

## 慶應義塾大学学術情報リポジトリ

## Keio Associated Repository of Academic resouces

Title	The middle English St. Brendan's Confession and Prayer
Sub Title	
Author	厨川, 文夫(Kuriyagawa, Fumio)
Publisher	慶應義塾大学藝文学会
Publication year	1968
Jtitle	藝文研究 (The geibun-kenkyu : journal of arts and letters). Vol.25, (1968. 3) ,p.7- 30
Abstract	
Notes	英語英文学・独語独文学特集
Genre	Journal Article
URL	<a href="http://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00072643-00250001-0007">http://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00072643-00250001-0007</a>

maūdrucers pat I haue not kepte. my  
froue wittis yuel spendid. steneue beede  
of ma bodu & gostli not fulfild but ofte  
more & worse yau I can telle: ye cause  
of my negligence I am a knowe y I haue  
sined. wherfore I crye for my lord ihū  
crist mercy: pat I principally haue tres  
passid to, and to see you blestid modir of  
my lord ihū crist wyf al ye cūpany of he  
uene uirgy: & you chirche slepyngē  
& you sityngē chirche in pis  
world to which I haue trespassid i your  
word and deede. uirgy and you lord to  
whom stretchy al ye trespass: mercy  
lord god uirgy. Amen. Amen. Amen. Amen.  
Here endy a ceterū mānys confes  
sion: ye which is also a deuoute  
Prison.

LAMBETH PALACE LIBRARY MS. 541, fol. 165<sup>r</sup>.

(By kind permission of His Grace the Archbishop of Canterbury  
and the Library Trustees of Lambeth Palace.)

THE MIDDLE ENGLISH  
*ST BRENDAN'S CONFESSION AND PRAYER*

Edited from Lambeth Palace Library MS. 541,

By

FUMIO KURIYAGAWA

Six manuscripts of the Middle English *St. Brendan's Confession and Prayer* have been found :

1. Lambeth Palace Library: MS. 541, fol. 150<sup>b</sup>-165<sup>a</sup> (XVth century). (La) cf. *A Catalogue of the Archbishopal Manuscripts in the Library at Lambeth Palace* (London, 1812), p. 69; MONTAGUE RHODES JAMES and CLAUDE JENKINS, *A Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace* (Cambridge University Press, 1930), pp. 743-745. This MS. is not mentioned by R. H. BOWERS, 'The Middle English St. Brendan's Confession', *Archiv für das Studium der neueren Sprachen*, 175. Bd., Der neuen Serie 75. Bd. (1939), pp. 40-49.
2. Cambridge University Library: MS. Hh. I. 12, fol. 52<sup>a</sup>-59<sup>b</sup> (XVth century). (C) cf. *A Catalogue of the Manuscripts preserved in the Library of the University of Cambridge*, edited for the Syndics of the University Press, Vol. III (Cambridge, 1858), pp. 264-265. This MS. is used by R. H. BOWERS, *loc. cit.*, as the basis of his text, with corrections and additions from the Queen's (Q) and Harleian (H) copies.
3. Oxford, Queen's College: MS. CCX, fol. 1<sup>a</sup>-10<sup>b</sup> (XVth century). (Q) cf. H. O. COXE, *Catalogus Codicum MSS. qui in Collegiis Aurisque Oxoniensibus*, Pars I (Oxonii, 1852).
4. British Museum: MS. Harl. 1706, fol. 84<sup>a</sup>-87<sup>b</sup> (XVth century). (H)

- cf. *A Catalogue of the Harleian Manuscripts in the British Museum*, Vol. II (1808), pp. 178-179.
5. Oxford, Bodleian Library: MS. Rawlinson C. 699, fol. 162<sup>b</sup>-179<sup>a</sup> (XVth century). (R) cf. *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Partis Quintae; Fasciculo Secundus. Uiri Munificentissimi Ricardi Rawlinson, J.C.D. Codicum Classem Tertiam, in qua libri theologici atque miscellanei complectens; confecit GILIELMUS D. MACRAY (Oxonii, 1878). This MS. is not mentioned by BOWERS, loc. cit.*
  6. Bibliothèque Nationale, Paris: MS. anglais 41, fol. 162<sup>b</sup>-176<sup>a</sup> (XIVth century). (P) cf. FUMIO KURIYAGAWA, *Walter Hilton's Eight Chapters on Perfection* (Tokyo, 1967), pp. xiii-xix. This MS. is not mentioned by BOWERS, loc. cit.

The manuscripts attribute the *Confession and Prayer* to St. Brendan (484-577 or 583), Abbot of Clonfert. Now St. Brendan is best known as the hero of the fascinating story of the miraculous voyage in quest of the Island of the Blessed. The Latin *Navigatio S. Brendani* was composed, according to its latest editor, probably in Lotharingia in the first half of the tenth century.<sup>1</sup> It soon acquired great popularity all over Western Europe. There are no less than 47 MSS. of the Latin *Navigatio* extant. As early as the twelfth century, the Latin *Navigatio* was translated into the vernaculars of various countries: Anglo-Norman, Old French, Old Provençal, Italian, Catalan, Old Dutch, Middle Low German, Middle High German, Norwegian and Middle English.

It was doubtless due to the popularity of *St. Brendan's Voyage* that a Latin prayer was attributed to him. In a preface to the Latin

---

<sup>1</sup> CARL SELMER, *Navigatio Sancti Brendani Abbatis*, edited with Introduction and Notes (Notre Dame, Indiana, 1959), pp. xxviii-xxix.

prayer, *Oratio S. Brendani*, preserved in British Museum MS. Addit. 33.773, fol. 2<sup>a</sup>-fol. 2<sup>b</sup>, I find the following account: —

*Beatus brandanus monachus fecit istam orationem. Et reuelata est ei a sancto michael archangelo. quando tranferauit septem maria. et data est illi ista oratio post septem annos pasce querens insulam repromissionis. et celebrauit pascha septem annis continuus supra mare...../(fol. 2<sup>b</sup>, lines 7ff.).....Auctoritas diuina reuelauit istam orationem beato brandano.*

(Blessed Brendan the monk composed this prayer. It was revealed to him by the holy Archangel Michael, when he [ *i. e.* St. Brendan ] had crossed the seven seas, and this prayer was given him on Easter day after his seven years' search for the Isle of Promise, having celebrated Easter day for seven successive years upon the seas...../.....Divine authority revealed this prayer to St. Brendan...)

*Oratio S. Brendani* is preserved in a number of MSS.,<sup>2</sup> but the only edition of it, published many years ago by PATRICK F. MORAN in his *Acta Sancti Brendani: Original Latin Documents connected with the Life of Saint Brendan, Patron of Kerry and Clonfert* (Dublin, 1872), pp. 27-44, is based upon a single MS., Bibliotheca Sessoriana, Rome, B. CXXVII.

Whether this Latin *Oratio S. Brendani* is the original of the Middle

---

<sup>2</sup> British Museum MS. Royal 7D. XXVI, fol. 9<sup>a</sup>-16<sup>a</sup>; Brit. Mus. MS. Addit. 4785, fol. 2<sup>a</sup>-9<sup>a</sup>; Brit. Mus. MS. Addit. 33.773, fol. 2<sup>a</sup>-23<sup>a</sup>; Brit. Mus. MS. Addit. 37.787 fol. 165 (abridged); Brit. Mus. MS. Harl. 1260, fol. 214<sup>b</sup>-229<sup>b</sup>; Oxford Bodleian MS. 1851 (II), fol. 103-124; Cambridge Corpus Christi College MS. 275, fol. 59-69; St. Gallen MS. No. 321; The Library and Museums of the University of Urbana, Illinois, MS. No. 66, fol. 1<sup>a</sup>-4<sup>a</sup>, 5<sup>a</sup>-10<sup>b</sup>—Confession of sins, in Latin (fol. 4<sup>a</sup>-4<sup>b</sup>); Bibliotheca Sessoriana, Rome, MS. B. CXXVII.—SEYMOUR DE RICCI and W. J. WILSON, *Census of Medieval and Renaissance Manuscripts in the United States and Canada*, II (New York, 1937), p. 2118, give *Orazione di San Brendano* (XVth century) in the possession of the Carnegie Library. Is this an Italian version of *Oratio S. Brendani*?

English *St. Brendan's Confession and Prayer*, has not been investigated. But so far as I have compared the ME text with the Latin *Oratio S. Brendani* of British Museum MS. Addit. 33. 773, it seems very unlikely that the Latin *Oratio* was the original of the ME prose *Confession and Prayer*, though it is possible that the author of the ME work derived the idea of attributing his own work to the popular Irish saint from the Latin *Oratio S. Brendani*.

An analysis of the contents of the ME prose *St. Brendan's Confession and Prayer* will make it clear that it is a work of religious instruction rather than a record of any individual's actual confession of any specific offence. The work may be divided into seven parts:—I. Preface (5–39); II. The Seven Deadly Sins (40–126); III. The Ten Commandments (127–291); IV. The Five Bodily Senses (292–344); V. The Seven Deeds of Bodily Mercy (345–405); VI. The Seven Deeds of Spiritual Mercy (406–429); VII. Conclusion (429–443).

Detailed discussion of the language, relationship of the MSS., date of composition, authorship, etc., must be postponed till another opportunity. Here I must content myself with printing the hitherto unpublished text of Lambeth Palace MS. 541, together with variant readings from Cambridge University Library MS. Hh. I. 12 (C), which R. H. BOWERS used as the basis of his text. The text of the Lambeth MS. (*La*) is faithfully followed, except in the following points:— (1) abbreviations have been expanded and such expansions indicated by italic type; (2) the punctuations and capitalization are editorial; (3) word-division is regularized; (4) the paragraphing is done according to the paragraph-marks in the MS.

\* \* \*

THE MIDDLE ENGLISH  
ST. BRENDAN'S CONFESSION AND PRAYER  
(Lambeth Palace Library MS. 541)

Here bigynneþ a confessyoun which is also a preier [fol. 150<sup>b</sup>]  
þat Seynt Brandoun made, and it is riȝt needful to a  
Cristen man to seye and worche þer-after in his  
lyuynge.

I knowleche to þee, þou hiȝ increate and euerlastynge <sup>5</sup>  
Trynyte: þat is to seie, almiȝty God þe Fadir, almiȝti  
God þe Sone, |almiȝti God þe Holy Goost, and napelees [fol. 151<sup>a</sup>]  
not þre almyȝti Goddis: but oon almyȝti God þat madist  
al þing of nouȝt, as it likede to þin hiȝ magiste, my  
Lord God and my Saueour. <sup>10</sup>

I knowleche also to þee, þou moost blessid womman  
oure Lady Seynt Marye, mayde and modir of my Lord  
God and Saueour.

I knowleche also to þee, þou hiȝ and holy cumpany  
of heuene. <sup>15</sup>

I knowleche also to þee, þou Chirche sleping in  
purgatorye.

I knowleche also to þee, þou Chirche fiȝtynge in þis  
world, þat I haue symned first to þee, my Lord God and  
my Saueour; for I haue not worschipid þee wiþ alle <sup>20</sup>

---

2 needful ] nedeful C.    3 worche ] werche C.    7 napelees ] nepeles C.  
9 pin ] thy C.    magiste ] maieste C.    11 blessid ] blyssyd C.    12 mayde ]  
maydyn C.    22 do ] done C.    25 al ] alle C.    blessid ] blyssed C.

my þouʒtis, wordis and werkis, as I myʒte, ouʒte, coude,  
or myʒte haue coud, if I hadde do my bisynes.

[fol. 151<sup>b</sup>] That I haue trespassid al-so aʒens þee, oure Lady  
Seynt Marye, þat art my Lord Ihesu Cristis derworþe  
25 modir wiþ al þe blessid company of heuene, in lettynge  
of ʒoure ful ioie bi my wickid lyuyng, þat schulde  
haue be moorid; if I hadde wel lyued. Wherfore, þou  
my Lord God *and* Saueour, I crie þee *mercy*; *and* þou  
blessid modir of *him* wiþ al þe company blessid *and*  
30 holy *in heuen*, I crie þee *mercy*.

Also þou Chirche in *purgatorye* slepinge, I haue  
greuously trespassid to þee, þat myʒtist han be releued  
*and* holpen bi my good lyuyng, good þinkyng *and*  
almes-deede doynge. Wherfore, *and* to þee I crie  
35 *mercy*.

Also þou fiʒtyng Chirche in erþe, I haue lettid þee  
of *grace* þoru myn yuel lyuyng: in wiþdrawyng *opere*  
*men* fro *vertues* to *vicis*, by yuel occasioun ʒeuyng.

[fol. 152<sup>a</sup>] Wherfore | I crie þee *mercy*.

40 Also I haue trespassid to þee my God, my Lord, my  
Fadir and myn Aʒeynbier, in þe vii deedli synnes, þe  
whiche þou forbeed me to do on peyne of *euerlastyng*  
*dampnacioun*, whiche ben pryde, wraþþe *and* envie,  
gloteny, slouþe, leccherie *and* couetise.

---

26 ful ] fulle C. 28 my lord god ] lorde my god C. (fol. 52<sup>b</sup>, lines 7-8).  
29 blessid<sup>1, 2</sup>] blissid C. 32 han ] haue C. be ] bene C. 36 fiʒtyng ]  
fiʒtyng C. lettid ] leted C. 37 þoru] þorouh C. yuel ] euel C. 38  
yuel ] euel C. ʒeuyng ] ʒeuynges C. 43 wraþþe ] wraþe C. 44 gloteny]  
glotony C. slouþe ] sleuþe C. 46 be] bene C. 50 blessid ] blissid C.



ffirst I haue trespasid azeins þee, my Lord, my God, <sup>45</sup>  
my Fadir *and* myn Azeinbier : in pryde, þat I haue be  
vn**xum** to þe *in* alle my þouztis : for to þinke on þi  
goodnes ; ne *in* alle my wordis : forto speke of þi  
vertues, ne I haue not kept þe rule of spekyng to þi  
worschip aftir þi blessid techyng, as fro ydil speche, fro <sup>50</sup>  
foul speche, *and* wickid speche.

I haue trespasid azeins þee, my God, in my werkis :  
þat I haue not fulfillid þi biddyngis, *and* do þe gode  
|werkis þat I myzte haue do, *and* ouzte to haue do to [fol. 152<sup>b</sup>]  
þi worschip. <sup>55</sup>

I haue be *prud* of herte in my þouztis, of my kunnyng,  
of my spekyng, of myn aberyng, of strenkþe, of aray,  
of schap, of kynrede, of riches, *and* of alle þe goodis  
*and* ziftis þat þou God hast do to me ; for þe whiche  
I ouzte þe moore to haue be meke *and* *buxum* to þee <sup>60</sup>  
my God, *and* to alle þyne.

Also I haue be proud *inward* in þinkyng, *and* outward  
in schewyng *and* doinge : wherfore I crie þee, my Lord  
Ihesu Crist, *mercy*.

I haue synned *in* wraþþe azens þee my good God : <sup>65</sup>  
takyng on me þi doom, willyng wreccche *and* desiryng  
veniaunce, azens þe wille *and* þe biddyng of þe God.

I haue synned in wraþþe, *in* dissesyng of my silf.

I haue |synnyd in wraþþe azeins manye of þee, þou [fol. 153<sup>a</sup>]

---

54 do ] don C. 56 be ] ben C. prud ] proude C. 57 strenkþe ] strengþe  
C. 59 ziftis ] zeftes C god ] om. C. do ] doon C. 60 be ] ben C.  
62 be ] bene C. inward ] in worde C (fol. 53<sup>a</sup>, line 11). 67 wreccche ]  
wreche C. 68 silf ] selfe C. 69 wraþþe ] wreþe C. manye ] mony C. 70

70 fȳtynge Chirche: in yuele willinge, in yuel spekyngē,  
*and in yuel doynge*; oþerwise doon to hem þan I wolde  
þei dyden to me, *and oþerwise* spoke by hem or to  
hem, þan I wolde þei hadden by me or to me; wherfore  
I crie to þee, my Lord Ihesu Crist, *mercy*.

75 I haue synnyd *in* enuye grucchyngē aʒens þee, God,  
for þi goodnes þat þou hast do to myn euencristen.  
I haue be glad of oþere mennys harm, of her losse *and*  
her dissese, whanne I haue not loued hem. I haue be  
sory of her encrees in goodnes, *in* strenkþe, *in* wisdom,  
80 *in* welfare *and in* welþe, whanne I haue hatid hem.  
Wherfore I crie þee, my Lord God, *mercy*.

[fol. 153<sup>b</sup>] I haue synnyd in glotenye aʒens þee my God, in  
ouermyche dispen-|dyngē of þi goodis, Lord, needles;  
for þe which I haue serued þee, my God, þe wors  
85 whanne I ouʒte haue serued þee myche þe betere. I  
haue ete *and* drunke oftir *and* moore þan me nedide  
to þe sustenaunce of my bodi *and* soule. I haue  
deuourid *and* wastid needles þat nedy men myʒte  
haue be holpen *and* cumfortid *with* to her sustenaunce:  
90 wherfore I crie þee *mercy*.

I haue synnyd *in* slouþe, my Lord God, of þi seruise:  
þat I haue left þat I schulde do, *and* þat I schulde

---

fȳtyngē ] fityngē C.    yuele ] euel C.    yuel ] euel ] C.    71 yuel ] euel C.  
72 dyden ] deden C.    spoke ] spoken C.    76 do ] done C.    77 her ] hir  
C.    78 her ] hir C.    78 be ] ben C.    79 her ] hir C.    encrees ] encesse  
C.    strenkþe ] strengþe C.    82 glotenye ] glotonnie C.    84 wors ] wers  
C. (fol. 56<sup>b</sup>, line 5).    86 ete ] etyn C.    drunke ] drunkyn C.    89 be ]  
ben C.    her ] hir C.    90 þee ] þe my god C. (fol. 53<sup>b</sup>, line 10).    93 do ]

haue left I haue do. I haue be slou3 to heere good *and*  
 lerne goodnes *and* to do þere-aftir; *and* slou3 to leue  
 heerynge of wickidnes *and* of harm. I haue be slou3 <sup>95</sup>  
 in my seyng to se þe siztis of þe goodnes of þee God,  
*and* slou3 to leue þe siztis of vanyte *and* of yuel; *and*  
 haue be slou3 to speke goodness to |þe worschip of þee [fol. 154<sup>a</sup>]  
 God *and* to myn euencristen; *and* slou3 to leue yuel  
 speche, wickid speche, and harmful speche. I haue be <sup>100</sup>  
 slou3 to do gode deedis to þe worschip of þee my God,  
*and* profizt to myn euencristen.

I haue be slou3 to go gode weyes to þe worschip of  
 þee God, *and* profizt of myn euencristen. I haue be  
 slou3 to þinke goode þouztis, *and* to leue wickide þoztis <sup>105</sup>  
*and* ydil. I haue be slou3 to leue synne *and* fle it; *and*  
 slou3 forto lere vertues *and* vsen hem. I haue be slou3  
 to wilne good, speke good, *and* do good, to þe worschip  
 of þee God *and* profizt of myn euencristen; wherfore  
 I crie þee mercy. <sup>110</sup>

I haue synnyd in leccherie and in foule þouztis, in  
 foule *and* wickide desiris, in leccherous spekyng,  
 in lusti leccherous heeringe, in leccherous seyng *and*  
 lokyng, |in leccherous kysyng, in leccherous araiyng [fol. 154<sup>b</sup>]  
*and* atiryng. <sup>115</sup>

In goostly leccherie I haue also synned, þat I haue not

---

doon C. be ] ben C. slou3 ] slow C. (so in lines 94, 95, 97, 98, 99,  
 100, 103, 105, 106, 107). 97 vanyte ] vanytes C. yuel ] euell C. 97  
 and ] I C. (fol. 53<sup>b</sup>, line 18). 99 yuell ] euyll C. 100 be ] ben C. 102  
 profizt ] profite C. 103 be ] ben C. 104 profizt ] profite C. 104 be ]  
 ben C. 106 be ] ben C. 107 forto lere ] to lerne C. 107 be ] ben C.  
 108 wilne ] willen C. 109 profizt ] profite C. pee mercy ] þe merciful  
 and gracious god mercy C. (fol. 54<sup>a</sup>, line 3). 111 in<sup>3</sup> ] and in C. 118

loued þee, my spouse Crist, as I schulde do, to whom  
I was weddid at my *Cristendom*. Wherefore I crie þee  
*merci*.

<sup>120</sup> I haue *synnyd* in couetyse, þat I haue not holde me  
apaid in alle tymes wiþ þe pore astaat þat þou hast  
sett me *ynne*; but *oþerwyse* haue wilnyd *and* desirid  
moore heelpē, moore welþe, moore strenkþe moore  
kunning, moore riches, moore fairnes, *and* excludynge  
<sup>125</sup> of alle aduersitees: wherefore I crie þee, my Lord *Ihesu*  
*Crist*, *mercy*.

**Here bigynnen þe ten heestis.**

O þou hiȝ incomprehensible increate and euerlastynge  
[fol. 155<sup>a</sup>] Trynyte: þee aloone I schulde haue wor-|schipid, wiþ  
<sup>130</sup> al my myȝt, *with* al my mynde, wiþ al my witt, wiþ al  
my wille, wiþ al my resoun, *and* wiþ alle þe myȝtis of  
soule *and* body: in þouȝt, word *and* deede.

Also I schulde not haue take þin name in ydilnes, ne  
in falsheed, neþer bi word ne in maner of luyunge.

<sup>135</sup> Also I schulde haue kept þin holiday, in deuoute  
preier, in fastinge fro synne, *and* in discreet almes-deede-  
doynge bodili or goostli.

Also my fadir *and* modir I schulde haue worschupid,  
wiþ worschup aproprid vnto hem.

---

þee ] þe my lord ihesu crist C (fol. 54<sup>a</sup>, line 11). 120 holde ] holdyn C.  
122 haue ] I haue C. 123 strenkþe ] strengþe C. 127 Here bigynnen . . .  
heestis ] Decem precepta C. 132 of soule ] of my soule C. and deede ] om.  
C. 133 take ] taken C. 134 in<sup>2</sup> ] be C. 138 modir ] my m. C. 140

Also I schulde sle no man, neþer bodili ne goostli: 140  
þat is, not bi strook, ne bi wille ne word.

Also I schulde do no leccherie, neþer bodily ne goostly.

Also I schulde not stele, neþer in wille ne in deede.

| Also I schulde lye no lesyng, neþer in priue ne in [fol. 155<sup>b</sup>]  
open. 145

Also I schulde not coueyte ony mannys seruauant, ne  
his wiif, ne his beest, ne his hous, ne his lond, ne noon  
oþer good þat is his.

In þese ten heestis I haue synnyd to þee, my Lord,  
my God, my Maker *and* myn Azeinbier; whiche heestis 150  
I myzte han kept, as I ouzte, coude, or myzte han  
coud, if I hadde do my bisynes; for I haue not worschipid  
þee God in alle tymes, *and* in al place: in þouzþt, in  
word, *and* in deede.

I haue not loued þee God in alle tymes, aboue alle 155  
þingis, wiþ al myn herte, wiþ al my mynde, *with* al  
my soule, *and* wiþ alle my strengþis *and* myztis, as I  
schulde; but ofte tymes haue louyd oþerwise þan I  
schulde, *and* not loued þat I schulde haue loued. I  
haue lo-|ued also lesse þat I schulde haue loued moore. 160 [fol. 156<sup>a</sup>]

I haue not dred þee God aboue alle þingis, ne I haue

---

ne ] neþer C. 141 ne word ] ne by worde C. 142 ne ] neþer C. 143  
ne ] neþer C. 144 neþer in priue ] neþer bere fals witnesse neþer preue C.  
(fol. 54<sup>b</sup>, line 8). 151 han<sup>1</sup>, <sup>2</sup>] haue C. 152 do ] don C. 154 and ] om.  
C. 159-160 I haue ] Also I h. C. 160 also ] om. C. 161 god ] god

not serued þee God for alle þi ȝiftis, as I myȝte,  
schulde, and coude.

I haue not tristid and leued in þee God alwey: þat  
165 þou art almyȝti *and* maist help *and* no þing but þou  
or bi þee, *and* þou art almyȝti *and* canst help al good,  
*and* wilt helpe; helpist *and* cumfortist, as Fadir *and*  
Lord Maker *and* Aȝeinbier, alle þi children and seruauntis,  
*and* al mankynde þat wolen serue þee. Wherfore I  
170 crie þee *mercy*.

I haue mys-take þe name of þee my God, þat I haue  
not, in al tyme *and* in alle places, worschipid þee as I  
schulde; for I haue mys-take þi name in my synful  
lyuinge, þat I haue not lyued aftir þi lore: and so I  
175 bere þe name of þe seruaunt of þee Lord, but I do  
[fol. 156<sup>b</sup>] not þi werkis. | Also in spekyng I haue mys-take þi  
name God, as in *praiynge* vndeououtly, vnworschipfulli  
*and* vnreuerentli.

Also I haue swore bi þi name, ydily, dilaully *and*  
180 vnauysily: *and* sumtyme truly but I drede moore falsly.

I haue not kepte myn holiday aftir þi teching, Lord,  
*and* haue not kepte me out of synne, ne fled synne on  
þe holiday, as I myȝte *and* schulde. I haue not lerned  
ne vsid uertues in holy tyme *and* in al tyme, as I myȝte  
185 *and* schulde.

I haue not had mynde on þe holiday on þe goodnes

---

lord god C. 169 þee ] þe good lorde god C. 171 my god ] my lorde god  
C. 175 bere ] bare C. 180 falsly ] wherfore I crye þe god mercy *add. C.*  
(*fol. 55<sup>a</sup>, line 17*). 181 myn ] þe C. 182 and ] I C. out ] ought C.

of þee God þat þou hast do to me *and* al mankynde:  
how þou madist us *and* alle þingis for us; how þou  
kepist *and* gouernest us; how greet a peyne *and* hidous  
þou suffridist for us, to bye us *and* bringe us fro þat <sup>190</sup>  
euerlastyngē deēþ, þat we disserueden worþi to han.

Also | I haue no-þing þouzt on þe holi day, how wel [fol. 157<sup>a</sup>]  
I myzte haue serued þee, my good God, in word, þouzt  
*and* deede, *and* haue left vndo; *and* haue þouzt, spoke  
*and* doon, þat I schulde not haue þouzt, spoke ne do. <sup>195</sup>  
Wherfore, my Lord God, I crie þee mercy.

Also I haue not worschipid my fadir *and* modir, boþe  
bodili *and* goostli, in wille, word or deede, as I ouzte,  
coude or myzte. I haue mys-spoke to hem. I haue not  
buxumly *and* plesyngly herd hem, *and* doon aftir her <sup>200</sup>  
biddyng *and* aftir her teching. I haue not, goodli lowli  
*and* mekely, holpen hem wiþ my seruise, *and* with my  
good *and* catel in al tyme, as I schulde *and* myzte.  
Wherfore I crie þee, my Lord Ihesu Crist, mercy.

I haue also trespassid in mansleyngē bodily or goostly: <sup>205</sup>  
in yuel willyngē and yuel spekyngē, *and* þat haþ ben  
hyn-|dryngē *and* harmyngē to myn euencristen in name [fol. 157<sup>b</sup>]  
or in fame; *and* so I haue mys-do to oþere men, oþerwise  
þan I wolde þei hadden do to me.

Also I haue be cause of greet synnyngē to oþere men <sup>210</sup>  
*and* womme: bi my foly spekyngē, bi myn vngodly *and*

---

187 do ] done C. 189 kepist ] keptest C. han ] haue C. 194 spoke ]  
spoken C. 199 mys-spoke ] mysspoken C. 200 her ] hir C. 201 her ]  
hir C. 206 yuel ] euel C. 207 hyndryngē ] -drin- *written twice, at the end*  
*of La fol. 157<sup>a</sup> and at the beginning of La fol. 157<sup>b</sup>.* 211 womme ] women

mys-araiynge, bi myn nyce cuntenaunce *and* yuel ensauple  
zeuynge, boþe *in* word *and* deede. Wherfore I crie þee,  
my Lord Ihesu Crist, *mercy*.

215 Also I haue broke þi vi heest, bi þe synne of leccherie  
bodily *and* goostli: *in* wickide desiris of leccherie, and  
*in* ful lust of leccherous doynge. Wherfore I crie þee,  
my Lord Ihesu Crist, *mercy*.

Also I haue broke þi vii heest: doinge þe deede of  
220 þefte boþe bodili *and* goostli, for I haue resseyued goodis  
of þee, my Lord, and wickidli spendid hem, as goodis of  
[fol. 158<sup>a</sup>] kynde *and* goodis of fortune *and* goodis of *gra*-|ce, *and*  
not serued þee *with* hem, whanne it bihofte me to haue  
vsid hem, to þi worschip and glorie *and* to my profite.

225 Also I haue resseyued goodis of myn euencristen, by  
mo sleiztes þan I can telle, and 3it *in* to þis hour I  
haue not ne can not 3elden it iustli a3ein: neþer *in* wil,  
word ne deede, as I schulde do.

Also, good Lord, I haue broke þin viii heest: greuousli  
230 offendinge þee *in* lesyngis, for I haue be fals to þee  
God, *and* to man also: to þee my Lord God, *in* false  
biheestis *and* couenauntis þat I ofte haue maad to þee  
*and* þine: *and* not fulfilled hem whanne I was cristnyd  
*and* bihi3te to þee, my good Lord Ihesu Crist, *and* foond

---

C. 211 spekyng ] speche C. 214 crist ] *om.* C. 215 Also I haue ] I haue  
also C. 217 ful ] foule C. 217 leccherous ] wordis or *add.* C. 219 Also  
I haue ] I haue also C. broke ] brokyn C. spendid ] dispendid C. 223  
whanne ] when C. bihofte ] bihoved C. haue ] han C. 224 profite ]  
wherfor I crye þe lorde ihesu mercy *add.* C. (fol. 56<sup>a</sup>, lines 7-8). 226 hour ]  
oure C. 227 ne can not ] ne I can not C. 228 ne ] in *add.* C. 230 in ]  
with C. 232 I ofte haue maad ] I haue ofte made C. 234 þee ] *om.* C.



borowis to þe preest: to be þi *perpetuel* seruaunt, *and* <sup>235</sup>  
to forsake þe deuel, *and* alle hise falsnessis, *and* I  
bihiȝte to kepe þin hiȝe, iust *and* *perfiȝte* heestis: *and*  
þus haue I not doon.

I haue |also, my good Lord God, bihiȝte to þee *and* [fol. 158<sup>b</sup>]  
to þe prest: to leue *and* forsake synne, *and* algatis <sup>240</sup>  
ȝit I dwelle *and* waltre þere, as a fatte sowe in hoot  
somer turneþ *and* weendiþ hir in þe foule stynkinge  
slouȝ.

I haue be fals also to myn euencristen: boþe in word  
*and* deede, for þat þat I haue seid I wolde doon not, <sup>245</sup>  
ful ofte I haue doon it.

Also ful ofte tymes I haue bacbitid myn euencristen,  
*and* spoken of hem oþer þing þan I schulde: for I  
hadde nott hem bi loue in herte, aftir þi lawe, Lord of  
*mercy and* of charite. <sup>250</sup>

And ful ofte tymes I haue praisid boþe men and  
wommen *and* oþere þingis of þis world moore þan þei  
weren worþi; *and* lackide men *and* wommen *and* oþere  
þingis of þis world, seiynge hem to be yuele, whanne  
þei weren gode; or ellis weren not so yuel as I <sup>255</sup>  
deemedede |hem to be. Wherefore, my good Lord Ihesu [fol. 159<sup>a</sup>]  
Crist, me lakide a Trynyte of þi lawe: discrecioun,  
pite *and* charite.

Also good Lord, ofte tymes haue I schewid me wilfully

---

236 falsnessis ] falsnes C.    237 perfiȝte ] perfite C.    241 ȝit ] ȝet C.    242  
turneþ ] turnynge C.    245 doon not ] not doo C.    246 ful ofte ] om. C.  
252 þan ] þen C.    255 yuel ] euel C.    259 haue I shewid ] I haue shewyd C.

<sup>260</sup> oþerwise *and* betir outward, þan I haue be inward,  
boþe in cuntenaunce, *in* word *and* werk : to make men  
deeme *and* lye on me, þat I was betir, holier and trewer  
þan I was : as a fals ypocryt disseyuynge manye *and*  
my silf moost.

<sup>265</sup> A, my good Ihesu, what schal I do? Truly, Lord,  
what schal I do I woot not, but if þi greet *grace*, þat  
is þi messenger, *praie* pyte þi porter, þat he wolde  
opene þe 3ate charyte : þat I my3te entre in to þe brood  
bosome of þi *mercy* ; for I, as a fals truaunt fleynge þe  
<sup>270</sup> profitable teching of his maister, haue fled away fro  
[fol. 159<sup>b</sup>] þin hoolsum, ne-|deful, leeful *and* profitable doctryn  
of þi blessid lawe ; for I, as a rebel *and* vnkynde child,  
brekyng þe bidding of his bodili fadir, haue broke þin  
nyneþe heest, þat art my cheef goostli fadir. For in  
<sup>275</sup> þis heest þou forbeed me to coueyte my nei3boris  
spouse : *and* þat haue I broke *in* o degre or oþer.  
Wherfore I crie þee, my Lord Ihesu Crist, *mercy*.

A, Lord God, *mercy* : for I haue broke also þi tenþe  
heest. For I haue coueitide my nei3boris goodis  
<sup>280</sup> wrongfully, as gold, siluer, good, catel, beestis, seruauantis,  
hous, lond, *and* oþer *maner* of catel, ful ofte. How  
ofte, how manye tymes, how greuousli *and* how greetly,  
in alle þin heestis *and* a3ein alle þin heestis, God, *and*  
so greuousli, so often willyngli *and* wityngely : þat I

---

260 inward ] inwart C.    264 silf ] self C.    267 wolde ] wolle C.    270 haue ]  
han C.    271 hoolsum ] holsom C.    leeful ] *om.* C. (fol. 56<sup>b</sup>, line 24).  
272 of þi ] and þat C.    273 bidding ] biddingis C.    276 in o ] eiper in oo  
C.    278 þi ] þe C.    284 so often ] and so ofte C.    285 it ] *om.* C.    287

can it not telle ne þinke. |Wherfore þu, hiȝ Kyng of <sup>285</sup> [fol. 160<sup>a</sup>]  
blis, piteuous gracious and merciful Lord: haue pyte  
and mercy upon me þi pore exilid creature, and graunte  
me a chartir of pardoun: to come to my kynde heritage  
þat is þe lond of lijf, þat I am flemyd out of, þoru  
myn abhomynable lyuyng, þou þat lyuest and regnest <sup>290</sup>  
Lord Kyng, God and Man in to worldis of worldis, amen.

**Here bigynnen fyue bodily wittis.**

O þou hiȝ excellent Lord God: lowly to þee I  
knowleche, þat my fyue wittis I haue myspendid: whiche  
ben þese: heerynge, seyng, smellynge, tastyng and <sup>295</sup>  
handlyng.

Wiþ myn eeris I haue mys-herd þo þingis þat  
displesen þee: þat harmeþ and hyndriþ myn euencristen  
with ioie and not wiþ sorowe.

Wiþ myn iȝen I |haue mys-seen ofte manye vanytees: <sup>300</sup> [fol. 160<sup>b</sup>]  
þat þou hast forfendid me in manye a place of þi lawe,  
whiche veyn siȝtis han drawe me fro þee vnto myn  
aduersarie þe deuel, as bi leccherie, bi pride, bi mys-  
coueityng, and manye oþere synnes þat I haue fallen  
yune for myn abidyng siȝt; also I drede me, Lord, leste <sup>305</sup>  
I haue be cause of manye oon fallyng fro vertues

---

upon ] on C.    289 of ] om. C.    292 Here bigynnen . . . wittis ] om. C.  
Quintus Sensus written in margin C.    293 þee ] we written after þe but  
expunged and crossed C.    296 handlyng ] touchyng or h. C (fol. 57<sup>a</sup>, line 22).  
297 eeris ] heerys C.    300 iȝen ] eiȝen C.    306 be ] ben C.    dide ] dede C.

to vicis; for, gracious God, I schulde haue lokid *in* to  
þe goodnes of þee *and* of þi werkis, þat þou hast  
ordeyned for mankynde, *with* worschip *and* reuerence,  
<sup>310</sup> but I dide it not. Wherefore I crie þee mercie, my  
Lord Ihesu Crist.

*With* my nose haue I mys-smellid þingis lusty to þe  
flesch, þat han drawe me to *synne* moore þan to swetnes  
of *vertues*.

[fol. 161<sup>a</sup>] <sup>315</sup> *With* my tunge I haue mys-|tastid *and* mys-spoke in  
ful manye a tyme; often tymes haue I mys-tastid *and*  
mys-spoke in ful manye a tyme: manye tymes haue I  
mys-tastid ouer-lusty mete *and* drinke, *and* moore take  
it for lust þan for nede of bodily sustenaunce; *and* wiþ  
<sup>320</sup> my tunge I haue spoke ydili, wickidli *and* falsli. Wherefore  
I crie þee, my Lord Ihesu Crist, *mercy*.

Wiþ myn hondis I haue mys-handlid, *and* manye a  
tyme ful myche mys-doon, for I haue handlid *and*  
touchid, þat I schulde not touche ne handle. I haue  
<sup>325</sup> not do þe gode deedis þat I myȝte haue do wiþ hondis,  
to þe worschip of þee God *and* profiȝt of myn  
euencristen. Wherefore I crie þee, my Lord Ihesu Crist,  
*mercy*.

*With* my feet I haue mys-goon in to placis manye  
[fol. 161<sup>b</sup>] <sup>330</sup> |oon þat I schulde not haue go, *and* slouȝ to go *in* to  
gode placis as it *perteyneþ* to me: as to chirche *and* to

---

312 haue I ] I haue C.    313 han ] haue C.    316 often ] many C.    317-18  
and mys-spoke . . . mystastid ] *om.* C. (fol. 57<sup>b</sup>, line 14).    320 falsli ] foolely  
C.    324 not] haue *add. above the line C* (fol. 57<sup>b</sup>, line 21).    325 hondis ]  
handis C.    330 go<sup>1</sup> ] goon C.    331 to chirche ] to þe chirche C.    333 praisen ]

oþere placis þat ben solitarie, forto *præie* to þee, God,  
 praisen *and* þanken; also I haue be slou3 to go to myn  
 euencristen to *cumforte* hem in her nede of siiknessis  
*and* oþere dissesis. Wherefore I crie þee, my Lord Ihesu 335  
*Crist, mercy.*

Wiþ myn herte I haue mys-þou3t ofte: ydil þou3tis,  
 wickide þou3tis, harmynge þou3tis, *proude* þou3tis,  
 wraþful þou3tis, enuyouse þou3tis, *and* leccherouse  
 þou3tis; and I haue nott þou3t on *vertues* forto lerne 340  
 hem, to kepe hem *and* to vse hem: as of mekenes,  
 pacience, charite, stidefast bileeue, *and* alle oþere *vertues*,  
 aftir þe teching *and* þe blessid ensaumple 3euynge of  
 þee, my Lord Ihesu Crist.

**Here bigynnen þe seuene werkis of bodily mercy.** 345

| Fede þe hungry; 3eue drinke to þe þirsti; cloþe þe [fol. 162<sup>a</sup>]  
 nakid *and* nedy; herborowe þe pore houslees *and* nedy;  
*cumforte* þe siike; visyte prisoners. O, þou hi3 Kyng  
 of blis, benygne, piteuous, gracious *and* merciful Lord  
 God and Maker of mankynde, *mercy, mercy!* I crie to 350  
 þee, Lord God and Man. I crie *mercy* for my silf;  
*mercy* I crie for alle my frendis; *and* *mercy* for alle  
 men qwike *and* dede; for truly Lord I trowe, þere was  
 ne is ne neuere schal be but fewe, þat þei ne han

---

praysynge C. þanken ] þankyng C. 334 siiknessis ] syknes C. 335-36  
 ihesu crist ] god C. 342 stidefast ] stedfast C. 346 Here bigynnen . . .  
 mercy ] *Septem opera misericordie* corporalia C. 346 þirsti ] þristi C. 347  
 herborowe ] herberow C. 348 siike ] seek C. 351 silf ] selfe C. 354

<sup>355</sup> errid, erren and schulen erre, in doynge þese deedis of  
 mercy. O, Lord! and þou wolte axe a-countis of hem  
 at þe dreedful day of doom, of ech man; and þo þat  
 han doon hem as is declarid aftir, schulen resseyue þi  
 [fol. 162<sup>b</sup>] mercy, *and* regne wiþ þee |in þi kyngdom, and þei þat  
<sup>360</sup> han not doon it in þe foorme þat sueþ aftir, or ellis  
 doon it not, schulen resseyue þi straiþt riþtwisnes medlid  
 sumwhat wiþ mercy in þi prisoun helle, where deuelis  
 schulen regne wiþ hem in to worldis of worldis, amen.  
 O, Lord! *In* what foorme owiþ it to be doon? Truli,  
<sup>365</sup> Lord, I trowe aftir þin owne teching, for, Lord, þou  
 seist in þi lawe: be þe merciful as þoure Fadir of  
 heuene is merciful. A, Lord! and in anoþer place þou  
 seist: þou moste forþeue of al þin herte. O, Lord! it is  
 hard to an erþeli man, but not to an heuenli man, to do  
<sup>370</sup> þe deedis of mercy. O, Lord! Bihoueþ þis be þe  
 bigymnyng of oure almes-deede doynge? þhe truly, Lord,  
 [fol. 163<sup>a</sup>] I trowe; and as þou art ful of myþt *and* power, to |do  
 it myþtily, mawgrey þe wille of þe flesch, *and* alle  
 goostli enemyes; *and* as þou art large in alle þi þiftis,  
<sup>375</sup> þou wilt it be do largely, aftir mennys hauynge, *and*  
 aftir þat nede is; and as þou art ful of prudence or  
 warnes, þou wilt it be do warly; *and* as þou art ful of

---

han ] haue C.    355 schulen ] shall C.    356 wolte ] wolde C.    357 ech ]  
 yche C.    360 it ] hem C.    foorme ] fourme C.    360-61 ellis doon it not ]  
 ellis þat doon hem not C.    schulen ] shall C. (fol. 58<sup>b</sup>, line 1).    362 prisoun ]  
 of *add.* C.    363 schulen ] shall C.    hem ] hym C.    amen ] *om.* C.    364  
 foorme ] fourme C.    owiþ ] suiþe C. (fol. 58<sup>b</sup>, line 4).    373 mawgrey ]  
 magrey C.    all ] *om.* C.    374 þiftis ] þeftes C.    375 do ] don C. (*in the*  
*same way, where La has þtc. þt do, C has either don or done* : 375, 377, 378,  
 379, 382, 384, 386, 387, 388, 389, 390; 380, 381).    377 wilt ] wolt C.

discrecioun, þou wilt it be do discreetli; and as þou  
 art ful of mekenes, þou wilt it be do mekely; and as  
 þou art ful of pacience, þou wilt it be do patiently; <sup>380</sup>  
 and as þou art ful of riȝtwisnes, þou wilt it be do  
 riȝtwisly; and as þou art ful of truþe, þou wilt it be  
 do truly; and as þou art ful of witt, þou wilt it be do  
 wityngli; *and* as þou art ful of wisdom, þou wilt it be [fol. 163<sup>b</sup>]  
 do wisely; and as þou art ful of good wille, þou wilt <sup>385</sup>  
 it be do willyngly; and as þou art ful of goodnes, þou  
 wilt it be do goodli; *and* as þou art ful of pyte, þou  
 wilt it be do piteuousli; and as þou art ful of *mercy*,  
 þou wilt it be do *mercifully*; and as þou art ful of  
 charite, þou wilt it be do *charitably*; and as þou art <sup>390</sup>  
 ful of *resoun*, þou wilt þese deedis be doon *in resoun*,  
 bi *resoun and with resoun*. O, Lord, þese deedis of *mercy*  
 ben but vii *in noumbre*, and esy *in spekyng*e, but truly,  
 Lord, þei ben wel hard in doynge to an erþeli man, but  
 not to an heuenli man. A, Lord! Wher þese þingis <sup>395</sup>  
 suffisen not to þee, to do hem þus as it is bifore seid?  
 No truli, Lord, I trowe. It *pertheyneþ* me moore to do,  
 for it bihoueþ me by pite *and* charite, to |styre oþere [fol. 164<sup>a</sup>]  
 men to do þe same: as I wolde oþere men stiriden oþere <sup>400</sup>  
 in refreischyng of me if I were in þe same caas of  
 nede, bi þi lawe, Lord ful of pyte, *mercy and* charite.  
 O, Lord Ihesu Crist, to þee fully I knowleche, þat I

---

382-83 and as þoru art . . . riȝtwisly ] *written twice La (fol. 163<sup>a</sup>, lines 14-16) and the second passage expunged and crossed.* 395 wher þese ] for þe C (fol. 59<sup>a</sup>, line 9). 399 to ] and C. styre ] stere C. 400 stiriden ] stired C. 402 þi ] þe C. 403 han ] haue C. 406 Here bigynnen . . . mercy ] *Septem*

follischly, recheleesly *and* vnkyndeli han doon þese deedis  
of mercy. Wherefore, my Lord God, my Maker and myn  
405 Azeinbier, lowli wiþ herte *and* mouþ, I crye þee mercy.

**Here bigynnen þe vii deedis of goostli mercy.**

Teche, counceile, chastise or repreue, cumfort, forzeue,  
suffre and preie.

O Lord, I haue not tauzt vnkunnyng þi blessid lawe  
410 aftir þe witt þat þou hast lent me to vse to þi  
worschip, *and* profizt to me *and* to alle oþere.

O Lord, I haue not counceilid to fle vicis *and* use  
[fol. 164<sup>b</sup>] vertues, for dreede or for necligence eiþer |for wantynge  
of charite.

415 O Lord, I haue not do my bisynes to chastise þo, þat  
ben vndir my power *and* breken þin lawe: neiþer to  
lette oþer by al her myzt.

O Lord, I haue not cumfortid hem þat were in goostly  
myscheef, as I schulde haue do, boþe by word *and*  
420 deede.

O Lord, I haue not forzeue wrongis, repreues *and*  
lesyngis, þat men han doon to me.

O Lord, I haue not suffrid mekeli, pacientli and  
charitably *after* þe ensauple and teching of þee, my  
425 Lord Ihesu Crist.

O Lord, I haue not alle tymes preied for myn enemyes  
*and* for alle trespassouris azens me, as þou me techist

---

*opera misericordie spiritualia. C.* 409 blessid ] blissid C. lent ] sent C. (fol. 59<sup>a</sup>, line 23). 411 profizt ] profite C. 415 bisynes ] besynes C. 417 her ] my C. 424 charitably ] charitabilly C. 427 me techist ] techist me C. (fol.



in þi lawe; wherfore I crie þee, my Lord Ihesu Crist,  
 mercy. For alle þingis þat I haue trespassid ynne  
 azens þee, my Lord God, my Saueour *and* myn <sup>430</sup>  
 Aʒeynbier, *in* þe vii deedli synnes: or ony of her  
 spicis; in þi ten co-|maundementis þat I haue not kepte [fol. 165<sup>a</sup>]  
 my fyue wittis yuel spendid, seuene deedis of *merci*  
 bodili *and* goostli not fulfild, but ofte moore *and* worse  
 þan I can telle: þe cause of my negligence I am aknowe <sup>435</sup>  
 þat I haue *synned*; wherfore I crie þee, my Lord Ihesu  
 Crist, mercy, þat I principally haue trespassid to; and  
 to þee, þou blessid Modir of my Lord Ihesu Crist wiþ  
 al þe cumpany of heuene, *mercy*; *and* þou Chirche  
 slepyng*e* *in* purgatorye, *and* þou fiʒtyng*e* Chirche in þis <sup>440</sup>  
 world, to which I haue trespassid *in* þouʒt, word and  
 deede, *mercy*; and þou Lord to whom stretchiþ al þe  
 trespas: *mercy*, Lord God, *mercy*. ~A~M~E~N.

**Here eendiþ a Cristen mannys confessyoun; þe which**  
**is also a deuoute Orisoun ~ ~ ~** 445

---

59<sup>b</sup>, line 9). 431 or ony ] or in ony C. her ] hir C. 433 yuel ] euel C.  
 spendid ] despended C. 434 fulfild ] fulfillid C. worse ] wers C. 440  
 fiʒtyng*e* ] fityng*e* C. 441 word ] in worde C. 444-45 Heer eendiþ . . .  
 Orisoun ] *om.* C.