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[112]

A comedy with eight personae,
to be recited, Juditium Salomonis.

The herald enters and says:

Blessed be the royal house
Including all those go in and out,
In this city of Jerusalem!
You will now hear a
Comedy (if you want to read it,
Look it up in the third book of Kings!),
Namely, how Salomon,
After he sacrificed the one thousand
Offerings to the fire at Gibeon,
God, the lord, appeared to (him), in the
Same night, and said: Request something!
I will not refuse you.
Thereupon, Salomon only desired
Wisdom, which God granted him
With a highly sensible mind,
So that he could rule both,
People and country, according to his duty,
How he proofed that at the court
With the judgement over the two women
With the child. Here, you will also watch
The financier's\(^1\) manner and use.
At the end, you will also see
A good farce by a jester-fool.
Listen! Be silent from the beginning to end!
Then the time won't be long.

Salomon enters alone, sits down and says:

[113]

Lord, on your highest throne,
I ask you to mercifully accept from me
The one thousand offerings to the fire,
Which I slaughtered for you today
At Gibeon, on the altar.

Nathan, the prophet, enters and says:
You king Solomon, hear!
God relays to you:
You shall ask him
For something, which he shall give you;
He will grant it to you.

Solomon lifts his hand and says:
Lord, you had, before this time,
Great compassion
For king David, my father,
Who was your servant,
And lived in front of you in truth,
Sincerely in righteousness.
You also acted with compassion,
(When) you sat me on his throne now, your servant,
For I am young, simple, and bad
And I also don't know how to reign,
To judge nor to rule.3
Your people, that you have chosen,
That cannot be counted because of its number.
That is, Lord, my only request,
That you would only give your servant
An obedient and wise heart
With such a mind inside,4
That I understand evil and good,
So that I may with sensible braveness
Judge your innumerable people
And not err in judgement.
If I were granted this request,
It would be my greatest treasure on earth.

Nathan comes to stand to him and says:

[114]

Listen, your royal majesty!
Today, God tells you:
Because you didn't ask for a long life,
Nor for power, nor for wealth in addition,
Nor for being victorious over your enemies,

---

Instead you only asked
For intellect, to judge justly,
To rule your people sincerely,
Therefore, God granted (it to) you,
He gave you a wise, understanding heart,
No-one like you has reigned before,
Also no-one following you will,
In addition, I also gave you more,
Great wealth, power and honor,
That there is no other king
Like you, in your times, living in any
Country, and where you shall, according to my blessing,
Live following my path,
Keep my customs and commandments,
Like David, your father,
So (then) I will also give you, says God,
A honorable and long life.
This all, God let's (me) relay to you
Sincerely, you king Salomon!

Salomon lifts his hand and says:
Lord, praise, honor, commendation and glory for you
In your holy empire,
That you granted me in mercy,
More than I desired.
Now, I will be obliged,
As long I have my life,
To rule your people according to your word,
To judge and to order
According to true justice,
To always punish the bad,
And free the innocent
from the terrible, the cunning, the evil ones,
Because, my Lord, I received from you

[115]
The heavenly, godly gift,
Namely, intellect and wisdom.
Therefore, go, Nathan, at noon\(^5\)
And prepare a food offering!

They all exit.

Act II.

Nathan and Ahitophel enter. Ahitophel says:
The king asked for a childish thing,
I wouldn't have asked for such a thing.

Such a request is appropriate for the counsel, Representing him in the government,\(^6\) The solicitors and jurists, That get by with malice. The king should just have desired Half of the worldly sphere Including the countries and kingdoms, Power and magnificence and such, A life lasting for one hundred years Without any illnesses. That would be a royal request. God would not have him denied it. Is that not true, dear Nathan?

Nathan says:

You are also a world-wise man, My Ahitophel, who doesn't consider That worldly power, wealth and splendor, Lust and joy; with that, one can't Rule well country and people. Our king chose for him The best part; that pleases God. The royal throne is well, On which king Salomon sits, Who, by God's wisdom,\(^7\) Wisely takes care of his business, Helps widows, orphans and the poor.

[116]

He punishes the evil without mercy, Where he finds the evildoers.

Ahitophel says:

Why does he put\(^8\) himself To such hard work, worries and unrest? Such things are appropriate for civil servants. He should himself live nicely like a king.

Nathan says:

In which manner? Tell me! What does it mean to live like a king?

Ahitophel says:

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\(^7\) sehft: I could not locate this word, it reminds me of Saft (juice). There are some proverbs were Saft is used and it has nothing to do with the beverage (see Grimm Wörterbuch entry Saft, nr. 7 https://bit.ly/2HeqKLs, where saft can stand for the essence of a thing/person), so it is possible. It could also be a different (and quite creative) spelling of selbst (self) but I am not sure and since the line works without it just fine, I left it out.

Takes in all joys
By hunting, chasing\(^9\) and hounding,
By running, fencing and tournaments,
By dancing, playing and dining,\(^{10}\)
With court servants and the power of an army,
Also with great pomp and splendor,
(And) with women especially.\(^{11}\)

Nathan says:
Yes, one who keeps his household like that,
Is wasting a great amount of goods,
Will have to mortgage plenty of land and people.
Tell! How shall one get money otherwise?

Ahitophel says:
Well, I myself can do these things.
I can quickly make money,\(^{12}\)
Like others, who can, through buffoonery,\(^{13}\)
Practice funnily.
Customs duty, road toll and other things
Can bring much good.

Nathan says:
Then the financiers have the benefit,

[117]

They fill their pockets with it.
The ruler will serve as their scapegoat.\(^{14}\)
He gets the smallest part of it.
The common man will become hostile towards him,
Therefore, out of the court with that vermin!
Into the sea, into the depth!
And around each one's neck a millstone!
Country and people become ruined by them,
Even though they can decorate and paint it,
As if it was a decent thing.

Ahitophel says:
What chamberlains does the king have

\(^{9}\) beizen: probably a different spelling of beizen, see Grimm Wörterbuch entry beizen, nr. 1 (https://bit.ly/2BSW1Pw).
\(^{12}\) finantz: is related to finance and derives from Latin and is linked to payment, income, any business with money, however, Grimm Wörterbuch lists that in the 16th century is often used in the meaning of cunning, fraud, evil tricks. All examples listed by Hans Sachs have a negative connotation, see Grimm Wörterbuch entry Finanz (https://bit.ly/2CcZl8e).
\(^{13}\) alifantz: different spelling of alefanz, meaning "Posse", compare to "Der Wortschatz des Hans Sachs" by Hans Tauber, entry alefanz, p. 5 (https://bit.ly/2HmGdbh).
At court to keep his estate?

Nathan says:

For that he has chosen
Pious, wise and educated people,
That pleases his royal heart,
Through those, he rules wisely
And orders finely all things,
The country and people become rich and fledged,15
Gain in wealth, peace and luck.
He keeps them around night and day,
Giving each other question after question.
That pleases him immensely,
Because all other pleasure and entertainment
Are vain and useless.
The man becomes, with time, moody,16
Like the king himself says
In his book of poems:
Dear, didn't you read it, too?

Ahitophel says:

Alas, he has an unroyal nature.
He would have been a good monk.
Since he closes up his life
With script-smart and wise people,
[118]
Who are usually the wrong ones,
Who often reverse rulers and kings
With their shining,17 false teachings.
I wouldn't want that many shaved boys
at my court.
I would be worried about their deception.

Mathan says:

Our king is wise and smart,
He is not tricked18 by false teachings.
He has in front of him God's law,
His bright word loud and clear,
As a measurement according to which
he directs and leads his life well.

Ahitophel says:

I realize well that he is completely devoted

---

17 gleisenden: probably a different spelling of gleißend (shining brightly, even to a degree where it is blinding), see Grimm Wörterbuch entry gleisen (https://bit.ly/2HoHvTe).
To wisdom, constantly thinking about\(^{19}\) it. 
I will condition him over time, 
So that he will also become frivolous, 
Like other rulers on this earth, 
With hunting, dancing and beautiful women. 
What does he want to build upon this wisdom? 
It belongs only to the wise.

Mathan says:

Well, you are a world-wise man, 
But you don't look at the common good. 
Your advice brings nothing good, 
Because bodily lust, brings only 
Doom and misfortune on its back. 
Therefore, don't seduce his innocent heart!

Ahitophel says:

Mathan, it is truly just a joke. 
Though my loyalty makes me think 
That our king should be more serious 
Towards his people and subjects, 
To not treat them so gently and caring,

[119]

(It makes him be despised), 
Instead (he) should show his seriousness and power, 
Like other kings in the world.

Mathan says:

The same kings, listen,\(^{20}\) 
Are all of pagan origins 
And don't know anything about God's name, 
They are full of splendor and pride. 
But our king knows very well 
That he was only put (in place over) the kingdom 
As a servant by God. 
Therefore, he, as a loyal shepherd, 
Does not oppress nor binds them, 
Instead he rules them gently. 
In this way the people stay obedient and gracious. 
That is how he keeps it now, may God give (it will last) much longer, 
So that he can finish what he began. 
So the kingdom has a good lord.


\(^{20}\) obgemelt: perhaps an alternative spelling to aufgemerkt or wohlgemerkt (which in Dutch is opgemerkt), compare to Grimm Wörterbuch entryaufmerken (https://bit.ly/2Ts3aRP) or it is simply a construction of auf + gemeldet (past participle) and could be understood as pointing towards something, see Grimm Wörterbuch entry melden, nr. 5 (https://bit.ly/2VPMmkf). Either way the word draws attention to the statement that follows.
Ahitophel says:
I have talked to you from afar,
Joked, however, under the roses,
(Let’s) not talk about the thing anymore.
It will bring us no good,
What I stated there scoldingly.
Listen, listen! They are calling to the table.
We shall step away from this talk
And search for the roasted rabbits.

They both exit.

Act III.

The king enters with Nathan and Ahitophel. The king says:

Today we want to hold court.
Therefore, do only your duty here,
That you will hear now

[120]

Both young, old, poor and rich
Regardless of love, envy, fear and gifts,
Without any delay and taking sides,
Irrespective of the person concerned,
What each party can proof;
With diligent experience,
(You) will judge them with a sentence!
Well, now whoever has to sue today,
Shall come and sue!

The two women enter. Thamar says:

Cleopatra, give me back my child!

Cleopatra says:

Yes, yes, sit down again for a while!
That child, that I have, that is mine.

Tamar says:

The living child is not yours,
But mine; your child is dead.

Cleopatra says:

I don’t give anything about your order,

---

21 on: different spelling of “ohne” meaning without.
23 ein-klenc: could not locate the word like this, but it could be constructed from ein (in) + ge- (past participle) + lenken (moving to one side) thus meaning to give in or take sides, compare to Grimm Wörterbuch entry lenken (https://bit.ly/2tZH6id).
Your crying doesn't move me either.

Tamar says:
If you don't want to give me my child,
I will sue you at the king’s court.

Cleopatra says:
I don't ask for that.
Sue me or don't!
If you don't want to miss it, 24 so go inside!

Ahitophel walks towards them and says:
Go out! What do you want to do inside?

Tamar says:
I want to (go) to king Salomon

[121]
And to tell him of my heavy plea.

Ahitophel says:
Come back in eight days!
The king has no time today.

Cleopatra says:
Yes, of course: We are not in a hurry.
We can very well wait eight days.

Tamar says:
My heart is now so full of pain,
I hope to find help with the king,
To find his ears always open
To hear the miserable poor,
And give them a decision with mercy,
To help them out of godless quarrel.

Ahitophel says:
Miss, do you want to give me a present?
I will help you with the king there
And will speak for you myself.

Tamar says:
Alas, mister, there is no money or goods,
Only innocence and poverty.
(That) I, miserable person, hope to enjoy. 25

Ahitophel pushes her and says:

25 I assume it references the innocence of the sentence before, but I cannot say for sure.
Step away! Let me close the door!
Go to the lower court!
The king can't hear you,
With your quarrel, useless barking.\textsuperscript{26}
He has more important things to do.

Salomon says:

Mathan, go! Look, what there is
For a great shouting at the door!
Does someone want (come) inside to the court,

[122]

He shall not be denied.

Mathan goes there and says:

Ahitophel, what is the matter?
The king is asking about the shouting.

Ahitophel says:

The women, with useless matters,
Want to make the king restless.
I won't let them in.

Tamar says:

Alas, dear sir, have mercy with me
And help me to get in front of the king there!
I will speak for myself
With the pure, sincere truth,
In order, through justice,
To get back my living child.
I won't plea for anything else here.

Mathan says:

Ay, so come! despair no longer!
The king sits already to court.
Tell him of your misery! If you are right,
What belongs to you will be justly declared yours.

They both go inside, bow down. Mathan says:

Serene Highness, these two women,
They came here to you trusting
To receive a ruling from you
About their complaint and an answer to it.

The king says:

Both of you, swear that you will during your complaint
Only tell the truth without any fraudulent intent!

\textsuperscript{26} klaffen: see Grimm Wörterbuch klaffen, nr.3 (https://bit.ly/2CeDFso).
They swear. Tamar says:

Alas, my dear king, hear my complaint!
I have lived for years and days

[123]

In one house with this woman.
Then, we both became pregnant.
When I had my child then,
Three days later,
This woman gave birth to hers, too.
After some time had passed,
When we both lived together,
When no stranger stayed with us,
One night, it happened
That this woman rolled to and fro
In the bed and crushed her child
In her sleep, and (then) she got up at night
And brought her dead son to me,
Puts him dead in my arm,
While I am asleep, and thus warm
She took from my side
My living son from afar
Into her arm and snuck away.
When I got up early, before day-break,
To breastfeed my young son,
He didn't want to show any signs of life.
But only when the bright day broke,
Did I truly see,
That he was not my actual son,
But the woman's. Therefore, I ask
Now, dear king, that you will
Make this woman give me
Back quickly my living son
And to take back her dead child.

Salomon says:

Woman, answer to this accusation!

Cleopatra says:

Dear king, I swear
That the living son is mine
And the dead child yours.
Like you, yourself, in that night

[124]

Crushed him or killed him,
I don't inquire into that, I also don't know that.
You, dear king, I ask:
That you acquit me of this accusation!
This woman can be hypocritical and manipulative.²⁷

Salomon says:

You advisers, advise both well,
What sentence shall be spoken!

Cleopatra pushes Ahitophel something into his hand, he says:
Dear king, shall I tell the truth,
Well, there is the woman's accusation here
Entirely bad, hopeless and simple;
But the other has powerfully
Answered vividly to it.
Therefore, you should conclude,
That the living child is hers!
Also, I feel it is a powerful testimony,
To consider in this case
How she could get up
And take her child?
These are two powerful reasons
(showing) Cleopatra is right.

Mathan says:

The trade is not actually bad,
But quite secret and confusing,
In this, human reasoning easily errs,
If one isn't attentive
And inquires into all circumstances,
Until one arrives at the real cause.
Therefore, dear king, because your mouth
Was given wisdom by God without any fault,²⁸
So it will, here too, speak
A just judgement,
That is hidden from me and you.

Salomon says:

[125]

All your quarrel here
Is over this living child.
Each of you wants to have it.
Is that so, then show it to me!

The women say:

Yes, yes.

Salomon says:

²⁷ schmirn: literally meaning to smear.
So just give me a sword,
So that the living child will be
Divided into two parts, straight through.
So that each woman will have a half!

Tamar falls down to his knees and says:
Alas, my king, have mercy
With me abandoned, lost one,
And don't kill this child!
Let it live (that is my plea)
And rather let this woman have it instead!
I don't want to see him die.

Cleopatra says:
No, not like that, my dear king!
The child shall be neither mine nor yours!
One shall divide it with the sword,
That each will have a part.
The sentence shall stay,
Whether you like it or not!

Salomon concludes:
The child, that is still alive,
That shall be given to this woman!
That is the right mother.
That is my final decision.
Now we shall enter the hall.

They all exit.

Actus IV.

The king enters with his advisers and Marcolphe.
Salomon says:

Marcolphe, what is the country screaming about!

Marcolphe says:
Everyone talks about your shame,
About how you, today, gave two women
A bad, foolish court decision,
Between a dead and a living child.

Salomon says:
I have the case still in front of my eyes.
I found the motherly heart
Because of her shaking, fear and pain.
Her face turned pale as well,
(She) didn't want to let the child be killed
And disrupted with heartbreaking crying
With tears\textsuperscript{29} for the other even.
By that, I could tell that
She was the child's mother.
Therefore, I gave the child to her.

Marcolphe says:

Oh king, how simple you are,
That you believe and trust
The women's tears\textsuperscript{30} so readily!
Don you know the saying? To women's crying,
To a dog's limp on three legs
And to a merchant's oath,
No wise man shall turn to.
A woman can cry, sob and moan
While she can still laugh in her heart.
Women's cunning has no cause.

Salomon says:

Their piousness is greater, yet.

Marcolphe says:

Maybe you mean their deception.

Salomon says:

Marcolphe, you are not really smart.

[127]

You think they are all full of deception.

Marcolphe:

Yes, and covered by flattery.

Salomon says:

You lie; A woman is loyal and kind.

Marcolphe says:

Yes, like unsteady and fickle.

Salomon says:

They are also humble.

\textsuperscript{29} zechern: perhaps a different spelling of zehern (tears, compare to Grimm Wörterbuch entry zehern, nr. I.7.
and following (https://bit.ly/2Hc0Fwf). Since I am not sure about “zechern”, I cannot full decide whether “einen” is singular (perhaps refering to the other woman) or plural (perhaps referring to bystanders because the word "weit" means far). It could also be a different spelling of sächer (see Grimm Wörterbuch entry Sächer https://bit.ly/2Uuu1ZL), which can be either party in a law suit but it was also used to describe the guilty party. Literally translated it would be: With "zechern" even far for the one(s). Perhaps it means the pointed out with her crying the other as guilty. I really can't make much of the line.

\textsuperscript{30} zehern: different spelling of zähren, see Grimm Wörterbuch entry Zähre (https://bit.ly/2Hc0Fwf).
Marcolphe says:
Yes, exactly full of pride and arrogance.

Salomon says:
Is a pious woman not worthy of honor?

Marcolphe says:
Oh, but there are very few of them on earth.

Salomon says:
They are much more than men.
Get away from me, you disgracer of women!
Were you not born by women?
Did you not be with any pious women.
A woman that wears a crown of honor
Can please her man.
His heart relies on her
In all sorrow and pain.
What does a man's wealth help him,
Silver, money and precious stones,
Pricey clothing and feasting,
If no women is by his side?
Women have to multiply the world,
Carry children, raise them and feed them,
Manage the house with all diligence.

[128]

A woman is a comfort to the old
And looks over the young.
The one, who lives without women
In (his) time, lives like a dead (man) on this earth.
Because women are loved by the world and God,
Rightly, I shall love them, too.

Marcolphe says:
One says: When the heart is full,
It will spill over to the mouth.
So, king, you praise at this hour
Women, because you are sinking
Into their love, completely drowning.
But before the day is over,
You will revile and disgrace women,
Even though, right now, you praise them plenty.

Salomon says:
That will never happen,
That I scold women.
They are the most precious treasure on earth,
More precious than pearls and gold.
Therefore, I hold dearly in my heart
The pious, honorable, modest women.
I will always praise them.
Therefore, leave me, you wet fool,
You dishonest child-of-vice!
If you disgrace one more woman in front of me,
You will end your life at the gallows.

Marcophe exits. The king says:
We shall leave for the hunt,
Like we decided last night.\(^{31}\)

They exit. Marcolphe enters again and says:
The king threatened me with the rope
And praised the women at length.
I will teach him a lesson,
That he will have to disgrace them today still,

A dog wouldn't take (a piece) of bread from him,
Because he despises me.
There come two that are just right,
They will help me with it.

Marcophe to Tamar:
Listen Tamar! How do you like this?
The king feels hatred and envy towards you.
He is very ashamed of his decision.
He will take your child away from you again
And let it be chopped into two pieces,
To give one piece to this woman.

Tamar says:
Oh, how tyrannical, evil and angry
And fickle is the king!
How unjust his decision is!

Cleopatra says:
So I will eventually still get half the child.
I would scold him neither bad nor good.

Marcophe says:
Yes, you don't know the king's mood.
He wants to pillory you
And cut off both your ears,
Because he recognized your cunning.

\(^{31}\) nechten zu nacht: literally a doubling of "at night" (nightly at night), probably for the rhyme.
Cleopatra says:
Ay, that the devil\textsuperscript{32} disgrace and blind him!
If he wants to be so tyrannical
And has such phantasies,
Wants to cut of my ears?

Marcolphe says:
Yes, that would all have to be suffered still.
I know about much more evil farces.
At night, the kind finally decided
With his advisers of the council,
That every man in this city

[130]

Shall have seven wives.
You dear women, this concerns you.
You will have to carry the burden on your back.
If you don't suppress it in time
The order will be released tomorrow.
Then, there will be no peace in any house.
The husband will love and value one wife,
The others will sit around the hearth
In the ashes, like the housemaid,
Cooking, rinsing, sweeping and washing
And all six together are in the marriage,
And (will be) abandoned widows.
There will be such a quarrel, punching and scuffle!
Therefore, you women, run soon,
Announce it to the women in the city!
When the king will go to council today,
He will publish this order,
So ambush him! Don't stay silent
And talk back to him against the order!

Cleopatra says:
The king probably thinks, because he has many
Women, another should have that, too.
I would rather he was buried
If he executes such a game.

Tamar says:
We can't suffer that.
I rather would risk my life and body
To beat him to death like an angry dog.

Cleopatra says:

\textsuperscript{32} \textit{buck}: literally buck, the word can also refer to the devil, see Grimm \textit{Wörterbuch} entry Boc (https://bit.ly/2Crw9Ke).
Yes, of course we can’t suffer that.
If he cuts off seven ears of me,
I will not stay quiet in front of that loose man.
Partner, advise, how shall we go about it!

Tamar says:
Alas partner, go! Run down all alleys.

[131]
And shout it out from house to house,
So that all women will come here,
The order would be too heavy for us,
That we will suppress it in time.

Cleopatra says:
So then you run down the other side
By the beautiful temple!
Tell the women about it,
So that each of them will come quickly!

They all exit.

Act V.

The king enters with his advisers, sits down and says:
Have you decided how we will go about
Building a temple for the lord
Before a war will break out?
Listen! Listen! Do you hear, what I hear?
In front of the hall, there is a loud turmoil
Like a tumult and pushing.
Mathan, go outside in front of the king’s house!
Look, what tumult is out there!

Mathan exits. Ahitophel says:
Maybe it is the soldiers, wanting to register according to the law of war.

Mathan enters and says:
Dear king, there are about two thousand
women, they are all looking up here,
Requesting to all come up to you.

Salomon says:
Go outside quickly and say that
One or two shall be chosen!
These will tell me

33 Gespil: different spelling of Gespiele, compare to Grimm Wörterbuch entry Gespiele, m. (https://bit.ly/2Uq7u0e). It literally translates to playmate but without the sexual and childish connotation.
What the women are requesting from me.

Mathan exits. Ahitophel says:
When the women turn senseless,
It's not good to live with them.
They would well ruffle one's beard.

The women enter. Tamar bows and says:
Alas, noble king, we two were
selected to talk to you.

Salomon says:
Talk! It shall be granted to you!

Tamar says:
All women together
Know that you decided, last night,
In your council
A thing, that is not appropriate.

Salomon says:
Is it not my council and court?
I did it well and I am your defense,
To deliberate on the common good.

Cleopatra says:
Yes, but we women want to have no damage,
We don't want to be over-burdened by you,
Since we were born free and noble.

Salomon says:
Who does what? What are you babbling?
Go home and quit your shouting!

Cleopatra says:
You want to torture us with ridicule?\(^{35}\)
We don't campaign for a childish thing,
Some men might even die over it.

Salomon says:
[133]

What is the matter? Tell me!

Cleopatra says:

It is this, that any man,
From now on, shall have seven women.
Who are those that advised you like this,
That is against/again\textsuperscript{36} male power?
Oh king, what were you thinking?
Don't you think yourself wise and smart usually?
Is one not enough for a man?
But, in marital things, you want
To make changes and release an order
On to which it would rhyme
That a woman has seven men.
We all would be willing to do that.

Salomon says:
You take care of yourself, and that not badly,
And for all your partners.
Want to be a wife to many men.
No, no! Your advice misses by far.

Cleopatra says:
You most-evil master,
You want to ridicule us in order to hurt us!
We want to crown you with fists
Or tear you apart with nails.
The old proverb proves right.
That says: King Saul was quite evil,
But David was much worse,
You, Salomon, (are) the most-evil,
Because you outcast us women.
Oh, if we take revenge!

Salomon stands up and says:
First, I will tell you a piece of truth:
On earth there is no head more cunning,
Than that of a snake, believe me!
No rage is greater than women's rage.

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When she is made upset,
Her face and neck
Look like a dirty, rough\textsuperscript{37} bag.
I would rather\textsuperscript{38} live with lions and dragons
Than with an evil woman.

\textsuperscript{36} wider: unfortunately there are two words in German that sound alike and were spelled alike in the past wider (again) and wider (against), I can't tell which one is meant here.

\textsuperscript{37} herener: derives from heren and is related to hair, however, Grimm Wörterbuch can not offer a proper translation, neither any of the other dictionaries. It is listed with quotes about poor, simple, and rough clothing like monks wore, but apparently it is also negative and can be associated with dirty, see Grimm Wörterbuch entry hären (https://bit.ly/2SUMGMJ).

Where there is an evil woman with a man,
(It) is like he holds a scorpion,
Small is all evil
Next to the evil and cunning of women.
The ruin of sin comes from women.
Because of women, we all must die.
I wish women that they will quickly receive what the godless get!
Therefore, get away from me now!

Nathan says:
Powerful king and lord,
What does it mean that you revile
On the virtuous sex to badly?
I am not used to it from you.

Salomon says:
I do to them, how they did to me.
They also reviled on me, even though I am innocent.
The fool will think me right
To give a foolish answer to his question.

Nathan says:
Dear king, many hours a day
It looks good on a wise man,
That he will not be take seriously
Every word, that he is asked.

Marcolphus comes to stand next to them and says:
King, did I not tell the truth
That you, today, will still scold the women?

Salomon says:
Marcolphe, do I have to blame you?

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Well, when I think about this business,
You have caused the turmoil.
Therefore, leave the court, you villain!
Don't show yourself to me again!
Or I will let you hang from a tree.

He is pushed out. Marcolphe says:
Dear king, just think about it
And chase out, instead of me,
The hypocrites and financiers!
You are over-burdened by them.

They are the ones that do the greatest damage,
Sweet talk you out of loads of money.
When I have cloths and my muzzle is filled\textsuperscript{41}
I would be content\textsuperscript{42} with that.
Good-bye! I leave knowingly
And won't return any time soon,
Will let the king growl first.

Salomon says:

You dear women, be patient!
You see well that I am innocent
For what Marcophe, the villain,
Did behind (my) back.
The bad (things) I said about women,
Understand, were only (true) about the bad ones!
The pious ones are honorable
The most precious treasure of a man on earth,
I can trustfully turn to them for everything,
(She) helps to feed him with her hands.
Go! Show all women
That each shall have one man!
Like God created it in the beginning,
Through his almighty word,\textsuperscript{43}
It shall stay like that forever!
God shall care for you mercifully,
Give his blessing here and there!

They all exit. The herald enters ad concludes:

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This is how the comedy ends.
It has plenty of good lessons,
Namely, that a ruler, always,
Ask God for sense and wisdom
And keep God's word in sight,
Thus follow it everywhere,
Value pious, wise, educated people
(much filth will be destroyed by them)
And may he take in his government
The reign in his own hand,
In both council and court,
Not rely on his civil servants,
So that they won't be screwed
Because they usually focus all their
Business on their own advantage,
From this doesn't come much good for the court.

\textsuperscript{43} ruff: different spelling of ruf, can refer to calling out, shouting or also reputation, but I think it was only added here for the rhyme, therefore, I omit it in the translation since it does not contribute to the content.
Therefore, a king shall keep his household wisely
And chase from his court far away
Financiers, hypocrites and fools,
That are only interested in the people's misfortune,
Through them, people and country will be ruined!
May God give wisdom and intellect
To all kings and rulers
To reign during their lives
Like king Salomon,
So that their scepter and crown
Grow worthy of remembering
After their death! That wishes Hans Sachs.

The personae in this comedy:

1. King Salomon.
2. Nathan, a prophet.
3. Ahitophel, an adviser.
4. Thamar, a common woman.
5. Cleopatra, a common woman.
6. Mathan, the other adviser.
7. Marcolphe, a farmer.
8. Herald.

In the year of health 1550, on the sixth day of March.