's³⁶ Pedéll
I need to come soon to his (monastic) cell.

Neighbor Clas says:

You mean the Inquisitor,
You did not name him correctly before.

Simon the innkeeper says:

²⁹ A courier of a worldly or religious court: compare to Grimm Wörterbuch entry Pedéll, nr. 1 (<https://bit.ly/2RGCzyD>).

³⁰ Compare to Grimm Wörterbuch entry Scheisz, nr. 1 (<https://bit.ly/2RGCzyD>), line used as an example to explain the meaning of phrase in the dictionary.

³¹ Verzagen: compare Grimm Wörterbuch entry verzagen, nr. I.A.1.b. (<https://bit.ly/2REbJXL>).

³² Nachbaur: compare to Grimm Wörterbuch, entry Nachbauer (<https://bit.ly/2FlgBeO>).

³³ Clas: probably different spelling of the name Klas derived from Klaus/Nikolaus. Can refer to the common name, to the saint nikolaus but also to the Saxon court jester Claus thus it also became an informal name for a fool/jester, compare to Grimm Wörterbuch entry Klas, nr. 1-3 (<https://bit.ly/2RC56Gz>).

³⁴ Achtzest: compare to Grimm Wörterbuch entry achzen (<https://bit.ly/2skdLyc>).

³⁵ Gemern: different spelling of gemmern, compare to Grimm Wörterbuch entry gemmern (<https://bit.ly/2ADavIQ>).

³⁶ A pun on inquisitor (the one who speaks justice) and nequamsiter (the one who speaks badly), see Die Dramatische Poesie der Deutschen, p. 88 (<https://bit.ly/2ChGOqL>).

I just mean our master of heretics,³⁷
 A cheap, great fat monk,
 What do you think he wants?

Neighbor Clas speaks:

Alas, it can only be one thing.
 That you, here in this place,
 Must have once said the wrong word,
 He probably takes you for a heretic.

Simon the innkeeper says:

Alas, oh my, that his God prevails,³⁸
 I don't know what I have done.
 The monk is an arrogant³⁹ man.
 He punishes the people hard and plagues (them),
 Like everyone says about him
 How strict he was years ago⁴⁰
 So, how will he treat me then?
 He will first scare me
 And make me fear my words,
 Oh, dear neighbor Clas, come with me,
 I will give you a liter of wine
 From the new fired wine from Alsace,

[p.104]

If you help me loyally
 To defend myself against the monk.

Neighbor Clas says:

Since you did not insult anyone,
 And, (you) didn't eat meat on a Friday,
 The monk won't devour you,
 Therefore, don't be so scared.

Simon the innkeeper says:

I can't defend myself
 I am too simple-minded for the monk,
 He is too tremendous in his words, for me,
 Oh, my neighbor Clas, come with me.

Neighbor Clas says:

Well then, I will come with you right away,
 To the monastery, to the Parfotten,⁴¹

³⁷ Ketzermeister: literally translates to master of heretics and was used simultaneously for an inquisitor or a heretic, see Grimm Wörterbuch entry Ketzermeister (<https://bit.ly/2sduLGd>).

³⁸ Perhaps in the connotation of: Why must his God rule.

³⁹ Hofertiger: compare to Grimm Wörterbuch entry hoffärtig (<https://bit.ly/2AI6PiP>).

⁴⁰ I think this line is mostly here for the rhyme of Jarn and farn, otherwise it doesn't really add to the content.

⁴¹ Parfotten: probably derived from barfuß (barefoot) and thus referring to Dominican monks or other discalced congregations, compare to Melanchtons Briefwechsel, p.112, footnote 156 (<https://bit.ly/2RIVyzi>), see also Grimm Wörterbuch entry Barfüszler (<https://bit.ly/2smdKd5>), it lists a different spelling of barvoeter.

Because they ordered you to come there,
 Maybe he will ask you something,
 Or ask you for your horse and wagon,
 So, on it, he will then drive away.

Simon the innkeeper says:

Upon my soul,⁴² if it was only like that,
 I would gladly lend it to him,
 Let's go, it is past three,
 When the monks are going towards the choir,⁴³
 All my hair is standing up⁴⁴ already.

Both exit.

[p.105]

The Inquisitor enters with the Sacristan,⁴⁵ and says:

Sacristan, go and light the candles,
 We will enter now for the High Mass,⁴⁶
 Tell the brothers to sing devoutly
 So that all people together
 Think us holy, devout and spiritual,
 So that old and young will give,⁴⁷
 So that we can eat great, fat soups,
 Meanwhile, by (my) life,⁴⁸ don't forget
 That, every day, in the afternoon,
 It must be put out in front of the monastery for the poor
 Whatever is left over from the convent
 A kettle with soup or three
 Cabbages, peas⁴⁹ and turnips amongst it,
 They will devour it anyway,
 Like the old proverb says:
 If people are poor, so they devour much.

The Sacristan says:

Honorable father, do not worry
 I will execute it well and orderly

⁴² Potz: compare to Grimm Wörterbuch entry Potz (<https://bit.ly/2shQ6OW>)

⁴³ Referring to the part of a church.

⁴⁴ Gen bohr: different spelling for gen bor, still commonly used in the form of empor, compare to Grimm Wörterbuch entry Bor (<https://bit.ly/2VMHIVg>). Similar phrases referencing upstanding hair are still used in German to express an emotional state of horror or fright.

⁴⁵ Custor: see Grimm Wörterbuch entry Küster, nr. 1. A (<https://bit.ly/2VJyE3q>).

⁴⁶ Tagampt: compare to Grimm Wörterbuch entry Tagamt (<https://bit.ly/2CfvqeS>).

⁴⁷ Uns zu trag: literally bring to us, seems to refer to donations or other kinds of payments in this context but it is missing a clearly stated object.

⁴⁸ Bei Leibe: still common phrase in German, used to stress the importance of something, compare to Grimm Wörterbuch entry Leib, 1. (<https://bit.ly/2FpfNoo>).

⁴⁹ Erbes: see Grimm Wörterbuch entry Erbes (<https://bit.ly/2snMlaG>).

Such food will do the beggars good,
 The roast should be kept
 As well as the big pieces of fish,⁵⁰
 Like we will have them brought on the table again tonight,⁵¹
 When we hold our meal⁵²
 So that the common man thinks

[p.106]

Because we give the poor such food,
 We eat just so badly too and live modestly,
 With soups, porridge, and fasting every day,
 So that they give us more,⁵³
 There, Simon the innkeeper comes along
 And a man, what he might want?

Inquisitor says.:

I have to examine the oaf⁵⁴
 With sharp words and (I have to) confuse him well,
 He prattled away, (saying a wrong) word,
 I caught him with one ear,
 I will play him,⁵⁵
 He must give⁵⁶ us our cake,
 When we dish up the fish in rice⁵⁷
 Go, tell (them) to sing the Gaudiamus⁵⁸
 And to play the organ too,
 It will have to carry us well into the monastery.

Sacristan exits:

Simon the innkeeper enters and says:

Honorable father, be greeted by God,⁵⁹
 I came according to your order.

Inquisitor says:

Are you Simon the innkeeper, tell me,
 The one that I ordered (to come)?

⁵⁰ Visch: different spelling of Fisch, see Grimm Wörterbuch entry Fisch (<https://bit.ly/2FrJftO>).

⁵¹ Heindt: different spelling of heint, see Grimm Wörterbuch entry heint (<https://bit.ly/2VH1Hoh>).

⁵² colation: different spelling of collation, compare to Grimm Wörterbuch entry collation (<https://bit.ly/2tD7Bd9>).

⁵³ Compare to footnote 44.

⁵⁴ Dölpen: probably derived from Tölpel, compare to Grimm Wörterbuch entry Tölpel (<https://bit.ly/2M5K4dh>).

⁵⁵ Einen Rappen reißen: literally to rip a black horse, meaning is not fully clear, suggested in Grimm Wörterbuch is to let go of things to indulge, to play a joke, compare to entry Rappe, nr.3 (<https://bit.ly/2RIceQH>).

⁵⁶ Speissen: different spelling of speisen, compare to Grimm Wörterbuch entry speisen, nr.1 (<https://bit.ly/2FIXwZV>).

⁵⁷ Reysen: perhaps a different spelling of Reis, compare to Grimm Wörterbuch entry Reis (<https://bit.ly/2Fn4zBF>).

⁵⁸ Gaudiamus: probably different spelling of latin gaudeamus (let us rejoice), there is a song, gaudeamus igitur, however it is thought to have originated after the middle ages, I am not sure what song this word references.

⁵⁹ Grüß euch Gott: also Grüß Gott, still a common greeting in the south of Germany and Austria.

Simon the innkeeper says:

Yes, it is me, Sir, honorable father.

[p.107]

Inquisitor says:

Oh, you poisonous, murderous colubrid,
 God in heaven is not safe
 From your heretic tongue,⁶⁰
 And also including⁶¹ John the Baptist,
 You want to turn them into two wine drunkards,
 So that they will become, from the wine,
 Two drunkards, and (that they) are completely⁶² full
 Like you and your kind are,
 This is absolutely heretic,
 For this, you deserve the fire⁶³
 Like a horrible heretic
 In addition, your poor soul must (go)
 After your death⁶⁴ to hell as well
 And burn in it eternally.

Neighbor Clas says:

My Simon innkeeper, remember,
 Did you say such words?

Simon innkeeper says:

Yes, this morning, I said approximately
 To someone, who is called Herman Pich,
 (that) I had a good Alsacer,⁶⁵
 (And) if God and Saint John⁶⁶
 Should drink the same wine
 So, it would be just and good
 And will make them light-hearted,
 That's what I said and nothing more.

[p.108]

Neighbor Clas says:

Ay, that is not so bad,
 He just talked according to the old proverb,
 With that, He did not disgrace God in anyway,

⁶⁰ Switched this line and the one above for better readability.

⁶¹ Sant: different spelling of samt, compare Grimm Wörterbuch entry samt (<https://bit.ly/2FodjHF>).

⁶² stüd: compare to Grimm Wörterbuch entry stud- (<https://bit.ly/2SrU6qA>), still common phrase in German as "sturz besoffen" being completely and utterly drunk.

⁶³ Fewr: different spelling of Feuer (fire), probably a reference to the stake.

⁶⁴ Leben: means life, in German it is more common to take life as a point of reference and not death, for example danger of death is in German Lebensgefah (danger for (one's) life).

⁶⁵ Referring to the wine.

⁶⁶ Allein: means alone or only, however, I think, here it is only in for the rhyme, it does not really make sense otherwise in the sentence that's why I left it out.

Therefore, (he) has lost neither soul nor life,⁶⁷
 Therefore, Sir, don't be angry,
 Do not see⁶⁸ it for the worst,
 And let the good man stay home.

Inquisitor says:

Well, no matter how you understand the situation,
 Because you walk with a heretic,
 You don't know what a heretic is.

Neighbor Clas says:

Sir, I already know it,
 It is someone that makes cats,
 Someone, who does that, I take for a heretic.⁶⁹

Inquisitor says:

I see you make a joke out of it.

Neighbor Clas says:

Sir, I am not pulling out my tongue,⁷⁰
 (I) talk about it like a bad layman.

Inquisitor says:

If you are defender of the heretic,
 You will receive the heavy ban.⁷¹

[p.109]

Neighbor Clas says:

Well, then I will go into the peas
 So that I won't have to eat beans.⁷²

Inquisitor says:

I think you are possessed by a fool
 (given) that you, at such a holy place,
 Say such foolish⁷³ words.
 Get up soon and leave my rectory.

Neighbor Clas says:

⁶⁷ Leyb: different spelling of Leib, compare to Grimm Wörterbuch entry Leib , nr 1. (<https://bit.ly/2FpfNoo>).

⁶⁸ Rechnets: literally you calculate.

⁶⁹ Pun on the similar sound of Katze (cat) and Kätzer (heretic) in German.

⁷⁰ Reck...Zungen auß: for reck compare to Grimm Wörterbuch entry recken (<https://bit.ly/2HiRkE2>), the line refers to the gesture of pulling out one's tongue to signal to others that one played a joke or mocked someone like kids do.

⁷¹ Ban: different spelling of Bann, compare to Grimm Wörterbuch entry Bann, nr 4. (<https://bit.ly/2Chfskn>).

⁷² These two lines refer to a proverb. Wer in die Erbsen geht, isst keine Bohnen (who doesn't go into the peas, won't eat beans), compare to Deutsche Sprichwort-Lexicon Wander entry Erbse, nr. 21 (<https://bit.ly/2RqvJxQ>). No explanation is given, but, I suppose, it means something like I won't go there (figuratively) so I won't have to suffer the consequences.

⁷³ Nerrisch: different spelling of närrisch, refers to acting like a jester or fool, not necessarily to the stupidity that is sometimes associated with foolishness.

Sir, I think you are a fool,
 You yourself are shaven⁷⁴ bold⁷⁵
 And have the joker (sitting) behind your ears⁷⁶
 And (you) wear around your neck the jester's hat.⁷⁷

Inquisitor says:

You plump ass,⁷⁸ walk along⁷⁹
 I have no business with you.

Neighbor Clas says:

You are a plump ass yourself,
 You wear it's color on your frock.⁸⁰

Inquisitor says:

Go,⁸¹ out of the monastery, don't plague me,
 You blasphemer⁸² and thief of honor.

Neighbor Clas says:

I will stay here with you with honor,
 You are a thief yourself, shall the buck disgrace you,⁸³
 You already carry the rope around the loin.

[p.110]

But dear Sir, don't be angry with me,
 I am full of brandy,
 Will be pious now for a while,
 Until, some time, I will come back again.

⁷⁴ Beschorn: different spelling of geschoren meaning cropped or shaven.

⁷⁵ Kolbet: compare to Grimm Wörterbuch entry kolpe, nr. 3 and 4 (<https://bit.ly/2DbTwsL>).

⁷⁶ Den Schalk hinter den Ohrn: still common prover: den Schalk im Nacken haben or Den Schalk hinter dem Ohr haben meaning that someone is a jester, joker or prankster themselves.

⁷⁷ Narren kappen: compare to Grimm Wörterbuch entry Narrenkappe (<https://bit.ly/2RUslME>). It refers to the traditionally worn hat of a fool or jester. It often featured ears, the color red, and bells. It is still used in German carnival today.

⁷⁸ Referring to the animal.

⁷⁹ Sappen: compare to Grimm Wörterbuch entry sappen, nr. 2 (<https://bit.ly/2DbO610>) a plump manner of walking, vulgar expression for walking.

⁸⁰ Probably means that the frock is grey like the fur of a donkey.

⁸¹ Kay: I couldn't not precisely locate the meaning of this word. It might be an alternative spelling of a dialect pronunciation of geh! (go!) or a differently spelled and contracted form of the verb geheien, see Grimm Wörterbuch entry geheien (<https://bit.ly/2VkiWdR>), the noun, Gehei, is sometimes contracted and spelled as Kay. In this case it would be a form of cursing along the lines of horrible, bad, and mockery, etc., see Grimm Wörterbuch entry Gehei, n. Hohn, Verhöhnung (<https://bit.ly/2NvoXl8>).

⁸² Speyvogel: different spelling of Speivogel, compare Grim Wörterberuch entry Speivogel, nr 2. (<https://bit.ly/2TR3p4q>), originally the name of a bird was later transferred onto people that mock and are blasphemous.

⁸³ Das euch Pock schent: different spelling of: dass euch der Bock schände, literally translating to that the buck may disgrace you. Appears to have been some kind of swear phrase, which is more complex. On the one side it can be understood as a parody of the way the name of God is used, on the other hand the buck can also refer to the devil since he supposedly appeared with features of a buck or goat, compare Grimm Wörterbuch entry Bock, nr. 6 (<https://bit.ly/2Crw9Ke>).

The neighbor exits.
The Inquisitor says:

Who is that jester walking away?
(Who) talked to me so insultingly,
I will not ever forgive him,
But (instead) accuse him in front of the Lord,
Tell me is it not the layman Schmidt?

Simon the Innkeeper says:

Holy father, I don't know him,
He acts like he is mad,⁸⁴
Insane, or completely drunk⁸⁵,
He just happened to come in with me.

Inquisitor says:

I will not stay silent,⁸⁶
Well, what shall I do with you now?
You are a heretic and under punishment,⁸⁷
And you belong into the fire.

Simon the innkeeper says:

Have mercy with my honorable Sir,
And spare my life,
(because) God does forgive the sinner,
If he asks with (all) his heart for mercy.

[p.111]

Inquisitor says:

So, your sin weighs heavy on you,
Well, then you need to stay in the monastery,
I will write to Rome to the pope
About your heresy and great blaspheme,
That you committed today and yesterday,
Maybe you will have to (go to) Rome with your jokes,⁸⁸
(and he) will have you drowned in the tiber,
Or you will have to go to the holy grave
In order to redeem such blaspheme,
You won't become free⁸⁹ in such a careless (manner),
Go into the church to the sermon,
And later at noon, tell me
A piece from this sermon,
Swear to me that you won't leave
The monastery, by your oath,

⁸⁴ dol: different spelling of toll, compare to Grimm Wörterbuch entry toll (<https://bit.ly/2FHyrty>).

⁸⁵ Stüdvoll: different spelling of studvoll, compare to Grimm Wörterbuch entry studvoll (<https://bit.ly/2FI870x>).

⁸⁶ Er wirt an mir finden keinen stummen: literally He will not find me to be a mute. Perhaps it is a proverb, but I could not locate it.

⁸⁷ Compare to footnote 67.

⁸⁸ Schwenken: alternative spelling of plural of Schwank, meaning a story or trick involving some sort of humor, compare to Grimm Wörterbuch entry, Schwank (<https://bit.ly/2W38jNB>).

⁸⁹ Ledig: compare to Grimm Wörterbuch entry ledig, nr. 1 (<https://bit.ly/2RydJlg>).

Until you will receive the absolution from me
I will go to the sermon now, come by quickly⁹⁰ later.

The Inquisitor exits.

Neighbor Clas enters and says:

My dear neighbor, tell me,
How are you doing in the monastery?
Tell, are you still scared and frightened?

Simon the Innkeeper says:

Oh, how the time feels so long.
In the monastery they (might) oblige⁹¹ me

[p.112]

Threatened me, to send me to Rome, to the pope,
To burn me or drown me.

Neighbor Clas says:

My neighbor, don't think that,
The cheap monk doesn't lust for your blood
But for your money and goods,
Take with you a three ducat thaler,
They will pay for your heresy,
So, you can get out of this thing.

Simon the innkeeper says:

Alas, I would give hundred thalers,⁹²
Instead of being burnt,
I did for sure not realize
That the money could free⁹³ me,
(otherwise) I would had done such a thing already,
I thought (I) would help myself best by
Lying hard,⁹⁴ begging, praying, and fasting,
Well, I have to go to the church now,
They soon⁹⁵ will start the sermon,
Afterwards I have to talk to the monk.

Neighbor Clas says:

So, remember, and follow my advice,

⁹⁰ Schier: compare to Grimm Wörterbuch entry schier, adj. (<https://bit.ly/2Hkm1bV>).

⁹¹ Verstricken: probably chosen for rhyme value, usually used, by Hans Sachs, in the meaning of involved in, bound to, but can also have the meaning of being hold responsible for, being obliged, compare to Grimm Wörterbuch entry verstricken (<https://bit.ly/2RT6fJ0>).

⁹² Ech: could not locate meaning, perhaps just an interjection like the common German ach (alas) to keep the rhyme.

⁹³ Compare to footnote 84.

⁹⁴ Probably a reference to the life style of a repentant person avoiding any luxury and lying on hard beds, etc.

⁹⁵ Zeucht: probably a different spelling of zeigen, compare to Grimm Wörterbuch entry zeigen, nr. 2 (<https://bit.ly/2FBwazf>).

If it holds, you will be free⁹⁶ soon.

Simon the innkeeper says:

I truly want that with all my heart,
They preach a lot about the purgatory,

[p.113]

I don't believe it can be as terrible
As the monastery with its pain.

Neighbor Clas says:

Well, I want to come to church, too,
And hear what the monk will say
About sacrifices and giving.

The two exit.

The Inquisitor enters with the Sacristan,
Who says:

Oh, tell me devout father,
The greatest benefactor of our convent,
How is Simon Innkeeper holding up?
Whom you examined,
Has the cow not given milk, yet?⁹⁷

The Inquisitor says:

He actually acts just like
As if he wouldn't know very well (what's going on),
He is asking for God's will diligently,
That one may forgive this sin,
While pointing towards the Holy Scripture
In all this time, he didn't show (a sign)
Of (wanting to) give goods or money,
I have to put more pressure⁹⁸ on him,
So, that he will cry and weep,
And give enough money, (if) he wants to be free.⁹⁹
There, the dreamer is just returning from the sermon.

[p.114]

Simon enters, Inquisitor says:

The heretic has been to the sermon,
What did he hear (was) sung and read?

Simon the Innkeeper says:

⁹⁶ Compare to footnote 83.

⁹⁷ Melken: jemanden melken, to milk someone, is still commonly used in German to describe the exploitation of a person, often also referring to taking money from someone.

⁹⁸ bsayten besser spannen: literally to stretch the strings better, proverb in the meaning as given above, compare to Grimm Wörterbuch entry Saite, f. (<https://bit.ly/2EzcPgh>).

⁹⁹ Compare to footnote 83.

Holy father, at that place,
I heard a horrible word,
Which now my mind is worried about.

Inquisitor says:

What is it, are you doubting something inside?
Tell me, I will educate you on it.

Simon Innkeeper says:

Sir, I don't doubt at all,
For me, it doesn't bother me.

Inquisitor says:

So, tell, what did he say?

Simon Innkeeper says:

One preached that what was given here
That will, there in the other life,
Be returned by a hundred times.

Inquisitor says:

That is true, for sure, without doubt,
Therefore, give plenty for the monastery,
To receive it hundredfold.
Why are you frightened by this teaching?

Simon Innkeeper says:

For me, it does not worry me much,

[p.115]

Instead I am frightened
For you and the entire convent.

The Inquisitor says:

Why for us, tell.

Simon Innkeeper says:

Well, I saw every day,
That you carried outside, out of mercy,
Three kettles with soup, for the poor,
And if you do that the entire year,
There are of kettles with soup
One thousand and ninety-five times,¹⁰⁰
For this, in the other world,
(you will receive) well one hundred thousand kettles full
Nine thousand and five hundred well,
Where do you want to put all that soup?

¹⁰⁰ gemelt: I could not locate a precise meaning for this word, however, given the context, I could be a past tense derived from the informal "malnehmen, malrechnen" which is still used in child care to refer to multiplication of sums.

I fear truly, you will drown in it
 With the entire convent,
 Go down in the soup,
 Provided for those that cannot swim,
 The wide frocks will not help,¹⁰¹
 Which you will also wear there,
 Because you will be buried in them.
 That's why I fear for you.

The inquisitor says:

Alas, you sly bastard¹⁰²
 You heresiarch, jester, and scoundrel,
 Who trained you like that?

[p.116]

You will continue to be punished¹⁰³ for the rest of your life,
 even if you wanted to chase the mockery out of us.
 Quickly leave the monastery,
 to the gallows, home to your house,
 I don't ever want to see you again.

Simon Innkeeper says:

Sir, you can't forbid me,
 I would much rather have stayed at home,
 Reading in my bible instead,
 I will swear it under oath
 That I did not see much good here
 In the monastery, much shine,¹⁰⁴
 Much praying, little devotion in it,
 You have screwed the whole world with it,
 Good-bye,¹⁰⁵ I walk away knowingly.

Simon Innkeeper exits:

The Inquisitor closes with:

Look, my Sacristan, how despicable,
 Obdurate, punished,¹⁰⁶ and cursed
 Is the layman and common man now,
 Does not fear us or our punishment,¹⁰⁷
 Even though, we did let them see too much
 Of our game too often,
 Our fraud became known,
 Therefore, the layman does not trust us anymore,

¹⁰¹ Zimmen: different spelling of ziemen, compare to Grimm Wörterbuch entry ziemen, especially entry 2.b (<https://bit.ly/2QZ61M2>).

¹⁰² Lecker: compare to Grimm Wörterbuch entry Lecker, nr. 3 (<https://bit.ly/2QV3y1G>).

¹⁰³ Compare to footnote 67.

¹⁰⁴ Glentznerrey: probably a noun derived from the verb glänstern, meaning to shine, compare to Grimm Wörterbuch entry glänstern (<https://bit.ly/2RDc4em>).

¹⁰⁵ Adde: different spelling of ade, derived from French Adieu.

¹⁰⁶ Compare to footnote 67.

¹⁰⁷ Compare to footnote 83.

And strays¹⁰⁸ about the bible,
Our house has a bad gable¹⁰⁹

[p.117]

We lost our cornerstone,
Fear it will even collapse one day,
Even though we constantly reinforce¹¹⁰ it,
To fish in front of the ropes¹¹¹ and cover up,¹¹²
But our house is full of weakness,
It is sinking to its fall, says H. Sachs.

The personae in this comedy:

1. Simon Innkeeper, the simpleminded one.
2. Neighbor Clas, the foolish one.
3. Inquisitor, the “Ketzermeister”.¹¹³
4. Sacristan of the Dominican monastery.¹¹⁴
5. Herman Pich, the Soup devourer.

In the year 1553.
year, on the 11th day of October.

¹⁰⁸ Streinet: different spelling of streunet, compare Grimm Wörterbuch entry streunen (<https://bit.ly/2MnlxgC>).

¹⁰⁹ Gibel: compare to Grimm Wörterbuch entry Gibel, nr. 4.b. (<https://bit.ly/2sz5aYn>), apparently there were many proverbs made around this term. Also compare to Deutsches Sprichwörter-Lexicon entry Gibel, 1. (<https://bit.ly/2sypw4h>), possibly meaning the gable of a house shows the character of the people in it.

¹¹⁰ Unterbültzen: different spelling of unterboltzen, compare to Grimm Wörterbuch entry unterbolzen (<https://bit.ly/2MhDLDy>), meaning to reinforce or support a construction with wooden beams.

¹¹¹ Vorm Garn fischen: is a proverb, meaning to strive for something, which won't yield results, to start something the wrong way, compare to Grimm Wörterbuch entry Garn, nr. 3.b. (<https://bit.ly/2DIJ6qF>).

¹¹² Fürhültzen: different spelling of fürhölzen, meaning to cover up with wood in order to hide/cover something, compare to Grimm Wörterbuch entry fürhölzen (<https://bit.ly/2AV0Pn1>).

¹¹³ Compare to footnote 32.

¹¹⁴ Compare to footnote 39.