

A COMPARISON OF SELECTED EVENTS FROM THE
DONAUESCHINGEN PASSION PLAYS I AND II

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**A COMPARISON OF SELECTED EVENTS FROM THE
DONAUESCHINGEN PASSION PLAYS I AND II**

by

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THESIS

**Presented to the Faculty of the Graduate School of
The University of Texas in Partial Fulfillment
of the Requirements**

**For the Degree of
Master of Arts**

**THE UNIVERSITY OF TEXAS
August 1963**

ACKNOWLEDGMENTS

To the many persons who have helped directly or indirectly in the preparation of this thesis, I wish to express my sincerest appreciation. I am especially indebted to Dr. Wolfgang F. Michael, my supervising professor, to Dr. Don C. Travis, Jr., and to Dr. Winfred P. Lehmann.

I wish also to thank my Religious Superiors who have granted me the necessary time and means to pursue graduate study. To them, as well as to all the Sisters of Charity of the Incarnate Word, to my parents, brothers and sisters, and to all others who have given moral support to my work, I am sincerely grateful.

Sister M. Edward, C.C.V.I.

The University of Texas

Austin, Texas

August, 1963

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CHAPTER I

INTRODUCTION

The object of this study has been to discover similarities and differences between the Donaueschingen Passion Play I and the Donaueschingen Passion Play II by discussing and comparing a selected group of events which occur in both plays. The block of material chosen for study is that extending from the betrayal of Judas up to and including the final condemnation of Jesus by Pilate.

Both of these plays were presented over a period of two days. It is interesting to note that almost all of the subject matter for the first day's performance in the Donaueschingen Passion Play I is lacking in the Donaueschingen Passion Play II, while almost all the subject matter for both days' performances in the Donaueschingen Passion Play II is present in the remainder of the Donaueschingen Passion Play I. The obvious result is therefore that all the events are presented in much greater detail in II than they are in I. In the Donaueschingen Passion Play I most of the first day is devoted to presenting many of the miracles of Jesus and other events of His public life.

Except for the Triumphal Entry into Jerusalem and the Betrayal of Judas, all of the Passion is reserved for presentation on the second day. In the Donaueschingen Passion Play II, the story of the Passion is extended over the two-day period; the first day presenting up to and including the final condemnation of Christ, and the second day continuing with the story of the Passion, concluding with the Ascension into Heaven. As can be seen then, all the material discussed here will be taken from the first day of the Donaueschingen Passion Play II, and most of it will be taken from the second day in the Donaueschingen Passion Play I.

The manuscripts for both of these plays are to be found in the fürstlich Fürstenbergische Library in Donaueschingen; hence their names. The Donaueschingen Passion Play I bears sufficient resemblance to the Luzern Easterplay of 1545 so that it is believed that both it and the Donaueschingen Passion Play I are based on a common origin. The Donaueschingen Passion Play I is believed to have been written down in Villingen around 1485 and used there. A literary and historical investigation, however, shows that Luzern is its place of origin. When the production of Passion Plays in Villingen was renewed in 1585, a new Passion Play was created, based on Donaueschingen Passion Play I.

This play, written in Villingen, is known as the Donaueschingen Passion Play II.¹

The manuscript for the Donaueschingen Passion Play I is not complete. It has no cover; eighty-eight pages of the text are preserved while traces of six more are discernible. Therefore the play as we have it today extends only to the point where Maria Jacobi reports the Resurrection of Jesus to Saint Peter. Comparisons between the Donaueschingen Passion Play I and the Luzern Easterplay have led to the conclusion that it did not include the Ascension.² The manuscript for the Donaueschingen Passion Play II is complete except for the top half of the first page. It is contained in two volumes, the first volume bearing the title, Comedia von dem bitter̄ Leiden und sterbē Jesu Christi dess Ersten Tags. 1600 and contains Acts one to three. The second volume bears the title, Comedia von dem bitter̄ Leiden und sterbē Jesu Christi dess andern

¹Georg Dinges, Untersuchungen zum Donaueschinger Passionsspiel (Germanistische Abhandlungen, XXXV, Breslau, 1910), 1-127. See also Christian Roder, "Ehemalige Passionsspiele zu Villingen," Freiburger Diözesanarchiv, N.F., XVII (1916), 163-192.

²Franz Joseph Mone, Schauspiele des Mittelalters, II (Mannheim, 1852), 154.

Tags. 1600 and contains Acts four and five.³ These Acts which are subsequently divided into scenes varying in number from ten to twelve, are apparently only superficial subdivisions of the play, as the following discussion will show. Although "stage directions" are not nearly as profuse in this play as they are in the Donaueschingen Passion Play I, those which are present make it seemingly valid to conclude that the staging was simultaneous.

Of the two available editions of the Donaueschingen Passion Play I, I chose the one by Mone.⁴ Therefore all quotations and line reference numbers given in the discussion are taken from his work. I selected Mone's edition in preference to the one edited by Hartl⁵ since he made a number of emendations which seem unwarranted.

As the Donaueschingen Passion Play II has not yet been edited, I was of necessity compelled to use a microfilm of the

³J. Bolte, "Kleine Beiträge zur Geschichte des Dramas," ZDA, XXXII (1898), 1-2.

⁴Mone, op. cit., 183-350.

⁵Eduard Hartl, Das Drama des Mittelalters: Passionsspiele II, Vol. IV of Deutsche Literatur in Entwicklungsreihen, Reihe: Drama des Mittelalters, IV (Leipzig, 1942).

manuscript. This manuscript has been successively altered by a number of different scribes. For my purpose here, I chose to limit myself to the original text and disregard the alterations as Mone had done for the Donaueschingen Passion Play I. The fact that the quotations for II are taken from the manuscript explains the reason for the absence of line reference numbers in them. In the discussion I have indicated Act and scene references instead.

CHAPTER II

COMPARISON

A. The Betrayal of Judas

In the Donaueschingen Passion Play I, the betrayal of Judas occurs as the last event of the first day's performance. Immediately preceding it are the events surrounding Christ's triumphal entry into Jerusalem. The Jews are arguing among themselves that something has to be done about this Man, Jesus, above all since He is claiming Himself to be the Son of God. They all know, they say, that Joseph, the Carpenter, is His father. "How can You be Christ?" they ask. "Our law says Christ will remain forever." The Jews attempt to stone Him, but Christ leaves and returns to His Apostles. He tells them that the Son of Man is to be betrayed. Peter asks who the betrayer is, but Christ will not tell him. In the meantime a group of Jews go into the Temple and continue their discussion: i.e., this Man is leading the people astray with His new religion, and above all He claims to be the Son of God. Judas slips away from the group of the Apostles and goes into the Temple. Urias motions to him and tells him that he can be of

great help to them in their plan--they have decided to put Jesus to death. They will pay him for his cooperation; of that he can be sure. Judas swears that he will deliver Jesus to them, and he asks what they will give him in return. Urias promises him and pays him

drysig pfening an güttem gold. (1694)

Notice that it is not silver as mentioned in the Gospel account of Saint Matthew 26:15 and 27:3. The word gold was apparently not the word used for money, for later on Judas says,

das ist ein hübsch gelt . . . (1700)

The transaction is completed with few words and quite business-like.

In the Donaueschingen Passion Play II this episode is much more dramatic. The promise of Judas to betray Jesus is the subject matter for the sixth scene of the first Act, while the actual payment of Judas constitutes the entire seventh scene.

As in the former play, this scene is preceded by one in which the Jews are consulting among themselves and decide that Jesus must die. As scene six opens, Lucifer is tempting Judas. He reminds him that his purse is empty, and if Judas will let

him, Lucifer will fill it for him. Judas immediately gets up and goes to Caÿphas and asks him how much he will receive if he promises to betray Jesus. Judas says he has come in secret and his coming must be kept secret. Without giving Caÿphas a chance to answer, Judas complains that he has been treated unjustly. He tells how Magdalen anointed the feet of Jesus with costly ointment; it must have cost "dreÿhundert Pfening," and if he could have sold it,

das was in den gedanckhen mein,
der zehendt pfening mein solt sein.
darumb wundern dreÿßig oder mehr,
Mein werden O mein lieber Herr.

This is a rather unique interpretation of Saint John's Gospel 12:4-6, which records the reaction of Judas to Mary's anointing the feet of Jesus with the costly ointment. Whether the thirty pence which was Judas' hoped for "commission" and the thirty pieces of silver for which he promised to deliver Jesus to the Jews have any direct connection, as is suggested here, the Gospels give no evidence. This same interpretation is found in Thomas Neogeorgus' Judas Iscariotes of 1552.

Caÿphas decides to consult with the Jews before deciding on a price. They are overjoyed at the prospects of Judas' help, and Rabi Moÿses suggests that the price be

. . . Dreyßig Pfennig schwer vnnd quot.

The seventh scene follows immediately. It opens with Judas announcing to the assembled Jews his intention in coming to them, and he promises to deliver Jesus to them that same day. Annas tells him that they will give him thirty pieces of silver, and he bids Caÿphas to count it out. Judas puts out his hand, and Caÿphas begins to count the money, a piece at a time, and to place it in Judas' hand. In the midst of the counting, Caÿphas assures Judas that none of it is counterfeit, for he says,

Es sind alle gar quote Pfening.

After being paid, Judas assures the Jews that they can trust him. They should make the necessary preparations and be ready to leave as soon as he returns. Caÿphas bids him to go quickly.

Juxtaposing the events from the two plays, we find the following:

Donaueschingen Passion Play I

lines 1673-1700

Number of lines spoken - 28

Urias asks Judas for . . . 12
help

Donaueschingen Passion Play II

Act I, scenes 6 and 7

Number of lines spoken - 112

Lucifer tempts Judas . . . 6

	10
Judas swears to betray . . 4 Jesus for a price.	Judas goes to Caÿphas . . 27 and asks how much he will be paid if he betrays Christ.
	Caÿphas consults the . . . 6 Jews.
	Judas promises to . . . 4 return.
	Caÿphas consults the . . . 15 Rabbis.
	Rabi Moÿsis suggests . . . 4 thirty pieces of silver.
	Scene 7
	Judas renews his offer . . 8 to betray Christ.
Urias promises thirty . . 6 pieces of gold.	Caÿphas tells Judas he . . 6 will get thirty pieces of silver.
	Judas asks for payment . . 6 now.
	Caÿphas tells Annas to . . 2 pay him.
Payment takes place in silence.	Caÿphas counts out the . . 14 money.
Judas promises to re- . . 6 turn shortly.	Judas promises to re- . . 10 turn shortly.
	Caÿphas tells him to . . 4 hurry.
Total number of lines . . 28	. . 112

B. Preparation for the Paschal Supper, Institution of the Holy Eucharist, Washing of the Apostles' Feet, and Discourse of Jesus

The preparation for the Paschal Supper occurs as the first event of the second day's performance in the Donaueschingen Passion Play I. The first to speak is Saint Peter. He tells Jesus that they have almost forgotten about arranging for a place to eat the Paschal lamb. Jesus tells them to go to the city, where there they will meet a man carrying a pitcher of water. They should follow him, go into the house that he enters, and ask him where they can prepare the Paschal meal. Jesus sends Saint Peter, Saint John, and Judas. These three leave and on their way see a man go up to the well to fill his vessel with water. Saint John recognizes him as the man of whom Jesus spoke. They follow him, and Judas asks where they can find a room

da Jhesus nãm das nachtmal
mit den lieben jungern sin? (1746-47)

The man shows them a room and magnanimously offers them all that they will need for the meal. The three help him prepare the table. When all is ready, Saint Peter and Saint John leave to go back to report to Jesus, but Judas remains behind. He sits down at the table and begins counting his money. In the meantime, Saint Peter tells Jesus that they met the man with the

pitcher of water as He had said they would, and that all is prepared. Jesus comes to the appointed place with the Apostles, and Judas jumps up to get the roasted lamb. There is no indication that anyone notices anything different about Judas. The Apostles seat themselves, and Jesus' first action, without any words being spoken by anyone, is to change bread into His Body, and to give It to His Apostles. Instead of saying "Nehmet hin und esset; das ist mein Leib" as recorded in Saint Matthew 26:26, Saint Mark 14:22, or 1 Cor. 11:24, it is followed by a paraphrase of Saint Luke's Gospel 22:15-19, only verse 19 of which records the consecration of the Bread:

Mit grosser begird han ich begert
 dis osterlamb zeessen, des bin ich gewert.
 ich sag ùch, merckent eben wie,
 das solliche nit me wirt geessen hie,
 bis das es wirt erfüllt durch mich
 by got in mines vater rich.
 dar umb so teillent under ùch das,
 wan ich sag ùch an allen haß,
 das ich nit trinck von dissem win,
 bis das ich wider by ùch wùrd sin.
 das ist min lib, der wirt gegeben
 für ùch hie umb das ewig leben.
 das sond ir in miner bedechtnuß tûn
 und stätz gedencken an gottes sün. (1767-80)

Then follows the Consecration of the Wine, after which Jesus speaks a paraphrase of verses 20 and 21 of the same Gospel.

Dis ist der kelch der nûwen ee,
 der für alle welt mit grossem we
 uß gossen wird umb abläs der sünd,
 diß sond ir mercken liebe fründ,
 es geschicht dem menschenheil zû gût.
 min sel ist betrûbt in irem mût,
 wann nement war zû diser frist
 des verretters hand hie by mir ist. (1781-88)

This is the extent of the Last Supper, for immediately Jesus arises from the table and prepares to wash the Apostles' feet, which is an accurate portrayal of the event as given by Saint John 13:4-9. Peter's impetuosity is rather naively shown, for after Christ has gotten the water and girded Himself with a towel, He goes

. . . zum ersten für Petrum und grifft Petro nach dem rechten fuß, dar aber zuckt Petrus und spricht.

After washing the Apostles' feet, Jesus reclines again at the table, and John, laying his head on Jesus' breast, goes to sleep. Jesus continues with His discourse, which again is a paraphrase of Saint John 13:12-18. Christ concludes by saying:

einer under ûch wirt mich verraten,
 der mit mir iset dissen braten. (1827-28)

Uff dise red weckt Petrus Johanem mit der hand und spricht . . .

Johannes sag uns hie an leit,
 wer ist der, von dem er seit,
 der in hie verraten sol?
 unser keiner istz, das weiß ich wol. (1829-32)

Johannes fraget den Salvator und spricht.

Raby, lieber meister und her,
sag uns jungern, wer ist der,
der ein verräter under uns sol sin?
wir sind erschrocken here min. (1833-36)

Although the Gospels give no indication that John went to sleep during the Last Supper, his dozing here can be quite easily explained by recalling that around this period and particularly in southern Swabia, where Donaueschingen is located, the devotional figure of the youthful John sleeping on the breast of Christ was especially loved.⁶

In response to Saint John's question Jesus says that the betrayer is he to whom He will offer the bread that has been dipped. Up to this point, the author has been following the Gospel according to Saint John 13:24-26, but he now picks up either the account as given in Saint Matthew 26:22-25 or Saint Mark 14:18-21, both accounts of which are similar, and puts on Judas' lips the words,

Raby, du solt mir getrüwen wol,
bin ich, der dich verraten sol? (1843-44)

⁶Adolf Feulner and Theodor Müller, Geschichte der Deutschen Plastic, Vol. II of Deutsche Kunstgeschichte (5 vols., Munich, 1953), 158-63.

Jesus answers,

Ja du hest die warheit geseit.
 des menschen sün wirt gan in leit,
 we aber dem menschen, durch den es geschicht,
 er wirt geurteilt mit swerem gricht,
 im were besser on allen zorn,
 er wer uff ertrich nie geboren. (1845-50)

After these words of Christ, Judas leaves and goes to Caÿphas. Caÿphas has become restless and worried. Will Judas, since he already has the money, fulfill his promise? When Judas arrives, he assures Caÿphas that at this minute, Christ is eating with the Apostles, and just as soon as He finishes, Judas knows that He will be going to the Garden.

Once again the action reverts back to the room where Jesus is eating with His Apostles. Much of His discourse which now follows is a juxtaposition of the following Gospel accounts: Saint John 13:31-35, Saint Luke 22:31-33 and 35-38, Saint John 13:33 and 36-38, Saint Mark 14:31, and Saint John 13:34. The final section has some resemblance to Saint John 14:28-31.

In the Donaueschingen Passion Play II, the preparation for the Paschal Meal is quite similar to the Donaueschingen Passion Play I in regard to the order of the events. In the Donaueschingen Passion Play II, it constitutes the subject

matter of the eighth scene. Here however, instead of Saint Peter bringing up the subject of the Paschal Meal, it is Jesus who reminds the Apostles that

. . . über Morn der Ostertag ist,

and that He wishes to eat the Paschal lamb with them. Saint Peter asks where it would please Our Lord for them to prepare it. Saint John joins in the inquiry. As in the former play, Jesus tells them that as they enter the city, they will meet a man carrying a pitcher of water, that they should follow him and make arrangements to use his house. Christ sends them off and says He will come shortly. After Saint Peter and Saint John leave (Judas is not one of the Apostles sent, as in Donaueschingen Passion Play I), Christ continues talking to His Apostles. He gives them a brief history of the significance of the Paschal meal and lamb and alludes to the fact that He is the Paschal Lamb. At the conclusion of this instruction, He suggests that they go to supper, for it must be ready by now.

Scene nine represents a lapse in time for in it we see Saint Peter and Saint John on their way to the city. Saint Peter asks Saint John if he understands what Jesus has been talking about.

Will er sterben oder wandlen,

 Nun gar verstohn ich nit . . .

Saint John replies that he does not quite understand either, but that they should obey Christ's orders. Shortly, they meet the man with the water pitcher, who is recognized first by Saint John. The Apostles carry out their Master's orders and make all the necessary arrangements. (Saint Luke 22:8-13)

The arrival of Christ and the Apostles and the first part of the Supper is the subject matter of the tenth scene. It consists of some one hundred fourteen lines, almost all of which are spoken by Jesus. After He greets the Haus Vatter, and the Haus Vatter returns the greeting, Christ seats the Apostles, Peter first, then John "zur rechten seiten," Andrew, Philip, and James next, and then "die Vberigen." He then begins with the discourse, as recorded in Saint Luke 22:15-16, and continues to exhort the Apostles to be thankful for their gifts of food and drink. After a prayer which bears a vague resemblance to the Lord's Prayer, they begin to eat. During the first part of the meal no one speaks. After a short while, Christ tells His Apostles that He is to be crucified, and that He wishes to leave for them His Body and Blood. He immediately consecrates the Bread and tells them to "Nehmet hin und esset . . ." This

is followed by a song during which, apparently, the Apostles are partaking of this Food. The consecration of the Wine follows immediately; Jesus tells the Apostles to drink of this Chalice, and again as the Apostles fulfill Jesus' command, a hymn is sung. The words of Christ after the Consecration of both Bread and Wine seem to follow most closely the account according to Saint Luke 22:19-20.

The institution of the Holy Eucharist takes place at the end of the meal, for the next to speak is Jesus, and this occurs "nach dem Essen." This time the author diverts from the Gospel accounts and composes a eulogy of praise to God the Father. As soon as Christ finishes speaking, He stands up to prepare the water for the washing of the feet, and immediately the scene changes.

Scene eleven presents once again the Jews who are still worried about Judas. It is already night and he still has not returned. They express their fear of becoming the laughing stock of the people if Judas fails to keep his promise and everyone hears that they paid him before he even fulfilled his part of the contract. Nicodemus says he had protested, and Caïphas tells him not to create a division among them. After this brief interlude, the scene changes back to Jesus and the Apostles.

Scene twelve opens with Jesus speaking. He reminds the Apostles again that one of them is going to betray Him, and He tells them that He is going to wash their feet. This account, as in Donaueschingen Passion Play I, follows very closely the Gospel account as given in Saint John 13:4-9. After Jesus finishes washing Saint Peter's feet, He continues in silence to wash the other Apostles' feet. After the action is completed, Jesus sits down at the table and continues speaking. His words are taken from Saint John 13:10-21, Saint Matthew 26:22-25, and Saint Mark 14:18-21.

An interesting extension of Saint Matthew 26:22 is present here. This verse states that after Jesus said that one of the Apostles was about to betray Him, all of them were troubled and began to say, "Ich bin es doch nicht, Herr?" Each of the twelve, with the exception of John and Judas who speak a little later, ask Jesus individually in lines varying in number from three to five, whether they are the one of whom Jesus is speaking. Christ answers,

Einer von den zwelffen ists,
der bei mir sitzt ob dißem tisch.
Vnn Brot mit mir einduncken wirt.

After Christ finishes speaking, Judas turns to Him and asks:

Bin ich Herr vnnd Maister Mein,

Christ answers,

du redest selbs du werdest sein.

Stichomythy is rarely used in this play, but here both Christ and Judas have only one line, the two forming a couplet; this brevity adds to the force of the content.

Once again the author reverts to Saint John's Gospel 13:25-29, in which Saint John asks who the betrayer is and is told that it is "Der . . . dem ich den Bissen eintunken und reichen werde." Again the author has chosen to expand verses 28 and 29 which record the Apostles' reactions to Jesus' telling Judas "Was du tun willst, das tue gleich." Andrew asks James the Greater what Jesus said to Judas. He replies he doesn't know. Thomas asks Bartholomew if he heard. He answers that he thinks Christ told him to buy something for the "Osterfäst." Matthew asks James the Less where Jesus sent Judas, and he replies maybe to give something to the poor. Christ now continues His discourse paraphrasing Saint John 13:31-38 and Saint Matthew 26:35 or Saint Mark 14:31, in which He tells Saint Peter that he will deny Him. Saint Peter's protestation of loyalty that even if he should die with Him, he will not deny

Him, followed by "In gleicher Weise sprachen alle Jünger" is again expanded by having Jude, Simon, and Matthew each speak. Jesus then foretells that they will be scandalized in Him, and He says a paraphrase of the Lord's Prayer. This is followed by another original composition of the author. Jesus asks for three favors: (1) that God the Father's help be with Him during His passion and death, (2) that His Mother and His Apostles be watched over as long as they remain on earth, and (3) that those believers who witness His death may be, by it, encouraged to attain sanctity. He concludes by telling the Apostles that the hour has come for their separation, and suggests they go to the Garden of Olives. This scene ends the first Act of the Donaueschingen Passion Play II.

Once again, comparing the order of events in the two plays, we see the following:

Donaueschingen Passion Play I

lines 1721-1978

Number of lines spoken - 259

Peter asks where Jesus . . . 6
wants to eat the
Paschal Meal.

Donaueschingen Passion Play II

Act I, scenes 8 to 12 in-
clusive

Number of lines spoken - 624

Christ recalls that . . . 6
tomorrow is Easter.

Peter asks where Jesus . . . 8
wants to eat the
Paschal Meal.

Jesus tells them they . . 12	John inquires also; . . . 4
shall meet a man	he asks for a sign.
carrying a pitcher of	
water. Follow him	Jesus tells them they . . 18
and ask him. Jesus	shall meet a man
tells Peter, John, and	carrying a pitcher of
Judas to go.	water. Follow him
	and ask him.
	Peter tells Jesus he . . . 6
	will do it.
	Jesus gives a long . . . 48
	discourse explaining
	the origin of the
	Paschal Lamb.
	Scene 9
	Peter asks John if he . . 11
	is understanding all
	that Jesus is saying.
	John answers that he . . 7
	doesn't.
	Boy with water pitcher . . 10
	speaks apparently to
	call attention to the
	fact that he is in
	the act.
John recognizes the man . 6	John recognizes the man . 2
with the water pitcher.	with the water pitcher.
	Calls Peter's atten-
	tion to him.
	Peter responds 1
	John recognizes it as . . 4
	the Master's sign.

	Peter tells John that . . . 2 he will help him.
	Peter greets the Hauß . . . 1 Vatter.
	Hauß Vatter returns . . . 5 greeting.
Judas asks where there . . . 4 is a room that Jesus and the Apostles can have to eat the Paschal meal.	John asks where there . . . 5 is a room that Jesus and the Apostles can have to eat the Paschal meal.
Hußvatter shows them a . . . 10 room.	Hauß Vatter shows them a . . . 5 room.
Hußvatter and Apostles prepare the table in silence. When they are finished, Peter and John leave; Judas sits down by the table and begins to recount his money.	
Peter reports to Jesus . . . 8 that all is ready.	
	Scene 10
	Jesus greet's the Hauß . . . 2 Vatter.
	Hauß Vatter returns . . . 6 greeting.
	Jesus thanks him for . . . 4 his kindness.
The Apostles seat them- selves at table in silence.	Jesus tells the Apostles . . . 11 where to sit at the table.

Jesus consecrates the . . 14	Jesus begins speaking . . 44
Bread in silence.	as recorded in Saint
Then follows His	Luke 22:15-16, then
words as recorded in	continues with an
Saint Luke 22:15-19.	exhortation to be
	always thankful,
	followed by a para-
	phrase of the Lord's
	Prayer.
	Jesus and the Apostles
	begin their meal in
	silence.
	Jesus foretells His . . . 12
	death and that He is
	going to institute
	the Holy Eucharist.
	*He consecrates the 6
	Bread, followed by
	Saint Luke 22:19.
Jesus consecrates the . . 8	Jesus consecrates the . . 6
Wine and follows it	Wine and follows it
with His words as	with His words as
recorded in Saint	recorded in Saint
Luke 22:20-21.	Luke 22:20.
	Jesus praises and thanks . 26
	God.
	Scene 11

*All words or actions in Donaueschingen Passion Play II marked with an asterisk occur also in Donaueschingen Passion Play I, but in a different order.

The entire scene is . . . 50
 one of the Jews
 worrying over the
 fact that they have
 paid Judas and he
 has not kept his
 promise. It is al-
 ready night, and he
 promised to deliver
 Jesus this day. If
 he does not come,
 they will be the ob-
 ject of ridicule
 when the people find
 out that they paid
 him before he ful-
 filled his promise.

Scene 12

Jesus foretells that . . . 30
 He will be betrayed,
 and says that He is
 preparing to wash
 the Apostles' feet.

Saint John 13:4-9

Peter asks Jesus if He . . . 2
 is going to wash his
 feet.

Jesus answers that what . . . 2
 He is doing they will
 not understand until
 later.

Peter protests that . . . 2
 Jesus will never
 wash his feet.

Jesus tells him that if . . . 2
 He does not, Peter
 will have no part
 with Him.

Saint John 13:4-9

Peter asks Jesus if He . . . 5
 is going to wash his
 feet.

Jesus answers that what . . . 5
 He is doing they will
 not understand until
 later.

Peter protests that . . . 2
 Jesus will never
 wash his feet.

Jesus tells him that if . . . 3
 He does not, Peter
 will have no part
 with Him.

Peter tells Jesus . . . 2
to wash not only
his feet but also
his hands and his
head.

Saint John 13:10-18

Jesus says that he . . . 4
that is washed
needs but to wash
his feet and he is
clean wholly.

Jesus washes the
Apostles' feet.

After washing their . . . 2
feet, He tells them
that they are clean,
but not all of them.

Jesus continues with . . . 24
the discourse and
ends with the state-
ment that one of
them will betray Him.

Peter tells Jesus 5
to wash not only
his feet but also
his hands and his
head.

Saint John 13:10-21

Jesus says that he . . . 8
that is washed
needs but to wash
his feet and he is
clean wholly.
He tells the Apos-
tles that they are
clean, but not all
of them.

Jesus continues with . . . 54
the discourse and
ends with the state-
ment that one of
them will betray Him.

St. Matt. 26:22-25 and
St. Mark 14:18-21

Peter asks, "Is it I" . . . 5

Andrew, Jacobus Maior, . . . 47
Philippus, Bartholomeus,
Thomas, Matheus, Jacob
Minor, Judis Thadeus,
Simeon, and Thomas
(again) each ask the
same question.

Saint John 13:24-26

Peter tells John to ask . 4
Jesus who the be-
trayer is.

John asks Jesus 4

Jesus tells them that . . 12
it is he who dips
his hand with Him in
the dish.

Jesus answers that it . . 4
is he to whom He will
give bread dipped.

Jesus takes bread, dips . 2
it, gives it to Judas
and tells him that
whatever he has to do,
to do it quickly.

Matthew 26:22-25 or
Mark 14:18-21

Judas asks if he is . . . 2
the betrayer.

Judas asks if he is . . . 1
the betrayer.

Jesus tells him that . . . 6
he is.

Jesus tells him that . . . 1
he is.

John 13:25-29

***John asks Jesus who . . . 4**
the betrayer is.

***Jesus answers that it . . 4**
is he to whom He will
give bread dipped.

***Jesus tells him that . . 2**
whatever he has to do,
to do it quickly.

Andrew asks Jacobe	2
Maïor what Jesus said to Judas.	
Jacobe Maïor answers . . .	2
that he doesn't know.	
Thomas asks Bartholomew .	1
if he heard.	
Bartholomew replies . . .	2
that he thinks He told Judas to buy something for the "Osterfäst."	
Matthew asks Jacobe . . .	3
Minor where Jesus sent Judas.	
Jacobe Minor says	5
probably to give something to the poor.	

Judas goes to Caÿphas

Caÿphas asks Judas if . .	6
he is going to ful- fill his promise.	

Judas tells them not . .	6
to worry.	

John 13:31-35;
 Luke 22:31-33, 35-38;
 John 13:33, 36-38;
 Mark 14:31; John 13:34;
 John 14:28-31.

John 13:31-38; Matthew 26:35
 or Mark 14:31.

Discourse of Jesus. . . .	20
He ends by telling Peter that the Devil wants him, but Jesus has prayed for him.	

Discourse of Jesus . . . 26

Peter protests that . . . 2
 he is ready to die
 with Jesus.

Jesus asks the Apos- . . . 4
 tles whether on
 their previous
 apostolic journeys
 they have been in
 need of anything.

All answer that they . . . 1
 needed nothing.

John reiterates the . . . 2
 answer.

Jesus tells them that . 12
 now they must go
 with provisions.

Andrew tells Jesus . . . 2
 that they have two
 swords.

Jesus answers that it . 6
 is enough

Peter asks Jesus 2
 where He is going.

Peter asks Jesus 3
 where He is going.

Jesus tells them 4
 that they cannot
 follow Him now,
 but only hereafter.

Jesus tells them 5
 that they cannot
 follow Him now,
 but only hereafter.

Peter wants to know . . . 2
 why he cannot fol-
 low Christ.

Christ says that this . 4
 very night He will
 be deserted.

			30
Peter protests again	4	Peter protests that	4
that he will die		he will die with	
with Christ.		Christ.	
Jesus foretells	6	Jesus foretells	6
Peter's denial.		Peter's denial.	
Peter says he is	4	Peter says he is	4
ready to go to		ready to go to	
prison and death.		prison and death.	
Jude protests their	6	Jude says he is also	3
loyalty.		ready to die with	
		Christ.	
		Simon promises his	3
		loyalty.	
Matthew protests his	6	Matthew promises not	3
loyalty.		to leave Jesus.	
Jacobus Major prom-	6		
ises loyalty.			
Jacobus Minor prom-	6		
ises loyalty.			
		Saint Matthew 26:31	
		or Mark 14:27	
Final discourse of	18	Final discourse of	54
Jesus		Jesus	
Total number of lines	259		624

C. The Agony in the Garden

In the first Donaueschingen Passion Play, after the final discourse in the Supper Room, Jesus leaves to go to the Garden. Halfway there, He stops and tells the Apostles that He

is going there to pray. He asks Saint Peter, Saint John, and Saint James to go with Him, and He continues walking to the Garden in silence. Upon arriving there, Jesus says:

Min sel ist betrübt bis in den tod, (1983)

and tells the three to stay awake and pray

daz ir nit fallen in versüchtnis. (1986)

At these words the three Apostles sit down and begin praying. Jesus walks over "an den Ölberg" on which a chalice is already placed. The Apostles fall asleep. When Jesus reaches the "Ölberg" he kneels down and falls face down to the ground, His arms outstretched in the form of a cross. He remains in this position "eins paternosters lang," then kneels upright, raises His eyes and hands to heaven and says:

Aba vater, mög es sin,
so nim von mir das liden min,
doch himelscher vater din wil der werd
volbracht im himel und uff erd. (1987-90)

Immediately after, Jesus falls again on His face "also lang wie vor," then stands up and goes to His Apostles whom He finds sleeping. He addresses Simon by name and asks him if he could not watch one hour. He tells them to watch and pray that they do not enter into temptation. He reminds them that the

spirit is willing but the flesh is weak.

At this the Apostles awaken,

. . . und tünd doch, als ob sy wellen betten, und
entschlaffen wie vor. und gat der Salvator zum andern
mal an Ölberg und tüt, wie er das erst mal tet . . .

In His prayer, He again asks His Father to remove the chalice from Him, but renews His act of resignation.

He goes back a third time to the Apostles and finds them sleeping; He asks them once more if they could not keep watch one hour. He tells them to watch and pray; that the hour of His death is approaching. Jesus goes back to the "Ölberg," prostrates Himself as before, this time remaining

eins gûten paternosters lang

before rising from the ground. He suffers the bloody sweat and prays that His Father will remove the chalice from Him; if not, He is resigned. An angel appears carrying the cross and the other instruments of the passion, and sings "Constans esto fili, quia ego tecum sum." After the singing is finished, the angel consoles Jesus, addressing Him in the name of God the Father. He tells Jesus to be persevering in His sufferings, that He must save with His death the children of Adam and Eve, and the angel promises to remain with Him and strengthen Him during His sufferings.

After this Jesus falls again prostrate and remains lying on the ground. Judas

kumpt . . . in garten dieplich schlichen . . .

observes Jesus carefully and then goes to Cayphas' house. He tells the Jews that now they can get the Man for whose betrayal he has been paid, but they must not wait longer. He is in the Garden completing His prayer. Cayphas tells Josaphat to go to Pilate and ask for his

. . . ritter . . .
und ouch sin paner . . . (2031-32)

Josaphat obeys and tells Pilate that he has been sent to him in order to obtain help. Pilate is glad to give the aid. "Pilatus volck" now stand up and go with Josaphat. When they get back to Cayphas, Israhel reports that Pilate has commanded that they obey Cayphas, and he asks Cayphas what his orders are. They are to go with Judas and bring back Jesus to the scribes and priests. The soldiers obey. Judas goes a little ahead of them, and when he sees Jesus still prostrate on the ground, he turns around to the group and tells them that he is going to give them a sign by which they can recognize the one they are to arrest. Whomever he kisses, he says, that is the one they want. Judas remains a little distance from Jesus, cautiously observing

Him when Jesus stands up, walks over to the Apostles, and tells them to go ahead now and take their rest; the hour has come that He will be betrayed into the hands of sinners. At these words, the Apostles wake up, and at the same time Judas comes,

. . . und falt dem Salvator an hals und spricht.

Raby lieber herre min,
von mir soltu gegrüßet sin.

Salvator der antwürt dar uff und spricht.

O fründ, war zû bistu komen,
das du gold und gelt hast genomen
und verratten des menschen sün?
mit einem kuß darft du daz tûn?
ich sag dir hie an allen zorn,
dir were besser, du werist nie geboren. (2073-80)

At these words, the soldiers press towards Jesus, yet none of them lay hands on Him. Jesus asks whom they are looking for. All answer

"Jhesum Nazarenum,"

and going back, fall to the ground. Jesus tells them

"Jhesus Nazarenus der bin ich." (2083)

When Jesus answers, the Jews get up, and Jesus answers again,

"Ir Juden, welhen sûchen ir," (2085)

Their reply and reaction is the same as before. Jesus tells them that He has told them that He is the one they are seeking,

and if they are looking for Him they should let the others go. Peter comes up and asks Jesus if they should start fighting with the sword. The Jews rush toward Jesus, with Malchus in the lead,

. . . als ob den Salvator allein well fachen, das ersicht Petrus und zuckt sin schwert und schlecht Malchus zum kopf, der falt denn nider, als ob im ein or ab sy, so gat der Salvator hin z^u und t^ut glich, als ob er in daz or wider ansatzet, und spricht z^u Petro

t^u din schwert wider in sin scheid,

and reminds him that those who take the sword will perish by the sword.

Malchus, after this first encounter with Saint Peter, suggests that they arrest all the Apostles, otherwise

sy fachtent . . . ein unglück an (2104)

The Apostles start running away, Malchus grabs Marcello's "mantel," but he escapes.

This Marcello has already played an important part in the first day's performance of this play. He is the man, blind from birth, whom Jesus chose to heal by spreading clay upon his eyes and commanding him to wash in the pool of Siloe. For some reason, great stress was placed on this event, and it closely follows the account in Saint John's Gospel, 9:1-41.

One hundred eighty-two lines of text are devoted to this occurrence, a much larger number than is usually devoted to one continuous theme.

After the Apostles leave Jesus, He tells the Jews that they have come to Him as though He were an evil-doer. He reminds them that he was daily in the temple with them. Why didn't they arrest Him then? He concludes by saying:

dis ist aber úwer stund
und der gwalt der helle grund,
er muß also úber mich ergan,
ir werdent dar umb unmuß enpfan. (2113-16)

Now the actions become somewhat less refined.

When Jesus finishes speaking,

. . . fallent die Juden alle den Salvator mit grossem geschrey an, . . .

with Yesse, Mose, Israhel and Malchus in the lead. They

. . . werfent in uff das ertrich, und mit dem so in die selben vier bindet . . .

While doing this, Moses tells Him that He is going to have to suffer for all the lies He has told in the Temple. Besides He has broken their laws and has tried to convert the people. You claim to be God's Son and you don't even try to honor Him?

Having bound Him, they pick Jesus up. Israhel says He should be taken to Annas; let Annas see this Man for himself.

At this suggestion

. . . vahent sy an mit vil spotworten, schlachen, rouffen
und stossen mit dem Salvator zegan, und in dem kumpt ein
Jud, heisset Ysack, stosset in zer herd und spricht.

Wo ist nu din meisterschaft?
du woltest doch mit macht und kraft
den tempel brechen, das hort ich sagen,
und wider uff richten in dryen tagen!
wol har wol har, du kumpst uns recht,
wo sind din junger und din knecht,
das sy dir nit helfen hie uss not?
.
schlachent in den schölmen hart,
roufent in by sinem bart,
lond in nit rüwen hie . . .
wan er ein winckelbrediger ist (2131-44)

Considering the actions surrounding the Agony in the Garden in the second Donaueschingen Passion Play, we find that Jesus is the first to speak. This first instruction consists of forty-four lines. In it He says that as the prophets have foretold, He is going to die for the salvation of the world. He is innocent, but is taking the guilt upon Himself; His words show clearly His resignation to His Father's will:

Gern leiden will die Marter groß,
damit dwält werd der Sünden Loß.

He tells the Apostles to sit down at the place where they now are and bids Saint Peter, Saint James, and Saint John to accompany Him

Vnnd Bettēt fast ohn Vnnderlaß

 dann mein Seel betrieht ist biß in Todt,
 Vor angst der Marterlichen not.

He tells these three

So wachend, warttendt also Hie,
 Biß ich mein Bett volbringen thūe.

Each of the three Apostles tells Jesus that His sadness also makes them sad. Jesus then goes to begin His prayer. He asks that His fear of death be taken away. Remembering that all things are possible with God, He also asks that the chalice be taken away in its entirety.

doch beschehe dein will, ach Vatter mein,
 dir will ich gehrn ghorsam sein.

After finishing His prayer, He finds that the Apostles have fallen asleep. He chides Saint Peter rather severely:

Ach Petre ist es darzu khumen,
 das ir ein kleine zeit numen.
 Mit mer ein stundt in dißer nacht,
 Mit mir gar keir Jetsunder wacht.
 Vor woltest mit mir gohn in Todt.
 Mit Mir gehrn Hon groß angst vnd not.

Helffen tragen mit mir mein leyden,
 Jetzt magst ein stund den schlaff nit Meiden.
 Vnnd wachen mir ein kleine Zeit,
 dein gheiß vnnd lon stondt zamen weith.

Each of the three Apostles tells Jesus that His sorrow has made their own hearts heavy, this being their excuse for having fallen asleep. Jesus tells them that He was born in order to save the world, and that they should watch and pray that they enter not into temptation; the spirit indeed is willing, but the flesh is weak. Jesus goes back to pray, and this time He

. . . fällt vf seine knie.

In His former prayer, no indication was given as to what His physical attitude was; i.e., whether He was kneeling or standing.

During this, His second prayer, He again asks that the chalice might be taken away, yet resigns Himself to His Father's will. He goes back to the three Apostles and finds them sleeping again. This time He does not disturb them. In sharp contrast to His stinging rebuke to Saint Peter when He found them sleeping before, He now says,

Ach Gott ich das verstohn khan woll,
 das alsamdt sindt deß khumers voll.
 drumb ichs recht will schlaffen lohn,
 Ain endt es laider baldt wirt hon.

Christ's third prayer is extended to a length of eighteen lines. In it He no longer asks for the removal of the chalice but for consolation and strength. At its conclusion, the Angel Gabriel comes to Him and consoles Him by recalling to Him the necessity of the Redemption and the fact that He will rise again from the dead. Jesus is consoled and tells the Angel Gabriel,

Wiß das ich bin zum Todt bereit.

.

darumb aller liebster Engel mein,
Zum Vatter gang, kör wider hin.

Before the Angel departs, he tells Christ that God the Father

. . . wöll dir beistohn in der nott.

Jesus is now prepared and says He is ready for death; nonetheless He is afraid,

Der gruöß macht angsthafft meinen gaist,
dnot mir außdreibt den bluottigⁿ schwaiß.

He concludes with His act of submission

dein Will bescheh, ich ghorsam bin.

All of the foregoing constitutes the first scene of the second Act. Scene two opens with Judas conversing with the Jews. He tells them that just as he had expected, Jesus is in the Garden, and that they should get ready to go there. Annas asks Judas to tell them quickly how they will know Jesus, for

Jacob vnnd Jesus sind gleich gestalt.

Judas answers:

. . . welchen ich küß den greiffen an.

 dann dißer der recht, vnnd Maister ist.

Annas asks Judas how they should prepare. He tells them to bring swords and to send to Pilate for help. Caÿphas tells Josaphat to go to Pilate and ask him,

das er vnns schickh sein Ritter schar,
 Vnnd auch sein Paner zu der gfar.

Josaphat accepts the command and delivers the message to Pilate. Pilate says he will be glad to send help to the Jews, and tells Milites to go, and to take with him "die Scheffelin" as well as "die Panner." Signifer tells Pilate all is ready and they leave. On the way the Fenderich sings a song in praise of himself. Upon their arrival, the Centurio reports that Pilate has given orders for them to help Caÿphas, and that they are ready. Caÿphas thanks them and says he will pay them "gelt vnnd quot." He says a special thanks goes to Judas for he

. . . Thuost vns allen,
 Ein sonders groß Wolgefallen.

Judas observes that all are well armed. A servant boy lights the torches so they will be able to see, and they go to

the garden. Judas warns his followers to be careful.

Scene three diverts our attention back to Jesus. He returns to the Apostles for the third time, and for the third time He finds them sleeping. He is disappointed. After speaking to them, He tells them to stand up for His hour has come.

Our Lord's being greeted by Judas is the first action of scene four. Jesus asks him why he has come with so many people and the soldiers. Judas kisses Jesus and says,

Den kuß deß Fridts drum gib ich dir,
das ich allweg hab darfür.
Juda werdest dem Junger dein,
Ja Jetzt, vnnd alzeit guettig sein.

Jesus asks him

Verrathst du mich mit deinem küß.

Jesus continues by saying that He deplores Judas' sin, and that it were better had he not been born. He reminds Judas that He has done many wonderful things for him, and now Judas has chosen to betray Him for "zeitlich quot." Yet, Jesus says, He is ready to suffer. Then turning to the Jews, He asks why they have come. Rabi Moyses replies that they are looking for Jesus of Nazareth who claims to be God's Son. Jesus says He is Jesus of Nazareth, and all the Jews fall "zu Ruckh."

Jesus then, in twenty-six lines, reminds them that He has done many things for them, He has cured the blind and raised the dead to life. He concludes by asking once more whom they are seeking. Rabi Moyses says they are looking for Jesus of Nazareth who is deceiving the people. Jesus repeats that He is Jesus of Nazareth. Rabi Moyses says if that is so, then He is the one they want to make their prisoner. Jesus speaks again. His opening words are

Jhesus bin ich von Nazareth.

As soon as He says His name

. . . so fallen die Juden zu 2mal zu ruckn.

He tells the Jews that they have no power over Him unless God grants it to them; all power is in His hands. They have not understood His voice, He who has so faithfully warned them. Yet He is going to suffer as it is written of Him, and afterwards He shall rise again. For the third time, Jesus asks whom they are seeking. Rabi Moyses speaks for the group once more; they are seeking Jesus of Nazareth, and they are determined to get Him. Jesus says He has told them before and tells them again that that is He. The Father has sent Him, He who has neither beginning nor end. If they are looking for Him, let the Apostles

go. Saint Peter steps up and tells Our Lord that he has a sword. He draws it and very courageously asks Malchus why he is acting contrary to duty. He purposely cuts off his ear, for he says,

dir will ich döhren beschneiden . . .

and poor Malchus bewails,

O wer das ich Je wardt geboren,
Secht das recht ohr hab ich verlohren.
Von dem ich großen schmertzen hon,
der glatz kopff hat mir das gethon.

He becomes insulting by saying,

du vnnd dein Maister kinden nüt,
dann Predigen lehren . . . cleüt.

He concludes,

Schew wahr ich khum Inn Welches landt,
So hab ich nichts, dann schmach vnnd schandt.
Vnnd wirt man sagen Vnuerholen,
Ich seÿ ein dieb, vnnd hab gestollen.
das Gott erbarm der bösen stundt.

Jesus tells the Apostles to let things be as they are, and then He heals Malchus' ear. Turning to Peter, Jesus commands him to put away his sword, reminding him that those who take the sword shall perish by it. Could He not ask His Father who would send Him more than twelve legions of Angels to help

Him? How else are the scriptures to be fulfilled? Peter is sorry;

Hab ich mich Herr gstelt wider dich

he asks. Jesus answers,

dir solle alle sampt verziehen sein.
Nit mer biß rüewig, vnnd Halt Frid.

Haÿa tells Jesus that He is just standing here and

. . . Klapperest vnnd schwetzst so lÿden vil,

and he is in a hurry to leave. Rabi Moÿses says he will lead Jesus to Annas himself. On the way, Jesus speaks again, part of which is similar to Saint Luke 22:52-53. Haÿa tells Him,

Nun schweig schnell still, du hast gnug greth.

Rabi Moÿses also tries to hurry Jesus. He tells Him that He must be prepared to suffer very much for all He has done.

Jesse grabs Saint John's cloak and tells him that he is going to have to suffer with Jesus, but John escapes. Jesse complains to Haÿa and Rabi Moÿses about John's escaping and with this, scene four abruptly ends.

Once again comparing the events as they occur in both Passion Plays, we obtain the following:

Donaueschingen Passion Play I

lines 1979-2144

Number of lines spoken - 168

Jesus takes Peter, James . 4
and John with Him to
the Garden.

Jesus says His soul is . . 4
sorrowful and tells
the Apostles to pray
lest they enter into
temptation.

Jesus' first prayer . . . 4

Jesus finds the Apos- . . 6
tles asleep; He
chides Peter.

Donaueschingen Passion Play IIAct II, scenes 1 to 4 inclu-
sive

Number of lines spoken - 489

Jesus tells the Apos- . . 24
tles that He must
die for the salva-
tion of the world.

Jesus takes Peter, James . 20
and John with Him to
the Garden.

Peter, James and John . . 7
each tell Jesus how
depressed His own
sadness makes them.

Jesus says He is go- . . . 7
ing to pray

Jesus' first prayer . . . 8

Jesus finds the Apos- . . 10
tles asleep; He
chides Peter.

Each of the three 13
tells Jesus that it
is their heaviness
of heart which
caused their sleep.

		*Jesus tells them to . . .	7
		watch and pray lest	
		they enter into	
		temptation; the	
		spirit indeed is	
		willing but the	
		flesh is weak.	
Jesus' second prayer . . .	6	Jesus' second prayer . . .	8
Jesus finds the Apos- . .	4	Jesus finds the Apos- . .	4
tles sleeping a		tles sleeping a	
second time.		second time.	
Jesus' third prayer and . .	4	Jesus' third prayer . . .	18
His bloody sweat.			
The angel appears to . . .	8	The Angel Gabriel	24
console Jesus. He		comes to console	
first sings a hymn.		Jesus.	
Afterwards he ad-			
dresses Jesus in the			
name of God the			
Father.			
		After the angel	8
		speaks, Jesus says	
		He is consoled, He	
		is ready to die, and	
		tells Gabriel he can	
		now return to God the	
		Father.	
		Before the angel de- . .	2
		parts, he reassures	
		Jesus that God the	
		Father will be with	
		Him in His sufferings.	

*All words or actions in Donaueschingen Passion Play II marked with an asterisk occur also in Donaueschingen Passion Play I, but in a different order.

After the angel leaves,
Jesus prostrates Him-
self on the ground
and remains so.

*After the Angel Gabriel . 16
leaves Jesus suffers
the bloody sweat and
expresses again His
readiness to suffer.

Scene 2

Judas tells Cayphas that . 10
Jesus is now in the
Garden; that they must
go there, and he will
deliver Him into their
hands.

Judas tells the Jews . . 6
that Jesus is in the
Garden, and that
they should go there.

Annas asks how they . . . 4
will know which one
is Christ.

*Judas says whoever he . . 15
kisses is the one
they are seeking.

Annas asks what prepara- . 2
tions will be neces-
sary.

Judas tells them to . . . 4
bring swords etc. and
to send to Pilate for
aid.

**Cayphas sends Josaphat . . 6
to Pilate to ask for
aid.

**Cayphas sends Josaphat . . 4
to Pilate to ask for
aid.

Josaphat replies that . . 2
he is ready to obey.

**These passages are very similar in the two plays. For
the text of them, see pages 53 and 54.

**Josaphat delivers 8 Cayphas' request to Pilate.	**Josaphat delivers 7 Cayphas' request to Pilate.
**Pilate expresses his . . . 8 willingness to send aid.	**Pilate expresses his . . . 4 willingness to send aid.
	**Pilate tells Milites . . . 6 to go quickly.
	Signifer reports to . . . 2 Pilate for duty.
	Fenderich sings a song . . 6 on his way to Cayphas.
**Pilate's soldiers go to . 4 Cayphas. Israhel tells Cayphas that they are ready to leave.	Israel Centurio reports . 4 in the name of the entire group that Pilate has sent them.
Cayphas gives orders . . . 6 for them to leave and to bring Jesus back with them.	Cayphas thanks Pilate's . 8 soldiers for coming, promises to pay them, and sends them with Judas.
	Judas observes that . . . 2 everyone is armed, and tells them to follow him.
	The servant boy lights . . 6 the torches.
Judas and the soldiers . . 6 go to the Garden. They find Jesus, who is still prostrate on the earth. Judas tells his follow- ers that the one he kisses is the one they are after.	

Jesus stands up and . . . 6 goes to His Apostles and tells them to go ahead and take their rest, that His hour has come.	Jesus finds the Apos- . . 20 tles asleep. He expresses sorrow at the fact that they have not watched and prayed. He tells them to get up be- cause His hour has come.
	Scene 4
Judas greets Jesus 2	Judas greets Jesus 4
Jesus asks Judas why . . . 6 he has come.	Jesus asks Judas why . . . 2 he has come.
	Judas kisses Jesus and . . 4 pledges his loyalty to Him.
	Jesus asks him if he . . . 14 is betraying the Son of Man with a kiss.
The Jews press toward . . 2 Jesus; He asks them whom they are seeking.	Jesus asks the Jews whom . 6 they are seeking.
The Jews answer in a . . . 1 group.	Rabi Moyses answers . . . 2
The Jews fall to the . . . 2 ground, and Jesus tells them that He is Jesus of Nazareth.	Jesus tells them that . . 1 He is Jesus of Nazareth, and the Jews fall to the ground.
Jesus asks them a second . 2 time whom they are seeking.	Jesus talks to them at . . 26 length and asks a second time whom they are seeking.

The Jews answer in a . . . 1 group.	Rabi Moyses answers . . . 2
Jesus again reveals . . . 2 His identity and says if they are looking for Him to let the Apostles go.	Jesus answers that He . . . 2 has told them al- ready and asks why they ask again.
	Rabi Moyses says if . . . 2 He is the Christ that they are going to arrest Him.
	Jesus begins a long . . . 25 discourse. As soon as He pronounces His name the Jews fall to the ground. He concludes by asking a third time whom do they seek.
	Rabi Moyses answers . . . 2
	*Jesus says He has told . . . 11 them before and now tells them again. If they seek Him, let the Apostles go.
Peter asks if they 2 should fight with the sword.	Peter asks if they 2 should fight with the sword.
Peter cuts off Malchus' . 12 ear and Jesus heals it in silence. He then tells Peter to put away His sword.	Peter cuts off Malchus' . 6 ear.
	Malchus' lament 15

Jesus addresses the . . . 7
Apostles.

Jesus heals Malchus' . . . 4
ear.

Jesus tells Peter to . . . 23
put away his sword.

Peter apologizes 4

Jesus forgives him 2

Ha'ya suggests they 3
leave the Garden.

Rabi Moyses tells 2
Jesus that they are
taking Him to Annas.

Malchus suggests that . . . 4
they arrest all the
Apostles.

They all flee

Jesus tells the Jews . . . 10
that they have come
to Him as to a thief.
He was daily with
them in the Temple.
Why didn't they ar-
rest Him then?

Jesus tells the Jews . . . 21
that they have come
to Him as to a thief.
He was daily with
them in the Temple.
Why didn't they ar-
rest Him then?

Ha'ya tells Jesus to . . . 3
stop talking.

Rabi Moyses tells Him . . 4
to hurry.

*Jesse tries to arrest . . 4
John

He tells Haÿa and 8
 Rabi Moÿses of his
 failure to arrest
 John.

The Jews bind Jesus. . . 8
 Mose says He is going
 to have to suffer for
 His lies and His false
 teaching.

Total number of lines . . 489

Israel suggests that . . . 6
 they leave immediately
 and that they take Jesus
 to Annas.

Ysack meets them on the . 14
 way and speaks sar-
 castically to Jesus.

Total number of lines . . 168

The following passages, referred to on page 48, are
 taken from Act II, scene 2 of the Donaueschingen Passion Play II,
 and are lines 2029-54 inclusive in the Donaueschingen Passion
Play I.

I

Cayphas antwurt und spricht zu
 Josaphat.

Josaphat, gang hin, das ist min
 gebot,

bit Pilatum an allen spot,

das er uns schick sine ritter
 har

II

Cayphas ad Josaphat Nuncium.

Josaphat gang hin das ist
 mein bott,

Thun Pilatum bitten ohne spott.

das er vnns schickh sein
 Ritter schar,

und ouch sin paner zů diser
schar,

sich er doch sitzt an des
keiser stat

und über das blüt gewalt
serichten hat.

Josaphat gat nu zů Pilato und
spricht zů im.

Pilate, ich bin zů dir gesant

von den Juden hie sehant,

die bitten dich zů disser
frist,

sich du des keisers amptman
bist,

das du inen schickest din
paner sehant

dar zů dine ritter ane schand.

die selben müssen ernstlich
han,

als du das hernach wirst
verstan.

I

Pilatus antwort dar uff und
spricht zů sinem volck.

Den Juden wil ich zewillen
werden,

Vnnd auch sein Paner zu der
gfar.

Josaphat ad Pilatum.

Pilate ich bin zu euch gesant,

Vom Judischen Rath ist nun
erkhant.

Vnnd bitts weiß außgricht
ietzt gar geschwindt,

dweil ir daß Kayßers Amptman
sindt.

So solt ir ihnen schicken
ritter,

darzu auch ewern Feldt Paner.

dann sy es ernstlich miessen
Hon,

Als ihrs werden Hernach
verstohn.

II

Pilatus

Den Juden will ich zwillen
werden,

die wil ich leb uff disser
erden,

und inen schicken lüt und
güt,

das red ich hie uss fryem
müt.

gand hin und sumend üch
lenger nit,

damit ich er der Juden bit,

nement die panner mit üch
dar

und ziechent mit der
jüdischen schar.

Israhel

Cayphas, Pilatus hat uns
gebotten,

das wir üch gehorsam wessen
solten,

dar umb so sind wir all
bereit

den Juden zedienen, daz sy
dir geseit.

dieweil ich leb vff Erden.

Vnnd ihnen schicken leüt vnd
guot,

das red ich Hie vß Freyem
muot.

ad Milites Loquitur.

Gond hin, vnnd saumpt eüch
leng nit,

damit, vnnd ich der Juden
bitt.

Mier angelegen lasse sein,

Nemen auch mit die Scheffelin.

darzu die Panner mit eüch dar,

Vnnd sind bholffen ß Juden-
schar.

Israel Centurio

Caÿpha, Pilatus hat vnns
botten,

das mir eüch bholffen sein
soltten.

darumb sind wir all bereit,

den Juden Zdiennen, sey eüch
gesaidt.

D. Jesus Taken Before Annas and Cayphas, Peter's Denial and Judas' Despair

As the soldiers are taking Jesus to Annas in the Donaueschingen Passion Play I, Peter follows them slowly, a short distance away, and then joins a group of people who are standing around a fire. One of the maids walks up to him and asks him if he is not one of Jesus' disciples; she remembers his appearance, and besides, his speech betrays him. Peter answers that he is not a disciple of Jesus; that he doesn't even know Him. Annas now begins questioning Jesus. He asks the Jews if this is the Man who sat in the Temple with them and tried to teach the Jews. If this is He, then Annas

. . . will in examinieren
und hofflich mit im disputieren. (2155-56)

The Jews roughly pull Jesus before Annas, and Malchus tells Him,

Gang zu har du grosser böswicht,
Annas wil dich hören bicht
und dir dann gen ein absolucion. (2157-59)

Yesse tells Annas to "frag in uss," because He has done so many foolish things. Regardless of His appearance, He is from a "bössen geschlecht," Annas begins speaking agitatedly with Jesus. He asks Him,

Was nûwer kunst hastu gelert,
das du daz volck woltist han verkert. (2169-70)

Where are Your Apostles? They aren't standing by You now! You have been teaching falsely, even claiming to be from Heaven; You break the law which Moses gave to us. For what cause have You done this? Moses gives Annas a verbal "pat on the back" and says that he is pleased with the way Annas is handling the case. He adds,

la sechen, was wil er reden dar zû,
ob er ouch der glich tû,
als ob er fôrcht den bössen tod.
im garten er uns vil spätzli bot. (2185-88)

Annas rather sarcastically asks,

Gib mir ein antwurt uff min frag,
bistu beschwert mit disser clag?
lass dich der dingen nit belangen,
din unglück hat noch nit angefangen. (2189-92)

Jesus answers that He has spoken to the world openly; that the Jews themselves came to hear what He had to say. Why ask Him about His teaching? Ask those who have heard Him; they can tell him. At this answer, Israhel strikes Jesus and asks Him,

Soltu so frevenlich wider streben
und dem bischoff sollich antwurt geben? (2203-04)

Jesus tells him that had He not answered well, He would deserve punishment, but since He has answered rightly, why was He struck?

Malchus replies that Jesus didn't answer correctly; that is the reason for His being struck, and then adds,

schwig still, ich schlach dich in din mü1. (2212)

Annas decides that Jesus should be taken to Cayphas,

. . . der dis jar bischoff ist. (2214)

The soldiers jump at the chance to molest Jesus. They

. . . nemend . . . den Salvator . . . zü hand mit
grossem gespöt, rouffen und schlachen . . .

Mosse says they should

. . . trit uff die füß, (2219)

and he speaks very insultingly to Christ. Israhel suggests they

Züch in mit dem seil enweg! (2225)

in order that He not escape from them. The other Jews begin pulling Jesus towards Cayphas' house, with many "scheltworten."

When they arrive, Cayphas

. . . sol . . . nit da sin, als ob er schlieffe . . .

Thus Jesus remains at the mercy of the soldiers. Malchus brings a "stüly" for Jesus in order that He might sit down to rest, but when He does sit down,

. . . zuckt im Malchus das stilly, daz er falt . . .

This is just the beginning of their brutality. They

. . . richtend . . . in mit dem har wider uff . . .

blindfold Him, strike Him and ask Him to prophesy who it is that is doing this. Malchus tries again to revenge himself. He

. . . erwünscht dem Salvator ein locken hars . . .

and explains his action by telling Jesus that He is

. . . von har ein hübscher man. (2245)

Israhel gives Jesus a blow in the head. It is apparently a heavy one, for Malchus goes over and lifts Jesus' head and tells Him to "merck mich eben," that he is going to give Him another one. After giving Jesus the blow, Mosse asks Him to prophesy who it is that struck Him. Israhel

. . . rouft . . . den Salvator bym bart . . .

and again asks Jesus to tell them who had done it. Now Jesse

. . . stost . . . den Salvator mit dem fuß über ab . . .

and tells Him that that is the reward for having led astray so many people by the example of His life.

Finally Cayphas arrives on the scene. These wretched men bring Jesus before him. Yesse tells Cayphas that they have

brought Christ to him because He has been leading the people astray, and besides He made Annas angry, and Annas told them to bring Him here. Cayphas calls together the scribes and priests. He tells them that Jesus has fallen into their hands and suggests that they put an end to all the trouble and examine Jesus. Cayphas feels certain that Jesus will have to pay with His life.

First Osyas confers with Cayphas. Immediately afterwards, Cayphas asks the Jews what they have against this Man. Ysack testifies that He is an evil-doer; He does not obey the law, and He has done much "bosheit." Cayphas asks Jesus if He has anything to say to this, but Jesus remains silent. Aman testifies that he heard this Man say in the Temple that He is God's Son, and he adds that he thinks Christ should be put to death. Cayphas asks if anyone else has any evidence against Him. Zacharias says He has done things against them all; for example, He has raised the dead and has given sight to the blind. Isn't that enough? Cayphas again asks if there is anyone else with evidence. If there is, he wants them to speak up, for

. . . es sind vil man und frowen,
die gar hefftig an in glouben. (2327-28)

Malchus recalls the ever-recurring accusation, that he heard Jesus say that He will destroy the Temple and rebuild it in three days. Jesse supports Malchus' testimony with an oath. Cayphas asks Jesus if He has nothing to say about these accusations. He reminds Him that they may cost Him His life, but Jesus answers nothing. Cayphas is puzzled, so he adjures Jesus by the living God to tell them whether He is the Son of God. To Jesus' answer that He is, and that in a few days He will be seen sitting on the right hand of the power of God, Cayphas cries,

Blasphemavit . . .

and begins to rend his garments.

wir dörfent keiner zůgnuß mer.

.
was dunckt ùch, daz man im tũn sol? (2355-60)

The Jews reply in a body,

Man sol in tötten, tötta ja tötta!

At this point another maid sees Peter, walks up to him, and asks him if he was not with Jesus of Galilee. Peter tells her that he does not know what she is talking about; he does not know Him. At this same time Israhel comes running over to Peter and says he saw him in the garden with Jesus, and besides

din rede macht dich offenbar. (2370)

Peter, with an oath, declares that he does not know the Man. As soon as Peter has made this third denial, the cock crows, and at the same time Jesus turns and looks at him. This event brings Peter to his senses; he leaves the crowd, weeping. In a very moving soliloquy, he recalls how Jesus had foretold that he would deny Him; he expresses his sorrow, his desire to be reconciled with Jesus, and his determination to make up to His Master for this terrible deed.

The action reverts again to Cayphas and the Pharisees, who go into the Temple for consultation. They leave Jesus in the custody of "die Juden" who take this chance to continue their mistreatment of Him. Judas comes "geschlichen," and when he sees that Jesus is being held in custody, he is frightened. He runs into the Temple, throws the money onto the floor before the assembly, and tells them that he has sinned in betraying innocent blood;

ich hann vast übel dar an getan (2399)

and adds,

ich weis nit, wie ich mich halten sol. (2402)

"Beltzebock der tüffel" comes running into the Temple with a rope and

. . . gat umb Judas schwencken.

Urias tells Judas to keep the money; they do not want it because it is the price of blood.

Now follows a rather gruesome portrayal of Judas' death.

Hie sol Judas b⁸um oder ein leiter z⁸ gerüst sin und
ein seil dar von bitz in die hell gespannen, mit
schiben wol versorgt . . . und gat der tüffel vor im
die leiter uff und z⁸gt im allweg den strick, und gat
im Judas nach uff und spricht mit kläglicher stimm.

This "clag" is sixty lines in length. In it, Judas asks the people to listen to him. He, as it were, has suddenly become aware of all his faults, and he acknowledges them before those present so that his example may be a lesson for them. He rues

. . . des tags und ouch der stund,
da mir daz gelt von erst ward kund. (2433-34)

His sentiments change over from sorrow to despair. The element of despair is especially evident when he says that he has sold innocent blood and

ich mü⁸s . . . des tüffels sin. (2440)

He laments the great disgrace that will accompany the telling of this terrible deed "in allem land," curses the womb that bore him, repeats over and over again that "zitlich güt" is the cause of his downfall, and concludes:

ich will mich selb ze tod erhencken
und dir hie lib und sele schencken.
kum bald, hilf mir der marter ab,
sid ich so übel gesundet hab. (2465-68)

At this

. . . leit Belzebock dem Judas den strick an und versorgt
in wol am haggen, und seczt sich denn hinder in uff ein
bengel . . .

and he tells Judas that "die helsche pin" is all ready for him,
and that he will fulfill Judas' wish. The devil hangs Judas,
Judas dies, and then

. . . farent sy beyd zû der hell . . .

The doorkeeper orders the inmates of Hell to open the doors
since Judas is there. Lucifer comes out, takes the rope off of
Judas and tells him,

. . . du solt nit lenger hangen,
.....
kum dir ist ein bad bereit,
dar in du badist in ewikeit
mit schwebel, bech und heissen für. (2489-95)

The Devil takes him into Hell, and the scene changes back to Cayphas. By now he thinks that Jesus should be taken before Pilate. Mosse, Yesse, Israhel, and Malchus again use this chance to mistreat Jesus and to speak to Him insultingly.

In the Donaueschingen Passion Play II the events just discussed for the Donaueschingen Passion Play I are also present but in somewhat different order. The first scene presents Jesus as a captive before Annas. Hay'a begins narrating a long list of grievances against Jesus; this is the Man who calls Himself Jesus Christ, He is converting the people to a new belief, He is ruining Annas' "standt," He overturned the tables of the money-changers in the Temple and drove the other Jews out with a scourge. If He has performed miracles, it is because He is possessed by the Devil. Rabi Moyses adds more to this list; He has called Himself the Son of Man and claims to be God's Son come down from Heaven. But everybody knows that Joseph, the carpenter in Nazareth, reared Him. Young, old, women and men who come to Him

. . . glauben seiner teüffels khunst.

Therefore, Rabi Moyses concludes, that is why we have come to you, Annas. Annas tells Jesus in essence, that he is afraid He

is in trouble because of His lies and his "thorhait," but he requests that Jesus be brought in to him so he can

. . . fragen In was ich vernim.

At this point John goes to Annae, the "Beschließerin."

He asks her if she remembers him.

Ir wöllen nochmals Ingdenckh sein.
der guethat, so ich eüch gethon,
das ich zum Herren oft bin khun.

He tells her that he has a friend before the door whom he wants to bring in,

dann es so mechttig kalt will sin.

She answers that she remembers him well, and will be glad to open the door. John goes to Peter and tells him that

Ich bin Bekhant dem Haußgesindt,
darumb frisch, frölich gang Herein.

Peter answers,

Ich mecht aber unwerth sein.

John assures him that it does not matter. He encourages Peter to come on in, and to warm himself by the fire.

As the maid admits Peter, John leaves. She begins talking with Peter and says surely he is one of the followers of this Man. Peter assures her,

Ich bin gwiß nit sag ich fürwahr,

and at this answer, she lets him stay.

Now Annas speaks with Christ. He himself has heard what the people have against Christ, he says. He would, however, like to hear from Jesus briefly where He is from, both as to "Volckh" and "Landt." He also asks Jesus about His teaching. He wants Jesus to show him the

Gsatz, gschrift . . .
Oder wer dirs erlaubt hab gehan.
das du in Tempel gangen bist,
Vannnd hast Volckh glert vß falschem list.

Jesus answers that He has always spoken openly. Annas, if he wants to know what Jesus has taught, should ask those who have heard Him. Mosse turns on Jesus, strikes Him, and asks Him if that is the way He is going to answer Annas. He concludes with,

Woll hettest geschwigen, dredt erspart,
Ich möcht dir außrauffen deinen bart.

Jesus replies that if He has spoken evil, they should give evidence of it; if He has spoken rightly, why was He struck?

Issmael, Annas' second servant, tells Jesus,

Er Hat dir sicher recht gethon,
Nit kanst du von deinem schwetzen lohn.
Nur alle ding wilt veranthwurtten.

Annas tells his "lieben Knecht" that since he is not high priest this year, he has no power.

darumb fierendt In . . .
Zum Caÿpha der Amptman ist.

Four Jews from the troop lead Jesus to Caÿphas. The words of the first Jew are rather confusing, for it is not clear whom he is addressing. At first the words seem to be directed to Caÿphas, for he says,

Gnad Herr, Herr Bischoff, wie ir geben,
Vnns ain bschaidt hondt, das soll bschehen.

The next Jew speaking says,

drumb last vnns gohn nit darfs vil brangen.
Ist dan der Caÿphaß ohngfar,
Gsein bischoff dißes Jarr.
Vnnd Hat in Händen allen gwalt.

Therefore, "Herr Bischoff" must be Caÿphaß. But in the same speech, five lines later, the first Jew says,

dann Ewer dochterman Caÿphaß,
An eüch nit wirt zirnen das.
das wir In zerst eüch bracht hondt gfangen.

And we know from St. John's Gospel 18:13 that Annas was Cayphas' father-in-law. Therefore he seems to be addressing Annas.

By the time the first and second Jew of the troop have spoken, they have arrived before Caÿphas, and the third Jew

tells him that Annas has sent them. Then both he and the fourth Jew give Caÿphas a summary of Jesus' "Mißth^un vnnd vbelthat." Caÿphas responds that he has been hearing about these things and that Jesus is going to have to suffer for them. Caÿphas tells his servants to take charge of Jesus till he has time to listen to Him. Witnesses have to be assembled first

Vnnd mich auch th^un zuvor berathen,
Mit den Priestern vnnd Proclaten.

Now one of the servants sees Peter and asks him if he wasn't with Jesus, but Peter denies. Immediately the second servant asks him how he can deny it; he was the one who drew his sword and cut off the ear of "meinem Fründt." Besides, his speech gives him away:

darumb so schweig vnnd Leügne nit.

Peter answers:

Alls gwiß als Gott lebt alzeit heüt.
So waiß ich nit von dißem Man.

The third Knecht tells Saint Peter that

. . . du redtst also verzagt.

He is positive that Saint Peter is an Apostle of the captive, Christ. His speech, his whole appearance

. . . Zaigen an,
das du seÿest ein Gallileisch Man.

Peter makes a "hundert aidt" that he is not an Apostle. It is to be noted, that by including his denial to the maid upon his being given entrance to the courtyard, this makes Peter's fourth denial.

As soon as Peter has denied with an oath that he doesn't know Jesus, Jesus turns and looks at him. Peter goes to the door to leave, and as he does he hears the cock crowing. Peter comes to his senses now. He remembers that Jesus had foretold his denial, and at this recollection, he begins to weep. He begs for forgiveness and says it was

die Forcht . . . vnnd der Teüffel . . .

who were the cause of his fall. He begs that he be preserved from falling into despair.

Scene eight opens with Reichart assembling the "court" for Caÿphas. When all are gathered, Caÿphas addresses them and tells them they have been called together because of Jesus. Caÿphas enumerates the long list of His well-known "offenses." Annas is one of the assembled, so Caÿphas asks his opinion first. He thinks Christ's misdeeds should be established under oath. Simeon adds that in order for his misdeeds to be made

known, witnesses should be called. Dathan says He should be made to speak for Himself,

damit vff Erden niemandt sprech,
Er sey getödt ohn alle recht.

Camaliel, Rabi Judas, Leui, Neptalim, Alexannder, Jairus, and Rabi Ismael, each express their opinions or comments. The only one on the side of Christ is Nicodemus; he believes Jesus is innocent. Caÿphas tells him that it is better that one man die for the people rather than for all the people to be led astray. He sends his servants to get some witnesses and also to bring Jesus before the assembly.

Scene nine opens with both the witnesses and Christ before the assembled Jews. Caÿphas again addresses them and asks them to testify under oath, to what they have seen and heard from this Man. The first witness says this Man said that Abraham rejoiced that he might see His day, but Abraham is dead. After the first witness finishes his testimony, Caÿphas says that this trial will take a long time, so he asks them to give evidence of the fact that Jesus has broken the Sabbath and that He has eaten with sinners. He then tells Moab that they need more witnesses. The servant calls in two more.

That Christ has said if they destroy the Temple He will rebuild it in three days is the testimony of the third witness, and the fourth witness says that Jesus claims to be God's Son, but everybody knows He is Joseph's Son. Caÿphas turns to Jesus and asks Jesus if He has heard all this. He answers nothing. Caÿphas comments,

Ich glaub schier, das er sey ein Stum.
Vnnd kind nit reden mehr ein wort,
Secht, Schawent nun wie stath er dort.
Ein Narren, vnnd thoren gleich.

then adds,

Ich beschwer dich bei dem Lebendige Gott.
.....
Bistu der Christus Gottes Sohn.

Jesus answers that He is. Caÿphas is horrified at this answer and asks what further need of witnesses they have. This implies, of course, that Jesus' claim to be the Son of God is an act of blasphemy. Again Caÿphas asks Annas' opinion in the matter. Annas agrees that that is sufficient evidence, and he thinks Jesus is deserving of death. Simeon, Dathan, Gamaliel, and Rabi Judas, all agree. Leui suggests they leave Him in the care of the servants so they can go to bed, and that in the morning they ask Pilate's advice. Alexander, Jairus, and Rabi Ismael, each speak in turn, being of much the same opinion.

Nicodemus alone has not changed his mind; he knows that this Man is innocent. Annas tells him that he should be careful because he is holding on to a rather foolish opinion;

Sein schuldt kan niemandt widersprechen.
Laß dir gefallen was vns gfalt

and then tells Caÿphas to put Jesus in the care of the guards till morning.

Scene ten finds Jesus in the care of these guards. Ægisippus suggests that since they are going to have to spend the night watching this Man, why not pass the time

Vnnd mit ihn haben gar güt spihl.

They blindfold Him, pull His hair, beat Him, and ask Him to prophesy, much the same as the corresponding scene in the Donaueschingen Passion Play I, but some of the more coarse actions are omitted, and those presented are not quite so brutal.

This scene completes the events of Holy Thursday, and the dawning of a new day corresponds with the beginning of a new Act. Early Friday morning, Act III, scene 1, Caÿphas is observing the heavens. He says that the stars, even the firmament is different. He fears that this change may have something to do with this Man, so he sends for

die altten . . .

.

. . . Pfaffen, Priester, vnnd die glerten.

He observes that it is a good time for the trial, for since the "Osterlich fäst" is so close, they will all be in the city. All assemble, and Caÿphas sends for Jesus.

For the third time, Caÿphas addresses the assembled crowd and brings Christ before them. He asks Jesus again if He is the Christ. Jesus answers at length. Annas asks Him to answer with one word; is He the Son of God? Simeon asks Annas if he didn't hear Jesus say so already. The Jews argue the case among themselves, and again Nicodemus affirms that he thinks He is innocent. Now Caÿphas himself turns to Jesus and asks Him to answer with one word if He is the Messiah, Jesus Christ. Jesus answers that He is. Caÿphas says they have heard it from His own mouth, but

dweil mir hie stödten hondt kein gwalt

he suggests that He be brought before Pilate.

Only now does Judas come on the scene. Seeing Jesus in the hands of the Jews and in danger of being put to death, he acknowledges his fault and asks for forgiveness. He resolves to return the money so that the Jews will not kill Jesus but

will let Him go instead. Judas goes to the Jews and tells the high priest that he has betrayed innocent blood; they must take back the money. Nathan answers him,

dein Mordtliche Sündt was geths vns an,

 Wann schon das gelt wilt wider geben,
 So werden wir sÿ nichts annemen.

Others present tell him in effect that his wrongdoing is his own business. Judas begs them to take back the money; he does not want to be guilty of Jesus' death. Gimeliel tells him to leave and

. . . gib selbe rechnung vmb dein schuldt,
 du hast verlohren vnser Huld.

Nathan says they could not put the money in the treasury anyway because it is the price of blood. After some consultation, they decide to buy

deß Haffners Acker vor der Statt

with Judas' money. This cold indifference of the Jews is too much for Judas. And this in the face of the fact that he has seen Jesus at the mercy of His captors throws Judas into mental agony. He, like Saint Peter, upon realizing his unfaithfulness to his Master pours out his heart in a lengthy soliloquy.

The text of this soliloquy, as well as the text of Beelzebub's welcome to Judas, are identical in both the Donaueschingen Passion Play I and the Donaueschingen Passion Play II. The texts in full are as follows:

Donaueschingen Passion Play I

O ir menschen vernend min clag,
die ich uff dissen hüttigen tag
vor aller welt clagen muß.
o we der schweren harten buß,
die ich muß liden mit pin und
leid,
das tüt min grosse bosheit,
die ich an got begangen han,
das ich verriet den sälligen
man.
owe der herten ellenden fart,
da ich zu einem verräter wart.
owe das ich ye ward geboren,
des muß ich ewenklich sin
verlorn.

Donaueschingen Passion Play II

O Ihr Menschen, vernempt mein
klag,
die ich vff den Heüttigen tag.
Vor der gantzen welt klagnen
muß,
O wee der schweren Hartten
buß.
die ich leiden mit Pein, vund
laidt,
Von wegen meiner großen
Boßhait.
die ich an Gott begangen Han,
das ich verrieth den Seeligen
Man.
O weh der Hartten Ellenden
fahrt,
da ich zu einem verräther
wardt.

der git hat mich dar hinder
 bracht,
 hoffart han ich nach gedacht,
 unlutter bin ich dick gesin,
 fullery was ouch der wille min,
 nid und hass hat ich im
 hertzen,
 durch sorn so leid ich grossen
 schmertzen,
 träg was ich an gotz gebot,
 dar umb wirt ich der welte
 spot.
 die siben todsünd hand mich
 verfür,et,
 als man das alles an mir
 spürt.
 owe des tags und ouch der
 stund,
 da mir das gelt von erst ward
 kund,
 owe das ich umb zitlich güt
 verratten han das unschuldig
 blüt,
 owe not ob aller not,
 das ich verkouft han in den
 tod

der geith hat mich darhinder
 bracht,
 Hoffart hab ich auch nachdacht.
 Vnlauter bin ich gar dickh
 gsein.
 Völlerey was auch der wille
 mein.
 Neidt, vnnd Haß, hat ich im
 Hertzen,
 darumb so leidet ich großen
 schmertzen.
 Träg was ich an Gottes gebott,
 darumb wirt ich der welt
 Spott.
 die syben Todtsünd, Hondt mich
 verfür,et,
 das man dz alles woll an mir
 spürt.
 O we daß tags, vnnd auch der
 stundt,
 do mir das gelt von erst war
 kundt.
 O we das ich vmb zeitlich guot,
 Verrathen hab, das Vnschuldig
 bluot.
 O we noth über alle noth,
 das ich Verkhaufft hab In den
 todt.

Jhesum den trüwen heren min,
ich müß dar umb des tuffels
sin.

owe owe der grossen schand,
wo man das seit in allem land,

das einer sin heren verratten
sol,

es stat keim christenmenschen
wol.

kum tuffel mit dinem helschen
gwalt,

nim mich von disem iamer bald,

nu bin ich doch böser den ander
dieb,

das mir zitlich güt so lieb

und lieber was den sel und lib.

verflucht syend die brüst
und wib,

die ich uff erden gezogen han.

o meister du gerechter man,

verflucht müß vater und
mutter sin.

owe des gerechten heren min,

Jhesum den trewen Herren mein,
Ich muß darumb daß Teuffels
sein.

O we, O we der großen schandt,
Wa man das sagt in allem
Landt.

das ainr sein Herren verrathen
soll,

Es stäth khains Christen
Menschen woll.

Khum Teuffel mit deinem
Helischen gwalt,

Nim mich von dißem Jamer
baldt.

Nun bin ich bößer dann andere
dieb,

die weil mir das zeitlich guot
so lieb.

Vnnd lieber was, dann Seel
vnnd Leib,

Verfliecht seyen die brüst,
vnnd Weib.

die ich vff Erden gezogen han,

O Maister du gerechter Man.

Verflucht muß Vatter, vnnd
Muotter sein,

O wee daß grechten Herren mein.

o Jhesus meister min und her,
 het ich gevolget diner ler,
 so wer es dar zu komen nit.
 nu hilfft kein zittlich güt
 noch bit.
 unseliger tag, da ich ward
 geborn,
 ich bin umb zitlich güt
 verlorn.
 o zitlich güt, wie hast mich
 betrogen,
 das ich min heren han verlogen
 und verraten mit dem kuss.
 kum tüffel, min clappern ist
 umb suss,
 ich wil mich selb ze tod
 erhencken
 und dir hie lib und sele
 schencken.
 kum bald, hilf mir der
 marter ab,
 sid ich so übel gesundet hab,
 wann hie ist kein erlösung me.
 zitlich güt du tust mir we.

O Jesu Maister Mein vnnd Herr,
 Het ich gfolget deiner Lehr.
 So wer es darsu khomen nit,
 Nun hilfft kein Zeitlich guot
 noch pit.
 Vnseeliger tag, da ich ward
 geboren,
 Ich bin vmb Zeitlich guot
 verlohren.
 O Zeitlich guot, wie hast Mich
 trogen,
 das ich meinen Herren hab
 verlogen.
 Also verrathen mit ain khuß,
 Kum Teüffel mein redt ist vmb
 sunst
 Ich will mich selbs zu Todt
 erhencken,
 Vnnd dir mein Leib, vnnd Seel
 schencken.
 Khum baldt, hilff mir, der
 Marter ab,
 Seidt ich souil gesündtiget
 hab.
 Wann hie ist khain erlösung
 mee,
 O Zeitlich guot, thust mir so
 wee.

After this long lament of Judas, Beelzebub comes and takes him to Hell. Again the texts are identical.

Donaueschingen Passion Play I

Judas lieber geselle min,
dir ist bereitet die helsche
pin

by Lucifer der helle fürsten
und heren.

wir wend dich din geltli
zellen leren,

kum, du bist mir ein lieber
sun,

ich wil nach dinem begeren
tun

und dich zu einem gesellen han.

wolher wir wend mit ein
andren dran.

Donaueschingen Passion Play II

Juda lieber gselle mein,

dir ist berait die Helle
Pein.

Bei Lucifer der Helle Fürst
vnd Herren,

Wir wendt dich dein gelt
zehlen lehren.

Kum du bist mir ain lieber
Sohn,

Ich will nach deinem begeren
thuon.

Vvnd dich zu ainem gsellen
han,

Wolher wir wendt mit
ainandern dran.

Donaueschingen Passion Play II does not go into all the detail of Judas' death as does Donaueschingen Passion Play I. In fact, the above texts; i.e., Judas' lament and the devil's welcome, constitute the whole of it.

Comparing these events in the two plays, we get the following:

Donaueschingen Passion Play I

lines 2145-2530

Number of lines spoken - 387

The maid asks Peter . . . 4
if he is one of
Jesus' disciples.

Peter's first denial . . . 2

Donaueschingen Passion Play II

Act II, scene 5 - Act III,
scene 3 inclusive

Number of lines spoken - 982

Haïa brings accusations . 25
against Jesus before
Annas.

Rabi Moÿses adds more . . 17

Annas says he wants to . . 10
question Christ about
all these things.

John asks for Peter's . . 18
admission.

The maid recognizes . . . 6
John and agrees to
let Peter in.

John tells Peter he . . . 3
can enter the court-
yard.

Peter hesitates 1

John encourages him . . . 2

The maid invites Peter . . 2
in.

The maid asks Peter . . . 3
is he one of
Jesus' disciples.

Peter's first denial . . . 1

She says she is mis- . . . 2
taken, that he can
come on in.

Annas says this is the . . . 6 Man who has been con- verting the people and he wants to examine Him.	
Malchus tells Jesus that . . . 4 Annas is going to give Him a hearing.	
Yesse tells Annas to . . . 8 examine Jesus well. He is from a "bössen geschlecht."	
Annas questions Christ . . . 14	Annas questions Christ . . . 24
Mosse gives his ap- . . . 6 proval to Annas' questions.	
Annas asks Jesus how . . . 4 He feels about the accusations.	
Jesus says that He has . . . 10 always spoken openly to the world; ask those who have heard Him.	Jesus says that He has . . . 14 always spoken openly to the world; ask those who have heard Him.
Israhel gets angry at . . . 2 Jesus' answering Annas in this man- ner.	Mosse gets angry at . . . 8 Jesus' answering Annas in this man- ner.
Jesus says if He has . . . 4 answered badly, then He deserves punish- ment; if He has an- swered well, why was He struck?	Jesus says if He has . . . 4 answered badly, then He deserves punish- ment; if He has an- swered well, why was He struck?
Malchus insults Jesus . . . 4 and tells Him to be quiet.	

Annas says Jesus should . . . 6
be taken to Cayphas.

Mosse, Israhel, Jesse, . . . 42
and Malchus mistreat
Jesus. (These lines
correspond to Act II,
scene 10 of Donauesching
Passion Play II.)

Annas says Jesus should . . . 11
be taken to Cayphas.

The first Jew is con- . . . 9
cerned about taking
Jesus from Annas to
Cayphas.

The second Jew tells . . . 11
Jesus to come along
for Cayphas has all
power in his hands.

Scene 6

Yesse tells Cayphas . . . 8
why they have brought
Jesus.

The third Jew tells . . . 7
Cayphas why they have
brought Jesus.

The fourth Jew tells . . . 3
Cayphas that Jesus de-
serves death.

Cayphas calls together . . . 6
the Scribes and
Pharisees.

Cayphas says he has . . . 14
heard a lot about Him
and tells the servants
to keep Him in their
care. He first has to
assemble the priests
and prelates.

Osyas talks to Jesus . . . 8

Cayphas tells the Jews . . . 6
to make known Jesus'
misdeeds. (See
Cayphaß' first address
in Act II, scene 9.)

Isack says He is an . . . 6
evil-doer and has done
much wrong.

Cayphas asks Jesus if . . 6
He has anything to say
about this accusation.
(See Cayphas' question
after fourth witness in
Act II, scene 9.)

Aman adds to the accusa- . 8
tions and says Jesus
claims to be the Son
of God.

Cayphas asks if anyone . . 6
else has anything to
bring against Him.

Zacharias says He has . . 8
done evil against
everyone; He has made
the blind see and
raised the dead to
life.

Cayphas asks again if . . 6
anyone else knows
anything against
Jesus.

Malchus says He said . . . 4
He will rebuild the
Temple in three days.
(See testimony of
third witness in
scene 9 of Act II.)

Jesse swears to the . . . 4
truth of Malchus'
statement.

Cayphas asks Jesus 4
 if He has anything to
 say. Doesn't He know
 His life is in danger?
 (See above, also
 Cayphaß' question after
 fourth witness in Act
 II, scene 9.)

Jesus answers nothing; . . 4
 Cayphas adjures Him by
 the Living God to say
 whether He is the Son
 of God. (See same
 event in Act II, scene
 9.)

Jesus answers that He is, . 8
 and hereafter they
 shall see Him sitting
 on the right hand of
 His Father. (See same
 comment in Act II,
 scene 9.)

Cayphas accuses Jesus of . 8
 blasphemy and says that
 is evidence enough.
 (See same comment in
 Act II, scene 9, also
 Act III, scene 2.)

The Jews demand Jesus' . . 1
 death.

Scene 7

A second maid says 4
 that Peter was with
 Jesus.

Peter denies a second . . 2
 time.

Servant asks Peter if . . 4
 he is one of Jesus'
 Apostles.

Peter denies a second . . 4
 time.

Israhel recognizes 4	Salathiel tells him . . . 9
Peter as having been in the Garden with Jesus.	not to lie, he saw him in the garden; he was the one with the sword.
Peter denies a third . . . 2	Peter denies a third . . . 4
time.	time.
	A third servant tells . . 5
	Peter he doesn't know what he is talking about; his speech and whole appearance be- tray him.
	Peter denies again 4
Jesus looks at Peter, . . . 22	Jesus looks at Peter, . . 29
the cock crows, and Peter laments.	the cock crows, and Peter laments.
	Scene 8
	Reichart assembles the . . 6
	group for Caÿphas.
	Caÿphas addresses them . . 25
	and says they have assembled in order to decide what to do with Jesus.
	Discussion among the . . . 85
	members as to how to handle the case.
	Nicodemus says he is . . . 20
	still convinced of Jesus' innocence.
	Caÿphas says it is bet- . 6
	ter that one man die than that all the people be led astray.

Moab presents a wit- . . . 10
ness.

First witness says he 4
will get some more
witnesses.

Scene 9

Caÿphas addresses the . . 11
assembled witnesses
and asks them to
testify under oath
all they have heard
and seen of this Man.

The first witness says . . 20
He claims that Abraham
saw His day.

Caÿphas says the trial . . 21
will take too long,
so he mentions the
points their testi-
mony should surround.

Caÿphas tells Moab they . 4
need more witnesses.

Servant calls in two . . . 4
more.

Second witness tells . . . 4
them even if their
testimony is false,
that is all right.

*Third witness testi- . . . 12
 lies to the fact that
 Jesus said to destroy
 the temple and He
 would rebuild it in
 three days.

Fourth witness says He . . 7
 claims to be the Son
 of God.

*Caÿphas asks for Jesus' . . 6
 reaction to this
 testimony.

*Jesus remains silent, . . . 12
 Caÿphas speaks in-
 sultingly to Him and
 then adjures Him by
 the Living God to
 tell them if He is the
 Son of God.

*Jesus says He is, and . . 11
 hereafter they shall
 see Him on the right
 hand of His Father.

*Caÿphas says they need . . 11
 no further witness.
 Asks Annas for his
 opinion.

Annas says they have . . . 5
 enough evidence; He
 is guilty of death.

*All words or actions in Donaueschingen Passion Play II
 marked with an asterisk occur also in Donaueschingen Passion
Play I, but in a different order.

Simeon, Dathan, 14
 Gamaliel, and Rabi
 Judas express simi-
 lar opinions.

Leui suggests they go . . . 6
 to bed and ask Pilate's
 advice in the morning.

Nepthalim, Alexannder, . . . 26
 Jairus and Rabi
 Ismael express their
 opinions.

Nicodemus says he still . . . 4
 thinks that Jesus is
 innocent.

Annas disagrees with . . . 18
 Nicodemus.

Cayphas tells the 6
 guards to take custody
 of Jesus and to take
 care that He doesn't
 escape.

Scene 10

Guards blaspheme and . . . 38
 mistreat Jesus. One
 of them sings.

Act III, scene 1

Caÿphas says there is . . . 34
 a change in the ele-
 ments. Sends for the
 Priests and Elders so
 he can continue the
 trial.

Moab tells Caÿphas to . . . 6
 go inside, that he
 will assemble them.

Caÿphas sends for 6
Jesus.

One of the servants . . . 4
goes to get Jesus for
Caÿphas.

Moab tells Anna to 6
come.

Moab reports to Caÿphas . 2
that all are here.

Scene 2

Caÿphas addresses the . . 30
assembly, tells them
the purpose of their
being here, and asks
Jesus if He is the
Messias.

Jesus answers 24

Annas asks Him to 5
answer with one word,
Is He God's Son?

Simeon asks Annas if . . . 5
Jesus hasn't already
told them.

Dathan, Gamaliel, Rabi . . 26
Judas, Leui, Neptalim,
Alexannder, Jairus,
and Nicodemus all com-
ment.

Caÿphas again asks Jesus . 6
if He is the Messias.

Jesus answers that He is . 4

Cayphas says they 18
have no further need
of evidence.

Scene 3

Judas realizes he has . . 24
done wrong in betray-
ing Christ; he is
sorry and resolves to
return the money.

Judas goes to the Jews . . 6

The Jews answer him . . . 14
indifferently.

Cayphas and the Phari- . . 8
sees enter the temple
for consultation,
Judas sees Jesus, goes
into the temple and
begs them to take back
his money.

Judas begs them to take . 7
back his money.

Urias tells Him to keep . 8
it. If he has be-
trayed His Master,
that is his misfortune.

Gimeliel tells him to . . 5
go away.

Nathan says they can't . . 7
put it in the treasury
since it is the price
of blood.

One of them suggests . . . 8
they use it to buy a
burial place for
strangers.

Another says he knows . . 9
a field.

Gimeliel makes the 10
final decision.

Judas' lament	60	Judas' lament	58
Beelzebuck hangs Judas	8	Beelzebub welcomes Judas	8
He leads Judas to Hell	10		
Lucifer greets Judas	12	Total number of lines	982
Cayphas says Jesus	12		
should be brought to			
Pilate.			
Mosse, Yesse, Israhel,	18		
and Malchus mistreat			
Jesus on the way to			
Pilate.			
Total number of lines	387		

E. Jesus before Pilate and Herod, Taken Back to Pilate and Rejected for Barabbas

Again to begin with the Donaueschingen Passion Play I, Jesus is brought before Pilate as a result of Cayphas' command. When the Jews arrive with Him, Pilate inquires into the cause of this commotion, especially at this "8sterlichen zit." Mosse answers that Cayphas ordered them to bring this Man to him, for He has tried to convert the people and He claims to be God's Son. Mosse adds that Cayphas wants Pilate to judge Him. Pilate's answer is that in order to pass judgment, he will have to know what Jesus has done, so that he can punish Him accordingly. Yesse reiterates the old accusations: false teaching,

converting the people, claims to be a King and even claims to be Christ. This time he includes a new one:

man sôlt dem keiser kein zins me geben (2558)

Pilate is apparently annoyed at being bothered by this case so close to the Paschal Feast. He tells them,

Stand hinder sich ir vier und swigen stil,
allein ich mit im reden wil. (2561-62)

Yesse is impelled to put in a last word. He tells Pilate,

Du solt in râtlich examinieren,
der Juden huld wirstu sunst verlieren. (2565-66)

Yesse pushes Jesus before Pilate, who begins his questioning at once; he asks,

sag mir hie sô disser frist,
ob du der Juden kunig bist? (2571-72)

Jesus answers,

Pilate, du redist wol und recht,
ich bin von kunglichem geschlecht. (2573-74)

This is all Pilate asks. He goes before the Jews and tells them that he finds no reason for putting this Man to death, but Annas is determined that Jesus must die.

Wie vil ursach woltestu sûchen?
lass uns Juden dar umb gerûchen. (2577-78)

He tells how Jesus has gone throughout all Judea, from Galilee to this place, converting the people, and asks,

dunckt dich das nit sin ursach gnüg?

 du müsst ein andry urteil geben. (2583-86)

Hearing Galilee mentioned, Pilate inquires if Jesus is a Galilean. If that be the case, He will have to be brought to Herod, for Galilee belongs to his jurisdiction. Urias is disappointed. He tells Pilate,

Herr, er ist ein Gallile,
 das sag ich dir an alles we,
 dar umb hilf uns ab der sach,
 du kumst sin anders in ungemach. (2591-94)

Pilate commands that He be taken to Herod, as he will probably know more about Jesus; in addition, he knows that Herod will be glad to see Jesus.

In response to Pilate's command,

. . . gand vier ander ritter her zû, namlich Josue,
 Samson, Samuel und Johel und nement den Salvator zur
 hand . . .

They inform Jesus that they are going to take Him to Herod and in the meantime,

. . . wirt gûte kurtswil mit dir han. (2607)

The following twenty lines display much the same coarseness and brutality as was portrayed before when Jesus was left in the custody of the guards; i.e., hitting Jesus so hard that He falls, pulling Him up again by His hair, striking Him anew in the face with their fist, and such like.

After this interval they reach Herod's place. Cayphas has come along and speaks first. He asks that Herod judge Him quickly and put an end to this whole thing. Herod speaks to Him with "frölichem hertzen" and asks Jesus what He has done. He tells Jesus that he has wanted to see Him for a long time. He now wants Him to perform a miracle for him and to tell him who He is and where He comes from. Jesus answers nothing. Zacharias tells Herod,

. . . du solt in nit rüwig lan,
er hat es vor Caypha ouch getan,
dem wolt er ouch kein antwurt geben,
das muss in kosten lib und leben, (2665-68)

and turning to Jesus, informs Him that He had better answer Herod, or

ich zerserr dir anders din roten bart,
du verachtist geistlich und weltlich gericht,
das wirt dir über sehen nicht. (2670-72)

Jesus still remains in silence. Cayphas again speaks up saying that Jesus is an evil-doer, and that He disregards their laws;

they must do something to Him. Herod supposes that Jesus must be "ein stumm"; regardless of how much or how little he says to Him, He won't answer; Herod's speech is all lost, and he is not going to take much more of this kind of treatment.

. . . leg ich bald an in min zorn, (2686)

he says. Samson tells Herod not to let himself be fooled,

Er kann me clapperns den wir al,
das [han] ich gehört zü mengem mal.

This hurts Herod's pride. He maintains that he has never seen the like before. The Centurio also assures Herod that Jesus has the power to speak; He can talk with anyone He wants to--just try once more. And Herod does;

Lieber, red ein wort mit mir,
so wil ich sehlf komen dir. (2703-04)

Jesus still does not answer. Salathiel says that Herod is wasting his time. He suggests that Jesus be taken back to Pilate who

. . . kan in machen claffen. (2710)

Herod gives the command--take Him back to Pilate because He will not even answer me! He gives a "wiß claid" to the Jews

and tells them to put it on Jesus before taking Him back, and then he gloats,

ich han in zû einem narren gewicht. (2720)

The Jews do as Herod commands. Salathiel, too, has about reached the end of his patience. He tells Jesus,

wer ich nit so von frömer art,
so griff ich dir yetzund ouch in den bart. (2725-26)

Both Johel and Samuel compliment Him sarcastically.

By this time they are back again before Pilate. Salathiel reports that Herod has sent Him back; he could not get a word out of Him! Pilate goes out before the Jews once more and asks what cause they have against Jesus. He admits that he can find no evil in Him. With Herod it is the same, he says. Yeak speaks up; if He were not an evil-doer and betrayer of the people we would never have thought of Him nor brought Him here for judgment. Pilate once again asks Jesus if He is a King. Jesus answers,

Redstu von dir selber das,
oder kumpt es von der Juden haß? (2763-64)

Pilate says he is speaking for himself. He isn't a Jew. Jesus' own people have delivered Him up. What have You done? Jesus

tells Him that His kingdom is not of this world, and that He has come in order to suffer. He is a king, Jesus repeats, and He has come to give witness to the truth. He lives

nach mines vatters gebot . . .
und welher uf der warhait ist,
der hört min stim . . . (2778-80)

Pilate asks,

Was ist die warheit? das sag du mir. (2781)

Jesus doesn't answer. After a short interval of silence, Pilate, in mental confusion, stands up and goes once more before the Jews. He tells them he still finds nothing in Jesus that is deserving of death; however, since it is the custom on the "ostertag" to let some prisoner free, he will do so now. Whom do they want him to release, Barabbas or Jesus of Nazareth? The Jews demand Barabbas. What should Pilate do with Jesus, who calls Himself the Son of God?

Du solt in crützen, crützen!

is the demanding response.

Aminadab urges Pilate to let Barabbas go and to have Jesus crucified. According to their law He must die. That way He won't set Himself up as their king. Pilate gives the command that Barabbas be released. Aminadab goes to Barabbas and

relates to him that he has been forgiven his great crimes and that Jesus will die in his place.

Pilate goes to Jesse, Mosse, Israhel, and Malchus, and orders them to take Jesus away secretly and

mit rütten und geisslen schlagen in vast (2809)

then to

setzend im uff ein türni kron,
ob sy in wellent lassen gon. (2811-12)

The scourging follows immediately.

In the Donauesching Passion Play II, Jesus' presence before Pilate constitutes the matter for scenes four and five of Act III. Pilate welcomes Caÿphas, and asks what is the meaning of his coming here with a prisoner. Caÿphas replies that they have found Jesus to be false.

Er ist ein rechter verkherer,
Vnnd deß Volckhs ein Falscher Lehrer.

He tells Pilate that they want him to pass judgment in this case. Pilate tells him to wait a bit; he would like to speak with Christ first. He goes into the "Richthauß" with Jesus, and while they are gone inside, Caÿphas addresses the Rabbis,

Woll ist eüch wissen liebe Freündt,
Was Zeit vnnd Fest verhanden seind.

das Morn der tag vnns Juden allen,
deß Herren Überscrit, ist gfallen.

According to law, the preparation for the Pasch has already begun; therefore,

. . . khainer . . . nit,
. . . vffs Rathauß gangen heüt.

As a result

Hie wendt mir führen vnnsrer klag.
da vor der thür Ir lieben Freündt,
damit vermaße vns kain Sünd.

Annas speaks briefly in much the same vein. By this time, Pilate brings Jesus out, and Zadech, an old Jew, tells Pilate they are all waiting for the decision. Annas anticipates the decision;

Er muoß in Töden richten lohn.

He seems to see no other solution. Pilate is not convinced of Jesus' guilt.

Was ist sein schuldt, was hat er thon,
das Zaigen, sagens liebe Freündt,
dieweil ir Hie versamlet sindt.
Warum habt ir mir in gfangen geschickht?

Caÿphas answers,

Herr Landtuogt, hondt ein klein gedult,
Wer dißer frum, vnnd het kein schult.

Ja het ers gsatz nit Vbergangen,
 Wit hetten gwiß in nit gfangen,
 Wer dißer nit ein Volckhs verräther
 darzu ein großer Vbelthätter,
 Nit wetten mir eüch dißen Man,
 Gefangen bracht, Vberanthwurt han.

Annas earnestly begs Pilate not to release Him;

. . . straffen In mit Gricht vnd Rath.

Zadech reminds Pilate that justice rests in his hands;

So wöllen wir Herr eüch betten Han,
 Ir wöllen dißen Öden Mann.
 Lohn Tödten vff sein groß boßhait.

Pilate remains unconvinced. Simeon tries to show him their standpoint. Pilate asks them to tell him something evil that Jesus has done. He cannot find anything. Dathan and Gamaliel bring forth the, by now, threadbare accusations against Jesus, and Pilate decides to question Him once again. He commands the servants to lead Jesus in, and then he tells them,

Ihr Knecht vnnd dienner schnell In Eyl,
 Allein ich mit Ihm reden will.

In scene five, Pilate begins questioning Jesus again. He asks Him if He is a king. Jesus answers,

du hast es greth vß deinem Mundt.

That is why He was born and why He came into the world. Jesus asks Pilate if he is asking that of himself, or if others have told him about Jesus? Pilate answers,

du gehest vmb mit einer Fantasey,
Mainst du dann, dz ich ein Jud sey.

It is Your own people who have delivered You up. What have You done? Jesus answers at length that His kingdom is not of this world; at this, Pilate asks Him again if He is king. Once more Jesus asserts that He is, and adds,

Vnnd Welcher vß der Warhait ist,
der Hört mein stim . . .

Pilate asks,

Was ist die warhait Zaig mirs an,
derselben, ich kain Kundtschafft han.
Vnnd weiß gar nicht vmb diße wort.

Jesus answers,

Ein schlüssel ists zur rechten port,

and after further explanation, He concludes as above; i.e.,

drumb welcher vß der Warhait ist,
der Hört mein stim . . .

Pilate supposes then, if that be true, that there is no truth on earth.

After his questioning, he goes out to the Jews, repeats that he can find no fault in Jesus, and says he will therefore release Jesus because He is not deserving of death. Rabi Judas tries to convince Pilate that Jesus has deceived him. Don't believe what He said, believe us! Pilate sends for Jesus in order that he might question Him once again. In the meantime, Leui and Neptalin try their hand at persuading Pilate. When Jesus arrives, Pilate asks Him if He has heard what these people have accused Him of. Are You guilty? Speak! Prove Your innocence! I will give you time! Jesus answers nothing. Pilate is puzzled. He comments,

Mein tag ichs nie hab gehört, noch gesehen.
 das einer schweig vff solche klag,
 Vnnd nit ain wort, darwider sag.

Now Alexander and Jairus speak at length. They try to convince Pilate that Jesus' silence is a proof of His guilt. While Jairus is talking, he mentions that Jesus has taught from Galilee to this place. Pilate tells the Jews not to get angry, but he would like to know if Jesus is a Galilean. Caÿphas answers that all he knows is that His parents lived in Nazareth. Pilate says then since He is a Galilean, He should go to Herod;

Villeicht er guotten bschaidt eüch gibt,
 vff ewer klag, vnnd ernstlich pit.

Annas agrees that it sounds like a good idea, and he is ready to go.

Scene six follows. On the way to Herod, Gamaliel chides Jesus about His having said He would rebuild the Temple in three days. They meet Herod's "Kēmerling" who asks them what all this is. Rabi Simon requests that he tell Herod that they are bringing a prisoner, sent by Pilate; His name is Jesus Christ; the accusation, He is a false teacher. The boy asks if the Man they have with them is He. Dathan replies in the affirmative. The boy says he will report right away for Herod has been wanting to see Him. Herod receives the notice gladly. When the Jews arrive, Herod comes out and very businesslike asks why they have come. Neptalim answers that Pilate sent them; they have brought Jesus, a false leader of the people; they want Herod to be a judge in His case. Herod expresses his pleasure at their having come;

Allweg hab ich einen lust gehan,
das ich mecht sehen dißen Man.

for he has heard all about His miracles. He turns to Jesus and says,

darumb laß sehen was kanst du,
Mit dem Gaistlichen Tempel Baw.
Wilt das wir glaub all an dich,
So muost mit Zaichen breden mich.

Jesus is silent, Herod is puzzled, and the Jews are annoyed.

Alexander says,

Er thuts auß eittel Büberey.

Herod now asks Christ where He was born. Again, Jesus is silent. Herod is beginning to feel that his questioning is useless, but he tries again and asks Jesus if He is the Promised One. When He does not answer this time, Jairus tells Herod that Jesus is silent because He knows He is guilty. After another question, which Jesus does not answer, Herod gets angry.

Mich dunckht er seÿ mit Narren beessen,
Vnnd hab seiner khunst vergessen.

Herod's "Hauptman" suggests that Jesus be brought back to Pilate. Even if He does not belong to his jurisdiction, at least he can get Jesus to talk. He feels that Christ may well be a king, but nonetheless He is a fool for not having answered Herod. As Jesus still remains silent, it is decided that He should be dressed as a fool and sent back to Pilate. The servants put the robe on Him and each of the four in turn make remarks about how like a fool He is--possessing neither "witz" nor "vernunft." Herod has to admit failure;

Mit dißem khan ich schaffen neit.

Therefore, he says, the Jews should take Him back to Pilate and let Him understand that

Ich kind vß ihm gar nichts erfahren,
Ich achte In gahr für ein Narren.

He goes on to thank the Jews for their "Weißheit" in having sent Jesus to him, for he has been wanting to see Him. He asks that they relate to Pilate for him;

All neid vnnd Haß gahr schlagen hin,
.....
Im sey all Freundschaft zugesait.

Caÿphas is apparently embarrassed at this whole episode.

In scene seven, Jesus is on His way back to Pilate.

Achor is agitated at their repeated failures.

Jhesu mach dich baldt vff die farth,
Oder ich rauff dir auß dein barth.

Upon their arrival, Pilate's servant announces them, and Pilate shows a little curiosity for the first time;

Sich, Sich, sindt ir khömen wider,
Was hond ir Herren gschaft seider.
Bei Künigclicher Mayestet.

Annas reports their failure, and then he delivers Herod's request that Pilate

In für ein guoten Freündt erkennen.

He begs Pilate to take Jesus off their hands by judging Him

Nach vnnserm gsatz dem alten sitt.

Pilate demands silence and appeals to the people, especially to the "glerten Priester." He realizes the gravity of condemning an innocent man and reminds the Jews that they themselves are aware of the fact that Jesus is innocent. Pilate knows that they have brought Him out of

. . . Neid vnnd Haß . . .
Khain schuld nun gahr an im, ich nit findt,
Münder dann einem kleinen Kindt.

He tells the Jews they've heard before what he had to say. He even sent Jesus to Herod who found no cause of death in Him either. Therefore Pilate decides,

Was er gelert vnnd Prediget hab,
das Vnrecht seÿ, freÿ standte ab.
die schergen will ich in straffen lohn,
Vnnd laßen in dann ledig gohn.

Dathan tells Pilate that will be of no use. Unless someone watches Him, He will go on with His preaching; a mere warning is not going to stop Him. Pilate says then that, according to custom, he will let a prisoner free. Gamaliel will not hear of Jesus' being set free. Pilate desperately remarks,

Ihr sindt mir sicher seltzam leith

and then asks whom they want, this Man or Barabbas. Rabi Judas warns Pilate to be on guard. If he lets this Man go, Rome is going to hear about it. Poor Pilate is now in a dilemma. He still feels that Jesus was brought before Him because of

den großen Zorn vnnd . . . Haß.

The Rabbis join in a group, talking matters over; in the meantime Pilate's wife calls her servant and bids him to go to her husband and tell him that he should have nothing to do with this Man. She has had a frightening dream about Him and is afraid that Pilate will be influenced by the Jews, who she knows have delivered Jesus out of envy and hate. Reblin, the servant, goes to the tribunal and asks Pilate if he could have a word with him. Pilate and Reblin leave the group so that Reblin can deliver the message. Very self-complacently Pilate answers,

Ganng Hin, vnnd sag ir lieber Knecht.
 Sÿ sölle, rüwig, frölich sein,
 Ich wöll mich zuuul nit lassen ein.
 Mit meiner vernunft darzu weißhait,
 Ich handlen werd mit bechaidenhait.

While Pilate and his servant are speaking, Leui tells the Jews that regardless of consequences, they cannot let Jesus go but should demand Barabbas instead.

Upon Pilate's return, he tells the Jews that he has noticed them consulting among themselves and again proposes to let one man free "auffs Osterfest." Whom have they decided upon, Barabbas or Christ? Neptalim, Alexander, and Jairus, each speak individually making their demands known; they want Barabbas. Pilate asks what is to be done with Christ?

Mit ewerm Künig dem gfangnen Man.

Annanias says He should be crucified, and the mob takes up the demand,

Creutzigen, Creitzigen das ist sein lohn.

Pilate asks,

Was ist sein schuldt, was hat er thon,
Kain sündt an ihm find ich nit.

Then he decides,

Mit gaißlen will ich ihn schwingen lohn,
demnach in lassen ledig gohn.

The Jews make one more attempt. He has done more than enough to deserve death, they repeat. Pilate assures them he won't let Jesus go unpunished.

Mit . . . gaißlen . . .
will ich ihn hartlich straffen laßen
das nie kain Mensch gsah deß gleichen.

Pilate calls Jesus aside and tells Him he is sorry, but He cannot expect mercy. Pilate confesses his inability to withstand the Jews' demand, but he believes that after Jesus has been scourged, the Jews will certainly let Him go. Calling his Kriegsknechten he tells them,

Zerst gaßlen, schwingend so stohn,
 Zum andern setzt im auff ein kron.
 Zu letst ein Zepter gend [im] in dhandt
 Als ob er seÿ ein König im Landt.

Pilate feels certain this will be effective in winning the sympathy of the Jews. The four men charged to scourge Jesus tell Pilate,

Wir wend dem Man Thuon also noth,
 das weger were im der Todt.

Then follows the scourging.

Comparing the sequence of events as they occur in the two plays, we get the following:

Donaueschingen Passion Play I

lines 2531-2812

Number of lines spoken - 284

Donaueschingen Passion Play II

Act III, scenes 4-8 inclusive

Number of lines spoken - 809

Scene 4

A servant reports to . . . 2
 Pilate that the Jews
 are here.

- Pilate asks the reason for the Jews' coming. . . . 8
- Mosse tells him that Cayphas has sent them in order that he might pass judgment on Jesus. . . . 8
- Pilate welcomes Cayphas; asks why he has come. . . . 4
- Cayphas briefs Pilate on Jesus' misdeeds; says they want Pilate to judge Him. . . . 8
- Pilate says He will speak to Christ first-- goes inside with Him. . . . 2
- Cayphas addresses the group. Reminds them that tomorrow is the Ostertag. Therefore they cannot go into the place of judgment. . . . 28
- Annas comments on Cayphas' words. . . . 8
- Pilate comes out. An old Jew asks him what he has decided. . . . 3
- Annas tells Pilate to listen to their plea and condemn Jesus. . . . 7
- Pilate asks what He has done; he cannot pass judgment without evidence. . . . 8
- Pilate asks what He has done; why have they brought Him to Pilate. . . . 8
- Yesse says He has been teaching falsehood. He claims to be a King, and to be Jesus Christ. . . . 6

Pilate tells them 4
to be quiet; he will
question Jesus him-
self.

Yesse warns Pilate he . . . 6
had better examine
Him well if he
doesn't want to lose
favor with the Jews.

Caÿphas tells Pilate . . . 8
if He weren't an
evil-doer, they
wouldn't have brought
Him.

Annas says that they . . . 8
earnestly beg Pilate
to punish Christ.

Zadech requests that . . . 14
Jesus be put to death
for His evil deeds.

Pilate tells the Jews . . . 12
to judge Jesus ac-
cording to their own
laws.

Simeon says they want . . . 6
Pilate to do the
judging. (This and
the previous state-
ment by Pilate occur
after Jesus has been
sent to Herod in the
Donaueschingen Pas-
sion Play I.)

Pilate can find no 4
cause of death in
Jesus. He asks the
Jews what He has
done.

Dathan says He has 8
converted the people.

Gamaliel says He 12
claims to be the Son
of God, and He has
broken the law.

Pilate desires once 6
more to speak with
Jesus. He sends his
servants away.

Scene 5

Pilate asks Jesus if . . . 2
He is King of the
Jews.

Pilate questions Jesus; . 11
is He King of the
Jews?

Jesus answers that He . . 2
is. (This question
and answer occur
again in this same
play after Jesus has
been taken to Herod
and brought back to
Pilate.)

Jesus answers that He . . 10
is. He asks Pilate
if he is asking that
of himself, or have
others told him about
Christ.

Pilate answers, "Am I . . 8
a Jew?" He tells
Jesus that it was His
own people who de-
livered Him up, and
asks again what He has
done.

Jesus explains that . . . 20
His kingdom is not of
this world. (Notice
this same speech of
Jesus in D-I.)

Pilate asks if Jesus . . . 9
is a king.

Jesus answers that He . . .	7	is. Whoever is of the truth hears His voice.
Pilate asks what is . . .	3	truth. (See this same question of Pilate in <u>D-I.</u>)
Jesus explains. He . . .	9	says that whoever is of the truth hears His voice.
Pilate says if what . . .	2	Jesus has said is true, there is no truth on earth.
Jesus comments	2	
Pilate tells the	2	Jews that He finds no cause of death in Him.
Pilate tells the Jews . .	18	he can find no guilt in Him; he thinks he will let Him go.
Rabi Judas says one . . .	18	can be led astray by Jesus because He tells lies. That is how He has converted so many people.
Pilate sends for Jesus . .	1	
Servant accepts the . . .	3	command.
Leui begs Pilate to . . .	8	listen to them.
Neptalim accuses Jesus . .	4	of telling lies.

- Pilate asks Jesus if . . . 7
He has heard what
these men say, asks
Him if He is guilty,
and promises Him
ample time to answer.
- Jesus doesn't answer. . . 5
Pilate is stunned.
He has never seen an
accused refrain from
speaking in his own
defense.
- Alexander says He is . . . 22
quiet because He
knows He is guilty.
He repeats the ac-
cusations.
- Annas says that the . . . 10
Jews should be al-
lowed to speak.
Jesus has gone from
Galilee to this
place leading the
people astray by
His teaching.
- Jairus says according . . 26
to an old proverb,
Jesus' silence proves
His guilt. He men-
tions that from
Galilee to this place,
Jesus has taught and
influenced the people.
- Pilate asks if He is . . . 4
from Galilee. If so
He must appear before
Herod.
- Pilate asks if He is . . . 4
from Galilee.
- Uryas says He is a . . . 4
Galilean.
- Caÿphas says his parents . 4
lived in Nazareth.
- Pilate orders Jesus to . . 8
be taken to Herod.
- Pilate tells the Jews . . 10
to take Jesus to
Herod.
- Annas agrees with . . . 4
Pilate's orders.

Scene 6

Josue, Samson, 26
 Samuel, and Johel
 take Jesus to
 Herod. On the way
 they mistreat and
 insult Him.

On the way to Herod, . . . 8
 Gamaliel speaks
 insultingly to Jesus.

A servant of Herod's . . . 1
 meets them and asks
 what this is all
 about.

Rabi Simon tells him . . . 9
 to report to Herod
 that they are coming
 at Pilate's command,
 and tells him who
 their prisoner is.

Servant asks if the . . . 1
 man they hold captive
 is the one.

Dathan says it is 1

Servant says he will . . . 3
 tell Herod, because
 he has been wanting
 to see Jesus for a
 long time.

One of the Jews tells . . 2
 Jesus not to be
 thinking of His "hail"
 as long as He is tied
 with this rope.

Servant reports to 6
 Herod.

Herod replies; is very . . 2
 pleased.

	Rabi Judas says Jesus . . . 1 is coming.
	Leui comments 3
Herod asks why they . . . 4 have come.	Herod asks why they . . . 2 have come.
Josue says they have . . . 8 brought one from Galilee at Pilate's command, who claims to be the Son of God.	Neptalim says they . . . 10 have brought Jesus at Pilate's command, and mentions some of their accusations.
Herod says he has 8 wanted to see Jesus for a long time; from now on he and Pilate will be friends. (See Herod's final speech to the Jews in <u>D-II.</u>)	Herod expresses his . . . 12 joy--he has wanted to see Jesus for a long time.
Cayphas asks Herod to . . 6 judge Him quickly and bring this whole com- motion to a quick conclusion.	
Herod questions Christ, . . 10 and asks Him to per- form a miracle.	Herod asks Jesus to . . . 4 perform a miracle.
Jesus answers nothing. . . 8 Zacharias tells Herod that He has done this same thing before. He ought to pay with His life.	
	Jesus remains silent. . . 4 Herod asks Him what is wrong? Speaks insultingly to Christ.

- Alexander says He is . . . 4
just acting like a
fool.
- Herod asks Jesus where . . 1
He was born.
- Jesus doesn't answer. . . 7
Herod is puzzled.
Asks if He is the
Promised One.
- Jesus doesn't answer. . . 2
Herod confesses that
he cannot get Him to
answer.
- Jairus says He doesn't . . 4
answer because He is
guilty.
- Herod asks Jesus why . . . 4
He doesn't answer.
He commands Him
again to perform a
miracle.
- Herod tells Jesus to . . . 4
show him His teach-
ing, perform a
miracle, or answer.
- Jesus remains silent. . . 4
Cayphas encourages
Herod not to give up.
- Herod says He must be . . 6
dumb.
- Jesus doesn't respond. . . 3
Herod's temper rises.
- Samson says He can . . . 6
talk more than all
the rest of them.
- Herod's "Hauptman" says . 4
Herod should question
Him some more. He
knows He can talk.
- Herod complains that . . . 6
he is being made a
fool of by Christ's
silence.

The Centurio tells 4
Herod to try once
more.

Herod begs Jesus to 4
answer Him. He can
either release Him
or condemn Him.

Another servant says 2
He can talk more
than anyone.

Herod asks the Jews 2
what he should do
with Jesus.

Zadech begs Herod to 12
protect them from
Jesus.

Jairus says they need 8
help or He will
bring the whole
country to shame.

Herod says he is help- 8
less because Jesus
won't speak.

Jesus is silent. 6
Salathiel says they
should take Him back
to Pilate; he can
make Him talk.

Herod's "Hauptman" 6
says they ought to
take Him back to
Pilate.

Herod's servant com- 10
ments on Jesus'
silence. Has no
faith in Him.

Cayphas mentions again 2
that He calls Him-
self a king.

Herod's "Hauptman"	24	Herod's "Hauptman"	24
says He might well		says He might well	
be a king; he is		be a king; he is	
angry because Jesus		angry because Jesus	
has not answered		has not answered	
Herod.		Herod.	
A servant comments	6	A servant comments	6
Herod's servant asks . . .	2	Herod's servant asks . . .	2
Jesus if He is a		Jesus if He is a	
"Herr."		"Herr."	
Herod commands that . . . 8		Jesus does not answer. . .	4
Jesus be dressed		They dress Him as a	
in a white robe and		fool and send Him	
taken back to Pilate.		back to Pilate.	
Salathiel, Johel, 16		The guards speak in- . . .	21
and Samuel make fun		sultingly to Jesus.	
of Jesus.			
		Herod confesses that . . .	20
		he can do nothing	
		with Jesus; sends	
		Him back to Pilate.	
		Sends message of	
		thanks, and says	
		they will be friends	
		now. (See this in	
		<u>D-I.</u>)	
		Caÿphas thanks Herod . . .	4
		Scene 7	
		Achas and Mangolt are . .	10
		impatient. They tell	
		Jesus to hurry.	
		Pilate's servant re- . . .	4
		ports that the Jews	
		are back.	

	Pilate asks what	3
	results they have to report.	
Salathiel tells	10	
Pilate the results of their visit to Herod, and that Herod expressed his friendship.		
Pilate asks again,	6	
what has Jesus done?		
Ysack says if Jesus	4	
weren't an evil- doer, they would have never brought Him.		
Pilate tells them to	2	
take Jesus and judge Him according to their own law.		
Aminadab says that is	2	
not their wish. (See the reference to this statement and the one preced- ing in <u>D-II.</u>)		
Pilate asks Jesus if	2	
He is King of the Jews.		
	Annas says none; Jesus	15
	would not talk. He begs Pilate to judge Him.	
	Pilate addresses the	25
	crowd at length and tells them he has found no fault with Jesus. He will pun- ish Him for His teaching, and then let Him go.	

Jesus asks him if he . . . 2
 is asking that of
 himself, or if
 others told him.
 (This added comment
 in the answer is
 found in D-II.)

Pilate replies that it . . 4
 is his own question.
 What has Jesus done?

Jesus answers that 12
 His kingdom is not
 of this world.

Pilate asks Jesus what . . 2
 is truth. (Notice
 this same comment by
 Jesus and question
 of Pilate in D-II.)

Dathan says just 8
 punishing Christ
 won't be enough.

Jesus does not answer. . . 12
 Pilate goes before
 the Jews and says
 he finds no cause in
 Jesus. It is a cus-
 tom at this season
 to release a prisoner.
 Whom do they want,
 Christ or Barabbas?

Pilate says according . . 2
 to custom he will
 release a prisoner.

Gamaliel tells him 1
 not to talk of par-
 don.

Pilate asks whom do . . . 5
 they want, Christ or
 Barabbas.

Rabi Judas threatens . . .	3
Pilate with reports to Rome.	
Pilate still feels	6
Jesus was delivered up out of hatred.	
*Pilate's wife tells . . .	20
her servant to tell Pilate to have noth- ing to do with Jesus.	
Reblin says he will . . .	8
deliver the message.	
Reblin asks to speak . . .	2
a word to Pilate.	
Pilate asks him the . . .	2
reason for his coming.	
Reblin delivers the . . .	9
message.	
Pilate tells Reblin . . .	5
to tell his wife not to worry--he knows how to handle the Jews.	
Leui tells the Jews to . .	6
demand Barabbas and not Christ.	

Scene 8

Pilate asks the Jews . . .	4
whom do they choose, Christ or Barabbas.	

*This section surrounding the dream occurs in D-I between Pilate's condemnation of Christ and his washing his hands.

The Jews demand	1	Neptalim, Alexander, . . .	6
Barabbas.		and Jairus speaking	
		individually, express	
		their choice of	
		Barabbas.	
Pilate asks what he . .	2	Pilate asks what he . . .	4
should do with		should do with	
Jesus.		Jesus.	
		Annianias says He ought . .	2
		to be crucified.	
The Jews demand that . .	1	The crowd echoes the . . .	1
Jesus be crucified.		demand.	
Aminadab reiterates . .	4		
the demand.			
Pilate releases Barab- .	2		
bas.			
		Pilate again asks what . .	7
		is Jesus' guilt--he	
		finds no cause of	
		death in Him. He	
		decides to have Him	
		scourged and then	
		release Him.	
		Four of the Jews in- . . .	16
		sist that He is	
		guilty of death.	
		Pilate tells the Jews . .	10
		not to think that	
		Jesus will go un-	
		punished.	
		Pilate apologizes to . . .	8
		Christ that he has	
		not won mercy for	
		Him.	

Aminadab tells Barabbas . . 4
 he can go; Jesus will
 die in his place.

Pilate tells Jesse, . . . 6
 Mosse, Israhel,
 and Malchus to
 scourge Jesus and
 crown Him with
 thorns. Then may-
 be they will let
 Him go.

Pilate gives orders to . . 12
 his servants to
 scourge Jesus and to
 crown Him with thorns,
 and then place a
 scepter in His hands.
 This ought to turn
 the hearts of the
 people.

Total number of lines . . 284

The servants say they . . 8
 will.

Total number of lines . . 809

F. Jesus Is Scourged, Presented to the People, and Condemned to Death

In the Donaueschingen Passion Play I, this section, the last one to be discussed, consists of exactly two-hundred lines.

At Pilate's command Jesse, Mosse, Israhel, and Malchus prepare to scourge Jesus. Malchus asks Him,

wo sind yecz die junger din,
 das sy dir helfent ze disser zit? (2820-21)

Carrying a rope, Barabbas runs up to the four. He is anxious to help in the scourging. Jesse takes the rope and binds Jesus' hands; then Malchus binds His feet. Israhel goes to get some

"rüten," but Mosse orders the servants to bring him a scourge. Upon Israel's return, he shares his "rüten" with Malchus, but Yesse uses a scourge. All four begin whipping Jesus. After a short time Malchus tells Jesse to remove the rope, because in the present position Jesus' back is not being scourged. Up to this point the soldiers have spoken very little to or of Jesus; their principal concern has been to do a thorough job of the task at hand. Jesus is apparently suffering terribly by this time, for Jesse says,

lüg, der lugner stat und schlafft. (2866)

Barabbas, who had evidently absented himself, appears now with a bottle of wine, and tells them,

Ir heren, trinckent und sitzen nider,
so koment ir der müden wider, (2867-68)

and they all do just that. Afterwards they begin anew to scourge Jesus. After another short interval of time Mosse commands,

Hörent uff, sin ist gnüg!
die tōrin kron die wirt sin fūg,
eim kūng wirt er werden glich. (2877-79)

Nu bindent sy den salvator uff und machet Malchus die kron, und ziechent in die andern uff ein sessel und legent im ein roten mantel an und kumpt Malchus und setzt im die kronen inmass uff, das im das blūt durch das antlūt nider louft . . .

Now each of the four takes turns insulting, mocking,
and inflicting pain on Jesus. After they finish, they lead
Jesus back to Pilate. Yesse says,

Her Pilate, geschow disen man,
ob wir ym haben recht getan,
oder ob wir in herter sollen straffen:
ich mein im sy vergangen das schlaffen. (2897-2900)

At seeing Christ,

. . . sol Pilatus tûn und ersunfzen, als ob in der
Salvator übel erbarmet . . .

He stands up and tells the Jews that he is going to bring
Jesus before them. He has been severely treated, and Pilate
is sure the Jews will let Him go; he tells them,

lûgent ir Juden alle, wie
er so übel gehandelt ist;
land in gan zû disser frist. (2908-10)

The Jews demand that He be crucified. Pilate tells them to
take Him then and crucify Him; he finds no cause for death in
Him.

Aminadab retorts that they have a law and according to
that law He must die because He claims to be the Son of God.

Once more Pilate takes Jesus apart from the crowd and
asks,

Wannen bist? das sag du mir,
ob ich sehlf möcht komen dir. (2919-20)

Zacharias shouts up to Pilate, warning him not to let himself be influenced. Pilate ignores him and asks Jesus if He is going to answer. He reminds Jesus that he has the power either to crucify Him or to release Him. To this Jesus answers that Pilate would have no power over Him if it had not been given him from above, and therefore he who delivered Him to Pilate had done the greater wrong.

Pilate goes out before the Jews, confirms again that he can find no cause in Jesus and tells them to let Him go because He has suffered enough. Zorobabel tells Pilate that if he lets Jesus go,

. . . bistu nit des keiser fründ;
wan welher unser gsatz veracht
und sich selb zu eim kung macht,
der tüt dem keiser wider sagen,
wir wend die ouch dem keiser clagen. (2940-44)

Pilate answers,

So nement üwers kungs war,
man wirt in bringen bald da har. (2945-46)

In answer, the Jews demand that he crucify Christ.

Now Pilate's wife's dream occurs. She

. . . tüt . . . als ob sy schlief, so kumt der tüffel
Brendly und redet ira in die oren, spricht.

Frow, sag Pilato dinem man,
 er sol des menschen müssig gan,
 wann er ist des gerechten blüt,
 an sinem tod er übel tüt (2947-50)

The devil leaves, Pilate's wife stands up, walks over to Pilate, and tells him to be merciful to Jesus and to have nothing to do with Him, for in a dream she learned that He was a just Man; in addition, she saw signs in her dream through which she recognizes Him as the Son of God. At this, Pilate orders water to be brought to him, and he tells his wife,

Ich bin unschuldig an dissem blüt,
 úwer gesatzte in hie tóten tüt,
 ich wil nit schuldig sin daran,
 wan er ist ein gerechter man. (2961-64)

Zorobabel cries,

sin blüt sige úber uns und unser kind,
 sid das wir dar an schuldig sind.
 Pilate, du hast kein schuld daran,
 gib din urteil und loß uns gan. (2965-68)

Pilate is still hesitant to pronounce the sentence:

So müss ich crützigén úwern kúng,
 tünd dar zú hübschlich lieben fründ. (2969-70)

The Jews cry out that they have no king; the "keiser" is their sovereign, and Jechonias expands this idea. He concludes by telling Pilate to

gib din urteil, wiltu richter sin. (2976)

Pilate is weakening, for he sees that the Jews cannot be argued into agreement. He orders,

stel mir minen stül an dise stat,
laß mich den Juden gehorsam sin,
so blib ich by dem ampte min. (2980-82)

Cayphas tells Pilate he is now pleasing to the Jews; he thanks Pilate in their name, and concludes,

Pilato unserm lieben heren,
der will sin tugend hüt beweren. (2989-90)

The servants bring Pilate's "stül"; he sits down and pronounces the final judgment.

Ir Juden, ir hand mich nit veracht
und hie ein übeltäter bracht,
über den tûn ich min urtel geben:
Jhesus sol nit lenger leben
sunder an dem crütz ersterben
und als ein übeltäter daran verderben.
fürend in uss mit spot und hass,
.....
. . . ich kein schuld dar an wil han. (2991-3002)

At this, Annas thanks Pilate heartily, and in the name of all the Jews, he promises willing and happy obedience for this great favor.

In the Donaueschingen Passion Play II, these last events are more similar to those in the Donaueschingen Passion Play I

than was the case in the previous sections.

Scene nine portrays the scourging of Jesus. As in the Donaueschingen Passion Play I, the soldiers who have been commissioned to scourge Jesus, bind Him to a pillar and carry out their orders. The servants talk, but their conversation is limited and is concerned mostly with the job at hand. Very shortly, they untie the rope which binds Jesus and place Him on a bench. First they put a mantle about Him and a reed into His hand. Then they press a crown onto His head so that,

Im dorn wir wendt zum Hirn eintrucken.

Now that Jesus is dressed as a king, the soldiers begin to mock Him. They kneel before Him, spit at Him, hit His thorn-crowned Head, and address Him mockingly. In a short time Pilate comes and orders them to stop; he says that Jesus has suffered sufficiently. Pilate proposes to present Jesus to the people just as He now is,

das sÿ sehen was er hab glitten.
Vnnd demnach sÿ vmb gnad thun bitten.

Pilate is warned:

Herr londt ir in gon gwiß sicherlich,
So wirts gmein Volckh Zirnen an eÿch.

Pilate is annoyed,

Es gilt gar gleich nun schweigen still,
Ihr Knecht all vier, das ist mein will.

He expresses confidence in his being able to win this time and
says to Jesus,

drum biß getröst du Armer Man,
Mit dir ich ein Mitleiden han.
Vnnd will dich gwißlich lassen gohn.

Scene ten opens with the Ecce Homo. Pilate presents
Christ to the people, tells them to look at Him, for He has
suffered so intensely that,

Nit hat er gstatl eins Menschen bildt.

Pilate confesses that he has found nothing in Him deserving of
death, and he pleads with the Jews to have mercy on Him.

Pilate's words hit stony hearts and deaf ears. Nathan replies,

das denckhendt nit Herr, schlecht kurtzumb,
das ir in wöllen machen frum,
Er ist ein Buob, vnnd Übelthätter,
Ein falscher Mensch, vnnd Volck verrether.

Achor adds,

Er Hat verdiennt den schmechlichsten todt.
Ans Creütz soll er genaglet werden,

and the mob demands that Jesus be crucified.

Pilate tells them to go ahead and crucify Him according to their law. He will not condemn Jesus for he can find nothing that He has done deserving of death.

Suddenly Pilate recalls that in the Book of Leviticus there is a passage which might hold the solution to his problem. He grabs onto it as a drowning man grasps for a straw. Pilate tells the Jews,

An Vier vnnnd Zwaintzigisten vnnderschaidt,
da hat vns Gott geben die Freyhait.
Welcher l stere schemhe Gott,
Zerbrech das gsatz, vnnnd sein gebott.
den sollen T dten wir mit recht.

He says that according to this God-given law, Jesus' life should be taken away

dann er Hat Gott gschmecht sicherlich,
Sun Gottes gmacht selb hat er sich.

Pilate asks the Jews to wait, for he will question Jesus once more. And again, it is the same question; are You the Son of God? Jesus does not answer. Pilate asks Him if He doesn't know that he has the power to crucify Him and the power to release Him. Jesus tells him,

Mir solt du glauben sicherlich,
Gar Hetttest kain Gwalt wider mich.
Vnbsubringen mich auch lassen leben,
Wann dir der Gwalt nit were geben.

Von oben herab mein lieber Freündt,
drumb hat der Vil größer Sündt.
der dir Mich bracht, verrathen hat.

Pilate goes before the Jews, testifies that he thinks Jesus is
innocent, and says,

Ich wirt in schlecht nit tödten lohn,
Er ist gestrafft gnüg, ich laß in gohn.

Gimeliel answers,

Herr Vogt von vnns solt ir verstohn,
Londt ir vnns dißen ledig gohn,
Kein Freündt deß Kayßers sind ir mehr,
dann welcher sich vffwirfft so seer.
Zum Künig sich macht, wie der thon hat,
dem Kayßer der gantz widerstat.

Pilate is now torn between two truths; he is convinced of Jesus'
innocence. Yet he knows that

Wirt ich verklagt vor meinem Herren,
Er nem mirs ampt, setzt mich von Ehren.
dann würd ich gestrafft, vnnd miest knecht sein,
Sunst Maister Herr ich selber bin.

In the last scene of Act III, Pilate again presents
Jesus as "Herr vnnd . . . Künig" to the Jews, but they demand
that He be crucified. Pilate asks,

Soll ich lon Creützgen eweren Künig,

but they assure him,

Kain anndern Herren hand wir nit,
dann ZRom ein Kayßer der vnns gibt,
Freyhait vnnd glait der Hat den gwalt,
den Fremde Herrschafft gar Mißfalt.

Pilate, in a lengthy address, confesses that he is forced to give in and to condemn Christ, but he refuses to shoulder the responsibility. He is going to wash his hands;

An ihm will ich vnschuldig sein,
Vnnd rüewig in der gwißne Mein.

Annas consoles Pilate,

Kain schuldt solt ir an dißem Han.
Er seÿ gleich frum, gerecht, oder guot,
den schuldt Vber vns kohm, vnnd sein bluot.
Vber vnnsere Kindt, all vnnser schlecht.

And the whole group cries,

den Todt hat er verschuldt mit recht.
drumb durthail geben Vber den Mann,
dschuldt an sein bluot selb wend wir han.

Only after being twice assured that the responsibility will not be his does Pilate come close to condemning Jesus, but again he protests,

Mit gwalt ich darsu zwungen bin,

and audibly detests the fact that he must release Barabbas, the murderer, in place of Christ. He orders that Barabbas be

brought to him. Dathan informs Pilate that he has already been sent for. One of the Jews tells Barabbas the reason for his being summoned. When he arrives, Pilate sits down in the place of judgment and tells the Jews that he will pronounce the judgment, but only

Seittemal ir versprochen all gotzsandt,
Ir wollen vff eüch tragen die schandt.

He then enumerates each and every "crime" that the Jews have accused Jesus of, and finally he says,

So sprich ich endtlich, vnnd erken zu recht,
das dißen nemen die schergen, vnd die Knecht.
Vnnd füeren In zur Martter pein,
Vnnd Creützen In, nach der Juden sün.
das Creütz soll er selber vff dwaltstat tragen.
Mit großer müeh, vnnd wäcklagen.
das sol vnnd muoß nur Jetzund sein,
darumb zerbrich ich den Stabe mein.

Pilate affirms again that he believes Jesus is innocent, and if He had been guilty of anything, that He has already suffered sufficiently. He again refuses to accept any responsibility for His death. Finally he declares that Barabbas should be set free. Barabbas expresses his very great appreciation and says he will be eternally grateful that a

. . . Fromer Man, der nichts hat thon
has suffered in his place.

Pilate tells him he is forgiven, and Barabbas replies.
Now Pilate turns to his "Schreiber" and tells him to make known
to everyone,

Mit was Todt, auch wie wo, Wann.
der Juden König werde gricht.

The report is a long enumeration of all the accusations
brought by the Jews against Jesus, and Pilate's own words of
condemnation. One of the soldiers tells the "Schreiber" that
they will obey Pilate's command. He assures Him,

Wir wend Im thuon so grausam noth,
das besser wer, er wer schon Todt.

Then turning to Jesus, he says,

du Armer Man, drumb biß on sorgen,
Wir wendt dir wartten biß am Morgen.
Vnnd wöllen dich Jetst faßlen woll,
Gwiß du vnns nicht endtrinen solt.

He tells Jesus to get up, for He has to go to prison, and then
he jeers,

Schow wie stehest, wie siehst so saur.
Gang schnell, oder ich wirff deinen Leib,
das macht erschrecken Man, vnnd Weib.

He promises Him that they will punish Him so severely

das gwiß khain Mensch mer muost klagen,

and says therefore He must be kept in captivity till morning.

This concludes the first day's presentation of the Donaueschingen Passion Play II, and it is apparently the reason for Jesus' being held captive over night--the second time since the Last Supper.

A juxtaposition of the events of the two plays is as follows:

Donaueschingen Passion Play I

lines 2813-3010

Number of lines spoken - 200

The soldiers take 64
Jesus and scourge
Him. During the
scourging Barabbas
brings a bottle of
wine and they all
sit down for a
drink.

Mosse says that Jesus . . . 4
has been scourged
enough. It is time
now to crown Him
with thorns.

They dress Jesus as 6
a "King." Malchus
wants him to be
the kind of a king that
the Jews will laugh
at Him.

Donaueschingen Passion Play II

Act III, scenes 9-11 inclusive

Number of lines spoken - 371

The soldiers take 13
Jesus to scourge
Him.

The second soldier 4
takes the rope off
Jesus and tells the
soldiers to stop
scourging Jesus.

The third soldier 6
places Jesus on a
bench. Says they
will crown Him like
a king.

Jesse kneels before . . . 2
 Jesus, spits at Him
 and salutes Him as
 a king of the Jews.

The fourth soldier 3
 puts a cloak on Him.

The first soldier 4
 puts a reed in His
 hand.

The second soldier 3
 places the crown
 on His head.

The third soldier 3
 beats the crown onto
 Jesus' head.

The fourth soldier 6
 kneels before Him
 and salutes Him as
 King of the Jews.

The first soldier 3
 comments on how
 softly He speaks.

The second soldier 5
 hits Jesus in the
 head and asks Him to
 say who it was that
 hit Him.

The third soldier 3
 spits in His face.

The fourth soldier 5
 takes the reed from
 His hand and hits
 Him.

Israhel offers Jesus . . . 2
 a reed and speaks
 to Jesse.

Malchus expresses 2
hatred of Jesus.

Yesse mockingly com- . . . 2
ments on Jesus'
Kingship.

Mosse speaks of Him . . . 2
as a fool.

They lead Jesus back . . . 4
to Pilate. Yesse
asks if they've done
enough.

Pilate tells them to . . . 16
stop; Jesus has suf-
fered enough. He is
going to present
Jesus to the people;
he is convinced they
will let Him go.

The first soldier says . . 2
if Pilate lets Him go,
the people will be
angry.

Pilate tells the 8
soldiers to be quiet.
He thinks Jesus has
suffered sufficiently.

Pilate tells Jesus to . . 3
be consoled. He feels
sorry for Him, and
will certainly let
Him go.

Pilate tells the 6
Jews he is going to
present Jesus be-
fore them.

Scene 10

Pilate presents Jesus . . 4
to the Jews.

Pilate shows Jesus to . . 18
the people and asks
for mercy for Him.

	Nathan is not touched . . . 7	
	by the appearance of Jesus nor by Pilate's plea.	
	Achor says Jesus ought . . . 5	
	to be crucified.	
The Jews demand that . . . 2		The crowd demands that . . . 1
Jesus be crucified.		Jesus be crucified.
Pilate tells them 2		Pilate tells the Jews . . . 7
to take Him and crucify Him; he finds no guilt in Him.		to take Him and crucify Him according to their law; he finds no cause for death in Him.
Aminadab says they 4		
have a law and ac- cording to it Jesus must die because He claims to be the Son of God.		
		Pilate recalls a pas- . . . 18
		sage in the Book of Leviticus. Hopes he can use that to justify his condemna- tion of Jesus.
Pilate asks Jesus where . . . 2		Pilate asks Jesus where . . . 3
He is from.		He is from; if He is the Promised One, the Son of God.
Zacharias tells Pilate . . . 4		
his efforts will be no good.		

Pilate asks Jesus 4	Jesus doesn't answer. . . . 4
if He is going to answer. He has power to release Him or to condemn Him.	Pilate asks the rea- son. Doesn't Jesus know that he has power to crucify Him and to release Him.
Jesus says he would 6	Jesus says he would 8
have no power were it not given from above; he who be- trayed Him has the greater sin.	have no power were it not given from above; he who be- trayed Him has the greater sin.
Pilate says he finds 4	Pilate says Jesus is 8
no cause of death in Jesus. He has suf- fered sufficiently and he will there- fore release Him.	innocent. He will let Him go.
Zorobabel says if he 6	Gimeliel says if he 6
does, he will not be a friend of Caesar.	does, he will not be a friend of Caesar.
Pilate tells them to 2	
take their King then.	
Jews demand that He be . . . 1	
crucified.	
The devil whispers a 4	
dream to Pilate's wife.	
Pilate's wife warns 6	
him to have nothing to do with Jesus.	
	Pilate doesn't like 8
	the idea of losing his position. (See this same fear expressed in Pilate's next to last statement in <u>D-I</u> .)

Scene 11

Pilate tells the Jews to . . .	2	behold their king.
The crowd demands His . . .	1	crucifixion.
Pilate asks if he	6	should crucify their king.
Caÿphas says they have . .	4	no king but Caesar.
Pilate asks for water . . .	4	to wash his hands.
Pilate washes his	4	hands. Says he is innocent of the blood of Christ.
Zorobabel says "His . . .	4	blood be upon us and on our children." Tells Pilate he will not be responsible; give the sentence and let us go.
Pilate asks if they . . .	2	want him to crucify their king.
They answer that they . .	1	have no king but Caesar.
Pilate says Jesus is . . .	26	innocent. He will condemn Him, but will first wash his hands; will not bear the guilt.

Jechonias expands 6
the statement.

Pilate asks for 6
"richtterstül." Is
interested in keep-
ing his position.
(See reference to
this in D-II.)

Cayphas says now Pilate . . 8
is pleasing them.

Annas says Pilate 5
won't have to bear
the guilt; His
blood be upon them
and upon their
children.

The crowd demands His . . 3
death; He deserves
it, they say.

Pilate says he is 14
forced to release
Barabbas and to
condemn Christ.
Sends for Barabbas.

Dathan says someone . . . 4
has already gone.

Second Soldier tells . . . 7
Barabbas he's going
to be set free.

Pilate condemns Jesus . . 12

Pilate condemns Christ . . 48
and releases Barabbas.

Annas expresses thanks; . . 8
says for this favor,
the Jews will gladly
obey him.

Total number of lines . . 200

Barabbas replies	9
Pilate dismisses Barabbas.	3
Barabbas leaves	4
Pilate tells his "Schreiber" to pub- lish the sentence.	11
Schreiber publishes it.	22
The third soldier says they will ful- fill the command.	6
He tells Jesus He will have to spend another night in prison.	16
Total number of lines	371

CHAPTER III

CONCLUSION

As the preceding discussion shows, and as was mentioned in the Introduction, the events in the Donaueschingen Passion Play II are presented in much greater detail than they are in the Donaueschingen Passion Play I. Just why a greater body of material, with a consequent shorter treatment of it, was chosen for presentation in the Donaueschingen Passion Play I is not known. Generally speaking, Passion Play I is in many ways the mere acting out of a large number of events as they are recorded in the Gospels. Oftentimes actions are performed during which no one speaks; at other times only the significant part of an event is portrayed. For example, the scene of the Last Supper. This is remembered principally because of the institution of the Holy Eucharist and not necessarily because it was a Paschal Meal. In the play, it is reduced to the institution of the Holy Eucharist, and only after the consecration of the Bread and Wine respectively does Jesus speak. In Passion Play II the author has apparently tried to produce a play which would serve not merely as a reminder, but one which would actually

relive the story of the Passion. To attain this end, he devotes all of the two-day period to the story, and he has taken the liberty to expand and supplement the Gospel accounts wherever he felt it necessary. This supplementation occurs to some extent in Passion Play I, but not nearly so much. One of the best examples of this is the length of the trial of Jesus before Pilate. Pilate found himself in a real dilemma and tried every possible maneuver to get out of it. Only after exhausting the possibilities did he condemn Christ.

One very striking difference between the two plays is what one might call the presence of a diabolical spirit in the Donaueschingen Passion Play I which is absent in the Donaueschingen Passion Play II. This is very apparent, for example, in that after the unfortunate meeting of Saint Peter and Malchus in the Garden and his subsequent healing by Jesus, Malchus becomes one of the chief tormentors of Jesus throughout His trial. In the second Passion Play, this is not the case. Or again, after Barabbas is pardoned and released in place of Jesus, he also joins the group that is in charge of scourging Jesus, and he is eager to help. Another example is the fact that Judas is actually hanged on the stage, and not by himself but by a devil. After he is dead, the devil takes him

to Hell with the rope still around his neck, and there he is welcomed by Lucifer who invites him to enjoy a bath in burning sulphur for eternity.

Foreign elements are also introduced when, for example, during the scourging, Barabbas comes running up with a bottle of wine, and the soldiers all take time out for a drink. Especially brutal are the scenes in which the soldiers mock and mistreat Jesus. This type scene is found in both plays, but it is not only less coarse, but also less frequent in the Donaueschingen Passion Play II. One would almost get the impression that the author of the Donaueschingen Passion Play I made use of every possible chance to introduce this type of scene, or at least to use insulting language. The first and most brutal occurs when the soldiers bring Jesus to Cayphas, and Cayphas is not there. While waiting for his arrival, the soldiers give vent to their inhumanity. Besides treating Jesus in the manner actually recorded in the Gospel accounts of Saint Matthew 26:67-68; Saint Mark 14:65; Saint Luke 22:63-65; and Saint John 19:2-3, there is added here in this sacred tragedy an element which might be interpreted as cruel comedy; i.e., Malchus pulls the chair from under Jesus as He sits down, a soldier kicks Jesus so hard that He falls off the chair, and

one hits Him in the mouth with his fist. Second only to this scene is the one following the scourging when Jesus is dressed and hailed as a "king." In addition to these two scenes, the Jews are given every chance to insult Jesus. This is owing in part to the fact that the play was produced by simultaneous staging, which allows gaps in the action while the groups move from one section of the stage to another.

That the Donaueschingen Passion Play I used simultaneous staging is beyond doubt. The text is not divided into Acts and scenes, and before each actor's lines, the action to be performed is clearly stated. Although the Donaueschingen Passion Play II is neatly divided into Acts and scenes, it was also apparently performed by simultaneous staging. This play does not contain the copious amount of stage directions that the former play has, but a study of what is present leads us to infer this form of staging.

(1) In Act I, scene 5, the Jews are discussing the necessity and possibility of taking Jesus captive. In the following scene, Judas is tempted, and then he goes directly to Caÿphas and Annas, who were in the previous scene, to make arrangements to betray Jesus.

(2) At the beginning of each Act, the list of persons is given, but obviously others are there, for when Jesus sends

Saint Peter and Saint John to make arrangements for the Paschal Supper, as soon as these two leave, Jesus talks to the other Apostles.

(3) When Saint John and Saint Peter are on the way talking, they see the boy with the water pitcher, follow him to the Haus Vatter, and make the necessary arrangements. Jesus then comes with the Apostles.

(4) At the conclusion of the Last Supper, the manuscript says, "Hie soll man das Fußwasser zu Richten, vnd stadt der Saluator vff vom Tisch." This is immediately followed by a short scene of some fifty lines in which the Jews are discussing the problem at hand. At the conclusion of this, the manuscript continues, "Hie stadt der Saluator vff von dem Tisch vnnd die Junger mit Im."

(5) When Jesus goes to the Garden, all the Apostles except John, Peter, and James sit down outside the Garden. The other three go into the Garden with Jesus.

(6) As the soldiers are on their way to arrest Jesus in the Garden, the Fenderich "vff dem Weg" has six lines to say. Immediately preceding his part, Signifer tells Pilate the soldiers are ready to leave, and immediately following the Fenderich's part, Israel Centurio speaks to Cayphas, telling

him that Pilate has sent them. All this is within Act II, scene 2.

(7) In Act II, scene 4, after being arrested in the Garden, and being told that He is going to be taken to Annas, Jesus speaks to the Jews at some length while they are on the way to Annas' house.

(8) In scene 5, Annas demands that Jesus be brought before him. This demand is followed by John's request that Peter be admitted into the courtyard. The maid admits him, John leaves, Peter denies Jesus the first time, and immediately afterwards, Annas addresses Christ who has been brought to him in the meantime.

(9) Or finally in Act II, scene 6, when the Jews are bringing Jesus from Caÿphas to Herod, the "Käm̄erling" meets them on the way and after speaking to them reports their message to Herod.

A striking difference between the Donaueschingen Passion Play I and the Donaueschingen Passion Play II is the use of Reimbrechung. As is evident in the juxtaposed outline of the various sections, the parts of speakers in Passion Play I are always in couplets. The only time an odd number is used is for one-lined answers when, for example, the Jews demand that Jesus

be crucified, or that Barabbas be released in place of Him. Mone does not count these single-lined answers as lines of text and this will explain the discrepancy between the total number of spoken lines and the number of lines of text in sections B, C, D, E, and F. In the Donaueschingen Passion Play II an uneven number of lines are frequently assigned to individual speakers, thus requiring that the couplet be completed by the following speaker. A number of these examples have appeared in the quotations during the discussion.

The Donaueschingen Passion Play II seems to have the new high German diphthongs ei, au, and eu which correspond to middle high German \bar{i} , \bar{u} , and $\bar{i}u$; the Donaueschingen Passion Play I still had the old monophthongs throughout. A study of the rhymes gives evidence, however, that this diphthongization was apparently only orthographic and not an indication of spoken language. Beginning with the i:ei rhyme, the following examples give apparent proof that at this time i and ei were pronounced identically:

sein:in, sein:Scheffelin, sein:wörtlín, mein:bin,
 dein:sin, dein:Nagelin, drein:bin, darein:in,
 Freind:sind, heit:nit, verschweigen:ligen, außweist:ist,
 Reich:dich, gleich:ich.

If we posit the fact that i and ei have similar pronunciations, we find numerous examples where this sound is rhymed with ü, as the following pairs indicate:

willen:besünnen, drin:Sün, ergriffen:schlüpfen,
ist:wüst, risten:glüsten, tisch:gerüst, mir:darfür,
wirt:gebürt, bin:sün, Innen:Sünnen, Kindt:Sünd,
ring:Küng, pein:sün, mein:gesün.

Since the vowel eü is found to be rhymed with the same vowels as ü is, it appears that eü was also only a diphthong orthographically. The following examples are a few of those occurring in the manuscript:

abentheür:für, leüt:nüt, Freündt:sündt, Freündt:Küng,
leüt:müt, eüch:sicherlich, Freünden:verkhinden,
Freündt:ergrindt, Heüt:nit, Freündt:sind, biderleüthmeit,
Freündt:seindt, heüt:geith, leüt:zeit.

The occurrence of the rhymes mier:dir, schier:dir, dier:mir, thiendt:sündt, and schier:für indicates that the middle high German ie had become a monophthong. The same indication is true of the üe as found in the following rhymes:

verfüert:spürt, verfüehren:ihrren, früe:hie, thüe:hie,
Füß:gnieß, führen:Regieren, Müh:hie.

Another example of monophthongization is the *uo*. The following variations in orthography are found:

- u:uo* - blut:quot, zu:ruoh, gnug:fuog
- u:û* - genun:kûm, Christentumb:rûmb
- û:uo* - gesûcht:quot, hût:quot, mût:quot, thût:quot,
gût:zumuoeth, gnûg:fuog, blût:ruow, mûß:buoß
- uo:uo* - quot:huot
- uo:o* - thuo:sohn, thuo:gethon

The two spellings gût and quot, gnûg and gnug, and the fact that fuog is rhymed with both gnug and gnûg, and quot rhymed with both huot and hût, supply sufficient evidence that the *uo* was a monophthong.

Another rhyme scheme which occurs is that of the *olt:ot*. Such pairs as *solten:botten*, and *mitgetheilt:Barmhertzighait*, indicate that the *l* was not pronounced in the final consonantal position before *t*.

As the preceding discussion has pointed out, both the Donaueschingen Passion Play I and the Donaueschingen Passion Play II have a number of characteristics which they share in common just as surely as they have characteristics which are unique in each. It is, as it were, these unique characteristics which give to each of the plays an individuality which prevents the latter being considered a mere facsimile of the former.

Passion plays, which have a very dominant place in the history of German literature and represent one phase in the development of German drama, are a heritage of which the German people can be justly proud. Their very origin testifies to the creativeness of the German people's minds. Often crude elements were introduced as the plays became secularized; they were purged of these, and many of them have come down to us as a very moving, and very human portrayal of the Passion of Christ.

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