



A Diplomatic Edition of Chaucer's Parson's Tale  
(Bodleian MS Arch. Selden B.14, fol.269<sup>r</sup>,  
1.104-fol.275<sup>v</sup>, 1.290) : A Supplement to  
Furnivall's A Six-Text Print of Chaucer's  
Canterbury Tales (Series 1, No.49) in the Chaucer  
Society

メタデータ	言語: eng 出版者: 公開日: 2009-08-25 キーワード (Ja): キーワード (En): 作成者: 相田, 周一 メールアドレス: 所属:
URL	<a href="https://doi.org/10.24729/00005969">https://doi.org/10.24729/00005969</a>

# A Diplomatic Edition of Chaucer's *Parson's Tale* (Bodleian MS Arch. Selden B.14, fol.269<sup>r</sup>, l.104 – fol.275<sup>v</sup>, l.290)

—A Supplement to Furnivall's *A Six-Text Print of Chaucer's  
Canterbury Tales* (Series 1, No. 49) in the Chaucer Society—

Shuichi Aita

Although Furnivall's variorum edition (Series 1, No. 49) gives the name of MS Corpus Christi College, Oxford as one of the six MSS in its title, no more than a seventh part of the MS is printed there. This is due to loss of leaves of the MS: ll. 62–104 and 290–1092 of the *Parson's Tale* are mutilated (see Manly and Rickert, 1940, I–92). To supplement the loss, the text of Bodleian Library MS Arch. Selden B. 14 is given instead.

The replacement enables us to recognise a number of idiosyncratic variants and some conspicuous uniquenesses the Selden MS has. We can, moreover, see a close connection with the Lansdowne 851, one of the six, to which the Selden scribe apparently had access (see Charles A. Owen Jr., *The Manuscripts of the Canterbury Tales*, Cambridge, 1991, p.76). My forthcoming paper 'The Text of Chaucer's *Parson's Tale* in Bodleian Library MS Arch. Selden B. 14' proves this fact and gives a verdict of the Selden's profound and idiosyncratic readings in the *Parson's Tale*. In that examination, I have taken all instances not from Furnivall's edition but from my own transcription of a microfilm of the MS for the sake of textual consistency, because it is a composite text of the Corpus Christi and the Selden MSS.

Since it can be practically said that Furnivall's edition (Series 1, No. 49) is *A Six-Text Print* which includes the Arch. Selden B. 14 MS rather than the Corpus Christi MS, I should like to take this opportunity to supplement that part (ff. 269<sup>r</sup>–275<sup>v</sup>, ll. 104–290) of the *Parson's Tale* in the Selden MS which is not printed in the diplomatic edition. Expanded abbreviations, punctuation and marginalia are conformed to those of his edition (see also Preston and Yeandle, *English Handwriting 1400–1650*, New York, 1992, p. ix and their transcriptions).

I gratefully acknowledge my indebtedness to Emeritus Professor Shunichi Noguchi for his kind help on this work and Professor Yoshihisa Yamaguchi for the Latin transcriptions. I owe special gratitude to Dr Greg Colley, Assistant Librarian of the Department of Special Collections and Western Manuscripts, Bodleian Library, who kindly extended to me the use of the facilities in the Library.

## TRANSCRIPTION

[104] ... of whiche synne the fame is openly spoken  
in the contre / And than holy chirche bi iugement  
distreyneth hem for to don open penaunce / [105]  
Comune penaunce is / that prestes enioyne men  
comunely in *certeyne* caas / as for to goon  
*peraunture* naked in pilgremage or barefoote / [106]  
Prive penaunce is thilke that men don al day for  
*pr̄ue* synnes of whiche we shriven vs *pr̄uely* &  
receiven *pr̄ue* penaunce /

¶ Iohn Grisostemus.

[107] Now (f. 269v) shaltow vnderstonde what  
bihovith & is necessarie to verry *perfite* penaunce / &  
this stondith in thre thinges / [108] Contricion of  
herte. Confession of mouthe. and Satisfaccion / [109]  
ffor whiche sethe Iohn Grisostemus. penaunce  
distreyneth man to accepte benygnely *euery* payne  
that is him enioyned with contricion of herte & shrifft  
of mouthe / & satisfaccion / & in worchyng of al  
*manere* humylite // [110] And this is fruiteful  
penaunce ageyne thre thinges / in whiche we  
wratthen oure lord ihesu criste / [111] this is to seyne  
bi delite in thenkinge / bi recheles spekinge / bi  
wikked synful werchinge [112] And ageyn these  
wikked giltis is penaunce / that may be likened vnto a  
tre /

¶ *ex fructibus eorum*  
cognoscete eos

[113] the roote of this tre is contricion that hidethe  
him the herte of him that is verry repentaunt right as  
a roote of a tre hideth him in the erthe // [114] Off the  
roote of contricion spryngeth a stalke that berith  
braunches & leues of confession / & fruites of  
satisfaccion / [115] ffor which criste seith in his gospel  
Dothe digne fruite of penaunce ffor bi this fruite men  
may knowe this tre / & nought by the roote that is  
hidde in the herte of man / ne bi the braunches ne bi  
the leues of confession / [116] And therfore oure lord  
Ihesu criste seith thus / By the fruite of hem ye shul

¶ Salomon.

knownen hem / [117] Off this roote springeth a seede of  
grace / the whi the seede is moder of sekernesse / &  
this seede is egre & hote / [118] the grace of this seede  
springeth of god thorough the remembraunce of the  
day of dome / & on the peynes of helle // [119] Off this  
matire seith Salomon / that in the drede of god man  
forleteth his synne / [120] The hete of this seede is the  
loue of god / & the desire of the ioye *perdurable* / [121]  
this hete drawith the herte of man to god / & doth him  
hate his synne / [122] ffor sothly ther is nothinge that  
savereth so wel to a childe as the mylke of his norice  
ne nothinge is to him more abhomynable than thilk  
mylke whan it is I-medled with other mete / [123]  
Right so the synful man that loueth his synne it  
semeth that it is to him most swete of any thinge /  
[124] But (f. 270) fro that tyme that he loueth sadly  
oure lord ihesu *cr̄ste* & desireth the liff *perdurable*  
ther nys no thinge more abhomynable / [125] ffor  
soothe the lawe of god / is the loue of god / ffor whiche  
¶ Daud  
Daud the *pr̄phete* seith / I haue loued thi lawe &  
hated wikkednesse / & he that loueth god kepith his  
lawe & his worde / [126] This tre saw the *pr̄phete*  
¶ Danyel  
Danyel in spirit / vpon the avision of  
Nabugodonosore / whan he consailed him to do  
penaunce // [127] Penaunce is the tre of liff to hem /  
that it receiven / & he thath holdith him in verry  
penaunce is blessed after the verri sentence of  
¶ Salomon  
Salomon /

[128] In this penaunce or contricion man shal  
vnderstonde .iiij. thinges / that is to seine what is  
contricion / & whiche ben the causes that meve a man  
to contricion / & how he sholde be contrite / & what  
contricion availeth to the soule // [129] than it is thus  
that contricion is the verry sorow that a man receivith  
in his herte for his synnes / with sadde purpos to  
shriven him / & to do penaunce / & to do neuere more  
synne / [130] And this sorow shal ben in this manere

¶ Bernard

as seint Bernard seith / Iit shal be greuou / & hevi /  
& ful sharpe / & poynaunte in herte // [131] ffirst for  
man hath gilt his lord & his makere / & more sharpe  
& poynant for he hath a gilte his fader celestial / [132]  
& yit more sharp & poynaunt / ffor he hath wrathed  
& agilte him that bought him / that his precious blood  
hath delyuered vs fro the bondes of synne // & fro the  
cruelte of the deuel / & fro the peynes of helle //

¶ Iob.

[133] The causes that oughten to meve a man to  
contricion ben .vj. ffirst a man shal remembre him of  
his synnes / [134] but loke that / that remembraunce  
be to him no delite bi no wei but grete shame & sorow  
for his gilte / ffor Iob seith synful men don workes  
worthi of confucion // [135] And therfore seith  
Ezechiel / I wol remembre me al the yeres of my liff /  
in bitternesse of myn herte // [136] And oure lord seith  
in the Appocalipsis / remembre yow fro whens that ye  
ben falle / for bifore that tyme that ye synned (f. 270v)  
ye weren the children of of god & leme of the regne of  
god [137] But for youre synne ye ben wax thral &  
foule & membres of the fende / hate of angels /  
sclaundre of holy chirche & foode of the fals serpente /  
perpetuel matire of the fire of helle / [138] And yit  
more foule & abhomynable / for ye trespasen / so offt  
tyme / as doth the hounde that torneth to eten his  
spewynge / [139] & yit ben ye fouler / for youre longe  
contenuynge in synne / & youre synful vsage / ffor  
whiche ye ben roten in youre synne / as a best in his  
donge / [140] Suche manere of thoughtes maken a  
man to haue shame of his synne / & no delite / As god  
seith bi the prophete Ezechiel / [141] ye shul  
remenbre yow of youre weies / & thei shul displesen  
yow sothly / Synnes ben the weies that leden folke to  
helle /

¶ Ezechiel.

¶ Petrus.

[142] The seconde cause that aught to make a man  
to haue disdeyne of synne is this / That as seith seynt  
Peter / who so doth synne is thral of synne • / And

¶ Seneca.

synne putteth a man in grete thraldome / [143] And therefore seith the prophete Ezechiel / I wente sorowful in disdayne of my silff // Certes wel oughte a man to haue disdeine of synne / & withdrawe him from that thraldome & vilonye / [144] And lo what seith Seneca / in this matire / he seith thus / though I wiste that neither god ne man sholde neuere knowe it/ yit wolde I haue disdeme for to synne / [145] The same Seneca seith / I am borne to gretter thinges than to be thral to my body / [ . . . . . *no gap in the MS.* ] [146] More thral may no man ne woman maken of his body than yeve his body to synne/ [147] Al were it the foulest cherle or the the foulest woman that leueth / & leste of value / yit is he chaunged / & most foule / & more in servitude / [148] Euere fro the highere degre that a man falleth the more he is thral / & more vn to god / & to world vile & abhomynable / [149] O good god wel ought men haue disdeine of synne / sithen that thorough synne . there he was fre now is he maked bonde / [150] And therefore seith seint Austyne / If thou haue disdeine of thy seruaunt if he agilte or synne haue thou than disdeine (f. 271) that thou thi self sholdist do synne / [151] take reward of thy value that thou ne be to foule to thi selff / [152] Allas wel oughten thei to disdeine than to be seruaunt & thral to synne / & sore ben ashamed of hem selff / [153] that god of his endeles goodnesse hath sette hem in highe estate / or yeuen hem with strength of body hele / beaute / & prosperite / [154] & bought hem fro deth / with his hert blood that thei so vnkyndly ayens his gentilnesse quyten hem so vileynsly to the slaughter of here owne soules • / [155] O good god ye wemmen that ben of so grete beaute remembreth yow of the prouerbe of Salomon / he seith [156] a faire woman that is a foole of hir body / is like to a rynge of gold that wereth in the groyne of a sowe/ [157] ffor right as a sowe

¶ Austyne.

¶ Salomon

wroteth in euery ordure / so wroteth she hir beaute in  
stinkyng ordur of synne //

¶ Ierome.

[158] The thride cause / that ought to meue a man  
to contricion / is the drede of the day of dome / & of  
the horrible peynes of helle / [159] ffor as seint Ierome  
seith At euery tyme that remembreth of the daie of  
dome / I quake / [160] ffor whan I ete or drinke / or do  
what so I do / euer semeth me that the Trompe  
souneth in myn ere / [161] Riseth vp that ben dede / &  
comethe to the Iugement [162] of god // wel ought eche  
man to drede suche a iugement / there as we shulne

¶ Poule.

be alle . As seint Paule seith / biforn the sete of oure  
lord ihesu criste [163] where as he shal make a  
general congregacion / where as no man may ben  
absent / [164] ffor certes there ne availleth noon  
assoyene / ne excusacion / [165] And not only that  
oure defautes shul ben Iuged / but eke that al oure  
werkes shul openly be knowe / [166] And as seith  
seint Bernard / there ne shal no pledyng availe ne no  
slight / we shul yeuen rekenyng of euery Idel worde /  
[167] There shal we haue a Juge / that may not ben  
disceived ne corruppe / And whi for alle oure  
thoughtes be discouered as to him / ne for praier ne  
for meede / he wel not be corruppe / [168] And  
therfore seith Salomon the wrathe of god wol nought  
be corruppe / & therefore seith Salomon / The wreche  
of god ne wil nought spare no maner wight for praier  
ne for yift / And therfore at the (f. 271v) day of dome/  
ther is noon hope to escape [169] wherfore as seith

¶ Bernard.

¶ Anselmus

seint Anselme / fful grete anguyssh shulle the sinful  
folke haue at that tyme / [170] There shal be the  
sterne & the wrothe Iuge / sitte aboue / & vnder him  
the horrible pitt of helle open / to distroyen hem that  
mote biknowe here synnes / whiche synnes openly ben  
shewede biforn god / & biforn euery creature / [171]  
And on the lifft side mo deueles than herte may  
thenke / for to carie & to drawe the sinful soules to

¶ Ierome

¶ Iob.

¶ Iob.

¶ Iob.

the peyne of helle / [172] And withinne the hertes of  
folke / shal be the bittyng conscience / And without  
forth / shal be the world al brennyng / [173] wheder  
shal than the wrecched sinful soule fle to hide him /  
certes he may not hide him he most com forth and  
shewe him / [174] ffor certes as seith seint Ierome/  
Therthe shal cast him oute of him / & the see also / &  
the eyre also that shal be ful of thender clappes &  
lightnynges [175] Now sothly who so wil remembre of  
these thinges I gesse that his synnes / shul nought  
turne him in to delite / but to grete sorowe for drede of  
the peyne of helle / [176] And therfore seith Iob to god/  
Suffre lord that I may awhile bewaile & wepe ar I go  
without returnyng to the derke londe / couered with  
the derkenesse of dethe [177] to the londe of myserie  
& of derknesse where as is the shadowe of dethe /  
where as is noon order or ordynaunce but grisly drede  
that ouere shal laste / [178] Lo here may ye seen that  
Iob praide of respite awhile to biwepe & wayle his  
trespas / ffor sothely o daie of respite is better than al  
the tresoure of this world / [179] And for asmeche as a  
man may aquyte him selff biforne god bi penaunce in  
this world and not bi tresoure therfore sholde he praie  
to god to yeue him respite awhile to biwepen / &  
biwailen his trespass [180] ffor certes al the sorowe  
that a man might make / fro the bigynnyng of the  
world is but a litel thing at the regarde of the sorowe  
of helle / [181] The cause whi that Iob calleth helle the  
londe of derkenesse [182] vnderston (f. 272) deth that  
he clepith it the londe of erthe / ffor it is stable / &  
neuere shal faile derknesse / ffor he that is in helle  
hath defaute of light material / [183] ffor certes the  
derke light / that shal come out of the fire that euer  
shal brenne / shal torne hem al to peyne of helle // ffor  
it shewith him to the horrible deuyles that him  
tormenten / [184] couered with the derknesse of deth /  
[ . . . . . ]



. . . . .  
 . . . . .  
 . . . . . [185] . . . . .

*no gap in the MS.*] ben the synnes / that the wrecched  
 man hath don / whiche that disturben him / to se the  
 face of god / right as a derke cloude is bitwix vs & the  
 sonne / [186] Lond of myserie / bi cause that ther ben  
 thre manere of defautes / ayens thre thinges / that  
 folke in this world haue in this present liff / that is to  
 seie honoures delites & Riches // [187] Ayeyns honour  
 haue thei in helle shame / & confusion / [188] for wel  
 ye weten that men clepen honour / the reuerence that  
 men don to man // but in helle is noon honour ne  
 reuerence / ffor certes no more reuerence shal be don  
 to a kyng than to a knave / [189] ffor whiche god seith  
 bi the prophete Ieromie Thilke folke that me  
 displesen shul be in dispite / [190] honour is eke  
 cleped grete lordshippe there shal no whight serve  
 other but of harme and torment / Honour is eke  
 cleped grete dignite & highnesse but in helle shul thei  
 ben al fortroden with deueles // [191] As god seith  
 Orrible deuels shul comen / & goon / vppon the heedes  
 of dampned folke / And this is for asmeche the  
 highere that thei were in this present liff / the more  
 shul thei ben abated / & defouled in helle / [192]  
 Ageyne the riches of this world shul thei haue miserie  
 of pouerte / And this pouerte shal haue • foure • thinges  
 in defaute of tresoure of the which Dauid seith / the  
 riche folke that enbrasen / & setten al here herte in  
 the tresoure of this world / shulne slepe in the slepe of  
 deth / & nothing shul thei fynde in here hondes of al  
 here tresoure / [194] And more ouere the miserie of  
 helle shal ben in defaute of mete & drinke / [195] ffor  
 thus seith oure lord bi Moyses / Thei shulne be wasted  
 with hunger / & the briddes of helle shul deuouren  
 hem with bitter dethe & the galle of the Dragon shal  
 ben here (f. 272v) drinke & the venyme of the Dragon

¶ Ierome

¶ Dauid

¶ Moyses.

¶ ysaye

¶ Mechias.

here morsselles [196] & more ouere here misese shal  
ben in defaute of clothinge for thei shulle be naked in  
body / as in clothinge save the fire in whiche thei  
brenne / & other felthes [197] & naked shal thei ben  
in soule of al manere virtues whichi that is the  
clothinge of soule / where ben than the gaie robes &  
the soffte shetes / & the smale shertes [198] Lo what  
seith god of hem bi the prophete Isaye / that vnder  
hem shul be strawen Mattes / & here couertours shul  
be of the wormes of helle [199] And ferther ouere here  
mysese shal be in defaute of frendes / ffor he is nought  
poure that hath goode frendes but there is no frende /  
[200] ffor neither god ne creature shal be frende to  
hem / And euery of hem shal haten other with dedly  
hate / [201] The sones & the doughtren shullen  
rebelled ayenst fader and moder / & kinrede ayeynst  
kynrede / & chiden & dispisen eche of hem other  
bothe day & night // As god seith bi the Prophete  
Mechias / [202] And the loving children that whilum  
loued so fleshely eueryche other / wolden eueryche of  
hem eten other if thei myghte / [203] ffor how sholde  
thei louen he[m] to geder in the payne of helle / whan  
thei hated eueryche of hem other in the prosperite of  
this liff // [204] ffor truste wel here fleshly loue is  
dedly hate / as seith the prophet David who so that  
lovith wikkednesse he hateth his soule / [205] & who  
that hateth his owne soule / Certes he may loue noon  
other wight in no manere [206] And therfore in helle  
is no frendeshippe but euer the more fleshly kinrede  
that ben in helle the more cursyng / & the more  
chiding & the more dedly hate ther is amonges hem /  
[207] And forther ouer thei shul haue defaute of al  
manere delites // ffor whi the delites ben the appetites  
of the . v . wittes / as sight / hiring / saveryng /  
smellyng / & touching // [208] But in helle here sight  
shal be ful of derkenesse / & smoke / & ful of teres /  
And here hiryng ful of waymentyng / & of grontyng

¶ ysayas.

of tethe /As seith ihesu criste [209] here nostrelles  
shul ben ful of stynkyng stynche / And as seith ysayas  
the *prophete* • (f. 273) here sauerynge shal be ful of  
bitter gal / [210] & touching of here body couered with  
fyre / that neuere shal be quenched / & with wormes  
that neuer shul dien As god seith bi the mouth of

¶ ysaye.

ysaye / [211] And for asmeche as thei shul not wene  
that thei may not dye for peyne & bi here deth fle fro  
peyne that may thei vunderstonde bi the mouthe of

¶ Iob.

Iob That seith there as is the shadowe of deth [212]  
Certes a shadowe hath liknesse of the thing of whiche  
hit is shadowed but the shadowe is nat the same  
thing / of whiche it is shadow [213] Right so farith the  
peyne of helle / It is like deth for the horrible anguyssh/  
And whi for it peyneth hem euere as though men  
shulde dye anon but certes thei shul nat dye / [214]  
ffor as seith seint Gregory to wrecched caitiffes shul  
be dede withouten deth & ende withouten ende / &  
defaute withouten failing [215] ffor here deth shal  
alwey live / & here ende shal euer more bigynne &  
here faute shal nought faile • [216] And therfore seith

¶ Iohn

seint Iohn the *Euaungeliste* Thei shul folowen deth /  
& thei shul nought finden him / & thei desire to dye &  
deth shal fle from hem / [217] And eke Iob seith That  
in helle is noon order of rule [218] And al be it so that  
god hath made al thing in right ordre & nothing  
withouten order But alle thinges ben ordeyned &  
nombred / yit natheles thei that ben dampned ben  
nothing in order / ne holde nothing in ordre / [219] ffor  
the erthe shal bere hem no fruite / [220] ffor as the

¶ Dauid.

*prophete* Dauid seith / God shal distroye the furyte of  
the erthe as fro hem / ne water shal yeve hem no  
moisture / ne the eyre no refresshinge / ne fire not

¶ Basile.

light / [221] ffor as seith seint Basile / The brennyng  
of the fire of this world shal god yeve into helle / to  
hem that ben dampned / [222] But the light & the  
clerenesse. Shal be yeven into heuen to his children

¶ Iob

Right as the good man yevith flessch to his children & bones to his honndes / [223] And for thei shal haue noon hope to escape seith Iob / At the laste shal there orroure & grisly drede duelen withouten ende / [224] orroure is alwey drede of harme / that is to come / & this drede shal euer duelle in the hertes of hem that ben dampned / And for that haue thei lorne (f. 273v) al here hope for .vij. causes / [225] ffirst for god that is here Iuge shal be withouten mercy to hem / ne thei may not please him / ne noone of his halowes ne thei may yeve nothing for here raunson / [226] ne thei haue no voice to speke to him / ne thei may not fle fro peyne / ne thei haue no goodnesse in hem that thei may shewe to delyuere hem fro peyne / [227] And therfore seith Salomon The wikked man deyeth & whan he is dede he shal haue noon hope to escape fro peyne / [228] who so wol wel vnderstonde these peynes / & bithenke him wel / that he hath deserued thilke peynes / for his synnes / Certes he shold haue more talent to sike & to wepe than for to singen & to pleye / [229] ffor as seith Salomon who so that had the science for to knowe the peynes that ben establisshed for synne he wold make sorowe [230] Thilke science as seith seint Austyn maketh a man to wayment in his herte /

¶ Salomon

[231] The ferthe point that oughte to make a man to haue contricion is the sorowful remembraunce of the good that he hath loste to done here on erthe / & eke the good that he hath lorn [232] sothely the goode werkes that he hath loste outhur thei ben the goode werkes that he hath wrought / or he fel in to dedly sinne / or elles the goode werkes that he wrought while he lay in synne / [233] sothely the goode werkes that he dide biforn that he fel in synne / ben alle mortified and astonyed & I-dulled bi the offt synnyng / [234] The other goode werkes that he wrought whiles he lay in synne thei ben vtterly dede / as to the liff

¶ Ezechiel.

perdurable in heuen / [235] Than thilke goode werkes  
that ben mortified bi the oft synnyng / whiche goode  
werkes he dide whiles he was in charite ne mowe  
neuere quyken ageyne / withouten verry parfite  
penaunce / [236] And therefore seith god bi the mouth  
of Ezechiel That if the rightful man retourne ageine  
from his rightwisnesse / & to werche wikkednesse  
shal he leue [237] nay ffor alle the goode werkes that  
he hath wrought shul neuer ben in remembraunce for  
he shal die in synne / [238] And vppon thilke chapitre  
(f. 274) seith seint Gregorie thus / that we shul  
vnderstonde this principally / [239] That whan we do  
dedly synne / it is for nought / than to reherse or to  
drawe into memorie / the goode werkes that we haue  
wrought biforne / [240] ffor certes in the werching of  
dedly synne / ther is no truste / to no goode worke that  
we haue don tofore / that is to seine. as for to haue  
therby the liff perdurable in heuen / [241] But  
natheles the goode workes quyken ageine & comen  
ageine & availeth to haue the liff perdurable in  
heuen/ whan we haue contricion / [242] but sothly the  
goode werkes that men do whiles thei ben in dedly  
synne / for asmeche as thei were done in dedly synne /  
thei may neuere quyken ageine / [243] ffor certes  
thing that neuere had liff may neuer queken / And  
natheles al be it so / that thei availe nought to haue  
the liff perdurable / yit availen thei / to abbrege the  
peyne of helle / or elles to geten temporal richesse /  
[244] or elles that god wol the rather enlumyne &  
lighten the herte of the sinful man / to haue  
repentaunce / [245] & eke thei availen to vsen a man  
to do goode werkes / that the fende haue the lesse  
powere of his soule // [246] And thus the curteise lord /  
Ihu criste / wol that no goode werke be loste / for in  
somwhat it shal availe / [247] But for asmeche as the  
goode werke that men done whiles thei ben in goode  
liff / ben al mortified bi synne folowyng / And eke

¶ Gregorie.

¶ Cantus  
doloris.

sithen that alle the goode werkes that men done  
whiles thei ben in dedly synne / ben vtterly dede / as  
for to haue the liff *perdurable* // [248] wel may that  
man that no goode werke dothe / singe thilke newe  
fresshe songe // lay tout *perduz mon temps & mon*  
labour // [249] ffor certes synne birevith a man  
goodnesse of nature / & eke the goodnesse of grace //  
[250] ffor sothe the grace of the holy gost farith like  
fire / that may not ben ydel / for fire faileth anon as it  
leseth his werchinge / [... ..  
*no gap in the MS.*] [251] so leseth the sinful man the  
goodnesse of glorie / that only is behight to goode men  
that labouren & werken / [252] wel may he ben sorie /  
than that owith al his liff to god / as longe as he hath  
lived / & eke as longe as he shal live / that no  
goodnesse ne hath to pay (f. 274v) with his dett to god /  
to whom he owith al his liff / [253] ffor trusteth wel he  
shal yeve acomptes as seith seint Bernard of alle the  
goodes that haue ben yeven him in this present liff  
and how he hath hem dispended / [254] nought so  
meche that ther shal nat *perisshe* an heere of his  
hede / ne a moment of an houre ne shal nat *perisshe*  
of his tyme / that he ne shal yeve of hit a rekenynge //

¶ Bernard.

[255] The fifte thinge that ought meve a man to  
contricion / is remembraunce of the passion that oure  
lord Ihesu criste suffred for oure synnes / [256] ffor as  
seith seynt Bernard / while that I live I shal haue  
remembraunce of the travailed that oure lord Ihu  
crist suffred in prechinge [257] his werynesse in  
travailynge / his temptacions whan that he fasted /  
his longe wakynges whan he praide / his teeris whan  
that he wepte / for pite of goode peple / [258] the woo  
and the shame & the fylthe that men seiden to him  
ofte / The foule spittynges that men spitten on his face/  
Off the buffetes that men yaff him / off the foule  
mouthes & of the reprewes that men to him seiden /  
[259] off the nayles with the whiche he was nayled to

¶ Austyne

the Croose / And of al the remanaunt of his passion  
that he suffred for my synnes / & nothing for his gilte/  
[260] And ye shul vnderstonde that in man is synne /  
is euery manere of order / or ordynaunce turned vp so  
doun / [261] ffor it is sothe that god & reson / &  
sensualite / & the body of man / ben so ordeyned / that  
eueryche of these foure thinges sholde haue  
lordshippe ouer that other // [262] As thus / god  
shulde haue lordshippe ouer reson / & reson ouer  
sensualite / & sensualite ouer the body of man / [263]  
But sothely whan man synneth al this order of  
ordynaunce is turned vp so doun // [264] And  
therefore for asmeche as the reson of man wol nought  
be subiette ne obeisanunt to god / that is his lord bi  
right. Therefore lesith he the lordshippe that he sholde  
haue in sensualite / & eke ouere the body of man //  
[265] whi ffor sensualite rebelleth ageine reson / and  
that way lesith reson his lordshippe ouer sensualite &  
ouere the body // [266] ffor right as reson is rebelled to  
god / Right so is sensualite rebelle to reson & to the  
body (f. 275) also / [267] And certes this ordynaunce &  
this rebellion oure lord Ihesu criste boughte vppon his  
precious body ful dere // And herkeneth in whiche  
wise / [268] ffor asmeche than as reson is rebelle to  
god / therefore is man worthi to haue sorowe & to be  
dede / [269] This suffred oure lord Ihesu criste for  
man / affter that he had be bitrayed of his disciple &  
distreyned & bounde / so that the bloode braste out at  
euery nayle of his hondes /as seith seint Austyne /  
[270] And forthermore for as meche as reson of man /  
wol nought daunte sensualite whan it may therefore is  
man worthi to haue shame / and this suffred oure lord  
Ihesu criste for man / whan thei spette in his visage /  
[271] And ferther ouere for asmeche than that the  
Caytiff body of man is rebel bothe to reson & to  
sensualite therefore it is worthi the dethe / [272] And  
this suffred oure lord ihesu criste for man vppon the

¶ Bernard.

crosse / where as ther was no parte of his body fre  
withouten grete peyne and bitter passion / [273] And  
al this suffred oure lord Ihesu criste that neuer  
forfeted / [ . . . . .  
*no gap in the MS.*] To mechel am I peyned for the  
same thinges that I neuere deseruede & to mechel  
defouled for shenshippe that man is worthi to haue  
[274] And therfor may the sinful man wel say as seith  
seint Bernard / Acursed be the bitterness of my  
synne for whiche ther moste be suffred meche  
bitternesse [275] ffor certes after diueris  
discrodaunces of oure wikkednesse / was the passion  
of oure lord Ihesu criste ordeined in diuerse wises /  
[276] As thus Certes sinful manis soule is bitrayed of  
the deucl bi couetise of temple prosperite / and  
scorned bi disceite / whan he chesith fleshely delites  
And yit is he tormented bi inpacience of aduersite // &  
bispette bi seruage in subieccion of synne / And at the  
laste hit is sleyne fynally / [277] ffor this discordaunce  
of sinful man / was Ihesu criste first bitrayed / & after  
that was he bounde / that cam for to vnbynde vs of  
synne / & of peyne / [278] than was he scorned that  
only sholde be honoured in al thinges / by al thinges /  
& of al thinges / [279] Than was his visage that  
oughte to be desired to be seyne of al mankynde / In  
which visage angelles desiren to loke vileynsly  
bispette // [280] Than (f. 275v) was he skorged that  
nothing had agylte / And fynally than was he  
crucified/ & slayne [281] Than was acomplished the  
wordes of ysaye / he was wounded for oure mysdedes  
& defouled bi oure vilonyes / [282] Now sithen that  
ihesu criste toke vppon him selff the peyne of al oure  
wikkednesse / Mechel ought sinful man biwepen &  
biwaile / that for his synne godis sone of heuen sholde  
al this peyne endure / [283] The sixte thing that  
oughte to meue a man to contricion is the hope of thre  
thinges that is to seine / fforyevenesse of synne And

¶ ysaye



¶ *Ihesus nazarenus*  
*rex Iudeorum*

¶ *Petrus*

the yiffte of grace wel for to do / And the glorie of  
heuen / with the whiche god shal guerdonne man for  
his goode dedes / [284] And for asmeche as Ihesu  
criste yevith vs these yifftes of his largesse / & of his  
souereyne bounte / therefore is he cleped *Ihesus*  
*nazarenus Rex Iudeorum* / [285] *Ihesu* is to seine  
saveour / or saluacion of whome men shulne hope to  
han foryevenesse of synnes whiche that is properly  
saluacion of synnes / [286] And therfore seide the  
Angel to Ioseph Thou shalt clepe his name *Ihesus* /  
That shal save his peple of here synnes / [287] And  
here of seith seint Peter Ther nys noon other name  
vunder heuen / that is yeve to any man bi whiche a  
man may be saued / but oonly *Ihesus* / [288]  
*Nazarenus* is as meche to seine / As florissching in  
whiche a man shal hope / that he that yevith him  
remission of synnes / shal yeve him eke grace wel to  
do // ffor in the floure is the hope of fruyte in tyme  
comynge / & foryevenesse of synnes hope of grace wel  
to do / [289] I was at the dore of thin herte seith  
*Ihesus* & cleped for to entre / He that openeth to me  
shal haue for foryevenesse of synne / [290] I wol entre  
in to him bi my grace & soupe with him bi the goode  
werkes that he shal done / whiche werkes ben the  
foode of god / & he shal soupe with ...