



Vorau Plaint of Sin | Vorauer Sündenklage

Text Information

Author | Anonymous

Language | Middle High German

Period | 12th Century

Genre | Religious poem

Source | Vorau, Stiftsbibl., Cod. 276

Collection | Prayer, Spirituality, and Life after Death: Global Medieval Perspectives

URL | http://sourcebook.stanford.edu/text/vorau_plaint_sin/

Transcription, translation and introduction by Sarah Bowden.

Introduction to the Text

The *Vorau Plaint of Sin*, written in the second half of the twelfth century in the south-eastern German lands, is a substantial poem addressed to God in the voice of a sinner. The poem is conventionally counted as part of a small sub-genre of Early Middle High German religious poetry known as the '*Sündenklage*', or 'plaint of sin'. These poems – there is also the *Millstatt Plaint of Sin*, the closely related *Rheinau Paul* and the more simplistic *Uppsala Plaint of Sin* – all have at their heart a confession of sinfulness and a prayer to God for mercy, and are thought to have taken their inspiration from the more practical text-type of the German confession ('*Beichte*'). These confessions, generalized first-person confessions in prose, are transmitted widely from the ninth century and had a variety of liturgical and devotional functions.

Yet the *Vorau Plaint of Sin* is not simply a confession of sin, but rather a relatively complex meditation on human sinfulness and atonement more broadly. At its heart is an attempt to make sense of sin through an emphasis on its integral role in the dynamic system of redemption and salvation. The poem stresses the unavoidability of the fact of sin: the sins of man are a necessary prerequisite for the redemptive role of Christ. Yet this does not mean that the sinner should not feel contrition for what he has done, and the poem is rich with tension between an insistence on the contrition and weakness of the self on the one hand and his metaphysical self-confidence and self-awareness on the other. The result is a poem that will be rewarding to readers interested in attitudes towards sinfulness, and how sinfulness intersects with humanity, metaphysics and devotion.

Introduction to the Source

The *Vorau Plaint of Sin* is found in two manuscripts. It is transmitted in complete form in a substantial, multi-text codex (Vorau, Stiftsbibliothek Cod. 276 (see below)) and in partial form in Zwettl, Stiftsbibliothek Cod. 73, a twelfth-century Hrabanus Maurus manuscript.

About this Edition

Vorau, Stiftsbibliothek Cod. 276 is a major anthology of 'Early Middle High German' verse texts. The Vorau manuscript was made in the last quarter of the twelfth century in the southern German lands, probably in Vorau itself: an abbey of Augustinian canons in the Steiermark, in the far east of what is now Austria. It has been suggested that the manuscript was made in the monastic-aristocratic nexus formed by the monastery and the family of its founder, Margrave Ottakar III, and although there is no concrete evidence for this thesis it seems plausible. Measuring 450 x 325cm, the Vorau manuscript is a substantial, high-quality object consisting of two fascicles (or independent 'booklets'), one German and one Latin. The German fascicle begins with the earliest extant witness of the *Kaiserchronik* (Chronicle of Emperors), followed by the *Vorau Books of Moses* and twelve shorter German verse works on primarily biblical and religious themes. Setting aside the *Kaiserchronik*, the manuscript is constructed along a loosely chronological path from the creation of the world to the Last Judgement, with the texts following a path from the Old Testament to Alexander the Great, finishing with the New Testament and the end of the world. The *Vorau Plaint of Sin* is positioned between the works of Frau Ava and the *Song of Ezzo*, which also deal with the life of Christ and the fate of mankind. It is unclear when the German fascicle was first bound together with the Latin fascicle, which contains Otto of Freising's chronicle of the house of Hohenstaufen, the *Gesta Friderici imperatoris*.



Further Reading

Bowden, Sarah, 'Vorauer Sammlung und Zwettler Federproben: Die Vorauer Sündenklage in der literarischen Sammelpraxis des 12. Jahrhunderts', in *Sammeln als literarische Praxis im Mittelalter und in der frühen Neuzeit*, ed. by Mark Chinca, Manfred Eikermann, Michael Stolz and Christopher Young (Tübingen: Narr, forthcoming 2021).

- *On the transmission of the Vorau Plaint of Sin.*

Haug, Walter, 'Literature, allegory and salvation: theoretical positions in Early Middle High German', in Haug, *Vernacular Literary Theory in the Middle Ages*, trans. by Joanna M. Catling, Cambridge Studies in Medieval Literature, 29 (Cambridge: CUP, 1997), pp. 46–74.

- *A introduction to the content and style of German religious poetry of the twelfth century, focusing on salvation and praise.*

Schafferhoher, Gernot, and Martin Schubert, 'Vorau', in *Schreiborte des deutschen Mittelalters. Skriptorien – Werke – Mäzene*, ed. by Martin Schubert (Berlin/Boston: de Gruyter, 2013), pp. 513–35.

- *A comprehensive introduction to the Vorau codex, with references to the extensive scholarship on this manuscript.*

Kaiserchronik digital, Elektronische Ausgabe, ed. by Mark Chinca, Helen Hunter, Jürgen Wolf, Christopher Young (Heidelberg: Universitätsbibliothek, 2018), (<https://doi.org/10.11588/edition.kcd>)

- *Online edition of all redactions of the Kaiserchronik, including a full digitization of the Vorau codex.*



Vorau Plaint of Sin | Vorauer Sündenklage

Domine labia mea aperies
nu gestade herre mir des
daz ich din lop gesprechen mege
minen munt insliuz unde phlege
der werche miner zunge
daz ich dich bitten kunne
daz gib du mir heiliger crist
Sancte Maria du da bist
wareu muoter, reiniu maget
zu miner helue wis geladet
Ich han uon minen sulden
des oberisten hulde
uerlorn also harte
durch willen der worte
der dir der engel zu sprach
do er dir die heren botschaft
aller erist kundet uon gote
nu wis huote ein bote
an dinen ein bron sun
an unseren herren
an der waren heilant
der allez manchunne enbant
drut frouwe mit dire
zu sinen hulden hilf du mir
durch willen der geburde
her in diser werlt geboren
harte uorhte ich sinen zorn
wande ich mih sculdigen weiz
nu biuilhe ich fruowe minen geist
zu helue wariu maget
allez daz si dir gechlaget
daz mir iemer gewerre
ia gedrwe ich dir uerre
Himelisgiu chuniginne
wie uerre ich andich dinge
daz heil miner sele

Domine, labia mea aperies!
O Lord, grant me this,
that I may speak your praise.
Open my mouth and guide
5 the works of my tongue,
so that I may pray to you.
Grant this to me, holy Christ!
Holy Mary, you who are
the true mother, the pure maiden,
10 be invited to my aid!
Because of my sins
I have lost, so gravely,
the love of the highest.
In the name of the words
15 that the angel spoke to you
when he first delivered to you
the most glorious message from God,
you should today be a messenger
to your only son,
20 to our Lord,
to the true saviour,
who freed all mankind,
dear Lady, with you!
Help me gain his love
25 in the name of his birth –
born here in this world.
I fear his anger greatly,
for I know that I am guilty.
Now, Lady, I give my spirit to you
30 for help, O true maiden.
Everything shall be bewailed to you
that has ever happened to me.
Yes, I trust you completely.
Queen of heaven,
35 what great hope I have in you
for the salvation of my soul,



durch willen der eren
der dir got des tages irbot
do er durch aller suntære not
in dinen reine buch cham
zeiner muoter er dich nam
uzzer allen wiben
ze sele unde ze libe
getriwe ich uil wol dir
ein bote wis hiude mir
an den hiligen crist
ein teil du mirs sculdig bist
daz du mir heluest umbe got
wande du den ewigen lop
durch die sundere inphienge
unde newere nie nieman
mit sunden beuangen
so wær iz unergagen
daz got mit dir getan hat
nu suche ich armer dinen rat
diner helue ist mir not
durch den heiligen tot
den der ware gotesun
an deme heren cruce nam
durch allez daz manneschunne
nu uertilige mine sunde
unde heile miner sele
die hulde mines herren
di hilf du mir gewinnen
duo gotes gebererinne
nune la mih under wegen niht
uon dir daz ewige liht
uber alle dise werlt ir scin
nu hilf mir sundere heim
uz diseme wurmgarten
da wir ingeworfen wurden
durh adames missetat
der allez manne chunne hat
ir woruen michel arbeit

in the name of the honour
that God accorded to you on that day
when he, for the sake of the suffering of all sinners,
40 entered your pure womb.
He chose you as a mother
over all other women.
I place both soul and body
in your hands in great trust.
45 Be a messenger today for me
to the Holy Christ!
You are partly responsible
for helping me reach God,
because you have received eternal praise
50 due to sinners.
For if no-one had ever
been caught by sin
then that which God has done
with you would not have happened.
55 Now I, poor man, seek your guidance,
I need your help.
In the name of the sacred death
that the true son of God
took on the glorious cross
60 for all of mankind,
cleanse me of my sins
and heal my soul!
Help me regain
the love of my Lord –
65 you, who bore God,
do not let me go under!
It is thanks to you that eternal light
shines out over all the world!
So help me, a sinner, come home
70 from this garden of snakes
that we were thrown into
because of Adam's crime:
he, who upon mankind
has brought great suffering



mit siner chelgitechheit
Nuo hore du urouwe minen ruof
dich da got zuo diu gescuof
e ich ie wurde
daz du die burde
di er uof sich nam
do ir in dise werlt cham
mit samt ime huobest
in dinen buche duo intruogest
maget wesende, du in geberest
sin chint amme du werest
zu dem uronen sale, du in brehdest
windelline du ime gedahtest
do du in inphienge
mutterlichen du in begienge
an dinen brusten du in zuoge
in egyptum duo mit im fluohe
do du diu werch mit im worhtest
mit im worhtest
wie harte du sin do uorhtest
gedruobet du an im dicke wurde
do hulue du im die burde
wol tragen mit uollen
maget umbe wollen
Uil harte truoge du die burde
do du daz din chint
an dem uronen cruce sahe hangen
do weiz dir irgangen
also der wissage sprach
do er uil uerre hiebeur sach
den dinen michelen lop
unde al daz | der ware got
mit dir tuon wolde
er sprach daz ein sterne solde
uon dem herren iacobe chome
da uone wurdest duo urouwe uernomen
dennen wurde ein chint geboren
des ser solde durch uaren

75 through his greed.
Lady, hear my call!
For God created you for this purpose
– long before I was born –
that you might bear the burden
80 with him
that he took upon himself
when he came into this world.
You carried him in your womb,
you bore him, still a maiden,
85 you were his wet nurse,
you brought him to the temple,
you wrapped him in swaddling clothes.
When you received him,
you met him in a motherly way,
90 you took him to your breast,
you fled with him into Egypt.
When you undertook these acts with him,
[undertook with him]
how frightened you were for him!
95 You were often very worried about him,
when you helped him
carry his burden well and gladly,
O immaculate maiden.
You bore a heavy burden,
100 when you saw your child
hanging on the blessed cross.
What happened to you then
was as the prophet spoke,
when, long before, he foresaw
105 the great praise you would have
and all those things that the true God
would do with you.
He said that a star
would come from the blessed Jacob
110 – this meant you, Lady –
from which a child would be born
which would pierce



maget dine sele	your soul, maiden.
iz solde wesen herre	It would become Lord
uber elliu diu riche	115 over all kingdoms.
er sah iz wærlichen	He saw it truly:
do daz also ir gie	when it happened to you thus,
daz man dinen sun hie	that he was called your son,
do ware mit sere	then, with pain
din heiligi sele	120 your holy soul
uil harte beuangen	was gripped most terribly.
er mahtich uon dannen	From this he was well able
zuo deme sternen wole zelen	to count you among the stars,
wande dich got selbe zu dem liehte wolde erwelen	for God himself chose you to be the light
daz uns da sol wisen	125 to show us the way
zu deme uronen paradyse	to the blessed paradise.
Also der mer sterne	You are like the star of the sea,
den scefman leuet uerre	which shows the sailor the way
uber genen breiden se	far across the wide sea;
uns tet diu uinstre da beuor we	130 130the former darkness brought us pain –
do du maget do irscine	but when you, maiden, shone out
do was diu sorge hine	this suffering was gone,
do was druren gestoret	grief was banished,
vroude irhoret	joy resounded
uon den engelen hie in erde	135 here on earth from the angels.
uil salich du do wurde	It is a great blessing that you
her indise werlt geboren	were born here on earth,
wande aller der zorn	for all the anger
unde elleu diu uientschaft	and all the enmity
diu under mennicken unt under gote was	140 which existed between men and God,
mit dir zu suone hat braht	was reconciled through you.
uone diu so han ich mir gedaht	Because of this I thought
daz ich alles mines scaden	that I, with all my misdeeds,
zuo dir fluht welle haben	should flee to you.
Vrouw uber allez daz dir ist	145 Lady, greatest of all the things
dich der heilige crist	that the holy Christ
des wirdich hat bedaht	has bestowed upon you
daz du lop hast braht	is that you have brought praise
uber alle dise erde	to all the earth.
no solt du gote werde	150 Now, worthy child of God,



mine dige irhoren
du da zu den niun choren
michele urouwede hast gegeben
den boten, unde den wissagen
unde den martereren
den bihteren, also heren
unt patriarchen
mit dinen starchen werchen
die hast du gezieret
unde hast die mandunge braht
uil manich sele hiut hat
gedingen in der helle
daz in der behwelle
uon dinen werchen werde rat
got mit dir zebrochen hat
di uesten helleporten
mit gedanchen unde mit worten
noch mit cheiner slahte dinge
so ne chan ich uuore bringen
di guote di an dir sint
du bist des obristen kint
unde bist doch sin muoter
uone diu so tut er vrouwe
allez daz duo wil
nun ist miner sunden nie so uil
siner guote nesi mere
ich bite dich durch sine ere
daz du ledegest [minen geist
den du in angesten weist]
Nuo bete ich dich gerne
vrouwe uil uerre
want ich wærlichen weiz
wil du ledegen minen geist
der mir da ist benomen
so solt du mir zehelue chomen
swenne ich disen lip urende
des bite ich dich durch willen der urstende
der der tæte uon deme grabe

hear my prayer!
For to the nine choirs
you have brought great joy,
and to the apostles and to the prophets,
155 and to the martyrs,
to the blessed confessors
and the patriarchs
with you great deeds.
You have adorned them
160 and have brought joy.
Now, many souls
in hell hope
that, in hell,
they will be helped through your deeds.
165 Through you, God broke down
the mighty gates of hell.
Neither in thoughts nor in words,
nor in any other way,
can I express
170 the goodness that you have.
You are the child of the highest
and yet also his mother.
Because of this, lady, he does
all you wish.
175 My sins are not so great
that his goodness is not greater.
I pray to you in the name of his honour
to free my spirit,
which you find in a state of fear.
180 I reach for you gladly,
most distant Lady,
for I know it truly,
that if you wish to free my spirit,
which is shut away from me,
185 then you will come to my aid
when my life comes to an end.
I ask you this in the name of resurrection
that he carried out from his grace --



der dich da zuo gesezet habe
zu frouwen uber elleu dinch
dem wole kunt sint
alle mine sorgen
ich newas ich zu niht worden
daz was mir ungewizzen
got hete sich geulizzen
wi er mohte gezieren unde geren
mine sele unde minen lip
unt han ich mich des selbe sit
also harte uerstozen
er wolde mich genozen
den engelen in den hohen
uber die nuon chore
wolde er mich sezen
daz mich des iht mege lezen
daz bewar du chunniginne
durch der wile willen
daz dir got ie chunt wart
nu offene mir die wider wart
denn ich her uerheret si
drut frouwe nuo stant mir bi
alsich dir des wol getruwe
wi ungerne ich nu buwe
diz uinster lant
zeinem boten wis du mir gesant
an den der da wol mach
mir geben den ewigen tach
daz er mich uuore hinnen
sciene dar bringe
da ich habe liep an leit
froude an arbeit
da ich mich iemer mere mende
ewiclichen an ende
mit allen den die der gotes chint
mit dinen werchen worden sint
Vrouwe uolliu guotes
durh willen des bludes

he, who placed you on high
190 above all women, in all things,
and to whom all my sorrows
are well known.
I had become nothing
and was unaware.
195 God strove
to adorn and honour
my soul and my body,
but I let myself
fall completely.
200 He wanted me to be a companion
of the angels on high,
above the nine choirs
he wanted to raise me.
Queen, ensure
205 that these things are still open to me,
in the name of the moment
when God made himself known to you.
Open up a path of return for me
so that I may be in glory there.
210 Dear Lady, stand by me,
for I trust you in this.
How I now dislike living
in this dark land!
You were sent to me to be a messenger
215 to him, who is well able
to give me an eternal day,
by bringing me from this place
quickly to that place,
where I might have love without suffering
220 joy without travail,
where I might rejoice for ever more,
eternally, without end,
with all those who have become the children of God
through their works.
225 Lady full of goodness,
in the name of the blood



daz got an dem cruce uz goz
unde durch willen des wazeris daz uon
siner siten floz
gemisket mit drore
nu uernim mich suntere
unde hilf mir daz ich uon deme tiuele
werde enbunden
durch willen der uinf wunden
der got duch unsich irliten haben
unt durch willen aller der tage
die er uon | dir getragen wurde
unde durch willen diner uferte
die du ze himele tete
nu hilf mir uz dirre note
uz disen ubelen woftale
unde brinch mich zu deme uronen sale
da got den ewigen lon git
nu ledige chinigin inzit
mine uil arme sele
durch des grabes ere
da der uil salige inne lach
der sinen lip umbe unsich gap
Nu hilf mir heilbringe
wariu uogedinne
aller der uerherten
die diniu werch nerten
du brehte in die wider uart
mit dir diu uinstere wart
zu dem liehte uerwandelot
mit dir der ewige tot
aller wart zestoret
uon dir wart irhoret
in der helle mandunge
mit dir wart gewonnen
an deme diuele sin ueste
aller magde beste
uon rehte man dich bitten scol
mit dir der Adames ual

that God shed on the cross,
and in the name of the water that flowed from his side,
mixed with blood,
230 listen to me, a sinner,
and help me become unbound from the devil,
in the name of the five wounds
that God suffered for our sake,
and in the name of all the days
235 in which he was carried by you,
and in the name of the ascension
that you made into heaven.
Help me out of this torment,
out of this evil valley of pain,
240 and bring me to the church
where God gives eternal reward.
Queen, free at this very moment
my most pitiful soul,
in the name of the honour of the grave
245 in which the most sacred man lay,
who gave up his life for our sake.
Help me, bringer of salvation,
true Queen
of all the blessed,
250 who are healed by your works.
You brought them a path of return,
through you was darkness
transoformed into light;
through you the eternal death
255 of all men was destroyed,
through you resounded
joy in hell,
through you was won
the fortress of the devil.
260 Best of all maidens
it is right that we should pray to you!
Through you Adam's fall



wart braht zuo guode
mit dir wart diu huote
allen mennicken gegeben
daz ir die engele sulen phlegen
beidv naht unde tach
uil wil du nu heizen maht
porta paradyses
tuore des himelriches
muoter des heiles
tilegerinne alles leides
aller gute bistu uol
din gnade diu sol
mich ledegen, uon miner meile
durch willen der reinen
der ime got selbenne behielt an dir
nu hilf trut frouwe mir
unde habe irbarmede uber mich
des bitte ich armer minniske dich
durch willen der note
der daz herze dines sunes an dem cruce hete
do erhangende darane toute
unde durch willen aller der werche da er
dich ie mite frute
so hilf mir armen umbe got
diu wort diu er selbe chot
daz er diu an mir bewere
er sprach nine wolde tot der sundare
Scephære aller dinge
nu uernim mine stimme
durch sande peteres willen
der durch dine minne
an daz breit mere trat
durch die liebe daz er dich gerne gesach
so uernim herre mine gebete
allez daz ich ie getete
wider dinen hulden
des wil ich mich suldigen
zu dinen gnaden geben

was turned to good,
through you protection
265 was given to all mankind,
for whom the angels must care for
both night and day.
It is proper that you are called
porta paradyses,
270 the gat of heaven,
mother of salvation,
banisher of all sorrow.
You are full of goodness,
may your mercy
275 set me free from my pain,
in the name of purity
that God himself maintained in you.
Help me, dear Lady,
and have mercy upon me.
280 I, a poor man, pray to you for this,
in the name of the suffering
of your son's heart on the cross,
when, hanging from it, he met death,
and in the name of all the deeds through which he ever made
you joyful:
285 help me, poor man, come to God,
those words, that he himself spoke,
let him grant them in my case:
he said, he wished for the death of no sinners.
Creator of all things,
290 hear my voice!
In the name of St. Peter,
who, for the sake of your love,
walked on the wide sea,
because his love made him desire to see you,
295 listen to my prayer, Lord.
All that I have ever done
contrary to your love --
I wish to confess my guilt for these things
and give myself to your mercy,



unde wil dir rihten unze ich lebe
ob du nu ruochest min
so sol ich ein riwesere sin
unze an minen ende
nu solt du mir senden
dinen heiligen geist
wande du herre uil wol weist
daz elliu miniu dinch
ane dine helue inwiht sint
nu ledige herre mir diu bant
da mide mich der ubele ualant
hat gebunde so diche
uon sinen manegen strichen
moht ich mich niht behuoten
mir newellen heluen dine guote
Got duo solt mich alle zit bewaren
daz ich rehte geuare
des bit ich dich herre
durch des ganges ere
den du zu dem cruce gienge
do dich di iuden hiengen
unde durch willen der geburte
daz du geboren wurde
durch allez mankunne
nu uergip mir mine sunde
du uil heiliger crist
duo daz eine bist
wider den ich gesundet han
deme ich ouch in rede sol gan
der mir ouch urteilen sol
den minen freislichen ual
sol bringen zerehte
nu hilf dinem chnete
durch dinen heiligen tot
des ist mir durft not
Uarre got der getruwe
nu mich mine sunde riuwen
unde si ouch gerne buozen welle

300 and I wish to run towards you for as long as I live.
If you grant this to me,
I will be a contrite man
until I die.
Send me
305 your Holy Spirit!
For you know full well, Lord,
that all of my efforts
are nothing without your help.
So, Lord, untie the bands
310 with which the evil enemy
has bound me so tightly.
From his manifold traps
I am unable to protect myself,
unless your goodness helps me.
315 God, you should care for me at all tmes,
so that I take the right path --
I ask this of you, Lord,
in the name of the honour of the journey
that you took to the cross,
320 when the Jews hanged you,
and in the name of your birth,
when you were born
for all mankind.
So forgive me my sins,
325 most holy Christ!
You are the one
against whom I have sinned,
and to whom I must also speak,
who will also judge me
330 and correct
my terrible fall.
So help your servant
in the name of your holy death:
this is my urgent need.
335 True and faithful God,
I repent my sins
and desire to do penance for them.



nu habe irbarmede uber mich
des bite ich armer menske dich
durch aller heiligen ere
nu hilf mir daz ich mine sele
inphure uon deme bechen
uber den lip solt du daz rechen
der ist suldich wider dich
da mit wil ich
dir uil gerne gelten
daz ich dir so selten
han gelonet mir gute
daz du mich mit dinem bluote
chouftest uon der helle
unde uon der heizen bechwelle
swa ich des uergezzen han
da han ich uerre getan
wider [widere] mineme heile
da wil ich mir selbe umbe irteilen
den dinen michelen gerich
in diseme libe uber mich
daz mir drort zeleide solde werden
daz irteile ich ungerne
daz wurde | lihte zelenge
dize genimet sciene ende
daz du mich sin hier ingaltetest
unde du den geist behaltest
des sist du herre iemer gelobet
ich was irtoret unde irtobet
daz ich des ie uergaz
der da scephære was
uber himel unde uber erde
daz er ruhte werden
ein armer menniske durh mich
owe war dahte ich
daz ich niht enzit uof ensach
disiu werlt hat mirre zeigt daz
wi ir lon ist getan
daz ir ir so uil gedienet han

So have mercy on me!
I, a poor man, ask this of you,
340 in the name of the honour of all saints.
Help me to
release my soul from torment!
You must judge my body,
which has sinned against you.
345 With it, I would like
very dearly, to pay recompense
for having so seldom
rewarded you with goodness
for the fact that you, with your blood,
350 bought me from hell
and from the burning pit.
Whenever I forgot to do this
I caused great damage
to my salvation.
355 I therefore wish to give myself
to your mighty judgment,
so you may judge me in this life.
That I might endure pain in the other place --
I would not like to grant myself that.
360 It would surely seem too long,
but it would quickly come to an end
if you were to punish me here
and keep my spirit --
for this, Lord, you will always be praised!
365 I was a mindless fool
each time I forgot you,
you who created
both heaven and earth.
That you manifested yourself
370 as a poor man for my sake --
alas, what was I thinking,
when I failed to consider you at all times?
This world has shown me
what sort of reward it offers.
375 God must have mercy upon me



daz muoze got erbarmen
si betruget manegen armen
eler wanen daz riche si
er gelit zeiungest der bi
uil harte erbarmiclichen
nach deme ewigen riche
weruen nu alle die der sin
daz ist hinen uurder der rat min
daz ist stæte unde guot
owi wi boslich er tuot
der iz niene chophet é
é, der marchet zege
ime chumt hernach daz zit
é sin sele begebe den lip
ob elleu div werlt sin eigen wære
daz er si gerne gæbe
truwet ers iht geniezen
daz er den lip lieze
zebuluer uerbrennen
iz ist enwiht denne
den der tiuvel so betrivget
gaz er iz dar geseubet
dem hat er daz halmel uor gezogen
unz er ingar hat betrogen
Got der gewære
nu uernim mich sundære
nu lig ich in dirre tieffe
an dine guote ich nu ruofe
daz du mir bietest dine hant
ez ist leider uil lanch
daz ich flos dine hulde
sich huoben mine sulde
des tages do adam
dir wart ungehorsam
do viel ich in daz unreht
daz han ich sundiger chneht
sit uil diche giteniuwet
des bivte ich mine riuwe

for serving the world so much.
The world has deceived many a poor man
who believes he is rich,
which eventually causes him to suffer
380 very pitifully.
All who are in this condition
should strive for the eternal realm,
this is my advice from now on.
This is steadfast and good.
385 Alas, how badly that man behaves
who buys none of this
before the market to do so is gone.
Later, the time will come,
before his soul relinquishes his body,
390 when, even if he owns the whole world,
he would gladly give it away
if he believed he might be saved.
If he were to leave his body
and burn to powder --
395 then that is the end of him.
He whom the devil deceives thus,
making him put it [his confession] off,
that man is denied a helmet with which to defend himself,
until he is entirely deceived.
400 True God,
listen to me, a sinner!
I lie in your depths,
absent from your goodness, and beg you
to offer me your hand.
405 It was, alas, a long time ago
that I lost your love.
My sins began
on the day Adam
disobeyed you --
410 then I fell into wrongdoing.
I, a sinful knave,
have been greedy ever since.
I offer my repentance for this



zu dinen gnaden
nu solt du mich inhaphen
durch necheine mine missetat
disiv werlt mich betrogen hat
si hat mir armen getan
also wil manegem man
den sie hat beswichen
ein teil han ich irite harte [ge] gehenget
ich uorte ich habe gelenget
die gnist miner sele
gnedger herre
nu mich dir erbarmen
ia choufest du mihc armen
mit din selbes bluote
warre got durch dine guote
nu uernim riuwigen mich
ich wil mich ruogen wider dich
ich binz der wirsiste man
der den name ie gewan
daz er cristen solde sin
nu la du zorn din
uber mich uerworhten niht dan
dar nah unde ich daz garnet han
so wære ich ewichlichen ulorn
in den sunden wart ich geborn
mit sunden mich diu muoter enphie
die ich auer in der toufe lie
da gehiez ich cristenlichiu dinch
diu han ich gare erlogen sint
Anediger herre
nu uorhte ich mir sere
want ich mich suldigen weiz
aller dinge ich mich uleiz
diu waren wider dir
die solt du uergeben mir
durch miner muoter willen
mine sulde sint niht ringe
ir ist laider so uil

to your mercy:
415 may you take me in!
Through no misdeed of mine
this world has deceived me.
It treated me, poor man,
like many other men
420 whom it has tricked.
At times I clung to it too closely,
I feared I had misguided
the salvation of my soul.
Merciful Lord,
425 have pity upon me,
for you bought me, a poor man,
with your own blood.
True God, in your goodness,
listen to me, a penitent man.
430 I wish to confess to you.
I am the worst man
who ever obtained the name
of Christian.
Do not let your anger
435 fall upon me, a man in sin,
as a result -- although I have deserved it --
for then I would be lost for eternity.
I was born in sin,
my mother conceived me in sin,
440 which I then set aside in baptism,
when I committed myself to Christianity,
which I have since completely denied.
Merciful Lord,
I am very frightened!
445 For I know I am guilty.
All things in which I was diligent
were contrary to you --
you should forgive me these things
in the name of your mother's wishes.
450 My guilt is not small,
alas, it is so great!



ein tail ich dir nu clagen wil
der ich nu gehugen mach
unde sezze ich naht unde tach
sone dorft ich niemer gedagen
ob ich allez solde sagen
wande ich uie dar zuo
leider uil fruo
do ich in der wigen lach
done uerliez ich nie nieneiheinen tach
ine getrupte mine muter
ich tete ir luze guotes
ich nete ir niwar leit
uil manege bosheit
han ich sit begangen
min lip was beuangen
mit alles achuste
under minen brusten
so newas niuwar zorn unde nit
untriuwe unde uber muote
aller unguote
was min herze ie uol
rehter dinge weiz hol
Dem ich wol zu sprach
ich neuerliez iz nie durch daz
ich neriete ime an sine guot
mit den gedanchen ich in sluch
ich honde in mit der zungen
ich nesprach mit deme munde
nie war huoh unde spot
so ich scolde sprechen din lop
so was ich unmuozech
daz hastu wol gebuozet
des sag ich dir gande
zechirchen ich trage
gerne ich roupte unde stal
daz unreht ich uerhal
mere dan ich solde
neheine maze ich newolde

I now bewail some of it to you,
which I can remember at the moment.
And even if I sat day and night,
455 I would never fall silent
if I were to speak all of it.
For I took to sin
very early, alas.
When I lay in my cradle,
460 there was no day when I did not fail
to plague my mother.
I was rarely good to her,
I only caused her suffering.
Since then I have committed
465 many bad deeds:
my body was consumed
by all kinds of wickedness,
and in my breast
there was nothing other than anger and envy,
470 disloyalty and pride.
My heart was always full
of all kinds of wickedness,
it was empty of righteous things.
Whomever I spoke to
475 I never left alone
until I had drawn him away from his goodness.
I battered him with my thoughts,
I screamed at him with my tongue,
I spoke with my mouth
480 nothing but spite and mockery.
When I should have spoken in praise of you
I was distracted.
You have certainly wiped out that sin --
I can say that to you, merciful one!
485 I [was] reluctant at church,
I liked to rob and steal,
I said unrighteous things
more than I should.
I did not want to be at all moderate



mit huore began
dem manne ich sine konen nam
michel unreht ich begie
nechein wip ich nelie
ich si mit ir geuallen
mit werchen ode mit willen
ode mit so getanen ge | baren
die hurlich waren
da mich auer iehes umbe was
vil sciere urvmet ich daz
daz ich alzoges guot wip
zeleibe brahte ir lip
mit unrehten mannen
des han ich uil begangen
ich hab mit meineiden
getan so uil zeleide
miner armen sele
ich phlac des ie herre
daz ich ein rechere was
der mir iht getet oder gesprach
ich rach halt andere luote dinch
an dinen werchen was ich blint
tore unde stumme
owi wi wol ich daz chunde
mit ubele gewinnen
div heilige minne
diu was mir ie uerre
nu hete ich sie gerne
nu hore ich wol sagen
swelh man ir nine habe
er uerliese allez daz gut
daz er iemer geduot
des sorge ich mir harte
necheineme ewarten
chom ich niht ze behte
nie so lutterlichen
so ich uon rehte solde
swenne ich auer denne wolde

490 in my dealings with whores,
I took women from their husbands,
I committed many bad deeds.
I left no woman alone
until I had fallen into sin with her,
495 in deeds or desires,
or in acts that
were worthy of whores.
But since it was not only about me,
I frequently brought it about
500 that a completely good woman
brought suffering upon herself
with unrighteous men --
I committed this sin frequently.
I have, through perjury,
505 done so much harm
to my poor soul.
I always put much effort, Lord,
into being vengeful.
Whoever did or spoke something against me --
510 I took revenge on those people.
I was blind to your works,
deaf and dumb.
Alas, how easy it was for me
to gain profit with wickedness!
515 Sacred love
was far away from me,
but now I would like it dearly.
So listen to me say this!
Even if a man had nothing,
520 I would cause him to lose all the wealth
he had ever obtained.
I am very sorry for this.
To no priest
did I ever go to confess
525 as audibly and clearly
as I should have done.
And when, after confession,



die maz iemer iht began
wande mir gnist dar ane scolde stan
des ich denne da gehiez
des negeleiste ich niht
Swenne ich solde uasten
so scalt ich den phaphen
der mir die buoze gebot
zenihte uorhte ich den tot
ich wande iemer solde leben
ich han uil dicke einem anderen gegeben
deiz mir leit wære
swer mir iz gebe
swenne ich herre ie genam
dinen heren lichnamen
den behielt ich unrehte
daz uergip du mir drehtin
swie herre daz zit was
ich neuerliez iz nie durch daz
ich inbegienge minnen willen
uber lut unde stille
so han ich dicke uermanet
swa ich auer iemannen uant
der ein irrære was
der geuiel mir aldestebaz
den chos ich mir zegesellen
nu mohte ich iemer zellen
daz ich iz doh niemer uol zalte
da mit ich mich ualte
Des ich dir nu ueriehen han
unde alles des des ich han getan
mit worten ode mit willen
mit deheiner slahte dinge
daz uergip du mir herre
durch drabes ere
da du lage inne
unde durch dines heiligen crucis willen
da du ane neme den tot
durch aller sundære not

I was supposed to show moderation
because my salvation depended on it,
530 that which I had promised
I failed to do.
Whenever I was supposed to fast,
I cursed the priest
who had given me this penance.
535 I never feared death;
I thought I would live for ever.
I often passed onto others
things that caused me trouble,
regardless who had asked me to do these things.
540 Whenever, Lord, I ever
received your holy body,
I treated it unjustly --
Lord, forgive me for this.
However sacred a day it was,
545 I never paid attention
and continued to do as I wished,
loudly and in silence --
in this way I often held you in contempt.
But whenever I found someone
550 who had been led astray,
he pleased me all the more.
I chose him as my companion.
I have to say
that I will never be able to list entirely
555 those things through which I caused myself to fall.
All those things that I have just said to you,
and everything that I have done,
in words or deeds,
or with any kind of thing --
560 forgive me these things, Lord,
through the honour of the grave
in which you lay,
and in the name of your holy cross,
on which you died
565 for the suffering of sinners.



du rihtiz uber min fleisch
daz der min arme geist
iht uerlorn werde
ich was ein blodiv erde
unde bin hiute so bose
sod solt ich mich irlosen
dir herre gehuldigen
aller miner sculde
ich uil harte uersumet ware
dem leidigen wizenære
dem wurde sin gehalten ze uile
ein teil ich is nu uil
gerne hie gebuozen
daz ich daz getun muoze
daz gip du mir heiliger crist
du da scephære bist
uber himel und unde uber erde
nu hilf mir daz ich dir noch rehter werde
uor minem ende
des bit ich dich durch dei gebende
die du doltest uon den iuden
nu ruche herre mich ze uridennen
Uor dem ubelen hunde
der ie zallen stunden
wiruet mit flize
daz er mich beswiche
er was des leider ane mir gewis
des auer obe got wil nie nist
daz er mich in der hant hete
er scol die selben mite
die er mir da wolde geben
uil lange ein ubele leben
daz ich ir hie uerdienet habe
di nim du mir hie abe
mit ettelichen dingen
daz ich si nine bringe
an den urteilichen tach
da niemen nemach

Judge my flesh,
so that my poor spirit
is not lost!
I was a weak piece of earth
570 and am today so wicked,
that I must set myself free
and turn to you, Lord,
whom, in my sin,
I have neglected so much.
575 To the dreadful tormentor
I have cleaved too greatly!
For some of this wrongdoing
I would now gladly like to do penance.
Holy Christ, grant it to me
580 that I might do this!
You, who are creator
of heaven and earth,
help me become more righteous
before my end.
585 I pray for this in the name of the binding ties
you suffered at the hands of the Jews.
Lord, grant me peace
from the wicked dog
who, at all times,
590 is assiduous in his attempts
to deceive me.
He was, alas, certain of me
(although, if God wills it, it will never happen),
certain he had me in his hands.
595 The same torment
that he wished to give me in hell --
he should live with it for a long time in that evil place.
The part of this torment that I have deserved in this world --
release me from it
600 with various means,
so that I bring none of it
to the day of judgement,
when no-one is able



sin unreht bescirmen
da muzen si gehirmen
die hie ir antsage
mit ir spehlichen rede
da uure bietent
ob in ieman riete
ir sele gnist
des tages iz alzoges ist
chomen uz allerslahte rate
so suftent si alze spate
Nuo erchenne ich sundiger chnet
uil wol min unrehte
unde alle mine schulde
herre dine hulde
han ich harte uerlorn
wol garnet dinen zorn
du uil heiliger crist
nu weiz ich uil wol daz du bist
hiute also gnedich, so do
do du deme scachære
sine meintæte uerlieze
unde du ime uil wol geheize
nuo wil ich owch wider sinen
uil gerne gewinnen
herre dine hulde
unde wil mich hiute sculdigen
in dine gnade geben
unde wil dir rihten unze ich lebe
nvo ist ouch billich unde reht
daz duo enphahest dinen armen chouf chnet
Herre uber elliu dinch
dir da wol muoglich sint
mine schulde zeuergebenne
nuo | uerlich mir zelebenne
unze ich uerworuener scalh
uon des tiuueles gewalt
unphure mine sele
des bitte ich dich herre

to hide their wrongdoing.
605 Those people should desist,
who, in this world,
in artful speeches
make their excuses.
If anyone advises them on
610 how to save their souls,
then at that moment it completely
fails to be advice of any kind!
Then they sigh only too late.
I, sinful man, acknowledge
615 full well my wrongdoing,
and all my guilt.
Lord, your love
I have lost completely,
and have certainly earned your anger.
620 Most holy Christ,
I know full well that you are
just as merciful today, as you were
when you forgave the robber
for his wrongdoings
625 and granted him life.
I, too, wish to turn back,
and win dearly,
Lord, your love,
and wish to give myself, guilty man,
630 to your grace,
and to turn to you for as long as I live.
So it is both good and right
that you should receive your poor servant!
Lord of all things,
635 you are easily able
to forgive my sins.
Grant me life,
so that I, cursed criminal,
might from the devil's power
640 set my soul free!
I beg you this, Lord,



durch willen der eren
diner heren uferte
nuo gedenche ane mir der worte
der du spreche dinen iungeren zu
ane dine helue nemohte niemen niht getun
daz ist herre uil war
Maria diu newære nie so manich iar
inder wuosten gewesen
der tiere spise genese
ane dine quote
diu hat mir min gemuote
gemachet uil ringe
so getaner dinge
di uns uon ir sint gescriben
den du herre wil beuriden
der ist behalden unde inneren
ia ist uns ir daz geleren
daz si sich so uerre uerworht hete
daz si der luft inlieze
zu ierusalem in daz muonster niht
unzen riuwen gihiez
zu buzeene ir sculde
do gewan si dine hulden
din gnade ir sa den wech insloz
da zestete si gnoz
du uil heiliger crist
daz du so guot bist
ouch wart si selbe so guot
bist daz si der luft enbore druoc
der ir daz munster e benam
swen ich sundiger man
denche an dine gnade
so bin ich uro zeware
so ist mir min gemuote uil ringe
so getaner dinge
begienge duo dicke uil
ich engetar noch newil
missetruwen diner quote

in the name of the honour
of your glorious ascension.
Think, in my case, about the words
645 that you spoke to your apostles.
Without your help no-one is able to do anything --
this, Lord, is very true!
Mary would not have lived for some many years
in the desert,
650 sustained by the food of animals,
without your goodness.
My heart was made
light and happy
by such things
655 that are written about her for us.
Whoever you want to protect, Lord,
is cared for and kept healthy.
Indeed, we can learn from her,
who was so damned
660 that the air did not allow her to enter
the temple in Jerusalem
until the committed to repent,
and to do penance for her sins.
Then she won your love,
665 and your mercy enclosed her in its path.
And then she rejoiced constantly,
most Holy Christ,
that you are so good.
She herself also became so good
670 that the air lifted her up,
which had once kept her from the temple.
Whenever I, a sinful man,
think of your grace,
then I am truly happy
675 and my heart becomes light with joy.
Such things
you have often performed --
I neither dare nor desire
to mistrust your goodness.



der ofen der da gluote
den chuldestu den chinden
daz in dar inne
div hizze nine war
dinen engel sandest du dar
daz er da mit samet in sanch
din lop warre heilant
Swer sich ie zuo dir geuie
den uerlieze du nie
daz ist offen unde war
daz bewarst du wold dar
ander guoter susannen
diu was mit noten beuagen
ir wart erteilet der tot
unze din gnade do gebot
eime kindiscem manne
daz er ir half danne
an allen ir scaden
di si wolden ulorn han
mit luggeme urchunde
uber di do urumedest
die selben urteile
di si ir zeleide
heten geraten
wande siz alle taten
an alle ir sulde
des uluren si dine hulde
Gnediger herre
du lostest danyelen
der den lewen was gegeben
di uil lange waren hungerige gelegen
in einem loche
daz si in zebrochen
scolden haben sciene
do gebud duo den tieren
daz si sin nine ruorten
iene si gar zeuorten
di in da dar uuorten

680 The over that glowed
you made cool for the children,
so that inside it
there was no heat.
You sent your angel to that place
685 to sing your praise with them,
O true saviour.
Whoever has ever reached out for you,
you have never abandoned --
this is apparent and true!
690 You are well for
good Susanna.
She was trapped with torment,
she was condemned to death,
until your grace commanded
695 a child-like man
to help her from that situation
she was in through no fault of her own.
Those who wanted to condemn her
through their false testimony --
700 you gave them
the same judgement
that they, to make her suffer,
had given her.
For they had all acted
705 without any guilt on her part.
For this they lost your love.
Merciful Lord,
you set Daniel free,
who had been thrown to the lions,
710 which had you lying, hungry, for a very long time
in a pit,
such that they should have
quickly torn him to pieces.
You commanded the animals
715 not to touch him.
They tore to pieces the people
who had put him there.



nu entlip minen sunden
durch din selbes guote
an dem wege der warheite
nuo gip mir geleite
heim zuo minem erbe
daz wil mir tieuel wergen
Du nech aller keisere
uater aller weisen
uoget aller armen
nuo la mich dir erbarmen
daz mir min erbe
der tieuel wil wergen
daz sol auer ich ein kanpf mit ime uehten
des hilf du mir threhtin
daz ich armer an im gesige
owi gerne ich in uon mir uertribe
daz er mit mir nehete nechein geuerte
sin lon ist herte
ich hore wol sagen
daz er niht nehabe
niemanne zegebenne
wane bech unde swebel
diu zwei wallen unde brinnen
der werde niemer ende
uon ewen unze in ewen
so getane wewen
giebt er zemite
mir wære lieber daz erz ime hete
Ich wil ime uil gerne entinnen
einen bezzeren lon gewinnen
umbe minen scephare
wi durft mir nuo ware
daz ich hete ein brust sloz
uur sin ureislic scoz
uur sine scerphen strale
da mit er an twale
uil diche ramet min
diu brustwere darf auer niht sin

Now spare my soul
through your own goodness
720 and set it on the path of truth.
Show me the way
home to my inheritance --
the devil wants to keep me from it in his stranglehold.
King of Kings,
725 father of all the wise,
protector of all the poor,
have mercy upon me,
for the devil wants to keep me from my inheritance
in his stranglehold.
730 But if I must fight a battle with him,
Lord, then help me,
a poor man, have victory over him!
Oh, how gladly I would drive him from me,
would that he had never had anything to do with me!
735 His reward is a hard one --
indeed, I have heart it said
that he has nothing
to give to anyone
except fire and brimstone,
740 which both seethe and burn,
and of which there will be no end
for ever and ever.
Such pains
he gives as torment.
745 I would rather that he kept them to himself.
I would dearly like to escape him
and gain a better reward
from my creator.
Oh, what need I have now
750 for a breastplate
to protect me from his terrible weapons,
from his sharp arrows,
which, unhesitatingly,
he aims at me regularly!
755 But the breastplate must not be



weder horn noch bein
noch stal noch stein
da wurde ich under irslagen
rehten glouben sol ich haben
unde die ware riuwe
unde die guoten triuwe
den stetigen gedingen
unde die cristenliche minne
dult unde demuot
die geweffene wæren uil guot
uor den hunt uerwazen
so muos mir die straze
rumen zagelichen
unde al | lenthalben intwichen
Duo sogetane chamf wat
herre niemen nehat
wane dem du sie geben wil
nuo wære rehte daz wir dich vil
in nerchlichen beten
umbe alle die ir nine heten
heten so ich sundiger nhean
swenne ich ettewenne stan
unde uil gerne bete dich
niemer nemag ich
uf guon minen munt
so der uerwazene hunt
newaiz wanne zuo uert
der allez guot derne wert
hat mir ettewaz guot braht
da er mir die guoten andaht
sciere mit hat entragen
die ich zu dir scolde haben
daz chlage ich diner guote
dv newellest mich behuoten
er bringet mich in not
durch dinen heiligen tot
gedench waz daz ware
da duo mich sundere

horn or bone,
or steel or stone --
I would be killed beaneath it.
I must have correct belief
760 and true contrition,
and good loyalty,
constant hope,
and Christian love,
patience and humility:
765 these weapons would be good
in the face of the damned dog.
Then he would have to turn his arrow
away from me, like a coward,
and go away entirely.
770 Such armour
no-one has, Lord,
unless you give it to them.
So it would be right for us
to pray to you, frequently and inwardly,
775 for all those people who do not have it,
like I do not, a sinful man.
Whenever I stand anywhere
and pray to you, very keenly,
I am never able
780 to open my mouth,
without the cursed dog
knowing where to go.
He, who likes to cleave to wealth,
gave me some of it
785 and, with it, in haste,
took my good devotion,
which I should have directed to you.
I bewail this to your goodness:
if you do not wish to protect me
790 then he will bring me into trouble.
In the name of your holy death
think what would happen
if you were to send me, a winner,



uz werden hieze
la mich des geniezen
daz uil wol west daz
daz iz newederez was
weder isen noch bein
iz was ein broder leim
da du mich [] uester machen
ich nehan necheine craft
wider die mich herehaft
ane uehtentent, tægelichen
und mich des ewigen riches
uil gerne bestieze
ob sie diu gotheit
uon himele her in erde treip
in einer armen magede buoch
zu diu daz du hvlfest uf
dem der da geuallen was
daz du herre ie daz
durch unsich getete
daz riet dir din guote
unde uil uerre din gnade
wande wir des unwirdich waren
Wie mohte wir daz uerdienet haben
daz du dich lieze anslahen
spoten unde spiwen
daz du dich lieze triben
an die stat da man dich hie
under die da waren ie
zu den scacheren gezalt
owi din gotlich gewalt
do wolt er sich nider neigen
daz er des tages
deste minner nine was
die helle erunder diu brach
do du in dem tode, himel unde erde
allez erweget werden
steine di zebrasten dar abe
genuo | ge erstunden an dem tage

away!
795 Therefore let me survive!
You know full well
that it was neither of those,
neither iron nor bone:
it was weak clay
800 from which you [] make me stronger.
I have no power
with which to fight
those who come against me, armed, every day,
and would gladly expel me
805 from the eternal kingdom,
if they could [...]. Your godhead
bore you from heaven here to earth
into the womb of a poor maid,
so that you could help those
810 on earth, who had fallen.
That thing that you, Lord,
once did for our sake --
your goodness advised you to do it,
and also your grace,
815 for we were unworthy of it.
How could we have deserved it
that you let yourself be beaten,
mocked and sat upon,
that you let yourself be driven
820 to the place where you were
counted amongst those who were also there,
amongst the robbers?
Oh, what godly power you have!
Then he wished to bow his head
825 so that, at that moment,
he was not diminished.
He broke into hell down below.
When you, in death, set all of heaven and earth
into motion,
830 the stones of hell burst asunder.
Many rose up on that day



die uor manegen iaren
gar eruulet waren
sich zaten diu uber elliu diu lant
Sich uerwandelote daz lieht
der tivuel der newesse niht
waz er in der mennscheit was
di er da uzen ane sach
diu gotheit was inuerholn
daz er da hete uerstolen
im was sin sterchorre chomen
daz ime ouch alle die benomen werden
die uffte dirre erden
sin gebildet nach dire
daz gib in unde ouch mire
du uil heilige gotes sun
Qui uiuis & regnas per omnia secula seculorum.

who, for many years,
had been rotting.
They spread out over all the land.
835 The light was transformed!
The devil did not know
who he was, clothed as a man,
whom he saw there outside of hell --
his godhead was hidden from him.
840 Those who he stole away
joined his chorus of stars.
Let those people be kept from the devil
who, on earth,
follow your example --
845 grant this to them and also to me!
You most holy son of God,
qui uiuis et regnas per omnia secula seculorum.



Critical Notes

- Line 1* 'Lord, open my lips!' This opening line, in Latin, is a quotation from Psalm 50:17.
- Line 72* i.e. eating the forbidden apple.
- Line 152* In Christian thought, the angels are typically divided into nine groups, or choirs.
- Line 157* i.e. Abraham, Isaac, and Jacob.
- Line 179* The passage in square brackets is inserted in the top margin of the manuscript (in the same hand).
- Line 204* i.e. the Virgin Mary.
- Line 218* i.e. from earth to heaven.
- Line 269* The poet uses Latin here, which he translates into German in the following line.
- Line 358* i.e. in hell.
- Line 498* This line is unclear and probably corrupted.
- Line 541* i.e. during the Eucharist.
- Line 588* This and future references to the 'dog' refer to the devil.
- Line 597* This line doesn't quite make sense. Waag/Schröder and Maurer render it as *vil lange im ubele haben* (which [i.e. the torment] I would have in evil circumstances for a very long time).
- Line 651* The poet refers to Mary of Egypt, a prostitute who retreats from her sins into the desert and eventually becomes a saint.
- Line 683* The story of the youths in the fiery furnace is found in the Book of Daniel. Three young men refuse to worship the image of Nebuchadnezzar and are thrown into a furnace, but are protected by God from the flames.
- Line 691* The story of Susanna is also found in the Book of Daniel. Susanna is falsely accused of adultery by two older men with whom she refuses to sleep; Daniel recognises her innocence.
- Line 713* The Book of Daniel tells how Daniel is thrown into the lions' den by Darius, King of Babylon, but miraculously saved by God.
- Line 800* This should clearly be a couplet. There is no gap in the MS; either the scribe has miscopied the source or there was an error in the source.
- Line 806* As above.
- Line 825* Christ has previously been addressed in the second person; here the address changes to the third person (before changing back again in 1.828).
- Line 837* i.e. Christ.
- Line 847* 'Who live and reign for ever and ever.'