

Hans Sachs

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[86]

A tragedy [for] 14 persons to act in.

The insurgent Absalom with his father, King David:

It has five acts.

Act I.

The herald¹ enters and speaks:

May God's mercy be with you!
 We will act a tragedy
 [because of our] good mood and to please you.
 We wish to sing²
 About how the devout King David suffered
 Sorrow, distress and unrest
 By Absalom, his own son,
 Who wanted to destroy him.
 [King David] even had to flee from him [Absalom],
 from the capital Jerusalem,
 with him [went] those that still supported him.
 [He] fled with them across the Jordan
 [fleeing] from his son's fierce rage
 to the city of Mahanim,
 there his son followed him with might,
 destroying David in battle
 succumbing to David in battle
 with around 20.000 men
 and Absalom hung
 by his hair from an oak tree,
 there he was also stabbed three times
 with spears³ by Joab.
 Thus his great betrayal was revenged
 That he committed against his wise father
 Who suffered much heartbreak over him.
 But in the end, King David

[87]

¹ Ehrnhold is most likely a different spelling of the German herold, which means herald.

² Tractiren could be a different spelling of trachten meaning to aim or be a derivative of tract, the sung part of a church service during fasting times. http://woerterbuchnetz.de/cgi-bin/WBNetz/Navigator/navigator_py?sigle=DWB&lemid=GT07348&mode=Vernetzung&hitlist=&patternlist=&sigle1=DWB&lemid1=GT07353&sigle2=DWB&lemid2=GT07761 Tract meaning 2

³ Reitspiessen means literally riding spears

came back into power,
how it is told in seven chapters
in the book of kings.
Now listen and be quiet! So you can see
The story according
To how it took place.

King David enters with his herald, Abisay, the count,
and Joab, the officer, and speaks:

Eternal praise be with God
You, Lord, gave me my kingdom
Gave peace and prosperity
Now and for a long time, Lord,
And [you] gave me many beautiful children
Who are now together
With their brother Absalom
Who invited to host them all,
[they] went to Baal Hazor for the sheep shearing
soon they will return!

The herald enters and screams:

Alas, dear King, sorrow over sorrow!
A rumor reached the court
About how Absalom and his boys
Have slain the King's children
Over the table in his [Absalom's] house
And there was no escape.

King David tears apart his dress and speaks:

Alas what pain, sorrow and misery
Happens to me on this day!

Abisay, the count, speaks:

Oh my dear King, do not think
That Absalom executed
All the King's children, only Amnon,
He was the only one slain,
[He] Who slept with his sister
Thamara; [Absalom] meant to punish him.

[88]

therefore, only Amnon is dead.
Thus, dear King, God orders it!

The herald speaks:

Dear King, a great people
Is coming down from the mountain.
They must be the King's children.

Abisai speaks:

Oh, [they] will lessen your sorrow!
Be merry, dear King, and stand up!
We shall go to meet them.

They all leave. Absalom enters with the officer Joab and speaks:

Listen to me, officer Joab!
I fled the country
Because I have slain Amnon
And I live [now] at Gesur
at the King for three years now.
I beg you: help me to come back,
That I may find mercy with my father
And be freed from my misery
And live in Jerusalem [again]!

Joab speaks:

Yes, I know a woman
Who can help with that deal, she lives in Thekoa.
I will send her to the King
She will tell well of your matters
With hidden words at the [right] places.
Thus have patience! Go home!
I will take care of your matters.

Both leave. King David enters with Abisai, Joab, the officer, and speaks:

I sent many servants
To bring me Absalom as a prisoner
Who has slain

[89]

Amnon, my son; but they say
They cannot catch him.
He escaped punishment.

The woman of Thekoa enters, kneels down and speaks:

Oh my dear King, help me!

King David speaks:

Tell me, woman! What do you want?

The woman of Thekoa speaks:

I am a widow in need.
My husband is dead
And your maid [the woman of Thekoa] has two sons
Who fought with each other
In the fields outside the city,
They drew their weapons
And one slew the other.

Now the friendship comes with trouble⁴
after your maid, I shall
Take my sons life, the one who took the other's life,
So he can die as well.
Is it not enough misery?
Dear King, save my son!

King David speaks:

Yes, woman, I will do just that.
As God liveth, not even a hair
Shall fall from your son's head.⁵
One death is enough.

The woman:

Oh dear King, wise and smart
Let me tell you one more thing!

David, the King, speaks:

Tell me! What do you want to say?

The woman speaks:

[90]

While God himself forgives
And does not take a person's life
But is always benevolent [instead]
It does not suit the King
To outcast his son, [and] not to want
To bring him back instead
And to forgive him his imperfections.
My dear King is like God's angel
Who takes well on my word.

David speaks:

Tell me! Did not Joab
Put such words into your [mouth]?

The woman speaks:

Yes, my dear King!
Joab told me to tell you
These words at this place.

The woman leaves. David speaks:

Now listen, you officer Joab!
Know, that I pardoned
My son Absalom!

⁴ possible saying, which I could not locate

⁵ possibly referencing the popular saying of not even harming a hair of someone, see Esther 1559 play

Go and tell him, that he can come
 Back from Gesur
 To Jerusalem into his house!
 But do not let him come
 In front of my face!

Joab bows down and speaks:

Mighty King, I will quickly go
 And bring your son.

Joab leaves. David speaks:

Now we shall stop our sorrow
 And go to the Lord's house
 And sacrifice devoutly to the Lord.

They all leave.

[91]

Act II.

Absalom enters with the count Ahitophel and speaks:

Now I am in Jerusalem.
 But I do not feel very happy about it.
 I walk around like I am half despised
 Because I have neither force nor power.
 I cannot find peace or rest
 That is why I try all ruses and tricks
 Until I will hold power
 Over the royal government.
 Advise! How shall I go about it?

Ahitophel, the count:

You, son of a King, you should do the [following].
 Call 50 companions
 From amongst your friends and acquaintances
 They are waiting for your person!⁶
 Otherwise keep up a princely manner
 With carriages, horses and such things
 And make friends with the common man
 Through presents!
 Talk to him [the common man]! Address him friendly!
 Thus you create a following
 And [you will gain] access to the government.

⁶ leib means literally body but can also stand for a person. As body it can also have a religious connotation of worldly. http://woerterbuchnetz.de/cgi-bin/WBNetz/wbgui_py?sigle=DWB&mode=Vernetzung&lemid=GL03713#XGL03713 Leib meaning 2. Otherwise, I think it is mostly there for the rhyme with the next line.

Absalom speaks:

You give me loyal advice.
Should I become the royal majesty
You shall be second, after me.

Ahitophel speaks:

So I shall go and order you quietly
50 companions
[and] also prepare the other things
necessary for your governing.

Absalom speaks:

So I will stay a bit

[92]

outside of the city to take a walk
to fantasize of such things.

Ahitophel leaves. A farmer enters, carrying a letter.

Absalom gives him [his] hand and speaks:

Good day! Where do you come from, my man?
Tell me! What do you want to do in the city?

The farmer speaks:

I must [come] before the royal government.
There is no end in sight [for my struggle] for justice.
I have [pursued] it for years.

Absalom speaks:

There are complaints all over the country
How it takes so long to receive justice.
The King is too bad in these things
Lost everything to lawyers
Who then trick the poor people
And cheat them in front of the court.
He [the King] himself does not participate in the hearing⁷.
So the poor man is often weakened
Destroyed and ruined
And also suffers injustice
Because he has to give many presents and gifts.
Oh, if I only was King of the country
I would do it differently
Not stall justice
Look to all hearings myself
Of the poor as well as of the rich
So everyone is without sorrow.

⁷ Hendel probably different spelling of handel thus derived from ver-handl-ung: court hearing

The farmer speaks:

[I] wish by God you were King already!
It would look better for the country.
My lord, it is time for me to go.

Absalom gives him money:

[93]

Look! Eat a soup from this money!
Tell me if you need something!
I will give you good advice.

The farmer speaks:

Thank you! May God let you live forever!

The farmer leaves. The other farmer enters.

Absalom speaks and offers his hand:

My man, why are you in such a hurry?
What do you want to do in the city?

The farmer speaks:

I am on my way to sue a man
Who slew one of my sons
I want to take revenge against him.

Absalom speaks:

My man, you have a worthy⁸ matter.
But you have no one who listens⁹ to you.
The King does not sit in on the court [proceedings]
But rode out for a hunt.
It will take a while before you receive notice.

The other farmer speaks:

So shall my accusation stay unheard?

Absalom speaks:

Yes, the entire community complains about
The King being proud and splendid¹⁰.
Not caring how the poor scream,
And leaves things as they are,
[He] hosts banquets

⁸ grechte means literally just but I think it is meant to be understood as the matter is worthy of being heart in a court.

⁹ Verhörer means the person at the court who leads the interrogations of accusers and accused.

http://woerterbuchnetz.de/cgi-bin/WBNetz/wbgui_py?sigle=DWB&mode=Vernetzung&lemid=GV01901#XGV01901

Verhörer meaning 1

¹⁰ as in more interested in luxurious things

For flirting and beautiful women,
 Does not look at justice and court [proceedings].
 Therefore people and country fall to ruin.
 Oh, that I had in my hand
 The royal government!
 That would [set] an end [to it].

[94]

I am fond of the poor.

The other farmer speaks:

[I] wish by God you were King
 it would be better for us poor.

Absalom gives him money and speaks:

Look, my man! Go along your path
 And have a breakfast from the money!
 May God give you luck for your hearing!

Absalom leaves. The farmers come back together.

The first farmer speaks:

Oh, neighbor! Do you also want to go to court?

The other farmer speaks:

Listen, dear, when I came in
 I met
 The King's son, Absalom.
 Oh what a fine young man
 [with] a gracious and humble manner!
 Addressed me, offered
 To help me. Oh, if only God would
 Make him King instead of David,
 His father! With his help and advice,
 how the country would look like!

The first farmer speaks:

Yes sure, he offered me his hand
 Too, when I walked towards the gate
 And asked me for all kinds of things.
 Oh, if he was King of the country
 He would surely see to the court personally
 And help the poor
 And have mercy with them
 And [the poor] would not suffer
 such cheating from the administrators,
 not suffer so high taxes,
 so that one would praise¹¹ and value the country.

¹¹ außsang probably derived from aussingen meaning besingen, still used in modern German meaning to sing praise of something or someone

[95]

Such the common man praises him.
 He [the common man] follows him with pleasure,
 Happily desires him to be King.
 Come! The court bells are ringing.

The farmers leave.

Ahitophel and Absalom enter, Absalom speaks:

Ahitophel, did you prepare everything
 For your assault
 To put me into power?

Ahitophel speaks:

All things are properly prepared.
 During the [last] few days I ordered you
 Companions, horsemen, horses and carriages
 They eagerly await you
 To start the revolt soon
 So you will become King.

Absalom speaks:

As you desired
 I stood in the city gate
 [and] talked to the peasantry,
 offered myself up in the most friendly manner,
 I gave gifts too in the same manner.
 Thus I secretly
 Stole the peoples' hearts¹²
 So that they will all follow me
 [and that they] desire me to govern.
 Advice! What needs to be done now?

Ahitophel speaks:

You need to march against Hebron
 With your horsemen and companions
 [and] with friends and good acquaintances, too.
 Additionally I ordered 200 men
 To go with you.
 I also sent out spies
 Covering the entire country

[96]

and [I ordered] to proclaim to all people
 that soon the trombones will be blown
 so every man needs to come running

¹² the line continues im leib gestohlen meaning the heart in the body was stolen but I think it sounds weird in translation and is only there for the rhythm

to wish you luck
[when] you will be chosen King
in Hebron.

Absalom speaks:

All things are prepared then,
So I will go now to my father
And ask him for permission
Just as if I was travelling to Hebron
To offer up a sacrifice to the Lord
Just like I promised.

Both leave.

Act III.

The King enters with Abisai and Joab, the officer, and speaks:

Absalom went to Hebron.
To offer up a sacrifice to the Lord
As he promised when he was still
In Gesur in Syria
And [when he was] still in my disgrace.
May God protect him on his way!

The herald enters and speaks:

Oh dear King, all of Israel
Is running to Absalom
And Hebron resounds in joy
There he was crowned King
[now he] marches towards Jerusalem
endangering us all.

David stands up and speaks:

Hurry, get up and quickly march
To flee from my son Absalom
So he won't put us in danger

[97]

and hit the whole city with his sword!
I will leave ten concubines
To protect the house here.

Abisai speaks:

Dear King, I want to come with you too.
Whatever happens to you, shall happen to me!
I will leave power, honor and goods
And put my life and blood [in your hands].

Joab speaks:

Dear King, we are ready
 To live and die with you.
 [We] await curse or mercy.
 The priests with the ark of the convent
 Also want to [stand] with you in this misery.

David, the King, speaks:

Tell them, to stay at the end
 With the arcs of the convent, as ordered!
 I will stay in front of the desert
 On the plateau until they [the priests]
 Give me notice, how all things are.
 Will I find mercy before the Lord,
 Will he lead me back into my house
 From afar
 But if the Lord tells me:
 I do not find joy in you anymore;
 I will be ready for this as well.
 God shall do with me as he pleases!

Husai enters, bows down and speaks:

Dear King, I will also leave [behind] streets,
 Life, honor and goods, with you.
 Alas, who caused this revolt?
 I did not think Absalom would do that,
 He forfeits life and limbs with it.

[98]

David speaks:

You stay in Jerusalem,
 My Husai, and do not go to
 Ahitophel for advice,
 he is set against me!
 You can ask
 Zadok and Abihathar
 To tell me
 What to do next.

Husnai, bows down and speaks:

Dear King, I will loyally
 Ask them secretly.

The King speaks:

So turn around soon and stay strong!

Husai leaves. Simei enters, [stands] next to [them] and speaks:
 Out, out, you bloodhound¹³!

¹³ in the sense of inhumane beast or cruel tyrant

You loose man! At this hour
 All blood on you will be smelled
 [you] slew and stabbed the house of Saul
 so you became King in his place.
 God took from you the kingdom now
 And gave it Absalom, your son.
 Now you are in trouble.
 You are a tyrant and bloodhound.
 That is why God makes you fall now.

Abisai, the count, speaks:

Shall this dog curse the King
 And scold [him],
 Show him such dishonor and disgrace?
 I am going to tear off his head
 And punish this misconduct.

King David holds him [back] and speaks:

Stay! What do I have to do with him?
 My Abisai, let him curse!

[99]

God might try me through him.
 He ordered him: Go, curse David!
 What do you want me to be sad about?
 Don't you see? My son Absalom,
 Who comes from my loins,
 Wants to take my life;
 Why should I not forgive him [Simei] for it?
 God ordered him to curse; so let it happen!
 God will easily see my misery
 And will compensate me with good [things]
 For his cursing and scolding.

Simei throws with stones, speaks:

Ey, out, you bloodhound, out
 Out of your master's, King Saul's, house!
 You loose man, as an old man
 You will pay with your head for the blood [on your hands].

David leaves crying with his servants. The crowned Absalom enters with Ahitophel, and
 Husai enters and speaks:

Good luck, my dear King! Good Luck!

Absalom speaks:

Husai, tell me, why did you not
 Flee with David,

Your friend? Tell me, is that how your
Love, loyalty and benevolence [look like]!

Husai speaks:

I will always be the servant
Of the King chosen by God
For his dear people
And put as head of his [people].
As I previously served your father
I will now serve you.

Absalom speaks:

That is good.

Offers him his hand and speaks:

[100]

My Ahitophel, show me!
What are we to do now?

Ahitophel speaks:

You shall now in front of everyone
Sleep with your father's concubines,
Publically disgrace [most likely in the meaning of rape] their bodies
Afterwards everyone will think
That you made your father stink¹⁴,
That between you two reconciliation will be impossible
That manifests your royal coronation.

Absalom speaks:

I will do that right hereafter
In a hut on the roof
Under the sun, in front of everyone.

Ahitophel speaks:

Afterwards I will choose
12.000 men; with this force
I will follow at night
David, thus attack him when he is tired,
To frighten each one of the people.
When his soldiers flee,
Disperse over the field,
I will slay the King on my own
And catch all his fleeing soldiers
And bring them all to you.
So all people will stay peaceful

¹⁴ meaning you ruined your father

<http://woerterbuchnetz.de/DWB/?sigle=DWB&mode=Vernetzung&lemid=GS47565#XGS47565> stinken meaning 4a

[and you] have peace and quiet in your kingdom.

Absalom speaks:

Oh, what good advice you give!
My Husai, tell me (I beg you)!
Shall we act accordingly or not?

Husai speaks:

No, Ahitophel
Did not give good advice.
You know your father well
And also his strong soldiers

[101]

It is easy to overtake the lion and the bear
When they cannot defend themselves
And use their disadvantage.
But if a defeat should happen
To your people [the people of Israel]
One will start talking about it in Israel
The people will leave [you], will give up hope.
Therefore, you should wait for the day [to come]
And assemble all people into an army,
As plentiful as sand on the beach¹⁵,
Then attack David with all his people
In a circular manner, in the field,
And triumph.
With this you will win praise and honor
And manifest your rule.

Absalom speaks:

[I] acknowledge your advice as better.
We shall follow this advice
And spend tonight resting.
Tomorrow we will fight the battle.

Ahitophel speaks:

I am heart broken
Because my good advice was condemned.
I will ride home and hang myself.

Absalom speaks:

My Ahitophel, don't do that!
Who knows whose advice will be followed,
Yours or Husai's advice?
Stay! Stay! Because it is late.

Ahitophel and Abisai leave. Husai speaks to himself:

¹⁵ German saying

I will secretly tell
 Zadock and also Abiatar,
 The priests, so they will have David
 Warned of Ahitophel's intrigue
 [that they] want to hunt after them;

[102]

So that he [David] will not stay in the flat field
 But that instead him and all his men
 Will cross the Jordan tonight,
 In order to avoid the misfortune.

Husai leaves too.

Act IV.

David enters with Abisai and Joab and speaks:

Now we are at Mahanaim
 Safe from my son's anger
 [we] have provisions, food and drink
 and soldiers too (Thank God!)
 so we can protect ourselves from him.
 God will mercifully put all things right.

The herald comes and speaks:

Dear King, there, in Gilead
 Absalom lies in the field
 With his entire army
 With a wagon fort and tents.

David speaks:

Joab, let the trumpets sound soon
 In the country side and in the city
 So the officers come out,
 In hundreds and thousands!
 And [then] divide the people in three armies.
 Equip [them] with body armors, bows and weapons!
 And I will come as well.

Abisai, the count, speaks:

Dear King, don't do that!
 If we flee or half die,
 Who cares? But if you perish
 That would be a horrific thing.

David, the King, speaks:

Well, I will follow your advice.

[103]

But I want you all:
 To treat the boy proper,
 No harm shall befall Absalom
 [it will mean] imperial ban and disgrace!
 I will go and look at
 How all the people assemble.

They all leave. Joab enters again soon after:

Noise, noise, the bunch of enemies
 Curses and got lost in the forest;
 Soon, go for the attack.
 Soon, hunt after them! Don't let them escape!

Cusi enters and speaks:

Officer, there comes
 The King's son Absalom
 And [he] rode on a mule
 With flying her, through the forest,
 Getting stuck on an oak tree.
 The mule continued [walking] under him,
 He stayed stuck because of his hair;
 Caught between sky and earth.

Joab speaks:

Alas, why did you not stab him
 And revenged the revolt?
 I would have given you ten silver coins.

Cusi speaks:

[And] if you had given me even
 A thousand silver coins into my hand
 I would not have harmed him
 Because the King ordered
 To spare Absalom.
 Should I put my hand on him
 You would be against me then
 And accuse me in front of the King.

Joab, the officer:

[104]

Not at all, but I will
 Go myself and put three spears into his heart
 And tell my companions
 That they will throw the rebellious boy
 Into a hole in the forest

And throw onto him a bunch of stones.
 Afterwards I will stop the common people
 from fighting in the battle,
 So that they stop attacking the enemy.
 Show me soon, where Absalom hangs!

Cusi speaks:

Just there, right at the forest's entrance.

They both leave. King David enters with his herald and speaks:

My heart is so heavy.
 The guard says, one comes running,
 A man with the name Ahimaam.
 He will tell us for sure
 How the battle went,
 Who was victorious.

Ahimaam enters, kneels down and speaks:

Dear King, peace! Good messengers bread¹⁶!
 Praise the lord, your God,
 Who handed over the people
 That were against his royal majesty
 [that] raised their hand¹⁷,
 [that] caused a revolt in this land!

King David speaks:

But tell me soon [and] truthfully!
 Is the boy, Absalom, well?
 Is he alive and healthy?

Ahimaam speaks:

I do not know anything about it,
 When Joab let me run here,

[105]

there was a big noise from the bunch [of people]
 in the forest. I did not pay attention
 to what they did there.

The King speaks:

So come here and stand next to me,
 Cusi, he will come here too, after you.
 Let me here, what good things he has to say
 About the battle today!

¹⁶ three slices of bread were given to a messenger after fulfilling a job successfully
<http://woerterbuchnetz.de/DWB/?sigle=DWB&mode=Vernetzung&lemid=GB10244#XGB10244> Botenbrot

¹⁷ as in to raise a hand against someone, has a violent connotation

Cusi enters, falls down next [to the King's] feet and speaks:

Dear King, I bring you good news.
The Lord punished everyone today
Who had strongly resisted you
In this kingdom and land.

David speaks:

That is good, but tell me!
How is my son Absalom?

Cusi speaks:

May all your enemies,
Who revolted against you in this land,
Be treated like Absalom was!
Then you will be safe from them.

David speaks miserably:

Dear God, I realize now
That my son Absalom is dead.
Oh my son Absalom, my son¹⁸!
I wish I could die [instead] of you.
My son, my son, what shall I do!

David leaves with his face veiled [and] Cusi [as well].

Act V.

Joab, the officer, enters with Abisai, he [Joab] speaks:
Abisai, where is the master?

[106]

Abisai speaks:

Our dear King is not far.
The King is crying and grieving
And has put on mourning clothes.
The joy over the victory is ruined.
He is in a bad mood and distressed
And mourns very much for Absalom
And brings shame over the entire army,
It [the army] won't come into the city,

¹⁸ sun means bay, which I think does not make much sense here, therefore I prefer to assume that it is either an older masculine, alternative for German Sonne (sun) <http://woerterbuchnetz.de/DWB/?sigle=DWB&mode=Vernetzung&lemid=GS31343#XGS31343>, though it is not completely impossible that sun equals sohn and the vowel was changed in order to keep the rhyme. In another play Hans Sachs did spell sohn as son and sun. I prefer the last option since in the following lines sohn becomes spelled son

It dispersed
 Everyone went home
 Like a people that
 Fled from battle.

Joab, the officer, speaks:

I despise his grief from the bottom of my heart.
 The King comes now.
 I will talk to him.

The King enters veiled, sits down and speaks:

Alas, my son, Absalom, my son,
 My son, my son! What shall I do?

Joab, the officer, speaks:

Dear King, you turn your servant's face shame red
 With your lamenting,
 Those who saved from pain
 Your soul and your children's soul today
 And are your friend, [they] love you so much.
 But all people and me feel
 That you would [rather] enjoy
 If Absalom was still alive,
 Who went after your kingdom and life,
 And we were all dead.
 I swear by God
 If you don't stop
 Lamenting today
 No man will stay with you.
 Therefore, stand up and follow me

[107]

and address your servants friendly
 If you want to remain King!

The King gets up and takes off his black dress, offers him his hand and speaks:
 Travel quickly to Jerusalem
 And tell Abiatar,
 The priest, that he [shall] ask the perish
 If they want to be the last ones¹⁹
 Going after the King
 To bring him back into his house!

The herald enters. Sinei enters, falls down on front of the King's feet
 And speaks:

Dear master, your Royal Majesty
 Do not take revenge on me for my bad deed,

¹⁹ perhaps a reference to the bible where it says the last ones will be the first? Otherwise I cannot make much sense of it.

That I cursed, scorned and shamed you
 On the day you left miserably!
 Don't take it to heart, King!
 I have come to confess my sins in pain.
 See! I was the first today
 Who came from the house of Joseph and I took
 A thousand men with me to accompany you.
 My dear King, do not be angry with me!

Abisai, the count, speaks:

Shall Sinei not die
 For having cursed the one anointed by God
 With such shameful, hard
 Words and with great misconduct?

David speaks:

Abisai, what are you telling me?
 What do I have to do with you?
 Do you want to turn into Satan today
 With your words and gestures?
 Should one soul of the people of Israel
 Die because of me?
 Don't you think I know how angry [you are]
 That I am King

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in Israel today? [Receive] mercy, stand up,
 my Sinei, without harm!
 You shall not die, by God,
 Because you asked for my benevolence.

Simei gets up. Barsillai, the one from Gilead, enters and speaks:

Dear King, health to you and all your men!
 I will lead you safely across the Jordan
 And accompany you with my people
 Through the desert.

The King gets up; offers him his hand and speaks:

I thank you and your people for providing me
 With wine and bread in my [time of] need;
 Now stay with me
 In Jerusalem because I will
 Give you and your house enough
 For the rest of your life!

Barsillai, the old master, speaks:

I thank the King for his kindness;
 I only have little time
 Left to live [because] I surely turn
 Eighty years today.

What could taste better than
 Royal drink and food
 Or listening to the singer's singing?
 What shall I complain lengthily?
 Let your servant leave again
 So I can reach my father's grave
 And die at home in my city!

David speaks:

Well, if your heart desires it,
 You may turn around,
 Soon we will cross the Jordan.

Joab, the officer, speaks:

Dear King, hurry! It is about time.

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the elder of Juda are ready
 and are waiting outside the hall.
 The [trumpets] sounded for the third time.
 The entire people is in arms
 Assembled in the field, [they stand] like one man,
 To escort you across the Jordan.

They all leave in order. The herald enters and finishes:

At the end you [shall] take away
 Nine short lessons from this tragedy!
 First, you learn from Absalom,
 All children that disobey their
 Parents without shame
 Live in thoughtless malice,
 [That] go after them with bad intentions,
 Cheating and tricking them [the parents];
 God might shorten their young lives
 In revenge.
 On the other hand, Ahitophel shows
 What [happens when] trusted counts advise
 Against their master!
 Such mutiny, disloyal deed
 Won't stay without revenge.
 They will come to light at last
 And they will be punished by God
 With a shameful death.
 Third, Husai,
 The loyal man, needs to be understood
 As how all loyal advisers, who give loyal advice
 And, in [times of] great need sacrifice honor, goods and life
 For their master.
 They will be elevated by God
 Through praise and undying honor.

Fourth, [we] learn from Simey
 Who scorned, shamed and cursed David,
 All daring people are careless
 So in times of need

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only mockery and ridicule comes out of them,
 they are even raffish, rebellious.
 they are the enemies of God and the people.
 Fifth, Abisai
 Shows how all kind servants
 Always want to revenge
 Their master's shame and disgrace.
 Sixth, the officer Joab
 Is an example of an officer
 Because he keeps loyal to his count
 Even in death.
 Seventh, the whole of Israel shows
 That all rebellious souls,
 [who act] against proper rule,
 will be punished by the sword.
 Eighth, Barsillay shows
 All those that are after the greater common good
 And offer up for it their possessions,
 In peace and war,
 Their rule is [based] on kindness,
 Ninth, David shows
 A count and loyal father
 Who is a beneficiary of his people
 And [who] forgives them and spares them,
 [who does] not punish evil with severity
 but is [instead] devout and benevolent.
 Hans Sachs wishes that you all grow up
 in such luck and good .

The persons in this tragedy:

1. The Herald.
2. David, the King of Juda.
3. Absalom, the King's son.
4. Joab, the King's officer.
5. Abisai, a count.
6. Ahitophel, a councilor.
7. Husai, a councilor.
8. Simei, a mocker of David.

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9. Barsillai, one from Gilead.
10. Ahimaaz, a servant.
11. Cusi, a servant or messenger.

12. The woman of Thekoa.
13. The first farmer.
14. The other farmer.

In the year 1551, on the 26th day of October.