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maidenclens þat þe hane not hepte. my
fwe wittis yuel. perdid. frue deede
of mihi bodhi i gwesti not fulfald dit ofte
imre i worse þan i can telle. þe cause
of my uerligence i am aknoweþ i hauie
syued. therfore i crise þe my lord ihu
christ merci. þat i þuualpally hauie tres-
passid to. and to þee þou blestid modirof
my lord ihu christ wiþ al þe cuperie of he-
uenie dicy. i þou churche sleyngi.

þe þou sleyngi churche in þis
wold to which i hauie trespassid i yourt
wold and deede. wiþy. and you lord to
whom stendy al ye trespass. merci
lord god wiþy. A. M. E. S.
I have studiy a certen manys confes-
sion. þe whilke is also a deuoute
Orisoun.

LAMBETH PALACE LIBRARY MS. 541, fol. 165^a.

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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^b–165^a (XVth century). (*La*) cf. *A Catalogue of the Archeepiscopal 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^a–59^b (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^a–10^b (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^a–87^b (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^b–179^a (XVth century). (*R*) cf. *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianaee Partis Quintae; Fasciculo Secundus. Uri Munificentissimi Ricardi Rawlinson, J.C.D. Codicum Classem Tertiam, in qua libri theologici atque miscellanei complectens; conficit GILIELMUS D. MACRAY* (Oxonii, 1878). This MS. is not mentioned by BOWERS, *loc. cit.*
6. Bibliothèque Nationale, Paris: MS. anglais 41, fol. 162^b–176^a (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.¹ 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

¹ 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^a-fol. 2^b, I find the following account: —

Beatus brandanus monacus fecit istam orationem. Et reuelata est ei a sancto michaële archangelo. quando tranferauit septem maria. et data est illi ista oratio post septem annos pasce querens insulam repromotionis. et celebrauit pascha septem annis continuis supra mare...../(fol. 2^b, 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.,² 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

² British Museum MS. Royal 7D. XXVI, fol. 9^a-16^a; Brit. Mus. MS. Addit. 4785, fol. 2^a-9^a; Brit. Mus. MS. Addit. 33.773, fol. 2^a-23^a; Brit. Mus. MS. Addit. 37.787 fol. 165 (abridged); Brit. Mus. MS. Harl. 1260, fol. 214^b-229^b; 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^a-4^a, 5^a-10^b—Confession of sins, in Latin (fol. 4^a-4^b); 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.

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

Here bigynneþ a confessyoun which is also a preier
þat Seynt Brandoun made, and it is riȝt needful to a
Cristen man to seye and worche þer-after in his
lyuynge.

[fol. 150^b]

I knowleche to þee, þou hiȝ increase and euerlastynge
Trynyte: þat is to seie, almiȝty God þe Fadir, almiȝti
God þe Sone, almiȝti God þe Holy Goost, and naþeleeſ
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.

5

[fol. 151^a]

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.

10

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

I knowleche also to þee, þou Chirche fiȝtynge in þis
world, þat I haue synned first to þee, my Lord God and
my Saueour; for I haue not worshipid þee wiþ alle

20

2 needful] nedeful C. 3 worche] werche C. 7 naþeleeſ] neþeles C.
9 þin] 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 þouȝtis, wordis and werkis, as I myȝte, ouȝte, coude,
or myȝte haue coud, if I hadde do my bisynes.

[fol. 151^b] That I haue trespassid al|so aȝens þee, oure Lady
Seynt Marye, þat art my Lord Ihesu Cristis derworþe
25 modir wiþ al þe blessid cumpany of heuene, in lettynge
of ȝoure ful ioie bi my wickid lyuyng, þat schulde
haue be moorid; if I hadde wel lyued. Wherfore, þou
my Lord God *and* Sauour, I crie þee mercy; *and* þou
blessid modir of him wiþ al þe cumpany blessid *and*
30 holy in heuen, I crie þee mercy.

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

Also þou fiȝtynge Chirche in erþe, I haue lettid þee
of grace þoru myn yuel lyuyng: in wiþdrawynge oþere
men fro vertues to vicis, by yuel occasiouȝ ȝeuynge.

[fol. 152^a] Wherfore |I crie þee mercy.

40 Also I haue trespassid to þee my God, my Lord, my
Fadir and myn Aȝeynbier, in þe vii deedli synnes, þe
whiche þou forbeed me to do on peyne of euerlastynge
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^b, lines 7-8).
29 blessid^{1, 2}] blissid C. 32 han] haue C. be] bene C. 36 fiȝtynge]
fiȝtynge C. lettid] leted C. 37 þoru] porouh C. yuel] euel C. 38
yuel] euel C. ȝeuynge] ȝeuynges C. 43 wraþþe] wrape C. 44 gloteny]
glotony C. slouþe] sleupe C. 46 be] bene C. 50 blessid] blissid C.

ffirst I haue trespassid aȝeins þee, my Lord, my God, 45
my Fadir *and* myn Aȝeinbier: in pryme, þat I haue be
vnbuxum to þe in alle my þouȝtis: 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 blesid techyng, as fro ydil speche, fro 50
foul speche, *and* wickid speche.

I haue trespassid aȝeins þee, my God, in my werkis:
þat I haue not fulfillid þi biddyngis, *and* do þe gode
|werkis þat I myȝte haue do, *and* ouȝte to haue do to 55
þi worschip. [fol. 152^b]

I haue be prud of herte in my þouȝtis, of my kunning,
of my spekyng, of myn aberynge, of strenkþe, of aray,
of schap, of kynrede, of riches, *and* of alle þe goodis
and ȝiftis þat þou God hast do to me; for þe whiche
I ouȝte þe moore to haue be meke *and* buxum to þee 60
my God, *and* to alle þyne.

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

I haue synned in wraþþe aȝens þee my good God: 65
takynge on me þi doom, willynge wrecche *and* desiryng
veniaunce, aȝens þe wille *and* þe biddyng of þe God.

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

I haue |synnyd in wraþþe aȝeins manye of þee, þou [fol. 153^a]

54 do] don C. 56 be] ben C. 57 strenkþe] strengpe C. 58 ȝiftis] ȝeftes C. 59 god] om. C. 60 be] ben C. 62 be] bene C. inward] in worde C (fol. 53^a, line 11). 67 wrecche] wreche C. 68 silf] selfe C. 69 wraþþe] wreþe C. 70 manye] mony C.

70 fīȝtynge Chirche: in yuele willinge, in yuel spekyng,
and in yuel doyng; 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 grucchyng aȝens 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*.

I haue synnyd in glotenyne aȝens þee my God, in
[fol. 153^b] ouermyche dispen-dynge of þi goodis, Lord, needless;
for þe which I haue serued þee, my God, þe wors
85 whanne I ouȝte 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 needless þat nedy men myȝte
haue be holpen and comfortid 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

fīȝtynge] fitynge 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] encresse
C. strenkþe] strengþe C. 82 glotenyne] glotonnie C. 84 wors] wers
C. (fol. 56^b, line 5). 86 ete] etyn C. drunke] drunkyn C. 89 be]
ben C. her] hir C. 90 pee] þe my god C. (fol. 53^b, line 10). 93 do]

haue left I haue do. I haue be slouȝ to heere good *and*
lerne goodnes *and* to do þere-aftir; *and* slouȝ to leue
heerynge of wickidnes *and* of harm. I haue be slouȝ ⁹⁵
in my seyng to se þe siȝtis of þe goodnes of þee God,
and slouȝ to leue þe siȝtis of vanyte *and* of yuel; *and*
haue be slouȝ to speke goodness to þe worschip of þee
God *and* to myn euencristen; *and* slouȝ to leue yuel
speche, wickid speche, and harmful speche. I haue be ¹⁰⁰
slouȝ to do gode deedis to þe worschip of þee my God,
and profiȝt to myn euencristen.

I haue be slouȝ to go gode weyes to þe worschip of
þee God, *and* profiȝt of myn euencristen. I haue be
slouȝ to þinke goode þouȝtis, *and* to leue wickide þouȝtis ¹⁰⁵
and ydil. I haue be slouȝ to leue synne *and* fle it; *and*
slouȝ forto lere vertues *and* vsen hem. I haue be slouȝ
to wilne good, speke good, *and* do good, to þe worschip
of þee God *and* profiȝt of myn euencristen; wherfore
I crie þee mercy. ¹¹⁰

I haue synnyd in leccherie and in foule þouȝtis, *in*
foule *and* wickide desiris, *in* leccherous spekyng,
in lusti leccherous heeringe, *in* leccherous seynge *and*
lokynge, *in* leccherous kissynge, *in* leccherous araiynge ¹¹⁵
and atiryng. ¹²⁰ [fol. 154^b]

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

doon C. be] ben C. slouȝ] 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^b, line 18*). 99 yuell] euyll C. 100 be] ben C. 102
profiȝt] profite C. 103 be] ben C. 104 profiȝt] 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 profiȝt] profite C. þee mercy] þe merciful
and gracious god mercy C. (*fol. 54^a, line 3*). 111 in³] and in C. 118

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

120 I haue synnyd in couetyse, þat I haue not holde me
apaied in alle tymes wiþ þe pore astaat þat þou hast
sett me ynne; but oþerwyse haue wilnyd *and* desirid
moore heelþe, moore welþe, moore strenkþe moore
kunnynge, moore riches, moore fairnes, *and* excludyng
125 of alle aduersitees: wherfore I crie þee, my Lord *Ihesu*
Crist, mercy.

Here bigynnen þe ten heestis.

O þou hiȝ incomprehensible increate and euerlastynge
[fol. 155^a] Trynyte: þee aloone I schulde haue wor-schipid, wiþ
130 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 lyuyng.

135 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 worschipid,
wiþ worschip aproprid vnto hem.

þee] pe my lord ihesu crist C (fol. 54^a, 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 in²] 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 open. [fol. 155^b] 145

Also I schulde not coueyte ony mannys seruaunt, 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 Aȝeinbier; whiche heestis ¹⁵⁰ I myȝte han kept, as I ouȝte, coude, or myȝte han coud, if I hadde do my bisynes; for I haue not worschipid þee God in alle tymes, *and* in al place: in þouȝt, 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* myȝtis, 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^a]

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^b, line 8*). 151 han¹, ²] haue C. 152 do] don C. 154 *and*] *om.* C.
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 leeued 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* comfortist, 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, worshiped 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^b] not þi werkis. | Also in spekyng I haue mys-take þi
name God, as *in* *praiynge* vndeountly, vnworshipfulli
and vnreuerentli.

Also I haue swore bi þi name, ydily, dilauily *and*
180 vnausily: *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 pee] þe good lorde god C. 171 my god] my lorde god C.
C. 175 bere] bare C. 180 falsly] wherfore I crye þe god mercy *add.* C.
(fol. 55^a, 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 ¹⁹⁰
euerlastynge deeþ, þat we disserueden worþi to han.

Also | I haue no-þing þouȝt on þe holi day, how wel [fol. 157^a]
I myȝte haue serued þee, my good God, in word, þouȝt
and deede, *and* haue left vndo; *and* haue þouȝt, spoke
and doon, þat I schulde not haue þouȝt, spoke ne do. ¹⁹⁵
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 ouȝte,
coude or myȝte. I haue mys-spoke to hem. I haue not
buxumly *and* plesyngly herd hem, *and* doon aftir her ²⁰⁰
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* myȝte.
Wherfore I crie þee, my Lord Ihesu Crist, mercy.

I haue also trespassid *in* mansleynge bodily or goostly: ²⁰⁵
in yuel willynge and yuel spekynge, *and* þat haþ ben
hyn-drynge *and* harmynge to myn euencristen *in* name [fol. 157^b]
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 synnyng to oþere men ²¹⁰
and womme: bi my foly spekynge, 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 hyndrynge] -drin- written twice, at the end
of La fol. 157^a and at the beginning of La fol. 157^b. 211 womme] women

mys-araiyng, bi myn nyce cuntenaunce *and* yuel ensaumple
ȝeuynge, 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 lecherous doyng. Wherfore I crie þee,
my Lord Ihesu *Crist, mercy*.

Also I haue broke þi viii heest: doinge þe deede of
220 þeftfe boþe bodili *and* goostli, for I haue resseyued goodis
of þee, my Lord, and wickidli spendid hem, as goodis of
[fol. 158^a] kynde *and* goodis of fortune *and* goodis of *gra-ce*, *and*
not serued þee *with* hem, whanne it bihoft 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 sleiȝtes þan I can telle, and ȝit *in* to þis hour I
haue not ne can not ȝelden it iustli aȝein: 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 fulfilde hem whanne I was *cristnyd*
and bihiȝte 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 lecherous] wordis or *add.* C. 219 Also
I haue] I haue also C. broke] brokyn C. spendid] dispandid C. 223
whanne] when C. bihoft] bihoved C. haue] han C. 224 profite]
wherfor I crye þe lorde ihesu *mercy add.* C. (*fol. 56^a, 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* ²³⁵
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^b]
to þe prest: to leue *and* forsake synne, *and* algatis ²⁴⁰.
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 deed, for þat þat I haue seid I wolde doon not, ²⁴⁵
ful ofte I haue doon it.

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

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 ²⁵⁵
deemeded hem to be. Wherfore, my good Lord Ihesu [fol. 159^a]
Crist, me lakide a Trynyte of þi lawe: discreciooun,
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] turnyng 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.

²⁶⁰ 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.

²⁶⁵ 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 messanger, *præie* pyte þi porter, þat he wolde
opene þe ȝate charyte: þat I myȝte entre in to þe brood
bosome of þi mercy; for I, as a fals trauant fleyng þe
²⁷⁰ profitable teching of his maister, haue fled awey fro
[fol. 159^b] þin hoolsum, ne-deful, leeful *and* profitable doctryny
of þi blessid lawe; for I, as a rebel *and* vnkynde child,
brekyng þe biddyng of his bodili fadir, haue broke þin
nyneþe heest, þat art my cheef goostli fadir. For in
²⁷⁵ þis heest þou forbeed me to coueyte my neiȝboris
spouse: *and* þat haue I broke *in* o degré 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 couetide my neiȝboris goodis
²⁸⁰ wrongfully, as gold, siluer, good, catel, beestis, seruauntis,
hous, lond, *and* oþer maner of catel, ful ofte. How
ofte, how manye tymes, how greeuousli *and* how greetly,
in alle þin heestis *and* aȝein alle þin heestis, God, *and*
so greeuousli, so often willyngli *and* wityngely: þat I

²⁶⁰ inward] inwart C. ²⁶⁴ silf] self C. ²⁶⁷ wolde] wolle C. ²⁷⁰ haue] han C. ²⁷¹ hoolsom] holsum C. leeful] om. C. (fol. 56^b, line 24).

²⁷² of þi] and þat C. ²⁷³ biddyng] biddynghis C. ²⁷⁶ in o] eiþer 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 ²⁸⁵ [fol. 160^a] 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 Iijf, þat I am flemyd out of, þoru myn abhomynable lyuyng, þou þat lyuest *and* regnest ²⁹⁰ 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, seynge, smellynge, tastynge ²⁹⁵ *and* handlynge.

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: ³⁰⁰ [fol. 160^b] 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-coueitynge, *and* manye oþere synnes þat I haue fallen ynne for myn abidyng seȝt; also I drede me, Lord, leste ³⁰⁵ I haue be cause of manye oon fallynge 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 handlynge] touchynge or h. C (fol. 57^a, line 22). 297 eeris] heerys C. 300 iȝen] eȝen C. 306 be] ben C. dide] dede C.

to vicens; 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,
310 but I dide it not. Wherfore 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 *virtues*.

[fol. 161^a] 315 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
320 my tunge I haue spoke ydili, wickidli *and* falsli. Wherfore
I crie þee, my Lord Ihesu Crist, *mercy*.

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

With my feet I haue mys-goon in to placis manye
[fol. 161^b] 330 loon þat I schulde not haue go, *and* slouȝ to go *in* to
gode placis as it perteyneth 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^b, line 14). 320 falsli] foooley
C. 324 not] haue add. above the line C (fol. 57^b, line 21). 325 hondis]
handis C. 330 go¹] 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 slouȝ to go to myn
euencristen to cumforte hem in her nede of siiknessis
and oþere dissesis. Wherfore I crie þee, my Lord Ihesu ³³⁵
Crist, mercy.

Wiþ myn herte I haue mys-þouȝt ofte: ydil þouȝtis,
wickide þouȝtis, harmynge þouȝtis, proude þouȝtis,
wraȝful þouȝtis, enuyouse þouȝtis, *and* leccherouse
þouȝtis; and I haue nott þouȝt 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 ȝeuynge of
þee, my Lord Ihesu Crist.

Here bigynnen þe seuene werkis of bodily mercy.

³⁴⁵

| Fede þe hungry; ȝeue drinke to þe þirsti; cloþe þe
nakid *and* ned; herborowe þe pore houslees *and* ned;
cumforte þe siike; visyte prisoners. O, þou hiȝ Kyng
of blis, benygne, piteous, 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

[fol. 162^a]

praysyng C. þanken] þankynge 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

355 errid, erren and schulen erre, in doyngē þese deedis of
mercy. O, Lord! and þou wolte axe a-countis of hem
at þe dredful day of doom, of ech man; and þo þat
han doon hem as is declarid aftir, schulen resseyue þi
[fol. 162^b] mercy, *and* regne wiþ þee |in þi kyngdom, and þei þat

360 han not doon it in þe foorme þat sueþ aftir, or ellis
doon it not, schulen resseyue þi straiȝt riȝtwisnes 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,

365 Lord, I trowe aftir þin owne teching, for, Lord, þou
seist in þi lawe: be ȝe merciful as ȝoure Fadir of
heuene is merciful. A, Lord! and in anoþer place þou
seist: þou moste forȝeue of al þin herte. O, Lord! it is
hard to an erþeli man, but not to an heuenli man, to do

370 þe deedis of mercy. O, Lord! Bihoueþ þis be þe
bigynnyng of oure almes-deede doyngē? ȝhe truly, Lord,
[fol. 163^a] I trowe; and as þou art ful of myȝt *and* power, to |do
it myȝtily, mawgrey þe wille of þe flesch, *and* alle
goostli enemyes; *and* as þou art large in alle þi ȝiftis,
375 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^b, 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^b, line 4). 373 mawgrey]
magrey C. all] om. C. 374 ȝiftis] ȝeftes C. 375 do] don C. (*in the*
same way, where La has ptc. 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.

discrecion, 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 paciently; 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, [fol. 163^b] þou wilt it be do wisely; and as þou art ful of good wille, þou wilt 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 piteousli; 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 charitefully; and as þou art 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, but truly, Lord, þei ben wel hard in doyng to an erþeli man, but not to an heuenli man. A, Lord! Wher þese þingis suffisen not to þee, to do hem þus as it is bifore seid? No truli, Lord, I trowe. It perteyneþ me moore to do, for it bihoueþ me by pite *and* charite, to |styre oþere [fol. 164^a] men to do þe same: as I wolde oþere men stiriden oþere in refreischynge 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^a, lines 14-16) and the second passage expunged and crossed. 395 wher þese] for þe C (fol. 59^a, line 9). 399 to] and C. | styrde 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. Wherfore, my Lord God, my Maker and myn
405 Aȝeinbier, lowli wiþ herte *and* mouþ, I crye þee mercy.

Here bigynnen þe vii deedis of goostli mercy.

Teche, councile, chastise or repreue, cumfort, forȝeue,
suffre and preie.

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

[fol. 164^b] O Lord, I haue not councilid to fle vicis *and* use
virtues, for dreede or for negligence eiþer [for wantyng
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 myȝt.

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 forȝeue wrongis, repreues *and*
lesyngis, þat men han doon to me.

O Lord, I haue not suffridmekeli, pacientli and
charitably after þe ensaumple and teching of þee, my
425 Lord Ihesu Crist.

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

opera misericordie spiritualia. C. 409 blessid] blissid C. lent] sent C. (fol. 59^a, line 23). 411 profiȝt] profite C. 415 bisynes] besynes C. 417 her] my C. 424 charitably] charitabiliy 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
aȝens þee, my Lord God, my Saueour *and* myn
Aȝeynbier, *in* þe vii deedli synnes: or ony of her
spicis; in þi ten coȝmaundementis þat I haue not kepte
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
þat I haue synned; wherfore I crie þee, my Lord Ihesu
Crist, mercy, þat I principally haue trespassid to; and
to þee, þou blesid Modir of my Lord Ihesu Crist wiþ
al þe cumpany of heuene, mercy; *and* þou Chirche
slepynge *in* purgatorye, *and* þou fiȝtyng Chirche in þis
world, to which I haue trespassid *in* þouȝt, word and
deede, mercy; and þou Lord to whom strecchiþ al þe
trespas: mercy, Lord God, mercy. ~A~M~E~N.

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

430

[fol. 165^a]

435

440

445

59^b, line 9). 431 or ony] or in ony C. her] hir C. 433 yuel] euel C.
spendid] despeded C. 434 fulfild] fulfillid C. worse] wers C. 440
fiȝtyng C. 441 word] in worde C. 444-45 Heer eendiþ . . .
Orisoun] om. C.