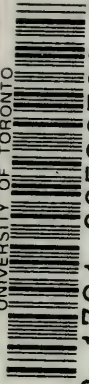


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Peacock's Donet



Peacock's Donet

EARLY ENGLISH TEXT SOCIETY

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1921 (for 1918).

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BY FREDERICK HALL

ve all suche yungis vultum & vntaunt ffor ellis manye ful pfitable
botis schulde we into pese daies haue lackid. And for as moche as whā
ne i amāt beidyners oppynōis & molue be mo oppynōis. it is ho
nest ynouz amān to speke & wite aftar oon of po oppynōis & an
oƿe tyme to vttre pe oƿe opynōi. And also for as moche as our
longt it were forto p̄fith denounce & notifie vnder what entent
ȳ seie & wite al what ȳ haue or schal seie or wite & how ȳ wole
& entende pat it be take of pe heerers & reders. And also for as
moche as uenie man 3itt wroote enye notable book whiche coupe
so suerli sett his wordis pat noon impugnaaōi coupe be made p̄
aycus as in a lital tretice ȳ so lenger teche & ȳ fore ȳ haue made a
lital book to be a declauntabe of pese pointis & of mo ayens endie &
detraaōi & malice whiche pauēture myzt rise into sūme heerers
or reders being moche redier forto suche wittynis lette & distroue
pan forto enye suche bi her owne labour. f̄inde make & multiple
into good occupaaōi for cristen lay men. pat yei bi reeding ȳnne
disseie hem silf pe more fro pe worlde & pe flesch & pe nyzer & pe
ofen & pe sweetuer karyte hem & couple hem to god & to his wel wil
lings. as forto be abiloue to blowe & puffle vp pe fier of deuoaōi
in her soule into banyschmyt. Alweie ye wolde of vndeuaōi & of
vcharite whiche wolde is modir of moche myshymyng. as pe cō
t̄ye heet is modir of moche good hymny pe donet of cristen re
lygiōi & pe book of cristen wittynōi & oƿe suche of doct̄e & of offia
yng. whiche bifore pe deuoyce & setting of yis p̄sent book ben v̄ine
abrood & copied ayens my wil & myn entent as ȳ haue openli pre
chid at poulis & p̄ bi vncartec̄ic & vndistreaōi of firecudis ito whos
singuler s̄izt ȳ lousid po wittynis to go & forto not haue go serp
into tyme yei were bettir examyned of me & approvid of my lor
dis & faders of pe church & ȳ wole to be as noon of myn but i as

Photo
E

The Donet

BY

REGINALD PECOCK, D.D.

BISHOP OF ST. ASAPH AND CHICHESTER

NOW FIRST EDITED FROM MS. BODL. 916

AND COLLATED WITH

The Poore Mennis Myrrour

(BRITISH MUSEUM, ADDL. 37788)

BY

ELSIE VAUGHAN HITCHCOCK, B.A.

UNIVERSITY COLLEGE, LONDON

180167
9. 5. 28.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS

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no 156

TO
W. P. KER AND R. W. CHAMBERS

‘ IF prelatys and othere myzty men of good have greet zele and devocioun into the hasty turnyng of the seid erring peple, forsothe thei musten, at her owne cost, do tho now seid bokis to be writun in greet multitude, and to be wel correctid, and thanne aftir to be sende, and to be govun or lende abroad amonge the seid lay persoonys, where nede is trowid to be. Wel were the man which hadde riches, and wolde spende it into this so greet goostli almes, which passith ful myche the delyng abroad of clothis to greet multitude of pore persoonys, notwithstanding that bothe kyndis of almes ben good.’

(*Book of Faith*, Prologue.)

PREFACE

THE *Donet* and its sequel, the *Folewer to the Donet*,¹ may be recommended to readers, not only as important monuments of our speech, but also for their matter. It is hoped that they will 'fauorabili be receyued . . . for þe good and profitable trouþis whiche ben in hem, þouȝ manye defautis be þerwip founde in hem, for to noon it is ȝouun forto knowe al' (*Donet*, p. 5, ll. 30-4). They are books which, 'if ȝe wolen rede diligentli, and attende therto studioseli, and be wel acqueyntid with hem, and not forto take an hasti smel or smatche in hem, and soone leie hem aside, ȝe schulen fynde in hem so greet witt and leernyng of cristen religioun that ȝe schulen holde ȝou bigilid in the trust which ȝe had bifore in ȝoure other studies and laboris for leernyng' (*Book of Faith*, p. 205).

As to the works which I have found of service in the preparation of this edition, I wish to note my special obligation to Babington's edition of the *Represser*, particularly the Introduction and Glossary; to Schmidt's *Studies in the Language of Pecoock*; and to the *New English Dictionary*.

I am much indebted to the Reader, and to the Staff of the Oxford University Press, for the pains they have taken to ensure a correct text; to the Council of College Hall, London, for the Fellowship which enabled me to

¹ To appear subsequently in a separate volume.

devote time to covering a large portion of the work; to Dr. Henry Bradley for helpful suggestions with regard to uncommon words and the interpretation of obscure passages; and to the authorities of the Bodleian and British Museum for their courtesy and consideration, and for permission to publish the *Donet* and its *Folewer*.

To Professor W. P. Ker and Dr. R. W. Chambers, who have made time to read the proof-sheets in spite of great pressure of work, and given me the benefit of their scholarly criticism, this book is dedicated by their old pupil as an expression of gratitude for their constant kindness.

E. V. H.

UNIVERSITY COLLEGE, LONDON.

May, 1920.

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ABBREVIATIONS

THE following books are specially important, and are referred to in an abbreviated form :

Book of Faith = Reginald Pecock's Book of Faith. . . . Edited . . . with an introductory essay . . . by J. L. Morison. Glasgow. 1909.

All references to the *Book of Faith* are to this edition.

Rep. = The Repressor of over much blaming of the Clergy, by R. Peacock. . . . Edited by C. Babington. 2 vols. 1860. *Rolls Series*.

All references to the *Repressor* are to this edition.

Gairdner's monograph on the *Reule* = The Reule of Crysten Religioun by Reginald Pecock. . . . The original manuscript (written in 1443) now for the first time described by James Gairdner. London. 1911.

P. M. M. = *Poore Mennis Myrroure*, British Museum, MS. Addl. 37788.

Schmidt's *Studies* = Frederik Schmidt's Studies in the language of Pecock. Upsala, 1900.

INTRODUCTION

SECTION I.

A. *The Bodleian Manuscript of the 'Donet' described.*

OF Pecock's *Donet*—as of his five other extant works¹—only one copy is known to exist. This is now preserved in the Bodleian as MS. Bodl. 916. It is certainly not the *original* manuscript, being obviously written out fair by the scribe, and corrected by another hand. The handwriting is of the fifteenth century, clear and neat, and, though varying slightly, seemingly the same throughout.

In the *Summary Catalogue of Western MSS. in the Bodleian Library*, MS. Bodl. 916 is thus described:

‘In English, on parchment: written in the second half of the 15th cent: $9\frac{3}{4} \times 6\frac{1}{2}$ in., iii + 109 leaves.’²

As to the previous history of this manuscript we have very little information. The name ‘Jamys Ryllsey’, written in a sixteenth-century hand at the foot of fol. 102^a, may be that of a sixteenth-century possessor. Thomas Allen, M.A., the Astrologer, of Gloucester Hall, gave the manuscript for the Bodleian collection in 1601. On fol. 1^a, the old shelf-mark, ‘Arch. B. I.’, denoting that it was No. 1 of the Bodleian Archives, still remains.

MS. Bodl. 916 is imperfect.³ As it now stands it consists, apart from fly-leaves, of 110 leaves or folios, of which the last four (blank) have been cut short. These are collected into ‘gatherings’ of ten leaves (or five double leaves) with catchwords.⁴ Apart from the obviously imperfect gathering *d* of Part II, the only exceptions to the number of leaves in a gathering are in the final gatherings

¹ The *Represer*, *Book of Feith*, *Reule of Cristen Religioun*, *Folewer to the Donet*, and *Poore Mennis Myrrour*.

² i. e. 3 blank folios at the beginning, 106 folios written, and 3 blank folios at the end, after the 4 unnumbered folios which are blank and cut short.

³ For various hints in connexion with this section I am much indebted

to Dr. R. W. Chambers, also to Miss N. Beale, Mr. J. H. G. Grattan, and Mr. Hilary Jenkinson.

⁴ Fol. 46^b, the last page of gathering *e* of Part I, has no catchword. Instead we have, in red, the words ‘Thus endith þe first party of þis book’; corresponding to ‘Here bi-gynneþ þe secunde party of þis book. Capitulum primum’, also in red, at the commencement of fol. 47^a.

MS. Bodl. 916, the only copy of the *Donet* known to be extant.

Previous history of MS. Bodl. 916.

Imperfections of MS. Bodl. 916.

of the First Part and Second Part, which consist respectively of six and eight leaves, thus making each Part complete within itself, and capable, if required, of being bound separately.

The first five leaves or folios of each gathering had originally, at the extreme bottom right-hand corner, contemporary 'signatures',—*a j, a ij, a iij, a iiij, a v; b j, b ij, b iij, b iiij, b v; &c.*—but in many cases the whole or part of this 'signature' was cut off when the margins were cropped. With the Second Part a new set of 'signatures' begins: *a j, a ij, &c.*

These 'signatures' are of use in connexion with the gap between fols. 56^b and 57^a, bearing out the assumption, based on continuity of the subject-matter, that probably very little is missing at this point, though the catchword at the bottom of fol. 56^b—'which a'—does not correspond with the first words on fol. 57^a—'is not ymagis'—and though the sense does not run on. For fol. 57^a, the first leaf of the new gathering, has the correct 'signature', *b j*.

Unfortunately, in the case of the gaps at the beginning and end of gathering *d* of the Second Part, the 'signatures' have been cut away, save for the letter *d*; no numbers are left. This gathering, *d*, which begins with fol. 77^a, consists of six leaves only, instead of the usual ten. The catchword—'is sched'—of fol. 76^b, does not correspond with 'and experiencis', the first words of fol. 77^a. Neither does the sense or subject run on. Before the gap, the Father is speaking of Christ's adaptation of the teaching to the taught. After the gap, the Son is advising the Father not to cast his pearls before swine. At the other end of this gathering there is also an obvious gap. There is no catchword on fol. 82^b; the last page of the gathering as at present constituted, and the sense and subject do not run on. The subject is, indeed, quite different after the gap, and a new chapter has probably commenced.¹ The missing portion seems to have dealt, in part at least, with presumptuous and ignorant interpretation of the Scriptures in the

¹ Chapter xiii has already run into over three and a half folios, which is above the average length. And that a chapter heading is missing in one of the gaps is proved by chap. xix of Part II, if so numbered correctly in the margin, being only chap. xviii according to the chapter

headings now existing; also by the references to the matter of certain chapters, pp. 173, 198, 213 (two), 214; also by the reference to the matter of Part II, chap. xx, in the *Reule*. See below, Introduction, p. xvii, note 5. See also Appendix I, p. 227, note 1.

native tongue. As all other gatherings, except those definitely planned to end the First and Second Parts, consist of ten leaves, it seems almost certain that the two outer double leaves of this gathering, d^{1-2} and d^{9-10} , are missing.

It is noteworthy that the existing six leaves (or three double leaves) of gathering d of the Second Part are numbered in ink, at the top right-hand corner, in an old, but not contemporary,¹ hand (probably early sixteenth-century²). 1, 2, 3, 4, 5, 6. No other leaves in the manuscript are numbered, except in comparatively modern pencilling. It is probable, therefore, that the two outer double leaves of this gathering were lost quite early, and the remaining three inner double leaves collected and numbered, probably as a help to the binder.

To sum up: the manuscript presumably consisted originally of 114 leaves, of which the last four were blank; and four leaves seem to be missing out of the original 110 written.

The collation of MS. Bodl. 916 may be thus summarized:

Gathering.		Number of leaves.	Folios.	Remarks.
Pt. I.	a.	10	1 ^a -10 ^b	Catchword correct.
	b	10	11 ^a -20 ^b	Catchword correct, but spelt 'seching'.
	c	10	21 ^a -30 ^b	Catchword correct.
	d	10	31 ^a -40 ^b	" "
	e	6	41 ^a -46 ^b	To end Part I.
Pt. II.	a	10	47 ^a -56 ^b	Catchword wrong. Probably little missing.
	b	10	57 ^a -66 ^b	Catchword correct.
	c	10	67 ^a -76 ^b	Catchword wrong.
	d [3-8?]	6	77 ^a -82 ^b	Probably two leaves lost at beginning of gathering. No catchword on fol. 82 ^b . Probably two leaves lost at end of gathering.
	e	10	83 ^a -92 ^b	Catchword correct.
	f	10	93 ^a -102 ^b	" "
	g	4	103 ^a -106 ^b	To end Part II.
	4 blank and cut short.			

¹ Contrast the Arabic numerals, 1, 2, 3, 4, 5, 6, contemporary with the manuscript, on fols. 44^b and 45^a.

² Cf. the tables in *The early use of Arabic numerals in Europe*, by

G. F. Hill, *Archaeologia*, LXII, pp. 137-90.

For advice as to the probable date of these numbers I am much indebted to Mr. Hilary Jenkinson, of the

MS. Bodl.
916 de-
scribed.

The manuscript has never gone through the illuminator's hands. A space is left at the beginning of chapters for an illuminated initial capital, the corresponding small letter or 'director' being temporarily inserted in the blank space as a guide.

To draw special attention, the following sentences are written in red:

In . . . prolog. (fol. 1^a)
Here . . . present book. (fol. 4^a)
Thus endith . . . book. (fol. 46^b)
Here bigynneþ . . . book. (fol. 47^a)

Marginal
notes.

There are several marginal notes, frequently erased, in a later (probably sixteenth-century) hand, seemingly by a critic. These are mostly quite trivial, and, except in a few instances, have been passed over in this edition. Attention is frequently called to points of doctrine in the text by some recognized sign, such as *vide*, a perpendicular line, or three dots and a tick. On fol. 19^a, alongside 'Sone, it is forto forbere worde', attention is called by a hand, delicately drawn, with outstretched finger, and portion of a sleeve. On fol. 1^a there is a note in italic as to authorship. (See below, Introduction, Section I, B, p. xvi.) On fol. 78^b, along the margin, and nearly cut off, is a note in Secretary hand:¹ 'To the Right Reuerend fayther in god mi Lord Archbishop of York (?) be this delivered to his steward and so for to conuay', but this is so much later than the date of the work that it is of little account. On fol. 64^b there is 'a copy of nearly all of a bond of April 13, 1589, between James Godson and John Walton, both tailors of York'.²

The margins have been cut, as is proved by the mutilated 'signatures', the note on fol. 78^b, and the marginal correction on fol. 86^a.

The MS.
without
title or
mark of
authorship.

The manuscript has no title or direct attribution of authorship,

Public Record Office. Mr. Jenkinson suggests that the note in italic at the foot of fol. 1^a, containing the date '1457', may possibly be by the same writer as the numbering 1, 2, 3, 4, 5, 6 of gathering *d* of Part II. The 4 in both cases is remarkably similar, in the same ink, and with the same overlay of ink. The 5 is rather differ-

ently tilted, but the form is much the same. The 1 is, again, almost identical.

¹ For help in reading this difficult note I am much indebted to Mr. Hilary Jenkinson.

² See *Summary Catalogue of Western MSS. in the Bodleian Library*.

save for the much later note on fol. 1^a.¹ The reasons for the title 'Donet' are given by the author on fol. 1^b, and the work is always so called when referred to in Pecock's other writings. The ascription to Pecock is certainly correct. He refers to the *Donet* again and again in his other works, and the matter and style are obviously his.

Owing to the fact that the *Donet* is 'a schort compendiose report' of the *Reule* or *Book of Cristen Religioun*,² Lewis imagined it to be the *Reule* itself.³ The work has never before been printed, nor has use been made of it to ascertain Pecock's religious opinions. From the Bodleian copy Dr. James⁴ made a series of notes,⁵ but these seem to be taken at random, and are quite inadequate as a summary.

Lewis's
mistake,
and Dr.
James's
'trans-
script'.

¹ See below, p. xvi.

² The only known extant copy of the *Reule* has been, since 1911, in the Library of Mr. J. Pierpont Morgan, New York. Miss Thurston, who has kindly examined it for me, writes: 'The MS. bears the inscription "Bibliotheca Swaniana", but we have not placed that ownership. It belonged to Sir Thomas Phillips, and to that part of his collection which was sold by auction at Sotheby's in April, 1911. Mr. Morgan purchased it from J. Pearson & Co. [In this manuscript] there is no Second Part. It ends in the midst of the 6th chapter of the 5th Treatise. There is a Prolog, pp. 1-22,* and an "Entre" or Introduction, pp. 22-27. There are no headings, except at the beginnings of the treatises, and even they are only given for the first three—the spaces at the head of chaps. 4 and 5 being vacant.'

It was this manuscript that James Gairdner extracted and summarized in his monograph, 1911. He de-

scribed it as the 'original' manuscript, but Miss Thurston states that there is no mark of the author, and that it is too mechanical to be anything but the work of a copyist. It consists of '192 leaves of fine vellum' (Gairdner's monograph, p. 7).

There was a 'lasse' and a 'more' *Reule of Cristen Religioun*, and also a Latin version. All are referred to in the *Donet* (see General Index). The 'more' *Reule*, at any rate, contained a Second Part (see *Donet*, p. 36, l. 22). A Seventh Treatise of the Second Part is referred to in the *Donet*, p. 15, l. 27, so the extant *Reule* must represent only a small part of what was contained in the 'more' work.

³ Lewis's *Life*, chap. vii, p. 220.

⁴ Thomas James, D.D. (1571-1629). Bodley's first Librarian, 1602. Compiler of the *Catalogus Librorum Bibliothecae Bodleianae*.

⁵ Preserved in the Bodleian: MS. James 14, pp. 49-79.

B. *Date of 'Donet'.*

The inaccuracy of the MS. footnote in assigning the *Donet* to 1457.

At the foot of fol. 1^a of the Bodleian copy of the *Donet* is a note in italic, in a sixteenth-century hand: 'This booke was compiled by Reynolde pecocke, bisshope of Asaphensis and after Bysshope of Cicestrensis, anno domini 1457.' The date '1457'¹ is too late, and the statement of the footnote—its writer being so far removed from Pecock's time—is of no importance.²

The difficulty of dating Pecock's works, owing to his method of composition.

Though there are many references to the *Donet* in other works of Pecock, we must be wary how we use these in assigning the date, for it was Pecock's habit to have several books on hand at the same time, and to make cross-references from one to another. He himself describes his method as follows:

Pecock's description of his method.

'Ferthermore, thouz in this present prolog and thouz after in this present Book, y allege othere bokis whiche were bigunnen longe after the begynnyng of this present first Book, zitt no man hath therupon to wondre. Forwhy y kepte this reule, that the former bokis hadden not her fullist and perfitist filling and ending eer than the latter bigunne bokis were almost eendid; and after that y hadde eendid the foormer book, y eftsoone ouer ranne it after the making of the latir book, and ther by y fillid ofte agen into gretter plente the former, so that y maad my coors fro book to book that ech of them myzte helpe the other to be maad, and that ech schulde accorde with other, and leene to other, and be ioyned and knytt to other, rizt as chaumbers, parlouris and many housis of offices answeren and cleeven to the chief halle for to make of alle hem so togidere placid and knytt oon formal, oon semely, beuteful, esiful and comfortable habitacioun.'³

Pecock's bewildering cross-references from, and to, the *Donet*.

In this passage we are expressly warned not to argue from cross-references.⁴ If we do so, we shall simply wander in a circle.

¹ It must be remembered that Pecock's trial and recantation took place in 1457, and that this date would be the one most commonly remembered in connexion with him.

² There are similar notes in sixteenth-century hands in: (a) the British Museum copy of the *Poore Meanis Myrrour* (MS. Addl. 37788): *Huius operis author est Reginaldus Pecock, Asaphensis primo deinde*

Cicestrensis episcopus, circ. an. 1456'; (b) the British Museum copy of the *Folewer* (MS. Roy. 17 D. ix), at the top of fol. 2^a: '*Reginaldus Peacock, Episcopus Cicestrensis clarus anno domini 1450. Educatus oxoniæ in Collegio orialensi*'.

³ Gairdner's monograph on the *Reule*, Prologue, p. 20.

⁴ Similar misleading cross-references are found in the works of Aristotle,

Thus the *Reule* is here called the 'first book', and likewise the Prologue to the *Donet* speaks of the *Reule* as if finished some time previously, and of the *Donet* as its complement, epitome, and index.¹ Nevertheless, in the Second Part of the *Donet*, the *Reule* is referred to as 'not zitt vtterli maad neiper vtterli pupplischid',² and so late a book as the *Foleiver* makes a certain protestation 'bifore pe fynal vtryng and publischyng of eny of my bookis, englich or latyn'.³ Also, in spite of the statement in the Prologue to the *Reule* that it is the 'first book', the same Prologue refers to the *Donet* as one of those books that should make people 'ashamed',⁴ and to the matter of a definite chapter of the *Donet's* Second Part.⁵

The *Reule* is generally accepted as the 'first' book, and the *Donet* was therefore probably 'published' later than 1443.⁶ It is certain that the two books were on hand at the same time. The *Reule* was the 'first' to be planned and partly written,⁷ but both parts of the *Donet* were written before the *Reule* was 'vtterli maad' or 'vtterli pupplischid'.⁸ The relation between the *Donet* and the *Reule* is most intimate; there are sixty-four references in the *Donet* to the *Reule*,⁹ and several in the *Reule* to the *Donet*.¹⁰

Date of
Donet, c.
1443-9.

who also worked at several things at the same time. Cf. Zeller's *Aristotle and the earlier Peripatetics*, vol. i, pp. 123-8.

¹ *Donet*, pp. 1-2.

² p. 197, ll. 25-6. On mediaeval publication', see *Publication before Printing*, by R. K. Root, *Pub. Mod. Lang. Assoc. Amer.*, XXVIII, 15, 1913.

³ Chap. i, fol. 3^b.

⁴ See *Donet*, p. 3, footnote 3, and Gairdner's monograph on the *Reule*, pp. 18-20.

⁵ See Gairdner's monograph on the *Reule*, p. 18: 'The same order of treatment, he admits, is not used in the *Donet*; for the law of God, as shown in the Second Part of the *Donet*, chap. xx, may be taken in three manners.'

⁶ The *Reule* is definitely stated by Pecock himself to have been on hand

as early as 1443: 'In chap. xii [Fourth Tretice] occurs a passage (p. 329) which shows the date of the work: "How the feith which bigan at the time of thi Concepcioun and thin Incarnacioun, Lord Jesu, was contynued forth into this present m.ccccxljij^e yeer aftir thi birthe".' (Gairdner's monograph on the *Reule*, p. 52.)

⁷ See above, p. xvi, l. 4.

⁸ See *Donet*, p. 197, ll. 25-6.

⁹ See General Index.

¹⁰ Owing to the only known extant copy of the *Reule* being in America (see above, p. xv, note 2) I have been unable to get the exact number of references. But one may hazard this statement from a perusal of Gairdner's monograph on the *Reule*; for in his account of the contents of the Prologue alone, Gairdner notes five references to the *Donet*.

Rough drafts of both were privately circulated, without the author's consent, and these the author denounced at Paul's Cross.¹ Later on, authorized versions were made and 'published'.

The exact year of the 'publication' of the authorized *Donet* is difficult to assign. Babington places it about 1440,² but this seems too early; Gairdner places it in 1444.³ A good deal was evidently *written* before 1444, when Pecock became Bishop of St. Asaph, for it is hardly a powerful bishop who takes up a defensive position again and again in its course, but rather a mere priest, anxious to keep the favour of his 'ordinaries, fadris of þe chirche' (Prologue, p. 4). But as to its 'publication', I see no evidence in favour of any particular year between 1443 and 1449. It seems unlikely that it is later than 1449, because in 1449 the *Represser* was in process of composition, though not actually 'published' till some six years later,⁴ and the fact that there are only two vague references to this important work in the *Donet*⁵ seems to prove that little of it had been written when the *Donet* was 'published'.

Further we cannot go, for again the puzzling cross-references meet us. In the *Donet* there are fourteen references to the *Folewer*,⁶ two being definite ones of Part and Chapter;⁷ although the *Folewer*, the *Donet's* sequel, was not 'published' till 1453-4.⁸

SECTION II.

Method of Transcription.

The aim has been to represent the manuscript as faithfully as possible. In cases of obvious carelessness or error, emendations are given in the text within square brackets, and the manuscript reading in the footnotes.

Corrections from the margin are given in the text within square brackets, with explanatory footnotes.

The exact writing of *ff*,⁹ *u* for *v* and *vice versa*, *ʒ* and *g*, has been

¹ See *Donet*, pp. 6-7.

² See Babington's Introduction to *Rep.*, p. xx, margin, and p. xxi, footnote.

³ See Gairdner's monograph on the *Reule*, pp. 8-9.

⁴ See Babington's Introduction to *Rep.*, p. xxii, footnote 1.

⁵ See pp. 28, 126.

⁶ See General Index.

⁷ See pp. 14, 59.

⁸ See Babington's Introduction to *Rep.*, p. xxi, footnote 2.

⁹ See Skeat's *Principles of English Etymology*, § 299.

preserved, and the old symbol β retained. The scribe sometimes uses the small *th* at the end of a word.¹ *Th* is always employed in the case of the initial capital.

The *i longa*, when consonantal, has been transcribed as *j*, *J*, e. g. *joinyd* (8/32), *Jesus* (88/6); when vocalic as *I*, e. g. *It* (132/8); when numerical as *j* or roman *I*, e. g. *vij* (1/5), *I^a* (35/25).

Extensions are indicated by italics. In the case of the *-er* and *-ir* contractions, for which the same sign is employed, it is difficult to know exactly how to extend; in the uncontracted forms *-er* and *-ir* are so frequently interchanged that no importance seems to attach to this point. The following forms all occur in full:—*oper*, *opir*; *anoper*, *anopir*; *ferber*, *ferpir*; *wheber*, *whepir*; *raber*, *rapir*; *neiber*, *neipir*. Taking the work as a whole, the *-ir* forms predominate. Hence, for the sake of consistency, and because the *i* vowel is so prominent a feature in Pecock's terminations, the extension *-ir* is used throughout for the above words. *Vndir* and *oftir* are, I think, always so written when in full. *Maner* and *vertu*, when uncontracted, are always written with *-er*; hence, the extension *-er* is used for these words.

A flourish at the end of a word is expanded as *e*, and the word is extended accordingly; e. g. *alle*, 21/19; *erroure*, 3/23.

Spaces are frequently left in the manuscript for references. Where possible, these references have been supplied, and enclosed within square brackets.

The question as to the use of hyphens is a difficult one to the editor of a Middle-English text. In the manuscript of the *Donet* hyphens are never used by the scribe within the line; at the end of a line, when the word is broken, an oblique dash is commonly employed: e. g. *fulfil/ling*. In this edition hyphens are used only when a word is broken at the end of the printed line; in the case of the past participle with the *y*-prefix (O.E. *ge-*), which is generally written disjunctively by the scribe (e. g. *y callid* is transcribed *y-callid*); and in the case of *y nouz* (O.E. *genoh*), which is transcribed *y-nouz*.

The indefinite article, the partitive article, and the negative pronoun, when combined with noun, adjective, or adverb, and written by the scribe conjunctively, are separated in this edition

¹ Cf. *availith*, 31/16; *allowith*, 31/10.

for the sake of clearness. Thus *amainys* is transcribed *a mannyys*; *summan* is transcribed *sum man*; and *nomore* is printed *no more*.¹ All departures from the manuscript in this respect and in other cases of confusing conjunction and disjunction, have been pointed out in the footnotes.

Proper names and the titles of books are rarely written in the manuscript with initial capitals. Though annoying to the modern eye, the erratic majuscules and minuscules have been preserved in this edition. Titles of books are put within inverted commas.

The punctuation is mainly my own, that of the manuscript being so scanty and unsystematic that it is confusing to a reader closely engaged with the subject-matter. As the long, involved, repetitive sentences and loose use of connecting words render the work difficult to follow, I have attempted to make it clearer by punctuating somewhat more heavily than is usual at the present day. Capital letters are employed only where used by the scribe.

When citing from editions of Pecock's other works, the punctuation and orthography of the editors have been preserved.

SECTION III.

Relation of the 'Donet' to the 'Reule', 'Folewer', and 'Poore Mennis Myrroure', and the place of the 'Donet' in Pecock's scheme of philosophy and theology.

The *Donet* and its sequel, the *Folewer to the Donet*,² are in the form of a didactic dialogue. The *Donet* is designed as an intro-

¹ But cf. Babington's Introduction to *Rep.*, p. lxiii, footnote 1: 'But yet this form of composition is interesting, not only as illustrating the crisis of the definite article in other languages, but as showing the origin of our modern compounds, *another, awhile, etc.*' This crisis of article and noun is common in other works of the period and later, e.g. in Fisher (1459-1535); see *The English works of John Fisher*, edited by J. E. B. Mayor. *E. E. T. S.*, 1876.

² Preserved in the British Museum,

MS. Roy. 17 D. ix—as far as is known, the only copy extant. It may be the *Folewer* that is referred to in the *Poore Mennis Myrroure*, fols. 14^b, 20^a, and 35^b, as 'þe iij^e parti of þe donet'. But a similar reference on fol. 62^b is unsatisfactory, the advantages of tribulation not being treated in the *Folewer*, but in the *Donet*, p. 100. Babington remarks that when the *Folewer* is referred to in the *Represser*, the title is always written on erasures. (See Babington's Introduction to *Rep.*, p. lxix.)

duction to, and as a 'schort compendiose report' and complement of, the *Reule of Cristen Religioun*.¹ The *Folewer* is intended for more advanced readers who have already gone through the *Donet*, but who require a fuller and more scientific account of the matters treated therein 'bi wey of honeste and of habundaunt kunnyng'.² The *Poore Mennis Myrrour*,³ also in dialogue form, is an 'extract or outdrawzt fro the first parti of þe . . . donet' for 'þe moor eese of þe persone poorist in hauer and in witt',⁴ and follows the principal arguments of the first part of the *Donet* almost word for word.⁵ The four books together were projected by Pecock as a thorough system of morality, suitable for people of every stage of society and every degree of intelligence.

Pecock's philosophy and religion, as expounded in these text-books of morality, are a naïve combination and approximation of ethics, logic, and the rudiments of theology. For Pecock, religion is a carefully mapped out science. His is essentially the Aristotelian, scholastic type of mind that reverences Reason and the syllogism even as it reverences its idea of God, and that confines to as narrow limits as possible the mysteries of Faith, which the philosopher, even as the unlettered, can learn only by divine revelation. And, be it noted, these grudgingly accepted articles of Faith must be 'allowable by Reason', though they are not strictly reducible to the tests of Reason and the syllogism. Reason is 'þe largist book of autorite þat euer god made', and 'þe grettist doctour þat is a þis side god him silf'.⁶ The syllogism is a perfect and infallible instrument—'so stronge and so myzti in al kindis of maters, that thouz al the aungels of hevene wolden seie that his conclusioun were not trewe, zitt we schulde leeve the aungels sei yng, and we schulden truste more to the proof of thilk sillogisme than to the contrarie sei yng of all the aungels in hevene, for that alle Goddis creaturis musten nedis obeie to doom of resoun, and such a sillo-

Pecock's
philosophy
and re-
ligion.

¹ See *Donet*, pp. 1-2.

² See *Folewer*, fol. 3^a.

³ Preserved in the British Museum, MS. Addl. 37788—as far as is known, the only copy extant. The *P. M. M.* takes up sixty folios of this manuscript, viz. 3^a to 63^b, 15^a being blank, and the lower third of it cut off. For description of the manuscript of the

P. M. M., for points not noted in the collation of the *P. M. M.* with the *Donet*, and for Table of Correspondences between the *P. M. M.* and the *Donet*, see Appendix to *Donet*.

⁴ *P. M. M.*, Prologue, fol. 3^a.

⁵ Cf. footnotes to *Donet*, pp. 27-101.

⁶ See *Folewer*, Part I, chap. i, fol. 5^b.

gisme is not ellis than doom of resoun.'¹ It was for 'presuming' of his 'own natural wit and preferring the judgment of natural reason before the New and Old Testaments and the authority and determination of our mother, Holy Church',² that Pecoock had to surrender his books to be 'deputed unto the fire and openly . . . burnt, into the example and terror of all other'.²

There is in Pecoock little of the inspiration and devotion of the reformer. His work leaves us cold, for to him God is hardly a real Being: He is little more than the highest embodiment of Mind, of Reason. The representation of the Deity and of our duty of obedience to the Deity comes to little more than the representation of Reason and of our duty of obedience to the behests of Reason. The law of God, the moral virtues, and the commandments of Reason and of Faith allowable by Reason are definitely stated to be one and the same,³ and a man is accounted religious in so far as he lives according to Reason and to Faith allowable by Reason. The knowledge and practice of God's law is the whole duty of man; but this is proved equivalent to saying that the knowledge and practice of the commandments of Reason and of Faith allowable by Reason are the whole duty of man. Thus, for Pecoock religion is a logical necessity, Reason is a religious necessity; religion and philosophy stand each to other in the closest possible relationship short of absolute coincidence;⁴ 'pilk parti of dyunyte which is not feip . . . is not ellis þan philosophie',⁵ and 'no man schal perfitli . . . undirstonde . . . Holi Scripture . . . but if he be bifore weel and perfitli . . . learned in moral philosophie'.⁶

To enter into the details of Pecoock's philosophy and religion would be merely to anticipate the texts, and is beyond the scope of this introduction. It is sufficient to point out here Pecoock's

¹ See *Book of Faith*, pp. 69, 174-5.

² Pecoock's recantation; quoted by Babington, Introduction to *Rep.*, pp. xlvii and xlix.

³ See *Donet*, pp. 14-16.

⁴ For Pecoock's distinction between the two, see *Rep.*, pp. 131-2: 'The kunnyng or knowing gete and had . . . bi labour of kindeli witt without telling or witnessing fro aboue kinde' is 'clepid *Philosophie*'; 'the kunnyng

or knowing gete and had . . . by the assercioun or the witnessing of a persoun, which is not likeli ther yu to make lesing and to 'bigile . . . is credence or feith, and is dewli to be clepid *Pure Divynite* or *Pure Theologie*, forto speke propirli of divynite and theologie as it is dyuerse fro philosophie'. ⁵ *Folewer*, fol. 30^a.

⁶ *Rep.*, p. 43.

fusion of philosophy and theology, and his determining of the part played by Reason and Faith in religion.

SECTION IV.

Note on Pecock's Language.

The dialect of Pecock's works is mainly East Midland of the early fifteenth century, but there are peculiarities differentiating it from the contemporary official London dialect. Skeat 'hazarded the guess' that certain features common to the writings of Pecock and the Wycliffite Bible were characteristic of the so-called 'Oxford dialect'.¹ Schmidt has worked out a comparison of the language of the *Represser* and the *Folewer* and the Wycliffite Bible on the one hand, and that of certain of the London Charters and Chaucer's works on the other.² He comes to the conclusion that Skeat's assumption is reasonable.

As far as the data go at present, it seems to me unsafe to postulate for Pecock this 'Oxford dialect'. *A Book of London English*, by Chambers, Daunt, and Wood, now preparing, will, it is hoped, provide easily accessible material for further comparison, and any new discoveries concerning Pecock's language will be dealt with in the Introduction to the *Folewer*. I have carefully checked the results of Schmidt with the forms of the *Donet*, and have for the moment, at any rate, nothing original to contribute.

It should be noted that the use of the *i* or *e* vowel in terminations seems to be much more haphazard in the *Donet* than in the *Represser* and the *Folewer*:³

The use of the *i* or *e* vowel in terminations.

- (a) If the stem ends in the stroke letters *i*, *u* (*v*), *m*, *n*, the *e* vowel (sometimes *y*) is to be expected for the sake of clearness; but frequently the *Donet* has *i*. Cf. *signified*, 4/11; *receyued*, 5/30 (but *perceyuid*, 11/27); *comeþ*, 9/10; *leerned*, 4/23 (but *bigynnib*, 8/15).

¹ See Skeat's *On the Dialect of Wycliffe's Bible*, in the *Transactions of the Philological Society*, 1896.

language of Pecock, Upsala, 1900. For summary of results, see § 38.

³ Cf. Schmidt's *Studies*, pp. 34-6.

² Frederik Schmidt's *Studies in the*

- (b) If the stem ends in *l*, *r*, *g*, *ʒ*, the *e* vowel may be employed in the termination, but *i* (sometimes *y*) is preferred. Cf. *berip*, 3/7; *couplid*, 8/32 (but *deliuered*, 2/12, *disturbled*, 78/16); *allegid*, 132/37 (but *alleged*, 125/18).
- (c) If the stem ends in any other consonant than those noted in (a) and (b) above, *i* is the regular vowel in the termination. Cf. *discounfortid*, 2/17; *clepid*, 2/20; *disposid*, 5/29; *publischid*, 7/17; &c.

A similar orthographical rule should govern the employment of *y* and *i* in the ending of the present participle, *-yng* being expected when the stem ends in a stroke letter, and *-ing* in other cases. Cf. *paiyng*, 6/1; *leernyng*, 2/19; *growing*, 1/17; *helping*, 2/24. Exceptions are, however, very frequent; cf. *conceuyng*, 5/26; *profityng*, 6/8.

SECTION V.

Note on the Biography of Pecock, and Letter from Edward IV to Pope Sixtus IV illustrating the popularity and persistence of Pecock's teaching.

For information as to Pecock's life and career, the reader is referred to the following works:

- (1) *The Life of the learned and right reverend Reynold Pecock*, by John Lewis. London, 1744; Oxford, 1820.
- (2) The Introduction, to C. Babington's edition of Pecock's *Repressor of over much blaming of the clergy*. 2 vols. 1860. *Rolls Series*.
- (3) The introductory essay to Morison's edition of Pecock's *Book of Faith*. Glasgow, 1909.
- (4) The biographical notice in the *Dictionary of National Biography*, and the works mentioned in the bibliography appended thereto.
- (5) Miss A. D. Greenwood's essay in the *Cambridge History of English Literature*, vol. ii, pp. 286-96.

As to the importance of Pecock, and the persistence of his teaching in spite of the opposition of prince and prelate, no better evidence can be found than the following Letter from Edward IV to Pope Sixtus IV, given in the *Calendar of State Papers*, Venice, I, No. 451, February 24, 147 $\frac{5}{6}$:

. . . Shortly before we assumed this sceptre there arose a monstrous promoter of iniquity and perdition, one Reginald Pecock, of yore considered Bishop of Chichester, against whose follies and new doctrine, which tended to subvert the decorum and dignity of the Church, and which he did not scruple to din into the ears of mankind everywhere, the prelates of this kingdom instituted legal proceedings and consulted the apostolic see and Pope Pius about taking stronger and ulterior measures by their authority.

Concerning the same matter, Pope Sixtus's immediate predecessor issued letters, of which a copy is enclosed.¹ But as other national disturbances supervened, and in consequence of the death of him who gave the letters, they did not receive due execution. Moreover, after the death of the said Reginald, the writings and treatises composed by him multiplied in such wise that not only the laity but churchmen and scholastic graduates scarcely studied anything else, so that the pestiferous virus circulated in many human breasts, and ere long would have spread immensely, had not the Almighty revealed the confessions of certain penitents for the easier dispersion of the remaining followers of that sect. We beseech you, therefore, to dispatch other apostolic letters, by whose authority proceedings may be instituted from time to time against all holders of books and treatises edited by the said Reginald, and of any other erroneous books soever. We promise to employ all our care, diligence, and solicitude for the perpetual expulsion from the confines of our realm of all novelties and condemned dogmas of this sort. We have commenced doing so to our utmost, as Nicolo de Firmo, your Holiness' servant, who was present at this commencement, and is the bearer, can explain more fully.

Given in our castle of Windsor, 24 February, in the year of grace, according to the English reckoning, 1475.²

¹ The enclosure does not now exist. *England under the Yorkists*, p. 196. My attention was kindly called to

² Quoted in Miss I. D. Thornley's this extract by Miss Jeffries Davis.

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¹ See p. 27.

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¹ The Anglican First and Second.² The Anglican Third.³ The Anglican Fourth.⁴ The Anglican Fifth.⁵ Five in the Anglican reckoning,
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¹ The Anglican Fourth.

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¹ See above, p. xxvi, footnote 1.

[THE DONET]

[MS. Bodl. 916]

1^a In nomine pat[ris et filii et spiritus sancti. Here]¹ bigyn-
nyþ þe prolog.

²[F]Or as moche as þe book y-callid ³ 'þe reule of cristen
religioun' ⁴, with þe opire bokis to him perteynyng, is made
5 to renne vpon vij maters ⁵ moost necessary to eche cristen
lyuer to be knowun, and þese maters ben þerynne so tariyngli
tretid þat, peraventure, manye reeders, being so desirose to
have anoon of þese maters þe comprehensioun and ful taking,
or ellis to haue þe general confuse knowing going afore þe
10 specialist and clerist of þe same maters sizt and feling, and
þei, not mowing to so take for lengþe of þese maters þerynne
treting, myzt þerbi in ful scharp hungir and þirst aftir her
desirid ententis and endis be peyned in longyng; And also,
aftirward þat þei had bi long labour and studie ouer red and
15 vndirstonde þe seid bokis brood spreding, zit, peraventure,
þei myzten not esili reporte and remembre þe vij maters of
þe book, with alle þe parties and pointis oute of hem growing;

The SEVEN
MATTERS ⁵ of the
*Reule of Cristen
Religioun* are
treated therein
at so great
length that they
cannot be readily
grasped, or a
general idea of
them obtained.

When treated at
such length,
they are difficult
to remember
and report.

¹ The words in square brackets are almost erased in the manuscript.

² The MS. has never gone through the illuminator's hands. A space is left at the beginning of chapters for an illuminated initial capital, the corresponding small letter, or 'director', being temporarily inserted in the blank space as a guide.

³ See *Introd.*, Section II.

⁴ The name is underlined in the manuscript. The only known extant copy of the *Reule* is now in Mr. Morgan's library, New York. See *Introd.*, Section I, A. Cf. the monograph on the *Reule* by James Gairdner, 1911.

⁵ See Pt. I, chap. iv, p. 27.

And certain points necessary for the complete understanding of the *Reule* were not considered at the time of its writing.

Therefore the *Donet* and the *Folewer*¹ (both in dialogue form) are written to serve as an introduction to, and as a summary of, the *Reule*, and to supply points necessary for its complete understanding.

Advice to those who are discouraged by the difficulty of the matter or language.

The *Donet* is divided into two parts.

The First Part gives the substance of the SEVEN MATTERS,⁵ with certain additional truths of natural and moral philosophy.

And also bi cause, in tyme of þe seid book *and* hise purte-nauncis writing, came not into consideracioun *and* mynde alle þingis whiche were necessarye to be knowun afore into þe same bokis reding *and* learning; þerfore, for þese iij causis now rehercid, is maad þis litil present book *and* anopir book 5 callid 'þe folewer'¹ herto; *and* euer eipir in foorme of a dialog bitwix þe sone asking *and* þe fadir answering: þat is to seie, forto ʒeue a fore² taast, a fore² assaie, *and* a fore² general *and* a confuse knowing of þe ful drauʒt³ *and* of þe ful feeding *and* of þe special sʒt *and* feeling whiche in þe hool seid book 10 y-callid 'þe reule of cristen religioun' to hem schulde be deliuered; And also forto be a schort compendiose reporte aftirward þat þe seid long book be wel ouer red *and* diligentli ouer studied; And also forto ʒeue knowing of summe þingis into þe vse of þe seid long book being ful necessarie to be 15 leernyd.

if eny man be discourfortid for hardnes of þe mater or of þe langage, whilis he is þis present or þe opire now seid⁴ bo|ok 1^b clepid 'þe folewer' to þis book leernyng, or enye of þe opire bokis wherof mencion is made in þe book clepid 'þe fore 20 crier', turne he into perof þe viije, ix^e *and* x^e *chaptiris*; *and* aftirward he haue þese seid *chaptiris* red, y truste to god *and* to pilk reeders resonable witt þat he schal resceyue into his labour chereful counfort, him helping, *and* his drede *and* despir fer aweie putting *and* banysching. 25

This book schal be departid into ij parties. In þe first of þese ij parties schal be tauʒt in schortnes al þe hool substance of trouþis whiche ouʒte forto be learned vpon þe vij seid *maters*⁵, as fer as is bihoueful into deuoute lyuyng, wiþ a fewe certein pointis *and* trouþis of natural philosophie in 30 þe i^e *chaptire*, And wiþ a fewe certeyn trouþis of moral philosophie in þe ij^e *chaptire*, of þe same first partie, bi cause þat þo trouþis of þe boþe now rehercid kindis ben profitable into þe knowing *and* keping of cristen religioun.

¹ The *Folewer* will appear subsequently in a separate volume.

² MS. *afore*.

³ MS. *fuldrauʒt*.

⁴ At the foot of folio 1^a is the note:

'This booke was compiled by Reynolde pecocke, bisshope of Asaphensis and after Bysshope of Ciestrens, Anno domini, 1457.' See *Introd.*, Section I, B.

⁵ See Pt. I, chap. iv, p. 27.

And in þe ije partie of þis book schal be tauzt opire trouþis
 whiche ben conteyned wipinne þe substaunce of þe vij seid
 maters, and þei ben dressid into þe seid vij maters from her
 oute of reule abrood ra[n]ging¹, with certein defensis azens
 5 hem whiche wolen inpugne þe conceit and þe deuise of þis
 book.

The Second Part contains other truths not before brought under the SEVEN MATTERS, and answers objections against the plan of the *Donet*.

And siþen it is so, þat þis book berip him silf toward þe
 hool ful kunnyng² of goddis lawe, even as þe comoun donet
 in latyn berip him silf toward þe hool ful kunnyng of gram-
 10 mer, as it is wel knowun of clerkis in latyn, þerfore þis
 present dialog myȝte wel and conuenientli be clepid þe
 'donet' or 'key' of goddis lawe, or ellis þe 'donet' or 'key'
 of cristen religioun.

Why the book is called 'Donet' or 'Key' of God's Law.

If enye man wole wite whi y make þis book and opire
 15 bokis in þe comoun peplis langage, turne he into þe v first
chaptiris of þe book clepid 'afore crier' and into þe first
 prolog of þe book clepid 'cristen religioun', and þere he mai
 see þerof þe causis,³ whiche, as y trust, ben of god and of
 eche man allowable and preisable.

Where the reasons for writing in English may be found.

fferþirmore, y make protestacioun þat it is not myn entent
 20 forto holde, defende, or faouure, in þis book, or in enye opire
 2^a bi me writun, | or to⁴ be writun, in latyn or in þe comoun
 peplis langage, enye erroure or heresie or enye co[n]clusioun⁵
 whiche schulde be azens þe feiþ or þe lawe of oure lord god.
 25 and if enye such it happe me to write or offre or purpose or

If any error or heresy is to be found, Pecoock is willing to withdraw it at the command of the Church.

¹ MS. *raging*.

² MS. „*kunnyng* „*ful*, the oblique dashes signifying transposition.

³ See Gairdner's monograph on the *Reule*, pp. 18-20: 'It is principally to rebuke the presumption of two sorts of people. One of these foolishly hold only to the use of the Bible in their mother tongue, especially the New Testament, and "daren all other books" written in Latin or in the common tongue "to be writun into waast; and not only into waast but into marryng and cumbyng of Cristen mennes wittis". They think other studies at schools a deceit into which men are led by the Fiend . . .

Another sort, besides studying the Bible, especially the New Testament, in their mother tongue, approve the reading of other books in English, and recommend, as far as they dare for fear of their prelates, unsavoury books in their mother tongue as noble, worthy and profitable for Christian men's learning, though some of them teach untruly and perilously the matters taken in hand. But this book, the *Donet*, and the others above named, ought to make them ashamed', &c.

⁴ MS. *orto*.

⁵ MS. *coclusiōū*.

holde, defende, or fauour, bi enye vnauisidnes, hastynes, or ignoraunce, or bi eny opire maner, y schal be redi it to leue, forsake *and* retrete, mekely *and* deuoutli, at þe assignementis of myn ordinaries, fadris of þe chirche. In contrarye manere to þis gouernauce y was neuere 3it hidirto 5 disposid, y þank my lord god; *and* y purpose neuere in contrarie wise opir to be, how euer it happe ouer hasty *and* vndiscreet¹ awaiters *and* bacbiters in opir wise of me feel or diffame.² fferþirmore, sipen an errour or heresy is not þe ynke writen, neiþir þe voice spokun, but it is þe meenyng 10 or þe vndirstondyng of þe writer or speker signified bi þilk ynke writen or bi þilk voice spokun,³ *and* also neuere into þis daie was enye man holde iugid or condempnid for an errer or an heretyk, but if it were founde þat his meenyng *and* vndirstonding whiche he had in his wrytyng or in his speking 15 were errour or heresie; þefore y desire *and* aske for charite þat noon harder or hastier holding or iuging be made anentis me. And forto knowe what myn vndirstonding *and* meenyng is, *and* schal be, in wordis of my writingis, englische *and* latyn, certis, oon ful goode weie is forto⁴ attende to þe 20 circumstauncis in þe processis whiche y make þere bifore *and* aftir, *and* whiche y make in opire placis of my writingis. ffor bi þis weie Seynt Austyn learned what was þe ri3t meenyng in þe wordis of holi scripture, as he seiþ in his 'book of 83 questiouns'⁵, þe [lij]⁶ questioun. And if þis 25

In censuring a statement as an error or heresy, only the meaning of the author, and not the mere words employed, must be considered.

Pecock therefore asks to be judged according to his meaning, which may be known by attention to the context of his arguments, and by comparison with his other writings.

Saint Augustine learnt by this method the meaning of Holy Scripture.

¹ MS. *vndiscreetli*, with dots under, and oblique lines through *li*, signifying deletion.

² The whole of this passage from 'fferþirmore y make protestacioun . . . diffame', occurs, almost word for word, in the *Reule*. See Gairdner's monograph, pp. 27-8.

³ Cf. *Rep.*, p. 72: 'Thenke what an oolde Doctour Hillary seith . . . that *the wordis of a speker ben to be referrid into the entent wherto he hem spekith*'.

⁴ *for* inserted above line in MS.

⁵ *Liber de diversis questionibus octoginta tribus*, LII; vol. iv, p. 391, of the Bâle edition; or Migne, *Patrologia Latina*, tom. 40, p. 34. Cf. *Folewer*, fol. 30^b. Cf. also *Rep.*, p. 178: 'And alle men musten

nedis graunte, that bi circumstauncis of the textis and processes liggig bifore or bi hinde a text in Holi Scripture ou3te be take which is the verri and dew litteral vndirstonding of thilk text ful ofte and miche and euere, but if sum special skile it lette. And so Austin knoulechid him silf hunte out the dew litteral vndirstonding of Holi Scripture.'

Babington remarks: 'It is not easy to say what passage of Augustine Pecock may have had in view', &c. It was probably the one referred to above in the *Donet*.

⁶ Space left in MS. for reference to be filled in.

weie be not for alle placis of my writingis sufficient, recours may be had to my persoon forto aske of me, while y am in pis lijf.

Pecock's meaning may be learnt by questioning him personally.

If y schulde haue kunnyng *and* power forto so bisette my
 5 wordis þat no challenge myzte be made azens hem, *and* þat
 noon vntroupe myzte be dryue oute of hem bi argument, þouȝ
 2^b al biside¹ my meenyng *and* vndirstonding | whiche y had in
 þo wordis where *and* whanne y hem þere wroot, certis, it
 were wondir me to haue pis singuler ȝift, whiche neuere
 10 writer had ȝitt, siþen crist stized into heuene. *and* þerfore
 god send to be reders in my bokis suche men as wolen gladli
 asprie aftir my meenyng in my wordis, *and* saue *and* defende
 me azens alle opire in contrarie maner disposid reders or
 heerers. Amen.

Like all authors, Pecock is liable to blame and misinterpretation.

15 If enye man kan nowe, or schal kunne bettir fynde þan
 y haue founde *and* schal bi goddis grace fynde, wherbi he
 may amende þe doctryne whiche y am aboute to write in my
 englich bokis *and* in my latyn bokis into soulis profite, y
 schal not lette him, but y schal þerfore þanke him; for god
 20 knowiþ þat for helpe of cristen peplis soulis, *and* for noon
 victorie to be wonne bi me in my side, neiþir for enye glorie
 or rewarde to be had a pis² side god, y sette me into þe
 labour of my bokis makying.

Pecock will welcome any amendment of his doctrine, for his books are written for the furtherance of Christian knowledge, and not for any personal glory.

fferþirmore wite alle men, bope clerkis *and* opire, þat þe
 25 labour of my bokis making is not withoute hardnes, firste
 in hem conceyuing in suche foorme as þei ben; And y wote
 not who in lyue cowde suche a noumbre *and* suche a foorme
 fynde *and* dispose, *and* þerwip pretende him in no poynt
 þerinne faile. Wherfore of euery wel disposid man my bokis
 30 schulden þe more fauorabili be receyued, as manye bokis
 bifore my daies maad³ ben receiued in grete fauour, for
 þe good *and* profitable troupis whiche ben in hem, þouȝ manye
 defaultis be þerwip founde in hem, for to noon it is ȝouun
 forto knowe al. for pis *and* for alle opir goddis ȝiftis, to
 35 him be preising *and* þanking, honour *and* glory, his plesaunt

Pecock's books should be welcomed for their merits, not denounced on account of unavoidable faults.

¹ MS. *albiside*.

² MS. *apis*.

³ MS. *maade*. The second *a* is inserted

above the line in smaller hand and fainter ink. The *e* is underdotted to denote deletion.

Purpose of the 'litol book declarative'.

seruice to him fulfilling *and* payng of al his peple, treuly, dewly, deuoutly *and* fully. amen.¹

Pecock has made 'a litil book to be a declarative' of the extent to which it is advisable to learn and publish truths imperfectly understood.

And of the extent to which it is permissible to hold various opinions at various times.

Because it would take too long to explain every time the exact way in which one's words should be taken;

and because objections are certain to be made against any teaching; therefore the 'litol book to be a declarative' has been made.

And, for as moche as ouer long it were me to declare now *and* heere how hard it is to knowe treupis in þis lijf, *and* how litil surete is in þe knowing of troupis in þis lijf, *and* 5
 3itt þat neuerþeles bettir it is a man learne hem so þan to lack al, *and* bettir it is a man forto write *and* teche what *and* how he kan fynde into profityng þan forto le|ve alle suche þingis 3^a
 vnwritun *and* vntauzt, ffor ellis manye ful profitable bokis schulde we into pese daies haue lackid; And for as moche as 10
 whanne in a mater² ben dyuers opyniouns, *and* mowe be mo opyniouns, it is honest ynou3 a man³ to speke *and* write aftir oon of þo opyniouns, *and* an opire tyme to vttre þe opire opinioun; And also for as moche as ouer long it were forto parfitli denounce *and* notifie vndir what entent y seie 15
and write al what y haue, or schal seie or write, *and* how y wole *and* entende þat it be take of þe heerers *and* reders; And also for as moche as neuere man 3itt wroote enye notable book whiche couþe so suerli sett his wordis þat noon in- pugnacioun couþe be made þere azens, as in a litil tretice 20
 y so lenger teche; þerfore y haue made a litil book to be a declarative⁴ of pese pointis *and* of mo, azens envie *and* detraccioun *and* malice, whiche perauenture my3t rise into summe heerers or reders being moche redier forto suche writingis lette *and* distroie þan forto enye suche bi her owne 25
 labour fynde, make *and* multiplie into good occupacioun for cristen lay men, þat þei bi reeding þerinne disseuere hem silf þe more fro þe worlde *and* þe fleisch, *and* þe nyzer *and* þe oftir *and* þe sweetlier knytte hem *and* couple hem to god *and* to his wel willingis, as forto be a bilowe⁵ to blowe *and* 30
 puffe vp þe fier of deuocioun in her soule, into banysching aweie þe coolde of vndeuocioun *and* of vncharite, whiche coolde is modir of moche myslyuing, as þe contrarye heet is modir of moche good lyuing.

Pecock will not be responsible for books circu-

'þe donet of cristen religioun' *and* 'þe book of cristen 35
 religioun' *and* opire suche of doctrine *and* of officiyng whiche,

¹ for þis . . . amen. These exact words occur at the end of the Prologue to the *Reule*; cf. Gairdner's monograph, p. 28.

² MS. *amater*.

³ MS. *aman*.

⁴ See Notes.

⁵ MS. *abilowe*.

bifore þe deuyce *and* setting of þis present book, ben runne
 abroad *and* copied aʒens my wil *and* myn entent, as y haue
 openli prechid at poulis, *and* þat bi vncurtisie *and* vndis-
 crecioun of freendis, into whos singuler siʒt y lousid þo
 5 writingis to go, *and* forto not haue go ferþir into tyme þei
 were bettir examyned of me *and* approvid of my lordis *and*
 fadris of þe churche, y wole to be as noon of myn; but in
 3^b as | moche as in me is, y wole þei be rendrid vp aʒen, *and*
 bettir formes of þe same be to hem deliuered, whanne dewe
 10 deliuerance þerof schal be made.

lated against his
 wish, until they
 have received
 his final correc-
 tions.

Bettir am not y þan was holy seynt Gregory (wolde god
 y were a quartir so good) whiche, not wiþstonding hise
 holy ententis *and* hise kunnyng, founde so moche mys
 disposid men forto lette *and* diffame *and* distroie his bokis
 15 þan forto make a quartir so moche of writing into chering
 of cristen soulis, þat he wolde not þat eny of his bokis schulde
 be publischid bifore his deef, as it is write in his lijf. ʒhe,
and aftir his deef, summe of þis bokis were bi suche now
 seide men brent, *and* mo schulde of hise bokis be brent, if
 20 help of god had not be prouidid. *and* ʒit y wote weel þat, if
 bisy *and* sutil inpucciounis schulden be made aʒens hise
 bokis, or aʒens austyns, or eny opire holy seintis bokis,
 scant ynouʒ oon leef schulde stonde vnprovid or colowrably
 vnrebukid. But what were þis þanne? forto prouoke þat
 25 no writing were had, or rad, or occupied into goostli feeding
and edifyng of cristen soulis? A symple *and* a litil learned
 man in carpentrie kanne, *and* may fynde a defaute in a
 kingis palice made to þe kingis worschip *and* eese, whiche is
 not able to make a pore coote for¹ þe eese *and* þe chering
 30 of a begger. þus moche herof as now. more is seide in þe
 litil book bifore spokun².

Even Saint
 Gregory made
 errors, and had
 detractors.

Sipen seint Jerom had manye detractouris *and* inpucciounis
 of hise writingis, as he him silf witnessiþ, what mervyle is
 if y so haue? And sipen ful manye famose doctouris wri-
 35 tingis ben had in greet deynte *and* in greet profite in þe
 chirche of god, *and* ben wel *and* profitabli suffrid to be red
and occupied, not wiþstonding þat, here *and* pere among, þei

Also Saint
 Jerome.

On the other
 hand, many
 writers are
 revered for their
 merits, notwith-
 standing their
 occasional
 errors.

¹ MS. *cootefor*.

² i. e. the 'declarative'; see above, p. 6.

Why should it
not be so with
Pecock?

fallen fro it þat myzt be bettir seid, *and* whiche þei myzten
not at þe fulle comprehende, what merveile were it þouȝ it
so falle by me, whiche entende not forto euen me to hem, but
forto be a profitable procutoure to lay men, into whoos
leerning *and* edifyng, as to me semeþ, ouer litil writing into 5
þis tyme | haþ be deuysid? 4^a

May God
amend the
ways of envious
detractors!

Alle inpuḡners whiche laboren bi gile *and* wijle to make
her inpuḡnacioun seme good bifore þe multitude of lay men,
and at temperal lordis eeris, *and* at multitude of clerkis not
scolid in dyuynite, or not profundeli endewid in dyuynite, 10
how euer it be of her degree in scole, or state in þe chirche,
and alle þo whiche bi detraccioun *and* diffame, pride, sturdy
herte *and* envie, sp[e]ken¹ *and* writen in stide of clergie,
god amende for charite.

Here eendith þe prolog of þis book. And here bigynnip 15
þe first chapitre of þis present book.

[i^o partie]

[i^e chapitre]

The definition of
a MAN.

[F]Adir, what is a man?

Sone, a man is a quick body, y-made of a resonable soule 20
and a fleischly body.

The definition
of a reasonable
SOUL. It works,
not only by
(1) FIVE OUT-
WARD BODILY
WITS, and
(2) FIVE INWARD
BODILY WITS,
but also by
(3) REASON, and
(4) FREE WILL.

ffadir, what is a resonable soule?

Sone, a resonable soule is þilk soule which, ouer þat it
worchiþ bi v outward bodily wittis wiþ her appetitis or
lustys, bi v inward bodili wittis *with* her appetitis or lustys 25
in þe body, it haþ in it silf resoun *and* fre wil, *with* whiche
þe hool man resonyp *and* fre willip in him silf *and* in his
soule.

The soul is
made at the
same time as
the body.

ffadir, was þe soule of a man eer þan it was couplyd to þe
same mannys body? 2 30

Nai, sone, eche soule is made in þe body in þe same poynt
and pricke of tyme in whiche it is couplid *and* joinyd to þe
body. *and* þis is trewe boþe of mennys soulis *and* of beestys
soulis.

The soul of a
man shall never
die.

ffadir, schal þe soule of a man dye *and* come to nouȝt, 35
whanne þat we seen þilk man deie? 2

Nai, sone, þe soule of man schal neuere deie. But whanne

¹ MS. *spoken*.

² For fuller teaching, see *Folewer*, Pt. I, chap. iv.

þe soule of man is departid from þe body, þanne þe man dieþ. but þe soule so departid from þe body abidip in him silf, riȝt as an aungel is in him silf wiþoute body, where god wole þat þilk soule be. And it schal eft soone in þe eende
5 of þis worlde be couplyd aȝen to þe body, forto dwelle so euere to gidere in ioye or in peyne, as þe man in þis lijf schal deserue.

ffadir, schal þe soule of a beest abyde *and* be departid
4^b from þe body, whanne þe beest | dieþ? ¹
10 Nai, sone, eche beestis soule dieþ *and* comeþ to nouȝt, whanne þe beest dieþ.

The soul of a beest dies when the beest dies.

ffadir, whiche ben þe v outward bodili wittis? ²
Sone, þese ben þei: Seyng, heering, Smelling, Taasting
and touching.

The FIVE OUTWARD BODILY WITS enumerated.

15 ffadir, whiche ben þe v inward bodili wittis? ³
Sone, þese ben þei: Comoun witt, ymaginacioun, ffantasye,
Estimacioun *and* mynde.

The FIVE INWARD BODILY WITS. enumerated.

ffadir, what is þe office ⁴ of þe v outward bodili wittis?
Sone, it is forto knowe bodili þingis in her presence, *and*
20 whilis þei ben in kynde. As it is forto se þingis present to þe siȝt, heere þe sown present to þe ⁵ eeris, touche hardnesse, neischnes, heet, or coold present to þe touche, *and* so forþe of opire.

The office of the five outward bodily wits described.

ffadir, what is þe office of inward bodili wittis? ⁶
25 Sone, it is forto knowe alle þe same bodily þingis þouȝ þei ben absent, *and* þouȝ þei ben not in kynde; riȝt as y knowe now my fadir, or his schap, figure *and* colour, not withstanding he is deed; *and* as y knowe now a beest, or his schap, figure *and* colour, which y siȝe at rome, whanne y
30 was pere; *and* so of opire þingis knowable bi outward wittis.

The office of the five inward bodily wits described.

ffadir, what is þe office of comoun witt in specialle?
Sone, it perceyueth alle suche þingis in her absence whiche mowe be knowun of outwarde wittis in her oonli presence. And he perceiueþ *and* knowip alle suche bodili þingis of

The office of COMMON WIT described.

¹ Cf. *Folewer*, Pt. I, chap. iv.

² Cf. *Folewer*, Pt. I, chap. v.

³ Cf. *Folewer*, Pt. I, chap. vi.

⁴ MS. *officie*; the second *i* underdotted.

⁵ After *þe*, MS. has *h*, crossed through.

⁶ Cf. *Folewer*, Pt. I, chap. vi, and see *Donet*, Notes to p. 10.

The 'Common
Sensibles':
motion, rest,
size, number,
and figure.

whiche eche may be perceiued of dyuers outward wittis, as
ben þese v: mouing, reste, greetnes, noumbre *and* figure.
And also he iugith *and* deemeþ bitwix þo þinges, whiche
þingis noon oon outward witt may knowe, *and* þefore noo
oon outward witt may iuge *and* deeme bitwix hem: as ben 5
whitnes *and* swetenes, hardnes *and* sowrnes, *and* so of opire
diuersitees. ffor siþen siȝt may not knowe *and* perceiue boþe
to gider whitnes *and* swetenes, he mai not discriue *and* iuge
þe diuersite bitwix hem. And siþen touche mai not knowe
and perceiue to gider boþe hardnes *and* sourenes, He mai 10
not discryue *and* iuge þe diuersite bitwix hardnes *and*
sourenes. And þefore it was necessarie to haue oon witt
which myȝt so bitwixe | hem iuge *and* discriue, *and* of hem 5^a
knowe þe difference *and* þe diuersitee. which oon witt is þe
now seid *commune* witt. 15

The office of
IMAGINATION
described.

ffadir, what is þe office of þe ymaginacioun?

Sone, it is al þe same whiche is seid of *commune* witt, and
forto kepe in store alle þe same now seid knowingis wiþ her
fundamentis, whiche ben callid 'similitudis', 'liknessis', or
'ymagis' of þingis, þat þei falle not soon aweie. 20

The office of
FANTASY
described.

ffadir, what is þe office of þe fantasie?

Sone, it is forto forge *and* compowne, or to¹ sette to gedir
in seemyng, þingis whiche ben not to gedir, *and* whiche
maken not oon þing in kynde: As if a man feyn a beest to
be made of an horsis heed *and* of a kowys body *and* of a 25
lyouns taile, *and* so forþ² of opire masis whiche bifallen in
dreemys, whilis a man slepiþ. ffor *in* tyme of sleep a
mannys³ inward bodily wittis ben breemest *and* to wirche
rediest, *and* her worchingis ben to be perceiued sunnest.

The office of
ESTIMATION
described.

ffadir, what is þe office of estimacioun?

30

Sone, it is forto perceiue accordaunt þingis or discordaunt
þingis, to kynde freendeful or odiose, þouȝ þei mowe not be
perceiued bi outward bodili wittis: as herbi þe lombe
knowiþ *and* fleep naturali þe malice *and* enemyte of þe
wolfe; And þe swallow bildiþ in þis curiose manere, whiche 35
is moost profitable maner to her kynde, her nest; And þe

¹ MS. *orto*.

² MS. *soforþ*.

³ MS. *amannys*.

bees knowen þat þis maner of gouernaunce to chese hem
a king is to hem good; *and* so forþ of opir lijk.

ffadir, what is þe office of¹ mynde?

The office of
MIND described.

Sone, it is to kepe in² store alle þe forseid knowingis wiþ
5 her groundis, þat þei liztli not aweie slyde, and þerwiþ
forto worche alle þe same now rehercid inward worchingis
of þe opire seid inward bodily wittis, wiþ þe seid sure
keping.

ffadir, in what placis of mannys body ben þese v inward
10 bodili wittis?³

The five inward
bodily wits are
in the head.

Sone, þei ben in a mannys heed.

ffadir, what wise?

The positions of
the five inward
bodily wits
described.

Sone, commune witt is placid in þe forhede. ymaginacioun
is in a selle next aftir⁴ folewing, toward þe myddis of þe
5^b heed. þanne next is placid ffan|tasie, in þe myddis of þe
heed. And nexte to him is sett estimacioun, toward þe hindre
eende of þe heed. And mynde is sette in þe nolle bihinde.
And eche of þese han to hem her propre chaumbres in þe
brayn, or propre cellis or placis, as philosophris seyn.

20 The v outward wittis ben in diuers parties of a mannys
body. ffor siȝt is in þe iȝen, heering in þe eeris, smelling is
in þe nose, taastyng is in þe mouþe, touching in þe nett of
sinowis wouun, as it were, þoruȝ al þe fleisch of þe body.

The positions of
the five outward
wits described.

ffadir, haþ only man alle þese now seid outward *and*
25 inward worchyngis of bodili wittis, wiþ her appetitis to
desire what is bi enye of hem perceiuid to be plesaunt *and*
lusty, or for to refuse *and* lope what is bi enye of hem perceyuid
to be displesaunt *and* vulusti?

Has man alone
these outward
and inward wits
and their
appetites?

Nai, sone, not oonli man haþ alle þese now seid outward
30 *and* inward bodili wittis, wiþ her seid worchingis *and* wiþ
her seid appetitis; but also alle þe same han manyfoold
becstis, *and* wel nyȝe alle parfit beestis whiche mowe hem
silf parfitly helpe *and* move from oon place into anoþir.⁵

Most beasts
have the five
outward bodily
wits, and the
five inward
bodily wits,
with their
workings and
appetites.

ffadir, wherynne⁶ þan dooþ a man⁶ *and* his soule passe alle
35 beestis *and* her soulis?

¹ MS. of þe : þe underdotted.

through and underdotted.

² in over-written in MS.

⁵ For Moving, see *Folewer*, Pt. I, chap. vii.

³ Cf. *Folewer*, Pt. I, chap. vii.

⁶⁻⁶ MS. wherynne ,flooþ a man ,þan,

⁴ MS. aftirward; ward being crossed with marks of transposition.

Beasts have neither Reason nor Free Will, therein differing from man.

The office of REASON described.

(1) The name 'Reason' (or 'Understanding') may be applied to the power which enables man to perceive spiritual substances and properties, to judge between good and bad, &c.

(2) The name 'Reason' may be applied to the works done by the said power—to proofs, arguments, &c.

FREE WILL and its office described.

(1) The name 'Free Will' may be applied to the power which wills, refuses, commands, &c., according to the judgement of Reason.

Certis, sone, in þis: þat a man *and* his soule han resoun *and* fre wil, fforwhi neuere neiþir of þese ij powers is had of beestis of her soulis.¹

ffadir, what is resoun, and what is his office?

Sone, resoun is a power, *with* whiche power mowe be 5 knowe vnbodili þingis, goostli or spiritual þingis, wheþir þei ben substauncis, as ben aungels *and* soulis, or þei ben to opire substauncis accidentis or fallyngis, as ben powers, *pro-* purtees *and* worchingis of aungels *and* of soulis, And also manye opir vnbodili *propurtees* of bodili þingis, whiche 10 neiþir þe outward, neiþir þe inward bodili wittis afore² seid mowe perceyue *and* knowe, as ben hefte *and* liȝtnes of bodies, fadirhode *and* sonehode, of persoones to gider 6^a husbondhode *and* wijfhode, *and* opire manye suche; And also wiþ which power may be dryue oute *and* founden in 15 arguyng *and* concluding what is trewe, what is fals, what is good, *and* what is bad, *and* what is more good, and what is more bad, *and* what is cheseable, *and* what is refuseable, *and* which ben meenys to haue þe good *and* fle þe yuel. And þis same now seid power of oure soule whiche is now 20 clepid 'resoun', is also ful ofte clepid 'vndirstanding', so þat resoun *and* vndirstanding is al oon.

In anopir maner 'resoun' is oft takun for þe worchingis *and* þe doingis of þe resoun now bifore in þe first manere takun: as ben argumentis, profis, skilis *and* evidencis, 25 which resoun, in þe first maner takun, fyndiþ, conceiuþ *and* formeþ. *and* in þis maner 'resoun' is takun in commune speche, whanne we seien þus: 'þis is a good resoun', 'þilk is a feble resoun', 'þis resoun is nouȝt', 'I prove þis to be trewe, or to be fals, bi þis resoun', and so forþ of manye opire 30 like spechis.

ffadir, what is fre wil, *and* whiche is his office?

Sone, fre wil is a power,³ wiþ whiche may freely be lovyd *and* chosen þat þing whiche resoun knowith *and* demep to be good; And wiþ whiche may freely be hatid *and* refusid 35 þat þing whiche resoun knowiþ *and* deemeþ to be bad, or vngood; And whiche mai commaunde to alle opire witti

¹ In the *Folewer*, Pt. I, chap. viii, it is admitted that the higher animals can probably reason to a certain extent.

² MS. *a fore*.

³ MS. *a power*.

and moving powers of þe soule and to alle membris of þe body þat þei passe forþ into her such witty and moving propir wirchingis in maner as þe wil hem to wirche comaundip.

And in lijk maner as now bifore it is seid þat dedis of 5 resoun ben clepid 'resouns', so dedis of þe wil ben oft tymes clepid 'willis', As whanne men wolen seie þus: 'þis is my wil þat þou go forþ', and so forþ of opire herto like.

In þese ij seid powers, resoun and wil, and in her now 6^b seid worchingis, a man passip beestis. And for | þese ij 10 powers, a mannys soule is a resonable and a fre chesing soule, and þerfore bi þese ij powers ouzte euery man be principaly gouerned: þat is to seie, euer to loue, hate, chese, refuse, and commaunde to opire sensual and moving powers of þe 15 soule and to membris of þe body forto do and suffre, aftir þe doom of resoun, and neuere to loue, hate, chese, refuse, commawnde to opire powers or parties forto do or suffre, azens þe doom of resoun. and so folewiþ ferþir þat, how oft and whanne euere a man avisingli and chesingli loueþ or 20 hatip, chesip or refusip, doiþ or suffrip, azens þe doom of resoun, so ofte and þanne he lyueþ beestly and not manly, neipir as it is according a man to lyue; and þerfore in þat he synneþ azens þe lawe of his ouerer and worpier kynde.

ffadir, in what place of a mannys body ben sett resoun and fre wil?

25 Certis, sone, in no place of mannys body fyxli or assignabili; ffor þei ben in þe substaunce of þe soule, whiche soule is ouer al, þoruþ al mannys body; and þerfore þei ben where euer þe soule be, and so in noon oon place of þe body 30 stedely; and þerfore þei abiden wiþ þe soule and in þe soule perpetually, þouþ þe soule be departid from þe body, and þouþ þe soule eftsoon schal be cowplyd azen to þe body, riht as resoun and wil ben euer perpetuali in an aungel, þouþ he haue no body. But þe afore seid witty powers, þat 35 v inward wittis wiþ her v appetitis, schulen not abide with a mannes soule whanne he schal be departid from þe body; but þei schulen vanysche aweie and come into nouzt¹; and þat bi cause þei ben not placid or sitting in þe soule, but þei

(2) Or the name 'Free Will' may be applied to the works done by this power.

A man should be governed principally by Reason and Free Will.

Reason and Free Will shall abide with the soul perpetually, because they are of the substance of the soul, not of the substance of the body.

But the five outward and five inward wits shall die with the body, because they are inextricably connected with the body.

¹ See Notes.

ben placid *and* sitting in diuerse parties of þe body, so þat ech of þe seid x wittis haþ his propre partie of þe body assigned to him; þouȝ þe touche, wiþ his appetite, haþ þe largist partie, for welnyȝ, except þe boonys, he haþ al þe body.

5

The Wits have their corresponding 'appetites'.

Free Will is the proper 'appetite' of the Reason.

And where euere enye of þese seid x wittys sittip in þe body, þere wiþ him, þoruȝ þe same partie of þe bodi, sittip wiþ him his propre | to him assigned appetite. And riȝt as 7^a eche of þe seid x wittis haþ his propre appetite, so þe wil is þe propre appetite of þe resoun, *and* þei abiden to gider in 10 þe soule departid from þe body.

Proofs of these truths will be found in the *Folewer*, Pt. I, chaps. iii-viii.

Profis of þe trouþis whiche ben rehercid schortly here in þis present first *chapitre*, þou maist se, sone, if þou wolte, in þe first partie of 'þe folewer to þe donet', from þe bigynnyng of þe [iiij]¹ *chapitre* þere into þe eende of þe viij *chapitre* 15 þere,¹ with answers to certeyn argumentis *and* obiecciouns whiche mowe be made azens þe treuþis tretid schortly here in þis present first *chapitre*.

[ij^e *chapitre*].

Man was created to govern himself in this life according to Reason, or according to Faith allowable by Reason, so that he may obtain everlasting life.

[F]Adir, into what purpos *and* eend was man made? 20

Certis, sone, forto reule his wil *and* his outward *and* inward wittis, wiþ her appetitis, his doyngis *and* suffringis *and* movingis in gouernaunce of doable þingis, aftir þe doom of resoun, or of feiþ allowable bi resoun,² whilis he lyviþ in þis lijf; þat aftir þe deef of þis lijf, he be reysid aȝen into 25 bodily lijf, forto lyue in body *and* soule to gedir euerlastyng, in ioye *and* blis, afore þe presence of god.

What difference is there between a man's living (1) morally virtuously, (2) according to the law of God, (3) according to the doom of Reason or of Faith?

ffadir, y haue herd summe seie þat a man owith to lyue in þis world moraly vertuosely; And summe men y haue herd seie þat a man in þis world owȝt to lyue aftir þe lawe of 30 god; *and* now ȝe seien þat he owiþ to lyue *and* reule his bodily wittis *and* her appetitis *and* his wil *and* alle hise bodili movingis in doable þingis aftir þe doom of resoun or of feiþ. what difference or diuersite is þere bitwix þese iij maners of seiyngis? 35

¹ MS. *ijj*.

fully explained in the *Folewer*, Pt. I, chap. ix.

² The work of Reason and Free Will in controlling the sensual appetites of man is

Sone, bitwix pese iij¹ speches is no diuersite or difference; but of hem iij is oon meenyng, oon accorde and oon sentence. ffor whi moral vertuose dede, and dede of doable gouernaunce reulid bi resoun or feiþ, And þe lawe or
 5 service of god þouun to man ben al oon, as it is provid in þe book clepid 'þe iust apprising of holi scripture'. Wherefore al oon and þe same it is forto lyue moraly vertuosely, and
 7^b forto gouerne oure dedis of | doable þingis aftir resoun or feiþ, and forto lyue aftir þe lawe of god and seruice to god.
 10 but þanne ferþir, þou must vndirstonde þat amonge pese dedis whiche ben reulid bi doom of resoun or feiþ, summe ben iugid and deemyd of resoun or of feiþ nedis to be doon, and perfore resoun or feiþ werneþ hem to be left vndoon, or her contraries to be doon. And pese ben þe 'commaunde-
 15 mentis' of resoun or of feiþ. Summe opire ben iugid and deemed of resoun or of feiþ to be doable, or worþi to be doon, as for good, and þat þei mowe be left vndoon, and þat opire dedis not standing wiþ hem, or þat her contraries mowe, as it were, lijk weel in styd of hem be doon. And alle þat ben
 20 of þis soort ben 'counseilis' of resoun or of feiþ: As ben, in sum caas of circumstauncis, chastite; forsaking of wyne and alle vinose drinkis, forsaking of fleische, forsaking o[f]² richesse in plente, forsaking of lordschip in propurtee; obedience to summe approvid reule, and suche opire; of
 25 whiche counseilis is seid and writun bi processe in þe ije partie of þis present book,³ and in 'þe reule of cristen religioun', in þe ije partie, þe vij tretie, and in þe book clepid 'þe iust apprising of holy scripture', þe first partie, þe xvj and xvij trouþis; notwiþstanding þat, in summe caas
 30 of circumstauncis, pese same now rehercid vertuose dedis or counseilis ben comaundementis of resoun and of lawe of kinde and of god, as it is tauzt in þe first parti of 'cristen religioun', þe iij^e treti, þe []⁴ chapitre.

And ferþir þus: siþen, as it is proued in þe book clepid
 35 'þe iust apprising of holi scripture', al þat resoun and feiþ comaunden, god comaundip, and azenwardis al þat god comaundip, resoun or feiþ comaundip; folewip þat goddis

There is no difference between these three things.

Some moral virtues are *commandments* of Reason or Faith.

Other moral virtues are *counsels* of Reason or of Faith.

Such as Chastity, Voluntary Poverty and Obedience.

In some circumstances the counsels become commandments.

The commandments and counsels of Reason or Faith are the laws of God.

¹ MS. *ij maners of*; *maners of* being crossed through.

² MS. *or*.

³ Chap. xix.

⁴ Space left in MS. for reference.

comandementis *and* comandementis of resoun *and* of feip ben al oon. And siþen al þat resoun *and* feip counseilen, god counseiliþ, *and* aþenward al þat god counseiliþ, resoun or feip counseiliþ; folewith þat goddis counseilis *and* þe counseilis of resoun *and* of feip ben al oon. *and* þanne 5
ferþir | þus : siþen þe lawe of god ʒouun to man is not ellis 8^a
þan goddis comandementis *and* goddis counseilis ; it folewiþ þat [þe commaundementis *and* co[u]nseilis of resoun *and* of feip *and* þe lawe of god ben al oon. *and* siþen]¹ þe comaunde-
mentis *and* counseilis of resoun *and* of feip *and* moral vertues, 10
wiþ her dedis, ben al oon, as schal be open bi þe first partie of ‘ þe folewer ’² to pis book, *and* in þe book clepid ‘ þe iust apprising of holi scripture ’ ; it folewiþ þat moral vertues, wiþ her dedis, *and* þe seid lawe of god ben al oon *and* þe same. 15

And the com-
mandments and
counsels of
Reason or Faith
are the moral
virtues.

And the moral
virtues are the
laws of God.

Is it true to
assert
(1) that love (or
charity) to-
wards God,
ourselves, and
our neighbour
is the whole
duty of Man ; or
(2) that love
towards God
alone is the
whole duty of
Man ?

fadir, þe iiije manere of seiying þere is : þat manys al *and*
hool boond in þis lijf is forto kepe charite, or forto lyue aftir
charite. And þis charite summe men clepen a ‘ þrefold loue ’,
þat is to seie, loue to god aboue al þing, loue to a man him
silf, *and* loue to his neiþbore as to him silf. And ʒit þe v^e 20
seiying is : þat forto kepe þe first of þese iij loues is sufficient
seruice to god, ʒhe, *and* is al þe hool boond of man whiche
he is bounde to kepe *and* fulfille in þis lijf. Wheþir þese
maners of seiying ben trewe or no, y wolde learne.

It is *not* true to
assert that love
towards God
alone, or love
towards God,
our neighbour,
and ourselves,
comprises all the
moral virtuous
deeds.

Certis, sone, neiþir þe iiije, neiþir þe v^e of þese seiyingis 25
may be vndirstonde þus : þat þe first of hem iij, or þe al iij
to gedir, or her euen to hem comoun gendre is naturali or
moral alle moral vertuose dedis whiche a man is bounde to
kepe, *and* wiþ whiche he is bound to serue god ; neiþir þat
þei iij to gider, or he[r]³ next gendre, or þat enye of hem iij 30
conteineþ, comprehendþ, or closiþ withynne him, as his spicis,
alle moral vertuose dedis whiche to haue a man is bounde in
þis lijf. ffor al pis is vntrewe, as schal be provid openli *and*
vnʒenseiabili in þe secunde part of þis present book, þe
xiiij chapitre, And in ‘ þe book of feip, hope, *and* charite ’⁴. 35

Where this is
proved.

¹ þe . . . siþen, addition from the top of the page in MS. ; the u of co[u]nseilis being omitted.

² Chaps. xv-xvii ; also the end of chap. xxvii.

³ MS. he.

⁴ See Notes.

But it must be vnderstonde namelich in oon manere þus: þat þilk first seid loue, bi strengþe of him silf, inclineþ, bowiþ, moveþ *and* stiriþ a man forto seche aftir, learne *and* take þe knowing of alle opire moral vertuose dedis, *and* forto
 5 kepe *and* perfoorme hem in worching, to whiche opire moral vertuose dedis a man is bounde bi þe¹ wil of god. 3he, *and*
 8^b þilk first loue *and* þe | ij^e *and* iij^e seid loues to gider, or her next comoun gendre, doiþ þe same. But 3itt, neuere þe latter, þe opire moral v[er]tuouse dedis ben not in nature enye
 10 oon of hem. And a man muste nedis knowe *and* haue þe opire moral vertuose dedis wiþ þe seid loue, And ellis he schal not serue god, as to serue god he is bounde.

It is true that if a man love God, he will strive to fulfil all other moral virtuous deeds.

But these other moral virtuous deeds are not included in love.

And they also are necessary to God's service.

Also þe first of þilk iij loues is þe hardist parti to be fulfillid in goddis lawe; *and* þefore it is sikir þat who euer
 15 fulfilliþ þe first of hem, whiche is hardir to fulfille þan þe tweien opire, he schal fulfille þe ij opire; *and* who euere fulfille þese iij loues, he schal fulfille al þe remenaunt of goddis lawe. And in þis vnderstanding may wel be take² þe wordis of crist, whanne he seid þat 'in þo seid loues al
 20 lawe *and* prophecies hangen'³; And what Johan in his epistil seiþ: 'he þat loueþ not his neiþbore whom he seeþ, how may he loue god whom he seeþ not?'⁴

To love God is the hardest commandment, and the easier loves towards ourselves and our neighbour naturally follow.

If a man fulfils these three loves, he will naturally fulfil the rest of God's law.

It is in this sense that Christ and St. John meant that all moral virtues may be said to depend on love.

Thus moche, sone, here, as for the iij^e *and* v^e maners of spechis to gider. And so lijk good it is forto holde þe first
 25 manere, or secunde, or þridde, or fourþe maner of seiyngis bifore tretid in þis present chapitre, þou3 not lijk cleer it is forto holde eche of hem.

fferþi^rmore, in more special as to þe iij^e manere of speche, sone, þou schalt vnderstonde þat 'charite' in his seid generalte
 30 is more general þan is 'moral vertu'. fforwhi no þing is 'moral vertu' saue what is an habyt, or a disposicioun toward þe same habit in þe wil.⁵ *and* to al þilk habyt 'charite' is general, *and* to actual louys goyng bifore into gendring of habitual loue, *and* to actual loues folewing aftir
 35 þe same habitual loue: *and* 3itt noon of þilk actual loues is

The term 'charity' is more general than is the term 'moral virtue', because 'moral virtue' applies only to the habit, while 'charity' includes the habit of love and the actual loves engendering and following the habit.

¹ MS. *bijþe*.

² MS. *betake*.

³ Matt. xxii. 40. For fuller discussion of this point, see Pt. II, chap. xiii.

⁴ 1 John iv. 20.

⁵ For full discussion of what constitutes a moral virtue, see *Folewer*, Pt. I, chap. x.

'moral vertu', for noon of hem is an habit. *and* perfore 'charite' is more general þan is 'moral vertu'.

'Moral virtue' and 'habitual love' (or 'habitual charity') are one and the same.

As is proved in the *Folewer*, Pt. II, chap. viii.

Therefore the kinds of 'moral virtue' and of 'habitual charity' are the same.

The term 'moral virtuous thing' is common to moral virtue and to moral virtuous dedis goyng before and after the moral virtue.

Therefore a 'moral virtuous deed' and a 'morally good deed' and a 'moral charitable deed' are the same.

But 'charity' and 'charitative deed' (or 'moral virtuous deed') are *not* the same.

And 'moral virtue' and 'moral virtuous deed', (or 'charitative deed') are *not* the same.

Also 'moral vertu' *and* 'habitual loue' or 'habitual charite' ben al oon; fforwhi ech 'moral vertu' is 'habitual loue', as schal appere in 'þe folewer to þe donet', in þe 5 eend of þe ije partie¹; *and* eche 'habitual loue' is 'habitual charite'; wherfore 'moral vertu' *and* 'habitual loue' or 'habitual charite' ben oon. And perfore oon *and* þe 9^a same diuisioun or particioun is of 'habitual charite' into hise spicis, *and* of 'moral vertu' into hise spicis; *and* alle 10 þe same spicis or specialis ben of þe oon *and* of þe opire.

Also 'moral vertuose ping' is comoun *and* general to moral vertu, whiche is habit or his disposicioun, *and* to moral dedis goyng bifore þe habit into his gen- 15 dring, *and* to moral dedis goyng aftir þe same habit into whiche þe same habyt inclyneþ. And so 'moral vertuose dede' *and* 'moral charitative dede' ben oon; ffor whi dedis goyng bifore þe habit of charite or of moral vertu, *and* dedis going aftir þe habit of charite or of moral vertu ben 'chari- 20 tative dedis' *and* 'moral vertuose dedis' *and* 'morali good dedis', þouȝ þei ben not 'habitual charite', neiþir 'moral vertu', for as moche as þei ben not habit or habitis. And eche of þese dedis is a dede longyng to habitual charite *and* to moral vertu, whiche is an habit; *and* perfore eche of þilk dedis is a dede of charite *and* of moral vertu; *and* so 25 'charitative dede' *and* 'moral vertuose dede' ben oon.

perfore it is not oon forto seie 'charite', as it is next general comoun to þe seid iij loues or charitees, *and* forto seie 'charitatyue dede' or 'moral vertuose dede'; neiþir oon it is forto seie 'moral vertu' *and* forto seie 'moral vertuose 30 dede' or 'charitative dede'; fforwhi manye outward charitatyue dedis *and* manye outward moral vertuose dedis ben, whiche ben not charite, neiþir charitees naturali, formali or moraly, *and* manye outward charitative dedis *and* many outward moral vertuose dedis ben, whiche ben not moral 35 vertu, neiþir moral vertues naturali, formali or morali. Neuerþeles, into alle þese now seid dedis boþe charite *and*

¹ Chap. viii.

moral vertu inclynen, moven, speden, dryven *and* maken hem to be doon.

And so 'charyte' nameþ boþe habitual loue *and* actual loue; 'moral vertu' nameþ oonli habit or his disposicioun
 5 into him, but not eny dede inward or outward; 'moral
 9^b vertuose dede' or 'morali good | dede' nameþ þe dedis goyng
 bifore þe habit *and* þe dedis comyng aftir þe habit, and þat
 wheþir þei ben inward or outward; 'moraly good þing'
 nameþ þe habit whiche is 'moral vertu', and also þe dedis
 10 goyng bifore him *and* þe dedis goyng aftir him, *and* þat
 wheþir þei ben inward or outward dedis.

The meaning of 'charity', 'moral virtue', 'moral virtuous deed', and 'morally good thing' recapitulated.

Eche moral vertu whiche hap outward dedis bi whom he may be gendrid, or hap outward dedis into whiche he inclyneþ or moueþ, hap oon *and* þe same name comoun to him
 15 and to eche of þilk dedis: as 'riȝtwisnes', 'obedience', and so forþ of eche opire vertu or poynt in þe foure tablis. þe first poynt of þe secunde table, þe first poynt of þe þridde table, *and* þe first poynt of þe fourþe table han noon suche outward dedis; *and* þerfore þis name 'loue' or 'charite'
 20 nameþ þo habitis and her dedis whiche ben inward *and* not outward.¹

Every moral virtue which has outward deeds, has the same name for the virtue and for the outward deeds, e. g. 'righteousness', 'obedience'. But ghostly love or charity has no such outward deed. Therefore the name 'charity' is restricted to the habit and inward deeds.

ffadir, if al be trewe what bifore in þis present chapitre 3e han tauȝt, þanne folewiþ þat where euere *and* how euere be maad moost cleer teching of moral vertues *and* of moral
 25 vertuose dedis, or of dedis comaundid *and* counseilid of resoun or of feiþ, þere *and* so is maad moost cleer teching of goddis comaundementis *and* counseilis *and* of his lawe ȝounn to a man bi whiche man ouȝte serve to him; And where euere *and* how euere is maad moost sufficient *and* moost ful teching of
 30 moral vertues *and* of moral vertuose dedis, or of dedis comat:ndid *and* counseilid of resoun *and* feiþ, þere *and* so is made moost sufficient *and* moost ful teching of goddis comaundementis *and* counseilis *and* of his seid lawe *and* seruice; And where euere *and* how euere be maad moost according or moost
 35 compendiose gadering to gider, þat is to seie, moost schort profitable gadering to gider, of moral vertues *and* of moral

Hence it should follow that the clear, sufficient, full, and compendious teaching of moral virtues and moral virtuous deeds, or of deeds commanded and counselled by Reason or Faith, is the same thing as the clear, sufficient, full, and compendious teaching of God's commandments and counsels.

¹ See *Donet*, Pt. II, chap. xiii.

vertuose dedis, or of dedis commaundid *and* counseilid of resoun or of feiþ, þere and so is maad moost conuenient or according or moost compendiose to gider gadering of goddis commaundementis *and* counseilis *and* of his seid lawe *and* seruice.

5

This does so follow.

Sone, al þis y graunte, | for al þis dryuing *and* concluding 10^a may no man avoide.

Therefore, since the tables of Moses do not treat clearly, sufficiently, fully, and compendiously all moral virtues and all moral virtuous deeds; it follows they do not treat clearly, sufficiently, fully, and compendiously all God's commandments and counsels.

ffadir, þanne ferþir þus: Siþen in þe tablis of moyses, at þe leest to seie, ben not tauzt moost cleerli, moost sufficientli *and* moost compendioseli alle moral vertues *and* alle moral 10 vertuose dedis, or dedis commaundid *and* counseilid in doom of resoun *and* of feiþ; *and* more myzt be seid þat not verrili, sufficientli, or fully ben alle moral vertues *and* alle moral vertuose dedis, or alle goddis comaundementis *and* counseilis, tauzt in þo ij tablis, as may be seen bi processe in þis same 15 book in þe ije partye; it folewith of þe leest seiying þat in þe tablis of moyses ben not moost cleerly, moost fully, or sufficientli, *and* moost compendiosely tauzt goddis commaundementis, hise counseilis, his lawe *and* his seruice. but it folewiþ þat, how fer þilk tablis ben from þe cleer, 20 sufficient, ful¹ *and* compendiose tretim of moral vertues *and* of moral vertuose dedis, tauzt bi crist *and* hise apostlis, *and* conteyned scateringly here *and* þere in þe newe testament *and* in moral philosophie, *and* gaderid to gider bi doctouris *and* opire clerkis into bokis *and* treticis of moral vertues, 25 clenly þerupon foormed *and* writen, so fer ben þo tablis from þe cleer, sufficient, ful *and* compendiose teching *and* tretim of þe commaundementis *and* counseilis of god.

This does so follow.

Fuller proof may be seen in the *Donet*, Pt. II, chaps. iv-ix.

Sone, al þis y must nedis graunte, boþe for þe proof nowe made, *and* for largir proof in þe secunde partie of þis same 30 book, fro þe begynnynge of þe iiij^e chapitre into þe eende of þe ix^e chapitre. And 3itt more þanne þis folewiþ of þe opire bifore my seiying, whiche y wole not conclude *and* dryue oute here, but in þe ije partie of þis present book.²

And þerfore moche wondir myzt a³ wel learned clerk haue 35 vpon þe greet, ouer long woned rudenes of newe doctouris

¹ MS. *sufficientful*.

² Chaps. iii, vi-ix.

³ a overwritten in MS.

and of her now folewers, whiche, withoute enye nede, and withoute enye resoun, and wipoute þe peplis profite, zhe, azens nede, azens resoun, and azens þe profite of þe peple, cleeven to moyses tablis so ouer tendirly, and as for al hool and
 10^b sufficient commaunde^{mentis} of god displaien hem so bisily. And, as y trowe, þis is oon cause whi¹ goddis comaundementis ben kunned so sengli² and so simpli; bi cause alle vertues and alle moral vertuose dedis comaundid mowe not in þilk x wordis of moyses tablis be seen so soon and so
 10 cleerly, by gadering and reduccioun made into hem so fet and so straungeli, and bi logging of alle moral vertues and of alle moral vertuose dedis in hem in so narrow a place so streitly and vnaccordingly.

The attempt to reduce all the commandments of God to the ten commandments of Moses is a stumbling-block to the people.

[iij^e chapitre]

15 [F]Adir, what processe is þanne to be maad forto knowe and teche and noubre cleerly and sufficiently, and þerwip al compendiosely, þat is to seie, schortly, profitably, alle moral vertues comaundid bi resoun or feiþ, or counseilid bi resoun or feiþ, and so in þat alle goddis comaundementis and
 20 alle goddis counseilis?

THE FOURTH MATTER: GOD'S LAWS. How can moral virtues, i. e. the laws of God, be adequately classified?

Sopeli, sone, þis processe may be made, as schal be schewid in 'þe lasse book of cristen religioun', þe first trefte, and in 'þe prouoker'. Eche moral dede comaundid or counseilid of resoun or of feiþ, And þerfore eche moral vertuose dede
 25 comaundid or counseilid of god, we owen to do immediatly, or at þe next, anentis god, anentis vs silf, or anentis oure neiþbours. And ferþirmore, as is schewid in þe book clepid 'þe prouoker', toward þe eend, and bettir in 'þe lasse book of cristen religioun', eche suche dede to be doon bi comaunde-
 30 ment or counseile of resoun or of feiþ for him silf, anentis god immediatly or at þe next, is forto lyue to god goostly, obediently, riþtwisly, mekely, trewly, benyngneli, or largely, And bi dedis herto seruyng meenaly; ech suche dede to be doon bi comaundement or conseil of resoun or feiþ anentis
 35 vs silf at þe next, is forto lyve toward vs silf goostly, fleischely, worldly, clenly, honestly, paciently, douþtily, or largely, and bi dedis þerto perteynyng meenaly; Eche suche

All moral virtuous deeds, or all the commandments of God, may be considered under three heads: Our duty towards God, our duty towards ourselves, and our duty towards our neighbour.

The seven points of our duty towards God.

The eight points of our duty towards ourselves.

¹ MS. *whiche*; *che* being underdotted.

² After *so*, the MS. has *sens*, crossed through.

The eight points of our duty towards our neighbour.

dede to be doon bi comaundement or counseil of resoun or of feip anentis oure neigbore at þe nexte, is forto lyue toward him goostly, attendauntly, ritzfully, mekely, | accordingly, 11^a Treuly, Benyngneli, or largely, *and* bi dedis helping to þese menali.

Thus these twenty-three points and their corresponding meenal virtues include all moral virtues towards God, ourselves, and our neighbour.

wherfore folewith þat alle moral dedis according to resoun *and* to feip, *and* þerfore alle moral vertues commaundid or counseilid bi resoun or feip, *and* alle comau[n]dementis¹ or counseilis of god ben conteyned in þese now seid xxiiij poyntis, *with* herto hem helping meenal moral vertues. whiche 10 xxiiij poyntis ben named in an opir maner þus: To god goostlines, obedience, ritzwisnes, mekenes, treupe, benyngnite, larges, *and* meenal worching into eny of hem; To us silf goostlyhode, fleischlihode, worldlihode, clenness, honeste, pacience, douztynes, larges, *and* meenal worching into eny 15 of hem; To oure neigboris goostlihode, attendaunce, ritzwisnes, mekenes, accordingnes, treupe, benyngnite, larges, *and* meenal gouernaunce into eny of hem.

Hence the virtues of God's moral law may be divided under three heads:
(1) Our duty towards God: vij points.
(2) Our duty towards ourselves: viij points.
(3) Our duty towards our neighbour: viij points.

ffadir, it apperith wel bi þoure now afore goyng proces þat þe poyntis or vertues of goddis moral lawe ben soortid 20 into iij parcellis, bi þis þat summe of hem ben oure gouernauncis anentis god at þe next, a[n]d¹ summe anentis vs silf at þe next, *And* summe anentis oure neigboris at þe next; *and* þat þe first of þo parcellis conteyneth vij poyntis, þe ij conteynyth viij poyntis, *and* þe iij^e viij poyntis. 25

These three classes may be called the three 'tables' of God's law.

Sone, þou seist soop, *and* þese iij parcellis or soortis mowe wel be clepid þre 'tablis' of goddis moral lawe.

There is really no need to make a separate table for meenal moral virtues, since they are indissolubly connected with their corresponding eendal moral virtues.

And for as moche as eche moral meenal vertu² or eche moral meenal vertuose dede into enye of þese now rehercid moral vertues or moral vertuose dedis, in þat þat he is a 30 meenal vertu or a meenal vertuose dede to an opir anentis his eendal vertu or eendal vertuose dede,² is in þe same moral gendre or moral kynde or poynt in whiche is þe eendal to whom he is meene, *and* þat for as moche as oon *and* þe same or euen lijk principal moral goodenes muste nedis be 35

¹ n omitted in MS.

² See *Folewer*, Pt. I, chap. xxvii: 'þer is oon goodnes which is fynal principal and eend to opire goodnessis . . . and þer is

meenal goodnes into þis now seid fynal goodnes, þat is to seie, a goodnes beyng meene ledyng into þe seid moral and honest goodnes.'

in þe [meenal]¹ dede helping into hem, as schal be open in
 'þe lasse book of cristen religioun', þe first treti, þerfore it
 needith not þat to eny meenal vertu be sette for him silf
 11^b a seueral place diuerse fro | þe place of þe eendal vertu to
 5 whom he seruyþ in eny table of moral gendris of vertues.

and, for lijk skile, siþen alle þe same or alle even lijk
 moral goodnes is in þe inward dede of willing or nylling *and*
 in þe dede whiche is bi it comaundid to be as execusioun
 þerof, eche such executive dede of willing good to eny persoon
 10 *and* of nylling yuel to eny persoon is in þat, *and* as for þat,
 in þe same table *and* in þe same poynt in whiche is þe
 inward willing or nylling of whiche he is þe execucioun or
 þe executive dede.

The executive
 deeds of willing
 and nilling are
 in the same
 points and in
 the same Table
 as their inward
 deeds of willing
 and nilling.

ffadir, is þis now seid soorting or parcelling of tablis þe
 15 best *and* profitablist þat may be assigned into þe forþ teching
 of goddis moral lawis *and* seruycis ?

Is this classifica-
 tion under
 three tables the
 best ?

Sone, þei ben sufficient. neuerþeles it is bettir *and* more
 profitable þat meenal vertu, takun as it were in general, as
 it were bi him silf, be departid *and* braunchid ferþir into
 20 his membris forto make þerof oon table as bi [him]² silf,
 þanne þat noon such braunching þerof be made. for ellis
 þe teching of meenal vertu were ouer derk *and*, as it were,
 ouer general *and* ouer confuse *and* ouer schort *and* scant
 into þe leernyng of cristen men ; namelyche siþen manye of
 25 hise membris ben named famosely bi solempne names, as
 schal appere aftir bi names of vertues in þe iiije table, whiche
 schal be made þe first table.

It is clearer to
 make a separate
 table for the
 meenal moral
 virtues.

And azenward, if meenal moral vertu in general schulde
 be braunchid oute into his spicis, þanne, siþen þe same
 30 kinds or gendris of meenal vertues of þe first dede, soort, or
 parcel, or table, serueþ into vertues of þe ije *and* of þe iiije
 seid soortis *and* parcellis or tablis, as is now here bifore seid,
and as schal be seen whanne þei schulen be namyd, herof
 wolde folewe þat þries of þe same meenal vertues *and* of her
 35 braunches *and* spicis, *and* vndir hir same names, mencion
 schulde be made in þe soorting, tabling, *and* parcelling of
 goddis moral lawis ; fforwhi oonys in þe first seid soort or
 parcel, *and* eftsoone in þe ije seid soort *and* parcel, *and* þe

Three tables of
 meenal moral
 virtues, corre-
 sponding to the
 three tables of
 eendal moral
 virtues, might
 be made. But
 that would be
 too cumbersome.

¹ MS. *eendal*.

² Omitted in MS.

ii^e tyme in þe ii^e seid soort *and* parcel. And forto þus do *and* procede in displaiyng goddis | moral lawis wolde be ouer 12^a longe *and* tedious *and* vnlusty to þe heerers *and* learners, *and* it wolde be ouer vncraftiose *and* vnformal to þe techers.

One table of *meenal* moral virtues is sufficient.

And þerfore, sone, it semeþ to me as moche bettir for to 5 gadre to gider bi hem silf þe meenal poyntis of þe iij soortis or tablis, *and* name hem in her gendre, or general kynde, þus, 'meenal moral vertu'; *and* þanne departe *and* braunche meenal moral vertu into his spicis, *and* of his braunching into spicis make oon opire table, soort, *and* parcel bi him 10 silf, *and* sette him bifore þe opire iij rehercid tablis, bi cause þat meenys han a dewe ordre forto go bifore þe þingis into whiche þei ben meenys. Neuerþeles, þe ful, hool out braunching of meenal moral vertu into his spicis, making þe hool first table, schal not be sette here, but so moche þerof 15 oonly, how moche is of bihoueful nede to be tauzt *and* learned.

The table of *meenal* moral virtues shall be called the 'First', because means precede ends.

and so, at þis tyme, forto sette oute *and* expresse goddis moral lawis, as it is sufficient into cristen mennys necessarye 20 leernyng, þe first table of goddis lawe schal conteyne þese viij poyntis of meenal vertu: þat is to seie, forto gouerne vs leernyngly, preisyngly, dispreisyngly, preiyngly, þankingly, worschippingly, disworschippingly, *and* sacramentingly.

The eight *meenal* moral virtues of the FIRST TABLE rehearsed.

And þat þe ije, ii^e *and* iii^e tablis conteyne eendal vertues þus: þat þe ije table conteyne þese vij poyntis: þat is to seie, 25 forto lyue *and* gouerne vs anentis god at þe next, goostly, obediently, rihtwisly, mekely, treuly, benyngneli, *and* largeli.

The seven *eendal* moral virtues towards God of the SECOND TABLE rehearsed.

And þat þe ii^e table conteyne þese viij poyntis: þat is to seie, forto lyue *and* gouerne vs silf anentis vs silf at þe next, goostly, fleischely, worldly, clenly, honestly, patiently, 30 douztili, *and* largely.

The eight *eendal* moral virtues towards ourselves of the THIRD TABLE rehearsed.

and þat þe iii^e table conteyne þese viij poyntis: þat is to seie, forto lyue *and* gouerne us anentis oure neiȝboris at þe next, Goostly, attendauntly, rihtfully, mekely, accordingly, treuly, benyngnely *and* largely.¹ 35

The eight *eendal* moral virtues towards our neighbour of the FOURTH TABLE rehearsed.

Will not the justice of this classification

ffadir, here a man myzt wondre vpon ȝoure d̄sposing of tablis, in lasse þan ȝe schulen | cleer ȝoure silf; fforwhi ȝe 12^b

¹ The Four Tables are fully set out for reference in the Summary of Contents for Pt. I, chaps. iv-ix.

assignen *and* disposen, at þe fewist, iij tablis forto conteyne alle moral eendal *vertues*, 3he, *and* þerwiþ her meenal *vertues* *and* her executive *vertues*, in þat, *and* as for þat, þat þei ben meenes or execuciouns to eendal *vertues*, *and* so forto
 5 conteyne alle moral *vertues*; *and* 3itt crist, as it wole seme, was contentid wiþ ij tablis, fforwhi he seiþ þus, *mathew*, xxij *chapitre*¹: ‘þou schalt loue þi lord god aboue al þing, *and* þi neiþbore as þi silf; in þese ij lovys (þat is to seie, loue to god *and* loue to neiþbore) hangip al þe lawe *and*
 10 profecie.’ Whiche ij lovys, as it semeþ, maken oonly þe first *and* þe iije tablis of oure² eendal *vertues*, or ellis þe ije *and* þe iiije tablis in noumbre of 3oure alle tablis. 3he, *and* seynt poule, as it seemeþ, was content wiþ oon table; for he seiþ as, *Romans*, 13^e *chapitre*,³ þat ‘who ever loueþ his
 15 neiþbore fulfilleþ al þe lawe of god.’ *and* þis is, as it seemeþ, [þe iije table]⁴ of 3oure eendal moral *vertues*, *and* is þe iiije of 3oure alle tablis. Wherfore a man myzt argue þat neiþir crist, neiþir þe apostle powle sawe so fer as þei schulde haue seen in assignyng tablis of goddis moral lawe; or þat
 20 3e seen þerynne ouer fer, or ferþir þanne þei sawen.

Sone, for answer herto, y seie þat, if þe wordis of crist *and* of seint poule, in þe placis now allegid, be wel considerid, it wole be knowe þat euereþir of hem in her þo wordis puttiden alle þe same tablis whiche y putte here;
 25 fforwhi, whanne crist seid þat ‘a man schulde loue god aboue al þing, *and* his neiþbore as him silf’, crist þerynne seiþ pleynty ynouþ þat a man schulde loue him silf, wiþ þis, þat he schulde loue god *and* loue his neiþbore, ffor ellis he myzte not loue his neiþbore as him silf, but if he bifore *and*
 30 eer loued him silf. Wherfore crist spake þere of þre moral loues in general, Of whiche a man schulde haue oon to god, anopire to him silf, *and* þe iije to his neiþbore. *And*, siþen þe iij tablis whiche y assigne for al eendal moral *vertues*
 13^a ben noon opir þan þese same iij general moral | lovys,
 35 conteynyng in sun maner wiþ hem alle dedis beyng meenyng to hem *and* alle dedis being execuciouns of hem, it folewiþ þat crist in þo his wordis puttid þe iij tablis whiche y here

under Four Tables be challenged?

Christ considered only two tables: Our duty towards God, and our duty towards our neighbour.

St. Paul considered only one table: Our love towards our neighbour.

But the two tables of Christ come to the same thing as Pecoock's Four Tables.

¹ vv. 37-40.

² So MS.; probably an error for 3oure.

³ v. 8.

⁴ Omitted in MS.

putte of eendal vertues; 3he, and he þerwip *and* þeryune puttid þe table whiche y here putte of meenal vertues.

And the one table of St. Paul comes to the same thing as Pecoock's Four Tables.

And, in lijk *maner*, if we weie wel þe allegid wordis of Seynt poul, no wise man wole seie but þat, whanne he þere spake of moral loue in general whiche a man ouzte haue to 5 his neizbore, he meenyd of þilk moral loue in general bi whiche a man schulde loue moraly his neizbore as him silf, 3he, *and* for god; *and* ellis þilke loue were not to a cristen man vertuose, neipir a poynt of cristis lawe, as schal appere in 'þe lasse book of cristen religioun' in latyn. *And* if poul 10 vndirstode so of a mannys loue to his neizbore, certis, þerynne poul vndirstode iij moral louys in general: oon of a man to god, siþen a man may not loue his neizbore for god, but if he bifore *and* eer loue god; an opir loue of man to him silf, siþen a man mai not loue¹ his neizbore as him 15 silf, but if he bifore *and* eer loue him silf; *And* þe iije loue of a man to his neizbore. *And*, siþen þese iij general moral lovis, holding wip hem her meenys *and* her execuciouns, as þei ouzte so holde, ben not ellis þan þe iij bifore seid tablis of eendal vertues, 3he, not ellis þan þe iij bifore seid tablis, 20 as it is open bi proces here bifore made, folewip wel þat poul puttij alle þe tablis of goddis moral lawe whiche y here putte.

How is it that Christ speaks of two loves, and Pecoock of three?

ffadir, forsoþ me þinkith 3e assoilen sufficiently my doute. but, fadir, how is it trewe þat þilk loues bi whiche a man 25 loueþ god aboue al þing,² *and* his neizbore as him silf, ben two lovis aftir þe speche of crist now bifore allegid, and 3e noumbren here þe same lovis for iij lovis?

One love mentioned by Christ, viz. to love one's neighbour as oneself, is really two.

Sone, whanne ij general þingis ben noumbrid as for tweyn, if oon of þo ij generalys be departid into two spicis of him, 30 þan we mowe make noumbre of ij, or of iij, at oure owne lust. and so þilk | same lovis whiche crist clepid 'two' 13^b mowe be clepid 'iij', *and* euereipir cleping is trewe ynouz.

¹ MS. *loue himsilf*; *himsilf* being crossed through and underdotted.

² MS. *alþing*.

[iiij^e chapitre]¹

[F]Adir,² what is³ forto lyue leernyngly, as it is þe first poynt of þe first table?

The FIRST TABLE.

To live *leernyngly* is to learn the SEVEN MATTERS.

Sone, it is forto wille, chese, *and* be bisie forto knowe, 5 leerne, *and* kunne *and* þanne aftir forto remembre⁴ alle þo trouþis whos kunnyng *and* remembring schulen be meenyys to vs forto governe vs in dedis of oure wil aftir resoun or⁵ feip, anentis god immediatly, anentis vs silf immediatly, *and* anentis oure neiȝboris immediatly. And, siþen⁶ alle þo 10 trouþis mowe be comprehendid *and* conteyned in þese vij *maters*, þat is to seie: what god is in him silf, whiche ben hise benefetis, whiche ben hise punyschingis, whiche is his moral lawe *and* seruice commaundid *and* counseilid to be doon *and* to be fulfillid of vs, whiche ben oure natural 15 wrecchidnessis, whiche ben oure wickidnessis, *and* whiche ben remedies azens hem boþe; þerfore⁷ forto lyue leernyngly, as it is þe first poynt of þe first table, it is for to wille, chese, *and* be bisy to leerne, kunne, *and* knowe þese now last rehercid vij *maters*.⁷

The SEVEN MATTERS rehearsed.

ffadir, whi noubre ȝe þese vij þingis, or *maters*, more þanne opire?

Why are these said SEVEN MATTERS so specially important?

Certis, sone, y⁸ haue now seid þe cause,⁸ for in þese vij ben conteyned cleerly, fully, *and* compendiosely al þat euer⁹ is necessary a man¹⁰ to knowe forto be a good cristen, goostly 25 lyuer¹¹; Namelyche if a man forȝete not þat alle creaturis made of god, except peynes of helle,¹² ben hise benefitis ȝouun

They comprise all that is necessary for a man to know in order that he may live *goostly* and win heaven.

¹ Chapter numbered 4 in margin.

² Cf. henceforward *Poore Mennis Myrrour*, fols. 5^a, l. 4, to the end of 13^b. At fol. 5^a, l. 4, the correspondence with the *Donet* starts.

For the Prologue and first part of Chapter I of the *P.M.M.* (fols. 3^a to 5^a, l. 4), and for the abbreviated account of Doughtiness (fols. 30^a, l. 7, to 31^a, l. 18), see Appendix to *Donet*.

For description of the MS. of the *P.M.M.*, for points not noted in collation, and for Table of Correspondences between *P.M.M.* and *Donet*, see Appendix to *Donet*.

³ *P.M.M.* inserts *it*.

⁴ *P.M.M.* inserts *þese vij þingis or maters*.

⁵ *P.M.M.*, *of* for *or*; the *or* misplaced, and used for *and*, l. 8.

⁶ *P.M.M.* omits *siþen*.

⁷⁻⁷ *P.M.M.* omits *þerfore . . . maters*.

⁸⁻⁸ *P.M.M.* omits *y . . . cause*.

⁹ *P.M.M.* omits *euer*.

¹⁰ MS. *aman*; *P.M.M.* *aman*.

¹¹ MS. *lyuer goostly*, with the marks of transposition; *P.M.M.*, *goostli lyuer*.

¹² In *P.M.M.*, *of hell* is a correction on the margin.

to man. And if he knowe þese vij, him neediþ knowe¹ no ferþir to wynne heuen; ffor þei schulen sufficiently reule h[i]m² in kunnyng³ þoruþ al contemplative lijf and al actif lijf, as is plainly schewid in þe prolog of þe book⁴ callid 'þe reule of cristen religioun'.

Where these SEVEN MATTERS may be learnt.

ffadir, where may a man learne þese seid vij maters?

Sopeli, sone, in þe holy bible⁵, made of þe oolde testament and of þe newe, þei mowe be knowen⁶ | sumwhat, but not^{14*} cleerly, neiþir fully, as it is provid in þe book clepid 'þe iust apprising of holy scripture',⁷ and in 'þe afore crier',¹⁰ and⁸ in 'þe prouoker', and in 'þe represser'⁸. also⁹ in doctouris writingis, þei mowen be learned sumwhat and scateringly. but in þe book callid 'þe reule of cristen religioun', wiþ þe book 'filling þe iij tablis', wiþ a fewe mo in 'þe prouoker' and in 'þe fore crier' to þis present book¹⁵ noumbrid and namyd, þei mowe be knowun ordinatly, cleerly, and boþe largely and compendiosely, how moche is nedeful and spedeful, nameliche at þe first, into cristen mennys holy and good lyuyng.

To live preisingly is to declare God's goodness by inward [or outward] speech.

ffadir, what is it forto lyue anentis god¹⁰ preisingly, as it²⁰ is þe secunde poynt of þe first table?

Sone, it is forto, at sum whilis, whanne opire grettir seruicis of god, þat¹¹ is to seie, fynal¹² seruycis of god,¹¹ schulen not perbi be lettid, and whanne a man¹³ in his semyng haþ nede forto be kyndelyd and quykened into goostly freendful¹⁴ ²⁵ loue toward god or toward him silf, a man forto¹⁵ preise god in him silf, or in his seyntis, or in his benefetis, and in his opire werkis; þat is to seie, forto declare or witesse, bi

¹ P.M.M., to knowe.

² MS. *hen*; P.M.M., *hym*.

³ P.M.M. omits *in kunnyng*.

⁴ In P.M.M., of þe book is a correction on the margin.

⁵ MS. „*bible holy*, with the marks of transposition; P.M.M., *holi bible*.

⁶ In P.M.M. *be knowen* is a correction on the margin.

⁷ 'Bokes made by Bysshope pecock' in margin, and the titles underlined in the

text.

⁸⁻⁸ P.M.M. omits: and *in þe prouoker* and *in þe represser*.

⁹ P.M.M., and.

¹⁰ P.M.M. omits *anentis god*.

¹¹⁻¹¹ P.M.M. omits *þat . . . god*.

¹² That is, *eendal* services, as explained in the Second Table, Pt. I, chap. v.

¹³ MS. *aman*.

¹⁴ P.M.M. omits *goostly freendful*.

¹⁵ P.M.M. omits *a man forto*.

inward [or outward]¹ speche, sum excellence or worþines
or goodnes of god in him silf, or in his worchingis, or in
hise seintis, or in enye of hise creaturis.

ffadir, wherto availith suche preising ?

5 Sone, it availith principaly for to gendre *and* contynue
and to kepe in þe preiser greet frendful, goostly welwilling
and loue anentis god *and* anentis a man² him silf, *and* alle
her purtenauncis aftir in þe [xxiiij^e]³ chapitre of þis book
rehercid, *and* for noon opire⁴ principally; for god needip
10 noon of oure preisingis, neipir as for him silf he is in oure
preising amendid, betterid, cherid, or delitid. Neuerþeles,
þe vse of þis office, whiche is preising, may availe forto holde
vp þe preisers consideracioun, mynde, *and* affeccioune wip god,
þat it falle not down vpon worldly *and* fleischli þingis, *and*
15 þanne folewingli to not be amys occupied in hem bi occasioun
14^b or entirmetyng wip hem. But, certis, þis effect or availe | of
preising is includid *and* conteyned in þe opire bifore seid effect
and availe of preising; fforwhi how moche oonly is þe frendful,
goostly welwilling *and* loue whiche we han to god *and* to vs
20 silf, so myche *and* þerbi is þe cleaving *and* oonyng whiche we
han to god, *and* þe departing of oure loue fro þe fleisch *and*
þe worlde. *and* þerfore þis secunde effect *and* availe is
born *and* conteyned in þe first. And bi þis now afore⁵
seid of preising to god, may be knowe what is forto lyue
25 preisingly anentis aungelis *and* men, *and* wherto it availip.

ffadir, what is it forto lyue dispreisingly, as⁶ it is a vertu⁶
of þe first table ?

Sone, it is forto, at sum while, whanne resoun iugip it to
be doon, *and* whanne bettir seruice of god, þat⁷ is to seie,
30 final⁸ seruice to god,⁷ schal not þerbi be lettid, a man to

The benefits
arising from
such praising :

(1) Love towards
God and oneself.

(2) Separation
from the flesh
and the world.

This second
benefit arises
from the first.

To live dis-
preisingly is to
denounce a
fault, either of
oneself or of
another, by
inward or out-
ward speech.

¹ Omitted in MS., but should probably
read *inward or outward*. The point is not
very clear. Cf. the varying evidence of
pp. 30, 32, 33. The corresponding passage of
the *P.M.M.*, fol. 6^b, reads: *inward speche*
or outward speche.

² MS. *aman*.

³ Space left in !MS., and in *P.M.M.*,

for reference to chapter; the reference is
to chap. xxiii of Pt. II.

⁴ *P.M.M.* inserts *eend*.

⁵ MS. *a fore*; *P.M.M.*, *bifore*.

⁶⁻⁶ *P.M.M.* substitutes: *as it is þe iiij^e*
point.

⁷⁻⁷ *P.M.M.* omits *þat . . . god*.

⁸ See above, p. 28, note 12.

dispreise him silf or sum opire creature: þat is to seie, forto declare, denounce, or witesse, bi inward speche or outward speche,¹ sum vnworþines or vnnobilte, lack, defaute, wrecchidnes, or vice, trespas, or synne, of him silf or of sum opire creature, for þis entent: þat he him silf, or þe opir 5 creature, be þerbi brouzt into mekenes, or into þe depper mekenes, or into sorowe for his synne, or into removing,² wiþdrawing, or lassyng of³ ouer moche fleischly or worldly loue had vpon him silf or vpon sum opire creature, or into warnes and good disposicioun wherbi pryde, or suche seid 10 ouer moche loue, schulen be lettid forto arise.

So that this fault may be amended.

To live *preiyngli* is to ask God anything, by inward or outward spech, for our own or our neighbour's benefit.

ffadir, what is it forto lyue anentis god *preiyngli*, as it is þe fourþe poynt and vertu of þe first table?

Sone, it is forto, at sum whilis, whanne opire profitabler seruicis of god, þat⁴ is to seie, fynal⁵ seruicis of god,⁴ schulen 15 not þerbi be lettid, and whanne a man in his seemyng haþ nede to quyk him silf in þe seid loves, and namelich in moral desiris (whiche here⁶ y clepe 'louys' or 'willingis'⁷) vpon goodis to come and to be had, a⁸ man forto⁸ aske of god, bi inward speche in resoun oonly, or þerwiþ bi outward 20 speche in tunge, or bi opire outward sygne, countenaunce, or dede occupieng þe stide of | outwarde speche, enye þing 15^a þat is to oure bihoue or to oure neiþboris bihoue, in goddis seruice: as is forþeuenes of synne, grace to forbere synne, grace to worche and suffre vertuosely, and so forþ of alle 25 opire poyntys whiche ben includid in þe preier y-callid in latyn 'Pater noster', in þe maner⁹ as þilk preier, 'Pater noster', is expowned in þe first parti of þe book y-callid 'þe reule¹⁰ of cristen religioun'.

As we do in the Paternoster.

The benefits of prayer rehearsed.

ffadir, wherto availith preier maad to god? 30

Sone, it availith principaly to gendre, and contynue, and kepe in him whiche preie[p]¹¹, þe now seid desires toward

¹ Cf. above, p. 29, note 1.

² MS. *re removing*, the first *re* occurring at the end of a line; *P.M.M.*, *remouyng*.

³ *P.M.M.* omits *of*.

⁴⁻⁴ *P.M.M.* omits *þat . . . god*.

⁵ See above, p. 28, note 12.

⁶ *P.M.M.* omits *here*.

⁷ *P.M.M.*, *wilnyngis*.

⁸⁻⁸ *P.M.M.* omits *a man forto*.

⁹ *P.M.M.* inserts *of*.

¹⁰ *P.M.M.*, *þeule*, and cross in margin.

¹¹ MS. *preier*; *P.M.M.*, *preieþ*.

god forto haue alle necessaries for him whiche preieþ, *and*
 for opire, into goddis seruice. ffor god neediþ not to be
 certified, or be tauzt, or be remembrid what þingis ben to
 vs necessarye; Neipir he mai be moved, or charmed, or
 5 chaungyd, bi craft of wordis *and* askingis, neipir bi inpor-
 tune or noysum multitude of askingis, as men mowe. And,
 þerfore, al þe good of oure preiyng whiche¹ is brouzt forþ
 in vs silf² is now seid: þat is to seie, greet desijr born vpon
 þe þing desirid of vs and askid of god, whiche desire god
 10 moche apprisith, moche allowith, heerip, grauntip, *and*
 rewardip.³ Neuerpeles, bisidis þis availe, preier availeþ
 into þe same opire good into whiche now afore is seid preis-
 ing to availe, þouþ þis⁴ secunde availe⁴ of preier be includid
and conteynynd in his seid first availe. Bi þis now bifore
 15 seid of⁵ preier to god, may be knowe esili what is⁶ forto
 lyue anentis creaturis preiyngli, *and* wherto it availith.

ffadir, what is it for to lyue þankingly to god,⁷ as it is þe
 v^e poynt *and* vertu of þe first table?

Sone, it is forto, at sum whilis, whanne opire profitabler
 20 seruycis of god schulen not þerbi be lettid, *and* whanne a
 man in his semyng haþ nede to quyke him silf in þe seid
 lovis to god *and* to him silf, and nameliche in moral desiris
 (whiche y clepe here⁸ 'loves' or 'willingis'⁹) vpon goodis to
 come *and* to be had, seie *and*¹⁰ be aknowe¹⁰ to god, bi inward
 25 speche in resoun oonly, or þerwip bi outward speche in
 tunge, or bi opire outward signe, countenaunce, or dede¹¹
 15^b occupiyng þe stide of speche, þat | he haþ receyuid benefete
 or benefetis of god, *and* þat he haþ cause forto in sum
 maner¹¹ of vndirstonding azen quyte god fully, or sumwhat,
 30 in seruice for þoo¹² benefetis doon of god, *and* receiued into
 þe seier, or into sum opire persoon whom he loueþ.

To live *þank-
 ingly* is to
 acknowledge
 God's benefits
 by inward or
 outward speech.

¹ Omitted in *P.M.M.*

² *P.M.M.* inserts *which* here.

³ Cf. below, p. 46.

⁴⁻⁴ *P.M.M.*, þese ij arailles.

⁵ *P.M.M.* omits *of*.

⁶ *P.M.M.* inserts *it*.

⁷ *P.M.M.* omits *to god*.

⁸ *P.M.M.* omits *here*.

⁹ *P.M.M.*, wilnyngis.

¹⁰⁻¹⁰ *P.M.M.* omits: *and be aknowe.*

¹¹⁻¹¹ *P.M.M.* runs: *or dede þat he wole
 in sum maner*, and then the parallelism
 continues.

¹² *P.M.M.* substitutes *certeyne*.

The benefits
of such
thanking.

ffadir, wherto availiþ þanking made to god ?

Sone, forto quyke a man þe feruentlier *and* þe hertlier to performe *and* fulfille sum seruicis to god whiche he seiþ generally, or specialy, in þilk þanking him forto do to god. *and* so þanking serviþ into gendring, nurisching, *and* 5 encreasing of moral desiris forto do seruicis of god *and* to god, wiþ þe opire availes wherto preising *and*¹ preiyng serven.

To live *wor-*
schippingly is to
declare God's
excellence by
other means
than by inward
or outward
speech.

ffadir, what is it forto lyue anentis god worschippingly or honouringly, as it is þe vj^e poynt of þe first table ? 10

Sone, it is forto at sum whilis, whanne opire fynal² seruycis of god, aftir doom of resoun more profitable to be doon, schulen not þerbi be lettid, *and* whanne a man in his semyng [ha]þ³ nede to make bisynes forto gendre freendful, goostly loue toward god or toward him silf, worschipe or 15 honoure god, þat is to seie, declare or witnesse bi dede, as of bowing or louyng vs silf ynneforþ⁴ in þe vndirstonding, or in þe ymaginacioun, or ellis bi signe, countenaunce, or dede *withoutforþ*, dyuers⁵ from outward word,⁵ sum excellence, or worþines, or goodnes of god, being in him silf, or beyng in 20 hise worchingis, wrouzt bi him into hise seintis, or into enye of hise creaturis.

The benefits of
worshipping,
and the differ-
ence between
praising and
worshipping.

ffadir, wherto availiþ enye such worschipping ?

Sone, it availiþ to þe same effect to whiche availiþ preising ; fforwhi⁶ bitwixe preising⁶ *and* worschipping is noon opire 25 difference saue þat preising is made bi outward speche, *and* worschipping is made bi opir outward signe, countenaunce, or dede.⁷ And herbi may listli be knowe what is forto lyue anentis aungels *and* men worschippingly, and wherto it availith. 30

To live *dis-*
worschippingli is
to denounce a

ffadir, what is⁸ forto lyue disworschippingli, as it is þe vij vertu of þe first table ?

¹ P.M.M. omits *and*.

⁵⁻⁵ P.M.M. omits *dyuers . . . word*.

² P.M.M. omits *fynal*. See above, p. 28, note 12.

⁶⁻⁶ From foot of page in P.M.M.; omission mark in text.

³ MS. *wiþ* : P.M.M., *haþ*.

⁷ Cf. above, p. 29, note 1.

⁴ P.M.M., *wiþinforþ*.

⁸ P.M.M. inserts *it*.

16^a Sone, it is forto, at | sum while, whanne resoun iu ip it¹ fault, either our
to be doon, *and* whanne bettir² seruice of god schal not perbi own, or
be lettid, a man to disworschip him silf or sum opire another's, by
creature³; þat is to seie, forto declare, denounce, or witnesse, other means
than by inward
or outward
speech.

5 withinne forþ or wiþoute forþ, bi sum signe or tokun
diuerse fro inward *and* outward speche⁴ of⁵ word, sum
vnworþines or vnnobilte, lacke, defaute, or⁶ wrecchidnes, or
vice, trespace, or synne, of him silf or of þe opire creature,
for þis entent: þat he him silf, or þe opire creature, be perbi
10 brouzt into mekenes, or into þe⁷ depper mekenes, or into
sorewe for his synne, or into removing, wiþdrawing, or
lassing⁸ of ouer myche fleischly or worldli loue had vpon him
silf or vpon sum opir creature, or into warnes *and* good
disposicioun þat pryde, or þis seid ouer moche loue, not
15 arise; as whanne a man⁹ weriþ sak clooþ, or puttþ askis
vpon his heed, or gooþ bare foot *and* in symple *and* pore
araye, or beriþ in his hond sum pore, vnworþi sticke or staf,
or makþ such þingis be sette nyze aboute him.

So that this
fault may be
amended

ffadir, what is it forto lyue¹⁰ sacramentaly, as¹¹ it is þe
20 viij membre of þe first table?¹¹

To live *sacra-
mentaly* is to
receive Christ's
sacraments
duly.

Sone, it is forto receyue cristis¹² sacramentis, þat is to
seie, bapty m *and* opire, dewly.

ffadir, how receyuiþ a man bapty m dewly?

What is meant
by receiving
Baptism duly.

Certis, sone, if he be of sufficient age¹³ *and* of sufficient
25 vndirstonding whanne he it receyuiþ; he must be repentaunt
for alle hise mysdedis afore don, *and* he must be in ful wil
and purpos, wiþ al bisines, to forbere mysdedis in tyme
from þens aftir to come; he must aske forþeuenes of mys-
dedis passid, *and* grace forto¹⁴ forbere mysdedis *and* to
30 fulfille vertues in¹⁵ tyme to come¹⁵, in þilk ful *and* hcol
bileuee whiche is tauzt bi crist and his apostlis—of whiche

¹ *it* overwritten in MS.

² See above, p. 28, note 12.

³ *P.M.M.*, *creaturis*.

⁴ Cf. above, p. 29, note 1. *P.M.M.* reads

fro outward speche only.

⁵ *P.M.M.*, *or*.

⁶ *P.M.M.* omits *or*.

⁷ *P.M.M.* omits *þe*.

⁸ MS. *orlassing*.

⁹ MS. *aman*.

¹⁰ *P.M.M.* inserts *anentis god*.

¹¹⁻¹¹ *P.M.M.* omits *as . . . table*.

¹² *P.M.M.*, *his*.

¹³ *age* overwritten in MS.

¹⁴ *P.M.M.*, *to*.

¹⁵⁻¹⁵ *P.M.M.* omits *in . . . come*.

Where the articles of Christian belief may be found.

bileue þe articles ben tauzt largeli in þe book y-callid 'þe reule of cristen religioun', and more schortely þei schulen be¹ rehercid in² þis same book, in þe first chapitre of þe ije partie², and ben also sett forþ in a ful compendiose maner in þe book clepid 'þe prouoker of cristen peple'; | And he^{16b} must remembre him silf vpon þe eende and³ entent for whiche baptyme was ordeyned, and conforme him to þe same entent and purpos. And if he þat schal be baptizid be not of sufficient age, or not of sufficient witt and discrecioun, whanne⁴ he receiþ bapty^m,⁴ þanne he is excusid¹⁰ from þis þat is now seid into tyme he come into sufficient discrecioun to perfoorme what is now⁵ seid.

The purpose for which Baptism was ordained.

ffadir, into what entent and purpos ordeyned god baptyme to be receivid?

Sopeli, sone, þat þe receyver, in it receiving, schulde make¹⁵ a couenaunt wiþ god to kepe al þat is now afore⁶ seid; and þat he schulde in þis wise remembre him þat crist, bi meryt of his blood scheding, waschiþ his synnes awaie, as þe watir waischiþ, at þilk tyme, his body; And þat he owith to be dede and biried from al his oold mys lyuyng, and to arise²⁰ into a new⁷ lyuyng, as his body is biried in þe watir, and arisiþ vp from þe watir, and as crist lay deed in þe sepulcre, and arose into a newe lijf from þe sepulcre. and for þat bapty^m schulde be a signe⁸ and a remembratise tokene⁹ of þis now seid couenaunt, and also of þis now seid conceitis⁹,²⁵ perfore was bapty^m ordeyned, as may be takun of seint poul, Romans, vj^e¹⁰ chapitre.

What is meant by receiving the Eucharist duly.

ffadir, how receiþ a man þe eukarist dewli?
Sone, if he be of sufficient age and of sufficient witt and discrecioun whanne he it receiþ, he must take þe eukarist,³⁰ not as opire comoun or vsual meete and drynk, as diden men

¹ For *schulen* be, the *P.M.M.* substitutes *ben*.

²⁻² *P.M.M.* reads: *in þe donet, þe parti, þe chapitre*, spaces being left for the references.

³ *P.M.M.* inserts *þe*.

⁴⁻⁴ *P.M.M.* omits *whanne . . . bapty^m*.

⁵ *P.M.M.*, "*nove* "is, the oblique

dashes denoting transposition.

⁶ MS. *a fore*.

⁷ MS. *anew*.

⁸ MS. *assigne*; cross under first *s*.

⁹⁻⁹ *P.M.M.* reads: *tokene of þese now seid conceitis*.

¹⁰ Space left for reference in *P.M.M.*

of corinthe in poulis daies, i^a *corinthies*, xj^e *chapitre*; and he muste be in charite, þat is to seie, in dewe loue toward god and his neiȝboris, and be in wil to contynue þerynne, and be sory for alle defaultis þer azens afore doon; and he
 5 muste remembre him silf vpon þe entent and purpos for whiche þis sacrament was ordeyned, and he muste co[n]forme¹ him þerto. and if þe receiver be not of so sufficient age and discrecioun as is now² seid, he is, as for þanne, into tyme he come into sufficient discrecioun, ful excusid of þis
 10 charge.

ffadir, to what purpos, entent, and eende ordeined god
 17^a þe eukarist | to be receivid and hauntid ?

The purpose for which the Eucharist was ordained.

Sopeli, sone, for þat þe receyver, in þe eukarist receiving, schulde ofte remembre him silf þerbi vpon cristis holy lijf
 15 and passioun, and vpon his benefetis and his lawe, and folewingly schulde take and make a sad purpos to god³ þat he wole be oon to god and to his neiȝbore in charite, and in keping vertues and þe lijf whiche crist kepte and tauȝte
 20 made, or seemen to be made, oon to him, or ioynyd to him, in his bodili substaunce. And forto make ofte þis remembrance and oft þis purpos, was ordeynyd þe eukarist ofte to be eten and drunken, as to be⁴ of þis seid⁵ purpos a remembranceyng tokene, or signe of witnesse þerof, as may be
 25 takun, luke, þe xxij⁶ *chapitre*, and I^a *corinthies*, xj^e *chapitre*. And,⁷ þerfore, if enye man receiveþ⁸ þis sacrament of eukarist, or þe sacrament of baptyem, wiþ contrarye entent þan it signifieþ and bitokeneþ to be takun and vsid fore, he is in þilk receiving fals and double and scornynge to⁹ god,
 30 And þerfore he must needis greuously¹⁰ in þat¹⁰ do synne.

¹ MS. *comforme*; *P.M.M.*, *cōforme*.

² *P.M.M.*, *now is*.

³ *P.M.M.* inserts: *þouȝ without newe bond and couenaunt*.

⁴ *P.M.M.* inserts *ofte*.

⁵ *P.M.M.* omits *seid*.

⁶ Space left for reference in *P.M.M.*

⁷ In the margin of the *P.M.M.*, by the side of the following passage, is written

in a much larger, sixteenth-century hand: 'Transsubstantiation not knowne'. Pecoock was accused of heresy on this point. See Babington's *Introd. to Rep.*, pp. xlii, footnote 1, and lxxii, footnote 1.

⁸ *P.M.M.*, *receyue*.

⁹ *P.M.M.* omits *to*.

¹⁰⁻¹⁰ *P.M.M.*, in *þat greuously*.

¹No more of sacramentis here, bi cause þat of þese *and* of opire sacramentis large doctryne is 3ouun in 'þe book of sacramentis', *and* in opire bokis to h[i]m ²vndir seruyng.¹

[^{ve} chapitre]

THE SECOND
TABLE.

There are seven
moral virtues in
the SECOND
TABLE.

The moral vir-
tues of the
SECOND TABLE
rehearsed.

To live to God
goostly is to will
to God what is
not in our
power to make
Him have, or
lack.

This *goostlihode*
is one species of
our friendly
love towards
God.

[F]Adir³, how manye moral vertues, comaundis or coun- 5
seilis, ben of þe ije table?

Sone, vij.

ffadir, whiche vij?

Sone, anentis god goostlynes,⁴ obedience, riȝtwisnes, meke-
nes, treupe, benyngnite, *and*⁵ larges⁶. 10

ffadir, what is⁷ forto lyve anentis god goostly⁸, as it is
þe first poynt of þe ij table?

Sone, it is forto wille⁹ to god al his good, whiche is not
in a¹⁰ creaturis power for to make him haue, or not haue,
and lacke: as ben his myȝt, his wisdom, his loue, his mageste, 15
and suche opire. þis goostlihode¹¹ is oon spice¹² of þe al,
hool, freendful welwilling *and* loue whiche we owen to god.¹³
and þis spice of frendly loue toward god, as wel as opire
spicis of frendly loue toward god, we schulen haue *and* paie
to god aboue al frendly loues to creaturis, *and* of al oure 20
herte, of al oure soule, | *and* of alle oure strengþis. *and* how 17^b
al þis is to be vndirstonde is sumwhat tauȝt in þe ije partie
of 'þe¹⁴ moore book of¹⁴ cristen religioun', þe iije tetry,

¹⁻¹ *P.M.M.* substitutes: *More of sacramentis maye be seen in þe book of sacramentis.*

² MS. *hem.*

³ Cf. henceforward *P.M.M.*, *ij^e chapitre*, fol. 14^a to 14^b (end).

⁴ *P.M.M.* reads *loue*, and names *larges* next.

⁵ and, overwritten.

⁶ *larges* comes second in the list in the *P.M.M.*

⁷ *P.M.M.* inserts *it*.

⁸ *P.M.M.*, *louyngli*.

The Point is lettered *a* in red in margin of the *P.M.M.* to denote its being the First Point of the Second Table according to the reckoning of the *P.M.M.* (fol. 14^a). The other Points are similarly lettered in the

margin of the *P.M.M.* as a guide, the Points not being treated in the same order as that given in the list (fol. 14^a). See Appendix for Table of Correspondences between *P.M.M.* and *Donet*.

⁹ *P.M.M.*, *wilne*.

¹⁰ *P.M.M.* omits *a*.

¹¹ *P.M.M.*, *loue*.

¹² *P.M.M.*, *speche*, with the *h* underdotted to denote deletion.

¹³ *P.M.M.* inserts: *as is open bi þe book clepid þe suffiencie of þe iij tablis.*

¹⁴⁻¹⁴ *P.M.M.* omits *þe moore book of*. It is not clear whether this 'moore book of cristen religioun' is the *Reule* or a still larger work. In *Donet*, p. 15, l. 27, a second part of the *Reule* is referred to. See *Introd.*, Section I, A.

and¹ in 'þe book of feiþ, hope and charite¹,' and in þe book 'filling þe iij tablis'.

purtenauncis to þis now seid freendful, welwilling loue, in þe vndirstonding þerupon ʒouun in þe first partie of 'cristen
5 religioun', þe iij^e trefy, þe []² chapitre, ben þese viij³ in þe sensual appetitis and in þe herte: þat is to seie, passional love, hate, desijr, drede, gladnes, sorynes, reuþ,³ schame, and⁴ opir lijk viij⁴ passiouns vndir þe same names in þe ouerer appetite or wil: þat is to seie, passional love, hate,
10 desijr, drede, gladnes, sorynes, rouþe⁴, and schame.

Of⁵ passional drede ben ij maners: oon whiche is drede forto offend god and to lese his love, whiche is callid 'soneli drede'; Anopir is drede forto falle into peyne or punysching, whiche is callid 'boond drede', or 'seruyle drede'.⁵ More⁶
15 of þese passiouns schal be seid aftir in 'þe folewer to þe donet'.⁶

ffadir, what is forto lyue anentis god obediently?⁷

Sone, it is forto obeie and kepe hise lawis of kynde assignyd to vs, summe bi his commaundement, and summe
20 bi his counseiling; and forto obeie to alle hise voluntarie assignementis and positive ordinauncis, and to receyve hem and fulfille hem, as fer forþe⁸ as we knowen his wil to be þat we so schulde do, bi witnessing of his holi scripture, as ben þese: forto⁹ loue god moost of alle, and oure neiþbore
25 as vs silf; and⁹ forto allowe, receyue, and honoure þe¹⁰ newe preesthode¹⁰ sette forþ in his churche of þe newe lawe; and forto heere þe preestys þerof, and to receyve goddis loore and sacramentis of hem; and forto obeie to hem, as¹¹ whanne

The passions pertaining to our love towards God:

(1) Eight in the sensual appetites and the heart.

(2) The corresponding eight in the Will.

The distinction between 'sonlike' dread and 'servile' dread.

To live to God obediently is to keep His commandments and counsels.

These commandments and counsels rehearsed.

¹⁻¹ and . . . charite omitted in *P.M.M.*

² Space left in MS. and in *P.M.M.* for reference.

³ *P.M.M.*, vij; reuþ being omitted.

⁴⁻⁴ *P.M.M.* substitutes: and þese vij; rouþe being omitted.

⁵⁻⁵ *P.M.M.* omits *Of passional drede . . . seruyle drede.*

⁶⁻⁶ *P.M.M.* reads: *More of þe passiouns schal be seid aftir in þe iij parti of þe donet*; this may therefore be the same

thing as the *Folewer*. See *Introd. to Donet*, Section III; *Folewer*, Pt. I, chaps. xviii-xx.

⁷ This Point is taken in the *P.M.M.* after largeness, righteousness, and meekness, fols. 17^b, l. 5, to 18^a, l. 19, and is lettered *c* in red in the margin of the *P.M.M.* See *Donet*, p. 36, footnote 8.

⁸ MS. *ferforþe*.

⁹⁻⁹ *P.M.M.* omits *forto . . . and.*

¹⁰⁻¹⁰ *P.M.M.* runs: *his new preesthode bi hym.*

¹¹ *P.M.M.* omits *as.*

euer þei iustly for oure open defaultis putten vs¹ oute of cristen, or saued mennys comuning^{2,3} or felawschip³; and forto be receivid aʒen⁴ bi hem into cristen mennys felawschip³ and comunyng³ whanne we leeuē þe same defaultis; and for to be bi hem⁵ of oure synnes assoilid whanne we schryven 5 vs to hem | of þe same synnes, and⁶ so of oþire⁶; And in 18^a lijk maner to alle⁷ goddis voluntarye posityve assignementis ordeined⁸ al redy, and to alle oþire,⁸ in caas þat he enye suche wole make, ordeyne, schewe, or reule; þouʒ⁹ it so be þat þe kepingis of þe same counseilis of god and of lawe of 10 kinde be in oþire tablis bi and aftir sum oþir consideracioun.⁹

Where teaching on the Christian priesthood may be found.

how cristen preesthode, with hise officis,¹⁰ in his sum maner is of lawe¹¹ of feiþ, is tauʒt and declarid sumwhat in þe first partie of 'cristen religioun', þe [iij]¹² trety, þe [xvj]¹² 15 chapitre, and more¹³ in þe first partie of 'þe iust apprising of holy scripture', and in 'þe book of preesthode'.¹³

To live to God *riztfulli* or *justly*, is :

(1) To perform our promises made to God, whether thereto is set oath or vow, or no.

ffadir, what is it forto lyue anentis god riztfulli, or iustly ?¹⁴

Sone, it stondip in two maners: Oon is, whanne euere 20 and¹⁵ how of[te]¹⁶ euere we wolen, or schulen to god make couenaunte or boond of biheest, bi worde, or bi oþire signe or dede occupiyng þe stide of worde, vpon eny þing to be of vs doon, or left vndoon, in tyme to come, to¹⁷ whiche we weren bifore free¹⁷, þat we perfoorme pilke boond and²⁵ couenaunt, bi cause þat bi pilke boond growip to god a rizt¹⁸ forto cleyme pilk dede bihestid in boond and couenaunt,

¹ P.M.M. inserts *denouncingli*.

² On erasure in MS.

³⁻³ P.M.M. simply *mennys soorte*.

⁴ P.M.M. inserts *denouncingli*.

⁵ P.M.M. inserts *at þe leeste denouncingli*.

⁶⁻⁶ P.M.M. omits : and . . . oþire.

⁷ P.M.M. inserts *oþire*.

⁸⁻⁸ P.M.M. omits *ordeined . . . oþire*.

⁹⁻⁹ P.M.M. omits *þouʒ . . . consideracioun*.

¹⁰ P.M.M., *offica*.

¹¹ P.M.M. inserts here : *of kynde* and *in his sum oþir maner is of lawe*.

¹² Spaces in MS. and P.M.M. ; reference

supplied from Gairdner's monograph, pp. 48-9.

¹³⁻¹³ P.M.M. runs : *And more þerof schal appere in þe boke of sacramentis and in þe boke of preesthode*.

¹⁴ Cf. henceforward P.M.M., fols. 16^a to 17^a, l. 2. This Point of *riztwisenes* is lettered *d* in red in the margin of the P.M.M. See *Donet*, p. 36, footnote 8.

¹⁵ P.M.M., *or*.

¹⁶ MS. *of*; P.M.M., *ofte*.

¹⁷⁻¹⁷ P.M.M. omits *to . . . free*.

¹⁸ MS. *arizt*.

and¹ also ellis we schulde breke oure promys¹, and þat
 wheþir to þilk boond made, oop or vowe be ioyned and
 sett, or no; so þat þe mater and dede bihiȝt in boond to god
 be honest and profitable into goddis seruyce, alle þingis seen,
 5 and for alle tymes considerid; And so þat it be seen, in
 doom of avised resoun, profitable or needful þat we sette to
 such oop or vowe to þe seid biheestis in to þis eend, þat we
 be þe more, and þe ofter, and þe spedelier² remembrid and
 stirid to perfoorme þo³ biheestis; þouȝ,⁴ aftir sum opir skile
 10 and consideracioun, alle suche dedis ben in þe v poynt of þis
 same secunde table, whiche is trovþe to god.⁴

Such deeds of
 promise may
 also be classified
 under Truth,
 the Fifth Point
 of the Second
 Table.

Anopir⁵ maner of rihtwisnes to god is þat we so bere vs
 anentis alle hise creaturis þat we in no maner trete, vse, or
 18^b demeene enye of hise goodis, or enye of hise crea|turis, aȝens
 15 his wil: þat is to seie, in opir wise þan he haþ ordeined
 hem of vs to be tretid, vsid, and demeenyd; and þat is into
 releef of oure nede, and into oure necessarye sportyng, and
 suche opire vsis helping, þat þerbi opire notable seruycis of
 god schulen be þe bettir doon, alle tymes considerid; fforwhi
 20 it is open þat in suche maner of iustnes and rihtwisnes we
 ouȝte bere vs iustly anentis oure neiȝboris, And þerfore
 moche rapir þus iustly anentis god, and ellis we doon to
 god wrong.

(2) To use His
 goods and His
 creatures ac-
 cording to His
 commands.

ffadir, what is⁶ forto⁷ lyve anentis god mekely?⁸
 25 Sone, it is forto louȝe vs silf vndir god in conceyt, in wil,
 in countenance, worde, tokene, and werk, and to hiȝe god
 fer above vs in alle þese seid maners as oure [hiȝest]⁹ and
 souereynest lord; And þat we forbere to attempte or assaie
 goddis myȝt, wiȝdom, or wil, þat he schulde do or worche
 30 for vs sum werk aboue kynde, bi miracle, wipout nede, or
 wipoute sure reuelacioun þat we schulden assaie him so to

To live to God
mekely is to
 abase ourselves,
 and venerate
 Him.

Also to forbear
 from tempting
 God to work
 unnecessary
 miracles on
 our behalf.

¹⁻¹ P.M.M. omits: and . . . promys.

² MS. *spededelier*; P.M.M., *spedilier*.

³ P.M.M., *þe*.

⁴⁻⁴ þouȝ . . . god omitted in P.M.M.

See *Folewer*, Pt. II, chap. ix.

⁵ P.M.M., *And opir*.

⁶ P.M.M. inserts *it*.

⁷ P.M.M., *to*.

⁸ Cf. henceforward P.M.M., fols. 17^a, l. 2, to 17^b, l. 5. The Point of *mekenes* is lettered *e* in red in the margin of the P.M.M. See *Donet*, p. 36, footnote 8.

⁹ MS. *biheest*; P.M.M., *hiȝest*, which makes much better sense.

do; whiche attemptyng wolde falle in caas þat we wolde take vpon vs, wipoute nede, *and* wipoute sure reuelacioun from god þat we schulde so take vpon vs, sum werk passing oure power of kynd; or if we wolde purpos sum eende, and zitt we wolde leve of to take meenys being in oure power of 5 kinde toward þe same eende, *withoute* sure reuelacioun þat we schulde so leue, and we wolde waite¹ aftr þat god schulde sende vs helpe þerto aboue kynde.

To live to God *trewly* is to be absolutely true in affirming, denying, and performing, whether thereto be set oath or vow, or no.

ffadir,² what is it forto lyue anentis god trewly, nameliche³ wipoute such boond as is spokun of in þe iij⁴ poynt of þis 10 ije table?

Sone, it is, as ofte as we wolen, or schulen to god afferme or denye, bi worde or bi signe, countenance, or dede occupyng þe stide of worde, enye þing present, passid, or to⁵ come,⁶ þat we þerinne afferme *and* denye treuly: þat is to 15 seie, as it is, was, or⁷ schal be; *and* þat whepir we to þilk affermyngis or deneiyngis sette oop or vow, or neipir oop, neipir vow; And so þat we lien not to god | vpon þingis 19^a present or passid, as cayn dide, *genesis*, iij⁸ *chapitre*, seiyng to god þus: 'y wote not, lord', whanne god askid of him: 20 'Where is þi bropir abel?' neipir we absteyne fro þe perfoormyng of oure dede to come, whiche we han affermyd vs to do, wipoute⁹ promysse, in oonly purpos,⁹ but if iust cause rise forto h[i]m¹⁰ forbere, And so þat þerupon we not lie.

25

To live to God *benyngnely* is to accept his punishments meekly, without grumbling.

ffadir, what is it forto lyue anentis god benyngnely?¹¹

Sone, it is forto forbere worde, countenance, *and* werk which schulde tempte god into disturblance of his quyetenes *and* reste wipynne forþe, if he were þerto movable, *and* into

¹ MS. *awaits*; the first *a* underdotted.

² Cf. henceforward *P.M.M.*, fol. 18^a, l. 19, to 19^a, l. 2. The Point is lettered *f* in red in the margin of the *P.M.M.* See *Donet*, p. 36, footnote 8.

³ *P.M.M.* omits *nameliche*.

⁴ *P.M.M.*, *ij*, as the Points are differently arranged.

⁵ MS. *orto*.

⁶ *P.M.M.* inserts *bi vs or bi eny opir doer*.

⁷ *P.M.M.*, *and*.

⁸ v. 9. Space for reference in *P.M.M.*

⁹⁻⁹ *P.M.M.* omits *wipoute . . . purpos*.

¹⁰ MS. *hem*; *P.M.M.*, *hym*.

¹¹ Cf. henceforward *P.M.M.*, fol. 19^a, l. 2 to l. 14. Lettered *g* in red in margin of *P.M.M.* See *Donet*, p. 36, footnote 8.

it chaungeable, as man is. And so herbi folewingly we¹ muste forbere blasphemynge, chiding, and reuyling, mowyng, scornynge, and suche opyre toward god, for eny of his chastisingis sent to vs, or suffrid falle to vs.²

5 ffadir, what is it³ forto lyue anentis god largely? ⁴

To live to God largely is to voluntarily give to God what He does not exact, such as wilful poverty and chastity done to God immediately.

Sone, it is forto 3olde, zeue, or paie to god what we ben not bounde forto 3olde, zeue, or do to him; as ben dedis of pure counseile and of plenteusenes, and not of comaundement, neiþir of dette. Suche dedis ben wilful pouerte and
10 chastite, in þilk skile and consideracioun in whiche þei ben 3ulde and 3ouen to god immediatly; þou3 þe same pouerte and chastite, in skile and consideracioun in whiche þei ben chosun of a man to be his immediat good disposiciouns, þou3 into god fynaly þei ben in þe iij^e table.

The same poverty and chastity, if done to oneseif immediatly, belong to the Third Table.

15 and þus moche as for þe vij vertues or comaundementis of þe ij^e table.

[vj^e chapitre]⁵

THE THIRD TABLE.

[F]Adir,⁶ how manye vertues, or comaundementis and counseilis in general, ben of þe iij^e table?

There are eight virtues in the THIRD TABLE.

20 Sone, viij.⁷

ffadir, whiche viij?⁷

The eight moral virtues of the THIRD TABLE rehearsed.

Sone, to vs silward⁸ goostlihode,⁹ ffeischlihode,¹⁰ worldlihode,¹⁰ clennesse, honeste, pacience,¹¹ dou3tines, and largenes.¹⁰

Or ellis þus: ffor to lyue toward vs silf, as¹² resoun or feip
25 deemeþ,¹² goostly,¹³ fleischly,¹⁴ worldly,¹⁴ clenly, honestly, patientli,¹¹ dou3tily, and largeli.¹⁴

¹ P.M.M., *he*.

² P.M.M. here concludes this section: *And þus myche as for þe vij vertues or comaundementis of þe secunde table; as the Donet* (ll.15-16) after treating *largenes*.

³ P.M.M. omits *it*.

⁴ Cf. henceforward P.M.M., fol. 15^b. The Point is lettered *b* in black in the margin. See *Donet*, p. 36, footnote 8.

⁵ Chapter numbered 6 in margin.

⁶ Cf. henceforward P.M.M., *ij^e chapitre*, fols. 19^a, l. 15, to 20^a, l. 6.

⁷ P.M.M., *v*; *ffleischlihode*, *worldlihode*, and *largenes* being omitted.

⁸ P.M.M., *silward*.

⁹ P.M.M., *loue*.

¹⁰ These three Points are omitted in P.M.M.

¹¹ P.M.M. here inserts *and*.

¹²⁻¹² P.M.M., as . . . *deemeþ* omitted.

¹³ P.M.M., *louyngli*.

¹⁴ P.M.M. omits *fleischly*, *worldly*, *largeli*.

To live to oneself *goostly* is to will to oneself heavenly goods and rewards, not in man's power to give, or take away.

This *goostlihode* is a species of love towards oneself.

A man should love himself *goostly* less than God, and more than any other creature.

A man's *goostly* love is only for God, himself, and other reasonable creatures.

To live to oneself *fleischely* is to desire, seek after, get, have, and keep the goods of the flesh as Reason commands, or allows.

ffadir, what is þe goostlihode¹ of a man anentis him silf, as it is þe first poynt of þe iij table?

Sone, it is a willing² bi whiche a man willip³ to him | silf 19^b þo goodis whiche is not in eny creaturis kyndeli power forto 3eue to him, or putte to him, or take aweie from him: as 5 ben oure blisful⁴ rewardis to be had in heuene, *and* goddis fre⁵ gracis þidirward helping here in erþe. Certis,⁶ þis goostlihode is not but a spice, or a remembre, of þe al, hool, welwilling love whiche a man ouzte forto haue anentis him silf.⁶ 10

ffadir, how moche ouzte a man loue him silf wip þilk goostlihode¹ whiche is þe first poynt of þis present⁷ iij^e table?

Sone, wip þilk loue he schal loue him silf lasse þan god, *and* more þan enye⁸ opir creature. What þis loue is, *and* 15 what is loue of frendschip, *and* what is loue of concupiscence, *and* how a man haþ not loue of frendschip saue to god, *and* to him silf, *and* to opire resonable creaturis, is⁹ tauzt in 'þe lasse book of cristen religioun', þe first treti, *and* in 'þe book of feip, hope, *and* charite', *and* in þe ij^e partie of 20 'þe grettir book of cristen religioun'.⁹

ffadir, what is fleischlihode, as it is þe ij^e poynt of þe iij^e table? 10

Sone, it is forto wille, seche aftir, gete, haue, *and* kepe goodis of þe fleisch in maner *and* mesure *and* in opire 25 circumstauncis wip þe whiche resoun comaundip or allowip hem to be souzte aftir, gete, haue, *and* holde: as ben wijf, children, mete, drynk, helpe, strengþe, *and* suche opire pingis openli knowun to alle men forto long immediatly to

¹ P.M.M., *loue*.

² P.M.M., *wilnyng*.

³ P.M.M., *wilneþ*.

⁴ P.M.M., *blesful*.

⁵ P.M.M. inserts *stiring*.

⁶⁻⁶ P.M.M. omits *Certis . . . him silf*.

⁷ MS. *present f*; *f* being crossed through obliquely.

⁸ P.M.M. omits *enye*.

⁹⁻⁹ P.M.M. runs: *is tauzt in þe iij parti of þe donet, chapitre and in þe filling of þe iiij tablis, þe ij^e parti, þe chapitre, spaces being left for the references. This 'iij parti of þe donet' may be the same thing as the Folewer. See Introd. to the Donet, Section III.*

See p. 36, footnote 14.

¹⁰ P.M.M. omits *Point of fleischlihode*.

þe fleisch. *and* alle þese seching, getyng, havyng, *and* keping, wiþ manye fold dyuers werkis, ben execuciouns of þe willing to haue þe same fleischly goodis, *And* þerfore þei ben in þe same moral kynde *and* table in whiche is þe willing
5 to haue þe same fleischli goodis.

ffadir, what is worldlihode,¹ as it is þe iije poynt of þe iije table ?

Sone, it is for to wille, seche aftir, gete, *and* haue, *and* holde worldli goodis, aftir rehercid in þe vertu of honeste,
10 in maner *and* mesure *and* in opire circumstauncis as resoun comaundip or allowip. *And*, siþen bi what euer meenys or dedis þis seching, getyng, *and* holding ben not but execu-
20 ciouns of þe seid willing into þe | same worldli goodis ; þerfore þe dedis bi whiche þese seching, getyng, *and* holding be
15 made *and* doon, ben in þe same moral kynde of vertu, *and* in þe same table, in whiche is þe willing, þouȝ þei ben fer distaunt in natural kynde fro þe seid willing.

ffadir, þouȝ y ouȝte not bere ȝou an honde þat ȝe putten vicis into þe iije table in stide of vertues, þat is to seie,
20 fleischlihode *and* worldlihode, ȝitt, certis, vndir þo same names in whiche ȝe clepen þe ije *and* iije vertues of þe iije table, opire men clepen 'vicis', *and* how men wolen allowe ȝoure þeryn clepyng, y wote not.

Sone, truste þou to me, or ellis trust þou to resoun, þat
25 þer is no fleischlihode or worldlihode [a]² vice, saue for þat he is vnmesurable, or in sum opire wise aȝens þe doom of resoun. *And*, siþen not eche fleischlihode *and* eche worldlihode is vice, but it muste nedis be þat as eche fleischlihode *and* eche worldlihode whiche ben vnresonable ben vicis, so eche
30 fleischlihode *and* eche worldlihode whiche beñ resonable, þat is to seie, according to doom of resoun, ben vertues. *And* þerfore folewip þat þese names 'fleischlihode' *and* 'worldlihode' ben general *and* indifferent as wel to vertues as to vicis. *And* so, if for þis generalte *and* indifference, opire
35 men mowe clepe vicis bi þo names, so wel may y for þe

Such seeking after, getting, having, and keeping are 'executions' of the desiring or willing to have such fleshly goods ; and so are in the same Table as the willing.

To live to oneself *worldly* is to desire, seek after, get, have, and keep worldly goods as Reason commands or allows.

Such seeking after, getting, having, and keeping are 'executions' of the desiring or willing to have such worldly goods ; and so are in the same Table as the willing.

Are not *fleischlihode* and *worldlihode* usually termed 'vices' ?

Fleischlihode and *worldlihode* are vices only in so far as they are practised in excess, or practised otherwise against the doom of Reason.

They are virtues in so far as they are reasonable.

'Fleischlihode' and 'worldlihode' are general terms covering both the virtue and the vice.

¹ P.M.M. omits the Point of *worldlihode*.

² MS. *or*.

same generalte *and* indifference clepe vertues bi þo samenames; Nameliche siþen noon oþire special *and* propre names ben sette to þo vertues. þerfore who euere wole chalenge my now bifore vsid namyngis of þe ije *and* iije membre in þe iije table, lete him assigne to me specyal according names 5 to þo ij membris, whiche he may not seie nay but þat þei ben vertues, for þat þei accorden to doom of resoun; *and* y wole anoon forbere *and* absteyne me fro þe seid maners of calling. And eer he can so to me assigne, y can not bettir counseil to me *and* to him for pees *and* accorde þan forto remembre it 10 what oon writiþ in sentence þus: 'Whilis men accorden in þe þing *and* in þe treuþe in it silf, stryue þei not aboute wor[dis *and* namyng of þe same þing'; Nameliche herfore for 20^b þat alle wordis mowe signifie as men at her owne lust wole haue hem to¹ signifie, *and* specially in nede, whanne þere is 15 not so greet plente of names but þat þer is lack of propre names to summe propre þingis, as it is in þis present purpos.

It is the thing, not the name, that signifies.

Should not the virtues be termed 'reasonable fleischlihode' and 'reasonable worldlihode', to prevent misunderstanding?

fadir, what if it likk to men forto clepe þe ije *and* þe iije pointis of þe iije table vndir þese names: 'reasonable fleischlihode' *and* 'reasonable worldlihode'? it semeþ, fadir, þat þese namyngis schulden wel notifie þat þilk fleischlihode *and* þilk worldlihode of whiche 3e meenen in þese ije *and* iije pointis, ben moral vertues *and* not moral vicis.

This is not necessary, but quite permissible, if it will help ignorant men.

Sone, if þis cleping whiche þou now assignest may do eese 25 to symple persoonys for her sympilte, whiche ben strongli movid oft bi sown of worde more þan bi þe trouþe of þe þing in it silf, y am wel plesid þat þese ije *and* iije pointis of þe iije table be þus clepid 'reasonable fleischlihode' *and* 'reasonable worldlihode'. but 3itt, certis, sone, siþen it is so, þat þis 30 resonabilnesse is includid in eche moral vertu, *and* is nedisli *and* essentiali requirid to eche dede, if þilk dede schulde be a moral vertuose dede, it is not nede, but rapir vayne, forto expresse resonablenesse in þe namyng of eny moral vertu, if we bere oure consideracioun to þe þing as it is in it silf. 35 Neuerþeles, mennys eesis which mow stonde wiþoute yuel perof comyng, y wole rapir faouure þan lette. And, þerfore, take who so wole þe namyngis for whiche, sone, þou pledist.

¹ to overwritten in MS.

ffadir, *peraventure* to manye men it wole seeme þat þe ije point, which is resonable *fleischlihode*, is al oon wip þe iij^e point, whiche is *clennes*; And þat þe iij^e point, whiche is resonable *worldlihode*, is al oon *and* þe same wip þe ve 5 point, whiche is *honeste*, in lasse þan 3e, fadir, putte here sum difference bitwix hem.

Are not *resonable fleischlihode* and *resonable worldlihode* the same as *clennes* and *honeste*?

Sone, sufficient difference is sette bitwix hem where eche of hem in his owne place is discryvid; fforwhi resonable 21^a *fleischlihode* is in þe *resonable* | sechyng aftir, getyng, having, 10 *and* holding of *fleischly* goodis, as mete, drynk, *and* opire; And *clennes* is in þe resonable vsing of þo same goodis, whanne *and* aftir þat þei ben resonabili gete *and* had. *and* open it is þat a man may folewe þe doom of resoun in seching aftir, in getyng, having, *and* holding mete *and* 15 drynk in quantite *and* qualite of hem, *and* 3itt, whanne he schal vse hem, he may do azens doom of resoun, for he may ete ouer moche *and* drynk ouer moche at oonys of hem. *and* herbi eche man may wite þat resonable *fleischlihode* is not þe same *vertu* whiche is *clennes*, sipen a man may have þe 20 oon whilis he lackip þe opire, 3he, whilis he hap vice contrarie to þe opire.

Resonable fleischlihode is not the same thing as *clennes*, for *resonable fleischlihode* is concerned with the resonable seeking after, getting, having, and keeping of fleshy goods; *clennes* with the resonable use of them.

In lijk maner, bi resonable *worldlihode* we ben reulid forto in resonable maner seche aftir, gete, *and* haue *worldli* goodis; *and* bi *honeste* we ben reulid forto resonabili vse 25 hem aftir þei ben gete *and* had. And it may be so, þat a man¹ folewith doom of resoun in getyng hem, *and* þerfore hap resonable *worldlihode* vpon hem, *and* 3itt he folewip not þe doom of resoun in vsing hem; for *peraventure* he ouer moche vsip hem, *and* þerfore hap not *honeste* vpon hem, but 30 hap þe vice whiche is contrarie to *honeste*. *and* þerfore it is open ynou3 þat resonable *worldlihode* *and* *honeste* ben not oon *and* þe same *vertu*, sipen þe oon of hem may be had whilis þe opire is not had. And if þei weren al oon, *certis*, whanne euer þe oon of hem were had, þe opire were also þan 35 had. And þis is y-nou3, sone, to þin entent.

And, for a similar reason, *resonable worldlihode* is not the same thing as *honeste*.

ffadir, wherto seruen þo gracis of whiche 3e han now spoke?²

Man needs God's grace :

¹ MS. *aman*.

² See above, p. 42, l. 7. This section is omitted in *P.M.M.*

(1) to obtain
reward in
heaven.

(2) to be pre-
served from
various dangers,

(3) to obtain
forgiveness of
sin.

God's grace is
freely given.

Rehearsal of
the moral vir-
tuous deeds by
which a man
may obtain
God's grace :

(1) Willing and
desiring to have
such grace.

(2) Moral vir-
tuous deeds
done for God.

(3) Penitence
for sin.

Sone, wipoute grace no man may eny good dede do
deservingli for to have for it eny rewarde of blys of heuene,
and withoute grace no man may be preseruyd or defendid
fro myschauncis *and* myscheefis whiche bi kinde wollen ofte
falle: bi fier, bi watir, bi enemyte of men or of spiritis, *and* 5
bi oure owne worching, standing, or walking in perlose
placis, where ben perels of deep, *and* zitt to vs vnknowun,
and so of opire maners; and | azens whiche, whanne *and* if 21^b
pei falle, no man¹ may lette for þe while but god; *and* god
no man¹ so helpiþ in such a caas saue whom as þerto he haþ 10
in a specyal grace. Also, wipoute grace no man¹ may have
forzeuenes of his synne bifore doon, how euer moche contri-
cioun *and* confessioun *and* opire dedis he worche forto have
perof forzeuenes. And zitt noon grace is bouzte of god; but
eche grace is frely zouun of god, *and* ellis grace were no 15
grace.

ffadir, whiche ben þoo dedis bi whiche a man stirith *and*
prouokith god into zeving of þe seid grace, or gracis, to him?

Sone, bisi willing *and* desiring made to god forto haue hem is
oon meene into grace, or into þe first *and* þe secunde now seid 20
effectis. And also ech moral vertuose dede doon for god, *and* in
grace bifore hadde, is meene into þe sam[e]² effectis, *and* into
encrecing *and* into multipliynge of suche gracis. Certis,³ asking
bi³ inward or outward speche, þat is to seie, preier made to
god, availiþ not þerto, but oonly in how moche it availiþ into 25
making, contynuyng, or encreasing þis seid willing *and*
desiring *with*inforþe in þe asker, as it is sumwhat bifore
[seid]⁴ in þe fourþe chapitre.⁵ Also specialy, into zeving of
grace into þis effect, þat perbi wijt of synne bifore doon schal
be forzouun *and* doon aweie, contricioun, confessioun, purpos 30
forto not oftir synne, desiring *and* willing *and* preier, tendre
perfoormyng *and* keping of goddis lawe, bi so moche þe bettir
þat per azens was doon trespase, *and* opire mo aftir in þe
xviij chapitre to be rehercid, ben prouocative meenys. *and*
þe hool agregate of pese meenys for þe iij^e, or þe last now 35
rehercid grace, is clepid 'penaunce', or, more propirly,

¹ MS. *noman*.

² MS. *sam*.

³⁻⁵ MS. *Certis* „bi asking, with the

marks of transposition.

⁴ Omitted in MS.

⁵ See above, pp. 30-31.

'penitence' or 'forþenking', taking þilk name of þe formest dede among þo prouocatyve meenys, whiche is contricioun, þat is to seie, a willing of a man whiche haþ synned þat he hadde neuer synned. So þat þis penitence is not ellis þan
 22^a a spice of þis goostliho|od, and is an execucioun of a willing to haue þe seid grace whiche schulde sche[u]e¹ oute from him wijt of his synne bifore of him doon. Also, into getyng of grace fro god to a man him silf, into eche maner of effect of
 10 þe special and dere freendschip of anopir man moche lovid of god, and make þat þe seid opire holi man accepte him into his dere freendschip. Certis, in such caas, þe seid holy mannys freendschip anentis god schal deserue ful greet gracis to þis man, þouȝ þis same holy man preie not to god
 15 þerfore, as herof doctryne is had in 'þe more book of cristen religioun', þe first partie, þe secunde tretice.

(4) Friendship with good men.

ffadir, what is clenles?²

Sone, it is forto kepe and fulfille þe doom of resoun in vse³ of nurysching and in vse³ of gendring, for goddis sake
 20 fynaly or eendly.

To live to oneself clenly is to obey Reason in (1) nurysching, (2) gendring.

ffadir, what is clenles in vse³ of nurysching?

Sone, clenles in nurysching is ech gouernaunce doon bi doom of resoun in vse of⁴ nurysching, or aboute vse in⁵ nurysching. and of þis clenles or gouernaunce ben ij degrees:
 25 Oon is mesurable and temperat taking and vsing of mete and drynk, slepe, housing, cloping, laboure, rest, eir, delectaciouns; vse of oure inward and outwarde sensitive wittis, and vse of her appetitis and þe⁶ delectaciouns; þe vse of oure resoun, mynde and wil; and vse of oure bodili goyng,
 30 moving, ligging, resting and sitting, gesture, lauzyng, speking and countenauncyng, in maner, mesure, quantite and tyme, and in opire circumstauncis, as⁷ profit or⁷ as nede askith to⁸ þe fleisch⁸, for goddis sake, and for his seruice þe

(1) Clennes in nurysching is of two degrees:

(a) Sobriety, which is a commandment.

¹ The MS. clearly reads *schene*, an unknown word; perhaps an error for *scheue*. See Notes.

² Cf. henceforward *P.M.M.*, fols. 20^a, 1. 6, to 23^a, l. 12.

³ *P.M.M.* substitutes *dedis*.

⁴ *P.M.M.* omits *vse of*.

⁵ *P.M.M.* omits *vse in*.

⁶ *P.M.M.* omits *þe*.

⁷⁻⁷ *P.M.M.* omits *as profit or*.

⁸⁻⁸ *P.M.M.* omits *to þe fleisch*.

bettir to be doon, *and* not for oure volupte. And þis degree of clenness in nurisching may wel be clepid 'sobirte'.

(b) Abstinence or fasting, which is a counsel.

Anopir degree of cleene norisching is to forbere sumwhat of þese now bifore seid þingis, wip vow or wipoute vow, more þan resoun biddiþ or commaundiþ to be forborn, *and* 5 þerfore sumwhat more þan is bi þe now bifore goyng degree to be forborn; And ȝitt, forto so forbere, into sum eend | *and* 22^b effect to be þerbi geten, resoun wel allowiþ *and* preisþ, for as moche as resoun deemeth þilk forbering to be a profitable meene into sum g[r]ettir¹ good þan to whiche good þe first 10 bifore sette degree of cleene norisching mai be meene. And þis degree of clenness in norisching, or of cleene norisching, may wel be clepid 'abstinence' or 'fastyng'; þouȝ² it so be þat, bi *and* aftir sum special consideraciouns whiche mowe be had vpon maners, degrees *and* circumstauncis of sum 15 clennessis, alle þo clennessis which so ben vndir counseil *and* oute of precept, as so *and* suche, ben in þe viij point of þis iij^e table, whiche is largenes of a man to him silf.²

Clenness as a counsel is included under largenes to oneself.

(2) Clennes in gendingring is of three degrees:

ffadir³, what is clenness of gendingring?

Sone, clenness anentis dedis of gendingring is ech gouernaunce 20 doon *and* lad bi doom of resoun anentis vsis⁴ of gendingring. and of þis clenness or gouernaunce ben iij degrees: Oon is a man to knowe fleischli a womman not oute of wedlok, *and* þanne wip office *and* entent to gete a childe, if god wole it graunte; or ellis to paie þe dede of⁵ very *and* perilose luste 25 of his feere, whanne she⁶ or he⁶ askiþ þe fleischli dede to be doon, for drede of her falle into avoutrie,⁷ or into worse; And in þese ij caasis is clenness from⁸ al synne in þe paier, as is comounli holden; Or ellis, in þe iij caase, forto satisfie his owne very *and* perilose birpen of lust, *and* not for his 30 owne desirid *and* willid⁹ voluptuose lust, neiþir for such of his feer voluptuose willid lust. And þanne in such an asker is clenness from⁸ deedly synne, but not from⁸ venial synne, as is comounly holden; þouȝ in þis caase be no synne in þe

(a) Temperance, which is a commandment.

¹ MS. *gettir*; P.M.M., *grettir*.

²⁻² P.M.M. omits þouȝ . . . him silf.

Cf. *Folewer*, Pt. II, chap. ix.

³ *ffadir*, an addition from the margin in P.M.M.

⁴ P.M.M., *deedis*.

⁵ P.M.M., *for*.

⁶⁻⁶ P.M.M., *he or she*.

⁷ P.M.M., *fornicioun*.

⁸ P.M.M., *fro*.

⁹ P.M.M. omits: *and willid*.

paier, as is now afore seid. Neuerpeeles¹, moche þing may be seid colourabili azens þis iij^e caase, as schal appere in 'þe book of cristen religioun', þe first partie, þe iij^e tretice. þerfore no more² of þis mater here, but þat þis degree of
5 clennes anentis gendring mai be clepid 'temperaunce'.¹

þe ij^e degree of clennes anentis gendring is to forbere, wiþ
23^a vowe or wiþoute vowe, dedis of gendring, sumwhat | more, or moche more, þan resoun biddiþ or comaundiþ to be forborn, And þerfore sumwhat more, or moche more, þan is bi
10 þe now next bifore goyng degree to be forboru; þouȝ resoun forto so moche forbere, into sum eende and effecte to be þerbi getun, weel allowiþ and preisþ, for as moche as resoun deemeþ þis forseid more forbering to be a profitable meene into sum grettir good þan to which good þe former degree of
15 clennes anentis gendring may be meene. And þis degree of clennes anentis gendring may wel be clepid 'contynence'.

(b) Contynence, which is a counsel.

þe iij^e degree of clennes anentis dedis of gendring is forbering vtirly for euer, in vowe or wiþoute vowe, dedis of gendring, vndir þis entent, þat þerbi sum greet goostli goode
20 be geten, which good, wiþoute þe now seid vtirly forbering, schulde not be geten, And which good, so bi þis now seid vtirly forbering geten, is grettir good þan is þe good which, wiþoute þe³ now seid vtirly forberyng, and wiþ⁴ enye of þe opire now bifore goyng forberyng⁵, schulde be getun; And
25 þerfore [resoun]⁶ wel allowiþ and deemeþ þis vtirly forbering to be mowe do. And þis iij^e degree is comounly clepid 'chastite'; þouȝ⁷ þe ij^e and iij^e degree, aftir sum opir skile and consideracioun, ben in þe viij poynt of þis iij^e table, and, aftir sum opire skile and consideracioun, þei mowe be
30 in þe vij^e poynt of þe ij^e table, and, aftir sum opir consider-

(c) Chastity, which is a counsel.

Contynence and chastity are sometimes included under *largenes* towards oneself; sometimes under *largenes* towards God;

¹⁻¹ P.M.M. (fols. 21^b, l. 13, to 22^a, l. 6) substitutes: *Neuerpeles to summon it semerful probable þat pure clennes from al synne may be conli in þe first case now rehercid, þat is to seie, whanne persoons in matrimonye couplid delyne to gedir vndir hope of child biyeten and for þilk eend, and ellis þei wolden not so to gedir deele; and þat in ech of þe opir casis seid deling to gedre in matrimonye is synful, þouȝ in*

sum of hem be more synne þan in summe, as is open to resoun þat it so schuld be. And þis degre of clennes anentis gendryng may be clepid 'temperaunce'.

² MS. *nomore.*

³ P.M.M., *þis.*

⁴ P.M.M., *without.*

⁵ P.M.M., *forberigis* [*sic*].

⁶ Omitted in MS.; P.M.M., *resoun.*

⁷⁻⁷ P.M.M. omits *þouȝ . . . table.*

See *Folewer*, Pt. II, chap. ix.

sometimes
under *riht-*
wisnes towards
God.

The proper
use of our
inward and
outward sensi-
tive wits, &c.,
so that they do
not lead us unto
Vnclennes, is
included under
Clennes.

acioun of *promys* maad to god forto kepe hem, þei mowe be
in þe *iiij^e* poynt of þe *ij* table.⁷

and, siþen to a¹ capiteyn of a castel, to whom longiþ þe
saaf gadyng of þe ynner warde, longiþ forto se² þe saaf gard
of þe *vttir³* warde and of þe gatis, and awaite to alle *vttir³* 5
þingis which *schulen⁴* make *perel* into þe *wynnyng* of þe
castel; þefore to boþe *clennes* of *norysching* and to *clennes*
of *gending* longiþ þe vse of oure inwarde and outwarde
sensitive wittis and vse of her appetitis and delectaciouns,
þe vse of oure resoun, mynde and wil, and vse of oure bodely 10
goyng, moving, resting, sitting, gesture, lauzing, speking and
countenau[n]cyng⁵, in | maner, mesure, quantite and tyme, 23^b
and in *opire* circumstauncis, as þei putten not vs in *perelle*
to falle into þe now seid *vnclennes* of *gending* and⁶ of
norysching.⁶ 15

[vij^e chapitre].⁷

[F]Adir,⁸ what is þe *vertu* of *honeste* ?

Sone,⁹ it [is]¹⁰ forto kepe and fulfille þe doom of resoun
anentis vse of¹¹ worldly goodis to vs silf ward, and anentis
þe moving,¹² gesture, and countenaunce, and setting of oure 20
body. And so it stondiþ in two maners, or *ij* spicis: Oon is
mesurable and *resonable* vsing¹³ of worldly goodis, which ben
þese: *ricches*, þat is to seie, money, and al þat may be bouzt
and soolde for money, apparels or araies, meyne, dignitees,
officis, worschipis, *preisnyngis*, *fauouris*, *fames*, *fredom* and 25
liberte of wil, *ioies*, *sportis*, *myrþis*, *pleies*, *lauzyngis*, *kyn*,
children, not¹⁴ *considerid* to be vsid for *nede* and *profite* to
þe *fleisch*, but into *anopir* eende of *worldlynes*,¹⁴ for *goddis*

To live to one-
self *honestly*
is to obey
Reason (1) in
use of worldly
goods; (2) in
one's actions.

(1) *Honeste* in
use of worldly
goods.

⁷⁻⁷ See previous page.

¹ *P.M.M.*, þe.

² *P.M.M.* inserts *to*.

³ *P.M.M.*, *vttirer*.

⁴ *P.M.M.*, *schulld*.

⁵ MS. omits contraction mark for *n*:
P.M.M., *countenauncyng*.

⁶⁻⁶ *P.M.M.* omits: and of *norysching*.

⁷ Numbered 7 *chapitre* in margin.

⁸ Cf. henceforward *P.M.M.*, fols. 23^a,
l. 12, to 29^a, l. 13.

⁹ *Sone*, in *P.M.M.* a correction from
margin.

¹⁰ Omitted in MS.; *P.M.M.*, *is*.

¹¹ *P.M.M.* omits *vse of*.

¹² *P.M.M.* inserts *and* after *movyng*.

¹³ *P.M.M.* inserts *geting*, *tretyng*, and
louyng, which is contrary to the teaching
of the *Donet*, p. 45, where *honeste* is
differentiated from *resonable worldlihode*.

¹⁴⁻¹⁴ *P.M.M.* omits *not considerid . . .*
worldlynes.

sake *and* his seruice¹ perbi¹ þe bettir to be doon. Which
 now seid honeste men *and* wommen maken to haue dyuers
 maners *and* degrees: fforwhi sum man² vsip³ þe bifore³
 rekened kyndis of worldly godis into his propre lordschip,
 5 withoute euy refuse of her multitude or quantite, forto vse
 hem, not into his owne lust or plesaunce oonly, neiþir
 principaly, but into þe seruice *and* plesaunce of god bi vse
 of hem to be doon. And þis first degree of honeste may wel
 be clepid 'mesure'. And sum man vsip⁴ into his propre
 10 civil lordschip sum kyndis of þe⁵ now seid godis, *and* forberip
 vse of⁶ sum opire kyndis of hem, *and* þat wip vowe or
 wipoute vowe; or ellis he takip into vse⁷ alle kyndis of
 hem, but not in so greet habundaunce eny of hem as resoun
 wole wel suffre hem to be mowe take; And þat for he wolde
 15 be perbi þe abiler into doying of sum notable grettir goostli⁸
 goode þan he can do wipoute þe now seid maner of forbering.
 Sum man² forberip þe propre cyuyl lordschip of summe now⁹
 bifore seid⁹ worldly goodis, þat is to seie, of worldli richessis,
 24^a *and* þat wip vowe | or wipoute vowe; And he kepip þe
 20 cyuyl lordschip in comoun with summe neiþboris, or felawis,
 vpon þe same worldli ricchessis, how euer moche he *and* his
 seid felawis mowe come to bi noon weernyng of resoun, And
 þat wheþir þo ricchessis ben movable or vnmouable; Neuer-
 peles, herwip he takip no more¹⁰ to be spent vpon his owne
 25 persoune þan natural nede or goostly nede, bi riht doom of
 resoun, askip to be aboute his persoun spendid. Sum man²
 forberip þe propre cyuyl lordschip of alle ricchessis, *and* al
 cyuyl lordschip in comoun wip opire felawis, vpon vnmouable
 ricchessis oonly, *and* þat wip vowe, or wipoute vowe; And
 30 he kepip þe cyuyl lordschip in comoun wip summe opire
 neiþboris, or felewis, vpon mouable worldli richessis, how
 moche euer, wipoute wernyng of resoun, he *and* his seid

Honeste in use
 of worldly goods
 is of different
 degrees:
 (a) Moderation,
 or measure.

(b) Wilful
 poverty, which
 is of four
 degrees; one
 being greatest
 wilful poverty.

¹⁻¹ P.M.M., *seruices*; and *perbi* omitted.

² MS. *summan*.

³⁻³ P.M.M. runs: *sum man desirip, sechip aftir and takip þe now bifore, &c.*, which is contrary to the teaching of the *Donet*, p. 45. See p. 50, footnote 13.

⁴ P.M.M. runs: *sum man desirip, sechip aftir and takip, &c.* See note above.

⁵ P.M.M., *þo*.

⁶ P.M.M. omits *vse of*.

⁷ P.M.M. omits *into vse*.

⁸ MS. *goostlihode*; the *hode* crossed through.

⁹⁻⁹ P.M.M., now "*seid*" "*bifore*", the oblique dashes denoting transposition.

¹⁰ MS. *nomore*.

felawis mowe come to; Neuerpeles, herwip he takip no more to be spended vpon his owne persoone pan natural nede or goostly nede, bi riȝt doom of resoun, consentip *and* grauntip to be aboute his persoone spendid. And eche of þese next bifore rehercid iij degrees of forberingis, or forsakingis, is 5 clepid 'wilful pouerte', þouȝ oon of hem be grettir pouerte pan is anopire of hem. Sum man forberip al¹ lordschip in his owne propurte, *and* in comoun wip opire felewis, haueable, wipoute weernyng of resoun, vpon worldli ricchessis mouable *and* vnmouable, And þat wip þerto vowe, or with- 10 oute vowe. *and* he holdip him content with þe bare vse of hem toward him silf in a streit suffiencie as to his kynde *and* his natureward, *and* with þe mynstracioun *and* dispensing of þo ricchessis to be made aboute opire felawis *and* opire ferþir neiȝboris in her nede bodili *and* goostli, And þat 15 in oon of þe first bifore going maners touchid of honeste, þat is to seie, in receiving into mynstracioun as manye ricchessis as he may come to bi not weernyng of resoun, or ellis in receyuing oonly a certeyn quantite, *and* in | a certeyn 24^b mesure, of worldli ricchessis to be dispensid bi him, *and* in 20 forbering to take moche more² of hem offrid to him, or whiche myȝt be geten or takun of him wipoute weernyng of resoun. *and* þis degree of honeste may weel be clepid 'grettist wilful³ pouerte', or 'hiȝest wilful³ pouerte'.

(c) Obedience of one man to another, where liberty may be inadvisable.

Also, þouȝ þe vse of freedom *and* liberte of wil, doon *and* 25 made as resoun deemep it to be doon *and* hauntid, is vertuose *and* allowable, meritorye *and* rewardable, of god, *and* makip þe first⁴ vertuose degree in vse of wil, which degree may wel be clepid 'fredom', or 'liberte'; ȝitt⁵ such now seid fredom *and* liberte of wil is an occasioun into moral yuel, 30 *and* is, as it were, a letting fro sun greet moral good, which ellis myȝt be geten, or þe bettir be geten, *in* maner lijk to þe maners in which þe iij bifore seid vertues, sobirte, temperaunce, *and* mesure, or ellis þe maters wherupon þo vertues goon, mowe be occasiouns of moral yuel, *and* mowe be let- 35 tyngis from grettir moral good pan is bi hem likeli to be

¹ P.M.M. inserts *ciuil*.

² MS. *mochemore*.

³ P.M.M. omits *wilful*.

⁴ P.M.M. substitutes *lowist*.

⁵ P.M.M. inserts *for as myche as*.

geteu. And 3itt, sipen¹ no man may caste from him vttrly alle hise fre willingis *and* nyllingis into anopir mannys willing *and* reuling; þerfore sum man² so moche forsakip his owne wil, *and* so moche puttip his wil vndir anopir 5 mannys wil, wip vowe or wipoute vowe, þat what euer þing not azens comaundement of³ resoun *and* goddis lawe þe opir man to him biddip, he wole do; þou3 to alle opire dedis whiche þe opire man wole⁴ not, or schal not, him bidde, he wole be fre to do as him silf wole.

10 And, for as moche as ech man is freel *and* passionable, *and* þerfore troubleable *and* derkeable *and* temptable in his resoun, as ech opir man is, *and* þerbi ouer greet perel it seemeþ to summe men for to so fully as is⁵ now⁵ rehercid submytte hem to anopir mannys witt *and* wil, And namelich, 15 in lijk wise, to þe wil of þe successouris of þe same opire man, which euer þei schulen be; þerfore sum man² submyttip *and* puttip, wip vowe or wipoute vowe, his wil vndir anopir 25 manys wil | so fer oonli as þe opir man biddip him to do eny dede comaundid bi sum certey[n]⁶ reule writen *and* approvid 20 auisidli bi⁷ þe chirche, *and* chosen of þis same man, or whanne euer þe opir seid man biddip⁷ eny dede so ny3 *and* so moche longyng to þe seide reule þat, wipoute þilk dede, þe estate⁸ of þe seide reule myzt not have his countenaunce⁹ in good prosperite. And þis forberying or forsaking of fre- 25 dom [of]¹⁰ wil is clepid 'obedience'. þus moche as for þe first pryncipal bifore spoken honeste.

This obedience of one man to another often reduces itself to obedience to some recognized rule.

þe ij^e principal bifore spokun honeste is a mesurable *and*¹¹ resonable beryng of vs silf in oure maner of going, sitting, 30 ligging, resting, *and* in oure maner of mouyng þe heed, þe hond, or eny opir parti of oure body, *and* in oure lau3yng, pleiyng, speking *and* bourding, *and* also in countenauncyng, þat it be not ouer sad *and* heuy, neipir ouer lizt *and* wanton. Also, for skile like to it which is now bifore seid in þe vertu

(2) *Honeste of action.*

¹ *P.M.M.* omits *sipen*.

² MS. *summan*.

³ *P.M.M.* omits *comaundement of*.

⁴ *P.M.M.* omits *wole*.

⁵⁻⁵ *P.M.M.*, *now is*.

⁶ MS. *certey*; *P.M.M.*, *certeyn*.

⁷⁻⁷ *P.M.M.* omits *bi . . . biddip*, running a *visidli [sic] or eny dede*, &c.

⁸ *P.M.M.*, *state*.

⁹ *P.M.M.*, *continuaunce*.

¹⁰ Omitted in MS.; *P.M.M.*, *of*.

¹¹ *P.M.M.* inserts a.

The proper use of our inward and outward sensitive wits, &c., so that they do not lead us into *Inhoneste*, is included under *Honeste*.

The danger of taking an oath or vow without due consideration.

of clennes, y seie now þat to þe vertu of honeste longip þe vse of oure inward *and* outward sensitive wittis, *and* þe vse of her appetitis *and* delectaciouns, þe vse of oure resoun, mynde *and* wil, *and* þe vse of oure bodily goyng, movyng, gesture, lauzing, speking *and* countenauncyng, in maner, 5 mesure, quantite, tyme, *and* in opir circumstauncis, as þei putten not vs into perel of eny¹ þese ij now seid inhonestees.

And, þouȝ it so be þat vowis *and* oopis mowe at sum while, *and* of summe persoonys, be weel made vpon summe gouernauncis or dedis to be kept, ȝitt y counseil ful eernestly 10 *and* hertily euery man *and* womman forto be wel waar *and* long avisid what avowis² or² oopis he make, ȝhe, *and* wiþ counseil of hem þat han experience how men han doon wiþ vowis *and* oopis; *and* þat he take proof *and* assaie of a gouernaunce þoruȝ a notable tyme, how he may bere it, eer 15 þan he vowe it; And nameli þat he not make manye vowis or oopis; for, certis, ful ofte it hap be bi surist assaie proued þat what hap seemed in þe resoun of wise men to haue bi lizt | *and* esy forto be contynued, hap be riȝt vnesy to con- 25^b tynue, And þat for certeyn circumstauncis which han fallen 20 in þerto bi tyme in contynuaunce, which circumstauncis coupe not be seen, or be þouȝt vpon, bifore, *and* for opire dyuers causis. þerfore wolde god þat þe batail *and* þe perel, ȝhe, *and* þe falle of summe persoonys myȝte be instruccioun *and* informacioun, warnyng *and* gastnes, to opire. And ȝitt 25 nede is þat women take hede to þis what is now seid more þan men. Also, at sum tyme *and* oft, þouȝ a reule approvid *and* allowid of þe churche, or a gouernaunce, of such seid forberyingis or forsakingis, considerid wiþoute þerof þe assaie, ȝhe, *and* taken þoruȝ a notable tyme into assaie, of a persooone, 30 seeme to þe consid[er]er,³ or þe assaier, *and* to opire considerers *and* iugers, to be to þe persooone riȝt euen, meete, or proporcionable, *and* according for euer, ȝhe, *and* þouȝ to þe cheser þerof it hap seemed him to haue þerto swete calling of god, *and*, as it were, þerto strong drawing, ȝitt it hap be 35 seen, or⁴ it was ful likely⁴ aftirward bi lengir assaie *and*

¹ P.M.M. inserts *of*.

²⁻² P.M.M., *vow and*.

³ MS *consider*, with the contraction

sign for *er* omitted; P.M.M., *considerer*.

⁴⁻⁴ P.M.M. omits *or . . . likely*.

experience, þat þilk reule haþ not be so for euer to þe same
 persoone even, mete, or *proporcionable and* according; but
 it¹ haþ be grettir occasioun to him into wors moral yuel þan
 if he had not take vpon him² suche seid reule or gouernaunce
 5 of forberingis, *and*³ at þe leest, it haþ lettid him from greet
 notable good, which bi him myzt *and* schulde haue be⁴ doon.
 wherfore myche nede is to be had in þis caas greet special
 grace of god to reule a man azens al sutel *and* sliþe tempta-
 ciouns stiring *and* tising, þat a man take to him a birþen
 10 vneven or vnaccordyng to his freelnes, or vnaccording to
 sum special *and* notable in him vnablenes,⁵ or to⁶ of grettir
 good abilnes.⁶

More of þese seid degrees of clenues *and* of honeste is
 writen in þe book 'filling þe iiij tables', in þe ij^e parti, þe
 15 []⁷ *chapitre*, *and* in 'þe book of counseilis'.⁸

but⁹ zitt it is to be feelid here, þat alle þo maners of
 honeste which ben counseilis and not *preceptis*, considerid
 26^a *and* takun as counseilis, ben | in þe viij^e point of þis iij^e
 table. And if þei be zouun immediatli to god, þan, in þilk
 20 skile, þei ben in þe vij^e poynt of þe ij^e table. And if þei
 haue promysse made to god sette þerto, þanne, as in þilk
 consideracioun, þei ben in þe iij^e poynt of þe ij table.⁹

Honeste, as a
 counsel, is
 included under
largenes towards
 oneself; or
 under *largenes*
 towards God;
 or under
rihtwisnes
 towards God.

Whi þe v¹⁰ point of þe iij table, which enclenyþ *and*
 reulip vs answeringly to resoun aboute þe¹¹ vse of¹¹ worldli
 25 goodis, may accordingly¹² *and* conuenientli be clepid 'honeste',
 is sumwhat seid *and* declarid in þe first parti of 'cristen
 religioun', þe iij^e trefy, þe []⁷ *chapitre*, *and* more pleinli
 in þe ij^e parti of þe book 'filling¹³ þe iiij tablis', þe []⁷
chapitre.

Where reasons
 for the name
 'honeste' may
 be found.

¹ P.M.M. omits *it*.

² P.M.M. omits *him*.

³ P.M.M. omits *and*.

⁴ P.M.M. omits *be*.

⁵ P.M.M., *abilnes*.

⁶⁻⁶ MS. *orto*. In P.M.M. *or to . . .*
abilnes omitted.

⁷ Space left for reference in MS. and in
 P.M.M.

⁸ Name of book underlined in MS.
 P.M.M. adds: *þe* [space for reference]

chapitre.

⁹⁻⁹ *but . . . iij^e point of þe ij table* omitted
 in P.M.M.

See *Folewer*, Part II, chap. ix.

¹⁰ P.M.M. *ij^e*, the Points being differ-
 ently arranged. See *Donet*, p. 41, foot-
 note 7.

¹¹⁻¹¹ P.M.M. omits *þe vse of*.

¹² P.M.M., *accordauntli*, much faded.

¹³ P.M.M. omits *filling*.

[vii^e chapitre].

To live to oneself *patiently* is to suffer adversity without grumbling.

[F]Adir, what is pacience ?¹

Sone, it is forto holde *and* kepe [þe wil]² in a softnes *and* in pees *and* reste, withoute disturblauce *and* grucching, whanne enye maner of greefys fallen or³ comen; *and* þat⁴ 5 wheþir þese greefis comen fro god immediatli, or fro þe feende, or fro oure fleisch, or fro⁵ þe worlde: as fro wijf, children, kyn, straungers, seruauntis, freendis, or enemyes, hem willing or not willing.

There are two cases of *Pacience*:
(1) in suffering adversity,
(2) in remedying or preventing adversity.

ffadir,⁶ in how manye casis ouzte þis pacience be had? 10

Certis, sone,⁶ in two.

ffadir,⁶ in⁷ whiche two?

Sone,⁶ oon is whilis þese seid greefis ben fallen *and* vpon a man hangyng, or abiding⁸; *And* þe opire case is whilis a man is aboute hem aweie doyng or remedying, or ellis, þat 15 þei not falle, he be preseruing *and* defending.

(1) *Pacience* in suffering adversity.

In⁹ þe first of þese ij casis, a man schal bere him silf þus: ffirst, þat he be aknowe¹⁰ alle þo greefis to bifalle him bi þe prouidence of god, as it is provid wel in 'þe more book of cristen religioun', þe secunde parti, as it is forto purge him 20 for hise synnes; *and* forto kepe him in mekenes, þat he falle not into pryde, which god ful moche among alle synnes hatip *and* punyschip; also forto holde him in sadde *and* holsum consideraciouns *and* þouztis, þat he wandre not in hise þouztis aboute waaste *and* veyn þingis, *and* þerbi falle 25 into manye foold synnys; also þat he deserve grettir grace *and* grettir glory; | *and* also for manye opire greet profitis 26^b vpon which rennyþ þe preciose litil book made of 'þe xij avauntagis of tribulacioun'.¹¹ *And* þerfore þis man schal þanke god ful hertely for þese grevauncis *and* peynys falling 30

¹ Cf. henceforward *P.M.M.*, fols. 29^a, 1. 14, to 30^a, l. 6.

² *MS. wel*; *P.M.M.*, þe wil.

³ *P.M.M.* substitutes *and*.

⁴ *and þat* erased in *P.M.M.*, and cross in margin.

⁵ *P.M.M.*, from.

⁶ *P.M.M.* omits *ffadir*, *sone*, *ffadir*, *sone*.

⁷ Omitted in *P.M.M.*

⁸ *MS. a biding*.

⁹⁻⁹ At this point there is an omission in the *P.M.M.*: *In þe first . . . þus*. (See *Donet*, p. 57, l. 6.) The *P.M.M.* resumes with: *þat is to sey*. (Cf. *Donet*, p. 57, l. 6.)

¹⁰ *MS a knowe*.

¹¹ See Notes.

so to him, as for greet *and* louyngful benefetis of god; þouȝ he be in wil *and* purpos forto wirche into remediying of hem, in þe maner to be tauȝt now next vpon þe secunde caas of pacyence.

5 In þe ije caas of pacience bifore seid, a man schal bere him þus⁹: þat¹ is to seie, in þo whilis þat a man be aboute to remedie *and* to leie a side hise greefis, or þe² whilis þat he settip defense wherbi þei schulen not come, he so in his remediying *and* defending wirch *and* do, bi sobirte *and* 10 softnes, mesure *and* obedience of spirit, wipoute grucchyng or disturblance, but rapir *with* þankingis; *and* þat he so wirche *and* do bi leeful meenys of kynde, of craft, or of grace, *and* bi leeful vse of þis³ now seid leeful meenys, as þat goddis seruice be not þerbi þe more lettid, neiþir in þilk 15 wircher, neiþir in noon opire, *and* þat no man⁴ þerbi⁵ be wrongid, *and* þat no man⁴ þerbi be made to synne.

(2) *Pacience* in remediying or preventing aduersity.

ffadir, what is doughines?⁶

Sone, it is forto kepe *and* folewe þe doom of resoun in taking *and* bering *and* continuyng excellent⁷ labouris *and* 20 excellent⁷ peynful dedis for þe⁸ seruice *and* lawe of⁸ god fynali or eendli.

To live *doughly* is to perform laborious *and* painful deeds in God's service.

ffadir, in how manye maners of laboriose or peynful dedis stondip doughines?

The five labours of *Doughines*:

Sone, in v.⁹

25 In which v?

Sone,¹⁰ oon is in chesing rapir *and* more to do þe parfiter vertuose werk þan þe lasse, whanne euereiþir of hem boþe is excellentli hard, And þei mowe not boþe be doon *and* be performyd to gider; And also forto in lijk maner chese *and* 30 do þe parfiter degree of a vertu excellently hard, rapir þan

(1) Choice of the more difficult virtuous work, or the greater degree of a difficult virtue, rather than the less.

⁹⁻⁹ See previous page.

¹ Here the *P.M.M.* resumes.

² *P.M.M.* substitutes *þo*.

³ *P.M.M.* has the common pl. *þese*. Babington (*Glossary to Rep.*) and Schmidt (*Studies*, § 36) do not note the pl. *þis*; but cf. again *Donet*, 7/18, 34/25.

⁴ MS. *noman*.

⁵ *P.M.M.*, "þerbi" "no man, with the marks of transposition.

⁶ For the abbreviated account of Doughiness in the *P.M.M.*, see Appendix. After Doughtiness, the *P.M.M.* treats the seven parts of a state. See below, pp. 74-5.

⁷ *P.M.M.* omits *excellent*.

⁸⁻⁸ *P.M.M.* omits *þe . . . of*.

⁹ *P.M.M.*, *iiij*. From this point, for the account of Doughtiness, see Appendix only.

¹⁰ MS. *Soone*.

þe lasse parfite degree of þe same vertu; siþen in euereþir of þese choisis *and* in her execuciouns lijþ excellent difficultee *and* peyne, which is oon of þe cheef circumstauncys of doutines.

(2) Removal of occasions towards sin, provided that such removal is not commanded or forbidden by Reason.

þe ije^e maner is in removing excellentli hard occasions 27^a *and* perels, which, as we han wel aspied bifore, ben woned drawe bi delectaciouns vs silf or opire men into vice; *and* þese we excluden þat þefore we go þe surelier into vertues. Neuerþeles, so, *and*¹ in þilk maner, we must exclude þat resoun weernyþ not þilk excluding; þouþ þo occasions ben 10 not such þat forto avoide *and* exclude hem is comaundement.

(3) Removal of hindrances towards virtue coming from within, which removal is a counsel only.

Or practice, if Reason approves, of the virtue so hindered.

þe iij^e maner is in removing excellent lettis of vertu, which bi peyn fro wipinforþ to vs wipdrawen fro vertu, if þo lettis mowe be removid; or ellis in not sparyng forto worche þe 15 vertu, þouþ þo peynes, difficultees, or labouris, stonden in for þilk same while, beyng aboute forto lette þe vertu be doon, so neuer þe latter þat doom of resoun forto so do þe pretence vertu lette not; And þat þouþ forto exclude *and* remove þilk lettis falliþ not vndir maundement, but vndir 20 counseil oonli.

(4) Removal of hindrances towards virtue coming from without, or practice of the virtue so hindered.

þe fourþe maner is in azens fizting *and* removing excellent lettis of vertu, which fro withoute forþ, bi þretenyngis of peynes or of damagis, ben aboute to lette, if þo lettis mowe be removid *and* excludid, And, if þei mowe not be removid, þan 25 forto spare not forto do þe vertu, *and* be redi to vndir go *and* receyue þe peynes or damages þretened, so *and* if þat forto so remove, doom of resoun not azens seiþ *and* azens stonidith; bi which doom resoun owith in þis iiij^e case, as wel as in þe bifore going ije^e *and* iij^e casis, weie wel *and* knowe riztli 30 whiche of þe ij yuelis is þe grettir, þat þe lasse yuel be take *and* receivid forto lacke þe grettir.

(5) Continuance in, or more frequent practice of, a difficult virtue; provided that this continuance, or more frequent practice, is a counsel, not a commandment.

þe v^e is forto perseuere *and* contynue alweie, or ellis lengir, in a vertuouse werk, or forto oftir do it in dyuerse whilis þan comaundement is, So þat þerynne ligge excellent hardnes 35 or difficultee, *and* so þat resoun be not þerazens, *and* þouþ þilk lenger contynuaunce, or þilk oftir hauntyng, be not of comaundement, but of fredom *and* counseil oonly.

¹ and : overwritten in MS.

oute of þe declaracioun made vpon þese v maners of douztines folewen þese iij troupis: Oon is þat douztines haþ
 27^b fo[r]¹ oon of² | his princypal circumstauncis vpon which he falliþ, excellent difficultee or hardnes or peyne, which aboute
 5 stondiþ moral vertu; þouþ he haue for his mater þe principal mater of þilk vertu, which euer þilk vertu be, and in which table þilk vertu be, þouþ ech opir vertu haþ difficulte as for his circumstaunce as wel.

þe ije troupe is, þat þouþ douztines bi sum skile and con-
 10 sideracioun be a³ moral vertu of þe iije table, disposing a man anentis him silf immediatli and principali forto vndir go excellent difficultees, and þat for as moche as þe princypal circumstaunce of douztines is wipinne þe worcher, and not wipoutforþ, which is þe seid difficultee; ȝitt douztines is
 15 aboute alle maters of vertues in ech opire table wherynne ben excellent difficultees or hardnessis. And so douztines is not formali oon specialist moral vertu; but it conteyniþ an aggregat of manye moral vertues beyng in dyuers tablis, of which vertues summe vndir summe opire circumstauncis ben
 20 of conseil oonly. And whi þis douztines is putte into þe iije table, and whi he is so gaderid and spokun among moral vertues, causis ben ȝouun in 'þe folewer to þe donet', in þe ije parti, þe vije and ix^e chapitris.

þe iije troupe is þis: whanne euer a difficultee risiþ⁴ fro
 25 wipinforþ⁴ or fro wipouteforþ to þe purposer forto worche eny vertuose dede, he may wel ynouze do his purpos and entent bi vertu of douztines, þouþ þilk difficultee be to him of greet damage and peyne þat it bringiþ forþ to him bodily deef, if doom of resoun bidde, or at þe leest conseil
 30 or allowe pilke chaunge to be doon and take, þat þe bodili deef be receyuid rapir þan lette þilke vertu be vndoon; And, if doom of resoun allowe not þilk chaunge, þat þan þe purposid dede may not be doon riȝtli bi douztines. Certis, forto knowe and witte whanne and how resoun schal deeme
 35 oon good to ouerpeise and weye þe opir good, and oon yuel to ouerpeise and weye þe opir yuel, helpiþ moche what y

Three truths arising from consideration of the five labours of *Douztines*.

(1) Difficulty is one of the chief circumstances of *Douztines*.

(2) *Douztines* is connected with every moral virtue, inasmuch as every moral virtue is difficult.

Where the reason why *Douztines* is placed in the Third Table may be seen.

(3) A man may perform any virtuous deed by *Douztines*, even if it means his bodily death, provided Reason consents thereto.

¹ MS. fo.

² of repeated in MS.

³ u overwritten in MS.

⁴⁻¹ MS. risiþ „wipinforþ, fro, with the marks of transposition.

haue write | in 'þe lasse book of cristen religioun', þe first 28^a tretice.

To live to oneself *largely* is to give, or do, to oneself good things, which neither God nor Reason commands.

ffadir, what is for to lyue largely anentis vs silf immediatli? ¹

Sone, it is for to zeue or to ² do to vs silf goodis which 5 we ben not bounde bi god or bi resoun forto so hem zeue or to ² do to vs silf, and þat of what euer maner of goodis þo be, So þat god or resoun wel allowe þat we so zeue or do þo goodis to vs silf.

Largenes may be included under other Points of the Third Table.

And so, as it is seid bifore, bi and aftir dyuers skilis and ¹⁰ consideraciouns, moral vertues mowe be in dyuers tablis, and in dyuers pointis of oon and of þe same table; and in special, now to seie, summe vertues which now ben in þis viij^e point of þe iij table, ben in opire pointis of þe same iij table. and þat þis is noon inconuenient, y declare and ¹⁵ schewe in 'þe folewer' to þis 'donet', in þe ij^e parti, þe [ix]³ chapitre. perfore, sone, se what is tauzt þere. And þus moche as for vertues of þe iij^e table.

THE FOURTH TABLE.

There are eight moral virtues in the Fourth Table.

These virtues rehearsed.

[ix^e chapitre].⁴

[F]Adir,⁵ how manye vertues, or comaundementis and ²⁰ counseilis in general, ben of þe iiiij^e table?

Sone, viij.

Which viij?

Sone, toward oure neiȝboris goostlihode,⁶ Attendaunce,⁷ riȝtwisnes, mekenes, accordyngnes,⁸ treupe,⁹ benyngnite (or ²⁵ myldnes) and largenes.⁷ Or ellis þus: forto lyue toward oure neiȝboris goostly,¹⁰ attendauntly,¹¹ riȝtfully, mekeli, accordingly, treuli, benyngnely (or myldeli) and largeli.¹¹

To live to our neighbour *goostly* is to

ffadir, what is oure goostlihode ⁶ towarde oure neiȝbore, as it is þe first poynt in þe iiiij^e table? 30

¹ *Largenes* is not included in the Third Table in the *P.M.M.*

² MS. *orto*.

³ Space left for reference in MS.

⁴ 9 *chapitre* in margin.

⁵ Cf. henceforward *P.M.M.*, fols. 31^b, 1. 14, to 32^a, l. 15.

⁶ *P.M.M.*, *loue*.

⁷ *largenes* comes second in the list in the *P.M.M.*

⁸ *P.M.M.*, *accordignes* [*sic*].

⁹ *P.M.M.* inserts *and*.

¹⁰ *P.M.M.*, *lovyngli*.

¹¹ *largeli* comes second in the list in *P.M.M.*

Sone, it is oure willing¹ bi whiche we willip² to him goodis which, forto to him zeve, or forto³ to⁴ him sette, and forto fro⁵ h[i]m⁶ take, is not in a creaturis power: as ben his blisful rewardis to be had in hevене, and goddis gracis freely
 5 helping him pidirward, in þe maners tauzt in þe ije^e parti of 'cristen religioun', þe iij^e trefy.⁷ þis goostlihode of a man anentis his neiþbore is a spice, or a membre, of þe al hool general freendli love which a man ouzte have to his neiþbore.
 28^b ffadir, in which | vsis may y execute profitabli toward
 10 my neiþbore þis seide goostlihode, or goostly freendli willing, born toward him?

will to him heavenly goods and rewards, which are in no man's power to give or take away.

This *goostlihode* is a species of our love towards our neighbour.

This *goostly* love to our neighbour may be executed by praying for God's grace towards him, and by accepting him as a friend.

Sone, in asking and preiying þat þi neiþbore haue grace into ech of þe seid effectis of grace rehersed bifore in þe vj *chapitre*, where it is spokun of goostlihode of a man anentis
 15 him silf; and also bi þis, þat þou takist and acceptist him into þi speycal freendship and felawship, fforwhi þerbi and þerfore god wole þe more grace zeue to him, as to þi freend, for þi sake: þat is to seie, for þe loue which god hæþ to þee, deservid bi þi vertuose dedis of þe iij tablis doon for goddis
 20 sake, As herof long doctryne is zouun in 'þe more book of cristen religioun', þe first parti, þe ij trefy.

ffadir, what is þe vertu of attendaunce?⁸

Sone, it is þe fulfilling of þe lawe⁹ and boonde of ouerte toward vndirlingis, or of subieccioun toward ouerers. Or
 25 ellis þus: attendaunce is to fulfille þe lawe, charge and boond bi which a souereyn is bounden to his vndirlingis, or bi which þe vndirlingis ben bounden to her souereyns.

To live to our neighbour *attendauntly* is to bear ourselves rightly towards our inferiors and superiors.

ffadir, how manye maners¹⁰ ben pere ouer her vndirlingis?

Sone, vij.

30 Which vij?

THE SEVEN RELATIONSHIPS OF SUPERIORS TOWARDS INFERIORS rehearsed.

¹ *P.M.M.*, *wilnyng*.

² *P.M.M.*, *willen*, which is perhaps the right reading here, as Pecoock's regular ending is *-en*. See p. 77, note 5.

³ MS. *orforto*.

⁴ *to* omitted in *P.M.M.*

⁵ *P.M.M.*, *from*.

⁶ MS. *hem*; *P.M.M.*, *him hem*.

⁷ Here the *P.M.M.* closes the treatment of this Point, and treats *Largenes*. See below, pp. 66-7.

⁸ Cf. henceforward *P.M.M.*, fols. 32^b, l. 19, to 33^b, l. 1.

⁹ *P.M.M.* here inserts *charge*. Cf. *lawe*, *charge* and *boond* below, *Donet*, ll. 25-6,

¹⁰ *P.M.M.* inserts of *ouerers*.

The fadir *and*¹ modir ouer þe² childe, þe³ hu[s]bonde⁴ ouer his wijf,⁵ þe scole maistir ouer his scolers, þe crafty man ouer his appre[n]tise,⁶ þe hirer ouer his hired laborer, þe⁶ curate ouer his *parischen*, And þe king ouer his legi.⁶ Bitwix þe freeman *and* his boond man, it neediþ not to⁷ 5 make eny opire maner of combinacioun save which is seid to be bitwix þe prince *and* his legi; for þilk two maners ben not different, saue bi more *and* lasse oonly, And it may be pat alle legies of a prince ben to him boond.⁶

There are two ways of living *rihtwisli* to our neighbour:

(1) To perform our promises made to him, whether there-to is set oath or vow, or no.

ffadir,⁸ what is forto lyue anentis oure neiþboris iustli or 10 *rihtwisli*?

Sone, it is doon in two maners: Oon is, whanne euer *and* how oft euer, we wolen, or schulen, to oure neiþbore make couenaunt or boond of biheest, bi worde or bi opir signe or dede occupieng þe stide of worde, vpon eny dede or þing to 15 be of vs doon, or to be of vs left vndon, in tyme to come, | 29^a þat we perfoorme þilk boonde *and* couenaunt, bi cause þat bi⁹ þilk boonde þere growiþ to oure neiþbore a riht¹⁰ of claym vpon oure dede so bihestid to him in boond *and* couenaunt, *and* þat whepir to þilk boond be sette ooþe or vowe, or no; ¹¹ 20 And also ellis we schulde breke oure promys or oure couenaunt, which is not to be doon.

The circumstances in which Reason allows, or does not allow, oaths or vows to be set to promises.

Also, sone, here it is to witte þat doom of resoun allowiþ not ooþ or vowe to be sett vnto eny promys made to god or to man, but if resoun iuge þat þe mater of þilk promys, þat 25 is to seie, but if þe dede promisid, be honeste *and* profitable to be doon anentis him to whom it is promysid; *and* but if resoun iuge bifore þat, bi þilk ooþ or vowe sette to þe dede promysid, þe promyser schal be þe more remembrid, movid,

¹ *P.M.M.* inserts *þe*.

² *P.M.M.*, *her*.

³⁻³ In *P.M.M.* *þe husband* ouer *his wijf*, is an addition from foot of page; mark of omission after *child* in text.

⁴ MS. *hubbonde*; *P.M.M.*, *husbonde*.

⁵ Contraction mark for *n* omitted in MS.

⁶⁻⁶ *P.M.M.*, *þe . . . legi* omitted at this point, but inserted after *to him boond*, with marks of omission showing the passage

should follow *aprentise* above.

⁷ *P.M.M.* omits *to*.

⁸ Cf. henceforward *P.M.M.*, fols. 33^b, l. 1, to 35^b, l. 13.

⁹ *bi* overwritten in MS., and omission mark in text.

¹⁰ MS. *arizt*.

¹¹ Here there is an omission in the *P.M.M.*, which runs straight on: *Anoþir maner of rihtwisnes*; see *Donet*, p. 63, l. 8.

and stirid forto perfoorme þe dede promysid. And, þerfore, whanne euer oopþe or vowe is sette to a promys made to god or to man, lackyng eny of þese now seid circumstaunces, þouþ þe promys be fulfillid *and* perfoormed, 3itt þilk setting
5 to of oopþ or vowe is not allowid of resoun, *and*¹ þerfore þe making of þilk promys, vndir *and* wiþ such oopþ or vow, is not allowid of resoun.¹

An opir maner of rihtwisnes to oure neiþbore is, þat we not wille² forto² hoolde or³ demene or trete eny þing which is
10 his in possessioun, or in riht clayme, aþens his licence or iust wil, or⁴ *wit*hout sufficient autorite of⁵ lawe made⁵, *and* þat wheþir þilk þing be his worldly good or his fleischly good.

bi þe first membre is excludid al wilful couenaunt breking; And, sipen matrimonye is a couenaunt made bitwix man
15 and womman, wherynne þei 3even to gider, ech of hem to opire⁶, her bodies perpetually *and* indepartabili, whilis þei lyuen, into bigetyng of children, *and* forto þerynne be trewe, eche of hem to opire: þat is to seie, þat neiþir of hem comune his body wiþ⁷ straunge persooone, whilis þei boþe to
20 gider lyuen; þerfore, what euer persooone, whilis he is⁸ lawfully cowplid in matrimonye, brekip eny parti of þis couenaunt,
29 þe doop to his make þe⁹ vnriht of þis first membre of þe iij¹⁰ principal poynt of þe iiij^e table.

Also, bi þe secunde membre of rihtwisnes ben excludid al
25 fraude, gile *and* disceite in¹¹ couenauntis whilis¹² þei ben in makyng,¹² al þeft *and* raveyne, *and* al maner seching, taking, or tretyng of an opir personys goodis aþens his resonable wil or¹³ licence, or¹³ *wit*hout sufficient auctorite of god¹⁴ bi reuelacioun, or bi mannys lawe þerto made *and* publischid¹⁴;
30 And þat wheþir þilk godis bi his wijf, his childe, his seruaunt, his beest, his fre liberte to wirche hise al maner

(2) Not to use our neighbour's goods, worldly or fleshly, otherwise than as he desires.

By the first kind of *rihtwisnes*, we are forbidden to break any covenant, e.g. that of marriage.

By the second kind, we are forbidden to practise towards our neighbour any fraud or theft.

¹⁻¹ and þerfore . . . resoun is repeated in the MS.

²⁻² P.M.M. omits *wille forto*.

³ P.M.M. substitutes *neiþir*.

⁴ P.M.M. substitutes *and*.

⁵⁻⁵ P.M.M. omits *of lawe made*.

⁶ P.M.M. inserts *of hem*.

⁷ P.M.M. inserts *eny*.

⁸ MS. is *a*; P.M.M. omits *a*.

⁹ P.M.M. omits *þe*.

¹⁰ P.M.M., iiij^e, the Points being differently arranged.

¹¹ P.M.M. inserts *contractis or*.

¹²⁻¹² P.M.M. omits *whilis . . . makyng*.

¹³ P.M.M., *and*.

¹⁴⁻¹⁴ P.M.M. inserts *and man*; and omits *bi . . . publischid*.

leeful werkis beyng vndir his iust leeful liberte to wirche or to¹ forbere, or eny of hise opire worldli goodis² afore touchid² in þe vertu of honeste in þe³ iij table, or eny opire of hise bodili ricchessis: as ben his lijf, his helpe, his strengþe, his membris, also his bodili eese, wiþ alle meenys þerto helping 5 y-touchid afore in þe vertu of clenness. Also in þe secunde seid membre is includid restitucioun, or restoryng of anoþir mannys good vnresonabili⁴ wiþdrawen or⁵ kept or occupied azens his⁶ resonable wil; and also satisfaccioun or amendis making to oure neiþbore for⁷ doying of eny þing which now 10 bifore is rehercid as to be excludid.⁷

And by the second kind, we are bidden to make restitution and amends.

Thus *rihtwisnes* towards our neighbour excludes wrath and envy.

And so bi þis iustnes be excludid oure envie and wrapþe anentis oure neiþboris, ffor as moche as enuye to oure neiþbore is not ellis þan a willing⁸ þat oure neiþbore lack hise sum certeyn goodis which resoun deemeth him owe to haue, or 15 a nylling þat he haue hem, lest þerbi oure glory be takun aweie or be lassid afore men; And wrapþe to oure neiþbore is not ellis þan a willing þat oure neiþbore haue sum yuel contrarye to sum of þe now seid godis, for þat, as to vs seemeth, he trespasith, doþ yuel, or displesith to vs. so þat 20 envie and wrapþe ben habitis⁹ or disposiciouns or her⁹ dedis of þe wil, and so bi¹⁰ willyngis or nyllingis or outwarde dedis comaundid bi hem; þouȝ comounly, whilis a man hap enuye or wrapþe, he schal haue peynes and movingis in his 30^a body and folewingli in his soule; which peynes and movingis 25 ben not þe envie, neipir þe wrapþe, bi cause þat, as ech moral vertu is a¹¹ disposicioun or habit or his¹¹ dede of þe fre wil, so ech moral vice must nedis be a disposicioun¹² or habit or¹² dede of þe fre wil oonli, as schal appere in 'þe folewer to þe donet'.¹³ 30

¹ MS. *orto*.

²⁻² MS. *goodis „touchid afore*, with the marks of transposition; *P.M.M.*, *afore touchid*.

³ *P.M.M.* has a hole after *þe*, before the number.

⁴ *P.M.M.* substitutes *wrongfulli*.

⁵ *P.M.M.* inserts *wrongfulli*.

⁶ *P.M.M.* inserts *iust* and.

⁷⁻⁷ *P.M.M.* substitutes: *for eny vntrouþ or eny vnriht don to þe same neiþbore in*

eny of his fleischli or worldli goodis in case þat eny such vntrouþ or vnriht be don to hym.

⁸ MS. *awilling*.

⁹⁻⁹ *P.M.M.* omits *habitis . . . her*.

¹⁰ In *P.M.M.* a half-faded *be* follows.

¹¹⁻¹¹ *P.M.M.* omits *disposicioun . . . his*.

¹²⁻¹² *P.M.M.* omits *disposicioun . . . or*.

¹³ Pt. I, chap. xv.

P.M.M. substitutes: *in þe iij^e parti of þe donet*; this may be the same thing as the

ffadir,¹ what is mekenes² to be had anentis oure neiȝboris?

To live towards our neighbour *mekely* is to make ourselves out no better than we are, or not so good as we are.

Sone, it is a bering of vs silf wiȝynneforȝ and withoute-
forȝ toward oure neiȝboris euen as we ben, or lasse þan we
ben, in reward of hem in doom of resoun; which beryng
5 risiȝ bi cause of oure having in godis of kynde, of fortune, of
craft, of maners, or of grace, more þan þei han, or even wiȝ
hem, or lasse þan þei han. Wherefore³ pride is þe vice bi
which a man, in his owne reputacioun, and in willing þer to
answering, settiȝ him silf hiȝer þan he is worpi anentis hise
10 neiȝboris, and þat for sum good which he haȝ receyuid of
god or of kynde or of man, or which he haȝ gete bi his owne
kunnyng or labour.³

The contrary vice is pride.

ffadir,⁴ what is it⁵ forto lyue accordingli, as it is þe v⁶
poynt of the iiij table?

To live to our neighbour *accordingli* is to consent to laws made for the common profit.

15 Sone, it is forto consent to neiȝboris into þe making,
keping and vsing of reulis, ordynauncis and lawis to be
made, such as resoun wel deemȝ to strecche into þe comoun
availe bodili or goostli,⁷ namelich if þerwiȝ þei schulen come
into þe availe⁷ of þe consenter, and not into⁸ disauayle.

20 ffadir,⁹ what is troupe, or forto¹⁰ lyue treuli anentis oure
neiȝboris?

To live to our neighbour *treuli* is to affirm or deny absolutely truly by word or deed, whether there-to be set oath or vow, or no.

Sone, it is, as ofte as we wolen, or schulen, to oure
neiȝboris afferme or denye, bi worde, or bi signe or dede
occupieng þe stide of worde, þat þe mater so affermed or
25 denyed bi treupe,¹¹ namelich¹² as we trowen,¹² and þat whepir
þe mater so affermed or denyed bi present, passid, or to¹³
come, oure owne dede or anopir creaturis dede, and þat

Folewer. See Introd., Section III.

After this, the *P.M.M.* inserts: *In like maner it is to be seid of slouȝ[þ] or þe vice which is contrarie to douȝtines.*

¹ Cf. henceforward *P.M.M.*, fols. 35^b, l. 13, to 36^a, l. 3.

² As to position of Meekness, &c., in the Four Tables, see *Folewer*, Pt. II, chap. ii.

³⁻³ *P.M.M.* omits *Wherefore . . . labour.*

⁴ Cf. henceforward *P.M.M.*, fols. 36^a, l. 3 to l. 11.

⁵ *P.M.M.* omits *it.*

⁶ *P.M.M.*, *vj^e*, the Points being differently arranged.

⁷⁻⁷ *P.M.M.* runs: *gostli* and *þerwith* into *þe avail*, &c.

⁸ *P.M.M.* inserts *his.*

⁹ Cf. henceforward *P.M.M.*, fols. 36^a, l. 11, to 36^b, l. 2.

¹⁰ MS. *orforto.*

¹¹ *P.M.M.* substitutes *trewe.*

¹²⁻¹² In *P.M.M.* *namelich . . . trowen* is omitted.

¹³ MS. *orto.*

whepir þer to be sette eny oop, or no, eny vowe, or no¹; ffor ellis we schulden make lesing wipoute oop or vowe, or ellis wip oop or vowe, *and* neuer neipir of þese resoun wole allowe.

The circumstances in which Reason allows oath or vow to be set to an affirming or denying.

| Also, sone, it is to witte þat resoun allowiþ not oop or 30^b vowe to be sette to eny affermyng or denying made to man, not beyng enye promys, þouȝ þilk affermyng or denying be trewe, but if resoun se *and* iuge bifore þat þe dede of² affermyng or denying be honest *and* profitable to be doon; And but if resoun iuge bifore þat þe affermer or denyer 10 schal be þe more trowid, or schal not ellis bē trowid, whanne honeste *and* profite asken þat he þerynne be þe more trowid, or ellis be trowid, to afferme or denye as troupe is. And þefore alle such affermyngis or denyngis, circumstanciatid wip setting to of oop or vowe, whanne þe dede of affermyng 15 or denying is not honest *and* profitable, *and* whanne nede or profit askiþ not þat þe affermer or denyer be þe more bileuyd or be bileeyd, resoun not allowiþ, but iugiþ to be ydil *and* veyn, *and* þefore to be not doon.

To live to our neighbour *benyngnely* is to behave towards him temperately in word and deed.

ffadir,³ what is benyngnyte to oure neiȝbore⁴?

20

Sone, it is a mesuryng, reuling, temperyng *and* demening of oure speche, countenaunce, gesture *and* dede toward oure neiȝbore f[ro]⁵ boistousenes, rudenes, þat at þe leest oure neiȝbore be not þerbi temptid or movid into⁶ vnrestful passiouns or into vnpacience, or⁶ forto breke vp his loue from⁷ 25 vs, *and* forto wil⁸ *and* wirche to vs yuel *and* harme. *and* so bi benyngnite ben excludid al vnresonable⁹ angry reprov- ing, scornynge,¹⁰ chiding, rebuking, in worde, *and* al vnreson- able vengeance, cruelnes, *and* rygour in dede.

To live to our neighbour *largely* is to relieve his need.

ffadir,¹¹ what is largenes?

30

Sone, it is a¹² willing forto releue¹² oure neiȝboris lak *and* nede bi oure habundaunce *and* plente.

¹ Here the *P.M.M.* passes straight to Benignity; cf. below, p. 66, ll. 20-29.

² *of* overwritten in MS., and mark of omission in text.

³ Cf. henceforward *P.M.M.*, fol. 36^b, l. 2 to l. 13.

⁴ *P.M.M.*, *neiȝboris*.

⁵ *fro*, a correction from margin; MS.

for; *P.M.M.*, *fro*.

⁶⁻⁶ *P.M.M.* omits *into . . . or*.

⁷ *P.M.M.*, *fro*. ⁸ *P.M.M.*, *wilne*.

⁹ *P.M.M.* omits *vnresonable*.

¹⁰ *P.M.M.* omits *scornynge*.

¹¹ Cf. henceforward *P.M.M.*, fols. 32^a, l. 15, to 32^b, l. 18.

¹²⁻¹² *P.M.M.* substitutes *to releue*.

ffadir, in how many maners may pis largenes be doon ?

Certis, sone, in two maners: fforwhi we mowe releuee
oure neiȝboris bodili lak *and* nede bi oure bodili habundaunce
and plente; *and* also we mowe releuee oure neiȝboris goostli
5 lak *and* nede bi oure goostli habundaunce *and* plente, ouer¹
pat we be perto bounde bi precept of god or of resoun.¹

There are two
kinds of
largenes:

- (1) Relief of
bodily need.
- (2) Relief of
ghostly need.

Ensaumple of þe first maner² is þis: feding, cloping,
31^a helyng, herborewyng,³ visiting in | bodili maner, glading *and*
cheriing, oute of prisoun quytyng, biring, worldly goodis
10 ȝeuing or leenyng, worldly dettis forȝeving, and eche of
þese now seid maners to opire men of power for þe pore
procuryng.

Examples of
bodily relief,
including the
SEVEN BODILY
WORKS OF
MERCY.

Ensaumple of þe ij maner is þis: teching, counselling,
exortyng, preiying, good exaumpling, to good putting *and*
15 dryuing, trespacis *and* giltis forȝeving, into goostlihode coun-
fortyng *and* glading, chastisyng, or iustli bi love punysching,
and þat suche dedis be doon bi opire men of power pro-
curyng.

Examples of
ghostly relief,
including the
SEVEN GHOSTLY
WORKS OF
MERCY.

[x^e chapitre]

20 [F]Adir,⁴ is þis chalengeable, þat ȝe setten riȝtwisnes to
be comune, vndir oon name comprehending *and* conteynyng
þe vertu contrarye to⁵ wrappe *and* þe vertu contrarye⁵ to
envie?

The term *riȝt-
wisnes* is
common to all
the virtues
of the Fourth
Table, and is
applicable to
the virtue
contrary to
both wrath
and envy.

Sone, nay,⁶ þis is not chalengeable, more þan it is chalenge-
25 able to treters of cardynal vertues in þat þat⁷ þei setten
temperaunce, as it is a cardynal vertu, vndir oon name to be
comune, in comprehending *and* conteynyng sobirnes contrarye
to glotenye, *and*⁸ contynence or chastite contrarye to lec-
cherye, *and* honeste contrarye to veyn glory *and* to covetise;
30 And in lijk maner to sette riȝtwisnes, as it is a cardinal
vertu, to be comune vndir oon name to alle þe vertues of þe
iiij^e table.

¹⁻¹ P.M.M. omits *ouer . . . resoun*.

² P.M.M. omits *maner*.

³ MS. *heerborewyng*, with the first *e*
underdotted.

⁴ Cf. henceforward P.M.M., fols. 36^b,
l. 13, to 37^a, l. 9.

⁵⁻⁵ In P.M.M., to . . . *contrarie* is an

addition from foot of page; omission
mark in text after the former *contrarie*.

⁶ MS. *may*, with the first stroke crossed
through and underdotted.

⁷ P.M.M. omits second *þat*.

⁸ P.M.M. inserts *þat*.

The difference
between
patience and
benignity :
Patience en-
sures a man's
personal peace ;
benignity our
neighbour's
peace.

ffadir,¹ which is þe difference bitwix pacience *and* benyng-
nyte ?

Certis, sone, pacience disposiþ *and* settiþ a mannys spirit
to be in a restfulnes as in him silf, wipoute biholding or eny
moving toward eny opire outward þing ; And benyngnite 5
settiþ a mannys outward bering in speche, countenaunce,
dede occupieng þe steede of worde, in such a foorme *and*
maner þat it not brekiþ, but kepiþ, of spirit þe restfulnes of
hise neiþboris, or of sum opire outward þing. And so
pacience repressiþ disturblaunce which schulde make vnrest 10
and vnpees in a mannys owne spirit, which disturblaunce
and vnrest myzt be wipoute eny moving into² greef toward
eny opir þing, And benyngnite repressiþ þe cause | in a 31^b
mannys beryng which schuld be a moving to vnese, *and*
disturble sum opir outward þing. 15

Usury violates
the command-
ment of *riht-*
wisnes towards
our neighbour,
the Third Point
of the Fourth
Table.

ffadir,³ azens which of þese poyntis of þe iiij table trespassiþ
an vsurer ?

Sone, siþen bi lawe of kinde, of resoun, *and* of charite,
riht as ech man which haþ superflue goodis more þan is nede
to occupie, ouzte frely zeue of þilk superflue godis to his 20
neiþbore suffring nede, if þilk neiþbore schal not be of power
to azenquyte ; so ech such habundaunt man in goodis is
bounden bi þe same lawe of open resoun, of kynde, *and* of
charite, forto frely leene of his superflue goodis to his nedi
neiþbore, if of þilk neiþbore it is hopid þat he schal mowe 25
azen paie or azen quyte it. And, siþen in vseri þe leener,
bi manassing þat he wole not ellis leene, driviþ *and* com-
pelliþ þe borewer to assent forto paie a summe of his owne
good bisidis þe summe borewid, *and* þat for þe borewyng or
þe leenyng, which is not resonable cause to so compelle, for 30
it is azens lawe of kynde, of resoun, *and* of charite, as is
now openli seid ; þerfore such a leener, so dryving þe borewer,
tretiþ þe borewers good azens þe borewers fre resonable wil ;
and þerfore þe leener trespassiþ azens⁴ þe seid secunde
membre of þe iij poynt, callid 'rihtwisnes', of þe iiij^e table.⁴ 35

¹ Cf. henceforward *P.M.M.*, fols. 37^a,
1. 9, to 37^b, l. 9.

² *P.M.M.*, in.

³ Cf. henceforward *P.M.M.*, fols. 37^b,
1. 9, to 38^a, l. 17.

⁴⁻⁴ *P.M.M.* runs : *azens þe first seid*

and¹ bi þat þat is now seid, is open whi vsure is vnleeful, for þat it is aʒens þe lawe of resoun or kynde, and² whi it is so aʒens þe seid lawe of resoun and of kynde.² more³ of vsure at þe ful schal be tauʒt in ' þe book of vsure '.³

5 ffadir,⁴ aʒens which poynt of þe iiij^e table goop þe vice of symonie ?

Simony violates the commandment of *riʒtwisnes* towards God, the Third Point of the Second Table.

Sone, siþen a symonier presumeþ and takip vpon him forto sille þe þing which is oonly goddis þing, and which þing no creature may have or possesse as for his owne, forto⁵ do þerwiþ what he wole,⁵ bi cause þilk þing is a goostly and a spiritual þing; þerfore such a symonier trespasiþ to god, for as moche as he tretip goddis propre good and þing aʒens 32^a riʒt,⁶ aʒens god|dys licence. And so þerynne he trespasiþ aʒens þe iij⁷ poynt of þe secund table, which⁸ is riʒtwisnes 15 to god.

Also, sone, in as moche as such a symonier takip vpon him forto sille to his neiʒbore þilk þing which he may not sille to þe same neiʒbore, and ʒit he takip his neiʒboris good as for price of þe same þing, as þouʒ he myʒt sille⁹ to þe 20 same neiʒbore; þerfore such a symonier trespasiþ to his neiʒbore bi fraude and gyle and vnevenes or vniustnes of chaunge bitwix þe þing presumed to be soold and þe þing takun as for þe price þerof; and þerfore¹⁰ aʒens iustnes [or]¹¹

And that of *riʒtwisnes* towards our neighbour, the Third Point of the Fourth Table.

membre of þe iiij^e point callid riʒtwisnes, the Points being differently arranged.

It then runs: *Also, sone, such an vserer, leener, being habundaunt of his superflue goodis to leene, trespaciþ aʒens þe ij^e point, which is callid largenes, for as mych as bi þe seid lawe of resoun, which is to a man lawe of kinde, he is bounde to leene freli to þe nedi being of power to aʒen paie; riʒt as, if he be habundaunt in superflue goodis to zeue, he is bi þe same lawe bounde to freli zeue bi almes to þe nedi being out of power to aʒen paie, and ellis he trespaciþ aʒens largenes. And so an vserer trespaciþ boþ aʒens þe ij^e point and aʒens þe iiij^e point of þe iiij^e table* (fols. 38^a, l. 17, to 38^b, l. 12).

¹ Cf. henceforward, *P.M.M.*, fol. 38^b, l. 12 to l. 15.

²⁻² In *P.M.M.*, and . . . kinde is an addition from foot of page. Mark of omission in text after previous *kynde*.

³⁻³ *P.M.M.* omits *more . . . vsure*.

⁴ Cf. henceforward *P.M.M.*, fols. 38^b, l. 15, to 39^b, l. 17.

⁵⁻⁵ *P.M.M.* omits *forto . . . wole*.

⁶ *P.M.M.*, inserts *aʒens goddis leene* and.

⁷ *P.M.M.*, *ij*, the Points being differently numbered.

⁸ *P.M.M.* inserts *point*.

⁹ *P.M.M.* inserts *it*.

¹⁰ *P.M.M.* inserts *And*.

¹¹ MS. *and*; *P.M.M.*, *or*.

riȝtwisnes to his neiȝbore, whiche iustnes to neiȝbore is þe iij¹ poynt of þe iiij^e table.

The buyer trespasses against God and against his neighbour in like manner as the seller.

fferþ^{ir}more, þe neiȝbore which takip vpon him forto bie such a spiritual þing, which he may not bye, bi cause it may be no mannys² propre² good save goddis aloone, trespasip⁵ azens þe same seid iij³ poynt of þe ij table, bi cause he tretip goddis good to bi it azens goddis licence *and* wil *and* azens riȝt, bi cause he may not possesse it, neiþir be lorde þerof, forto⁴ do þerwip what he wole.⁴ Also he trespasip to þe siller bi vniustnes *and* vnriȝt of biyng or of chaunge, bi¹⁰ cause þe þing presumed to be soold *and* þe þing paied for price of it mowe neuer bi lijk worþ. And so þerynne he trespasip azens þe iij¹ poynt of þe iiij^e table.

[xj^e chapitre].

THE SEVEN RELATIONSHIPS OF ATTENDANCE OF SUPERIORS TOWARDS INFERIORS :

[F]Adir,⁵ of ech of þese vij maners rehercid bifore in þe¹⁵ [ix]⁶ chapitre, in þe vertu of attendaunce, y preie ȝou þat ȝe seie forþ alle⁷, or manye, of þo chargys or purtenauncis openli.

Certis, sone, wip þe grace of god, so schal y.⁷

(1) The parents towards their child.

The first attendaunce, whiche is to be of þe fadir *and*²⁰ modir toward þe childe wityhynne his mannyys age, haþ þese poyntis: bodili nurischyng; bodili save wardyng, with al her necessary⁸ purtenauncis⁸; into vertues h[i]m⁹ ledyng *and* customaryng; him chastising *and* punyschyng; oure bileeue *and* goddis lawe him teching, or forto¹⁰ be tauȝt of²⁵ opire ordeyning; comaunding, if þei wole, þat þe childe helpe hem in bodili laboring wip hem, as he canne | *and*^{32^b} may.

¹ P.M.M., *iiij^e*, the Points being differently arranged.

²⁻² P.M.M., "*propre*" mannes, the oblique dashes signifying transposition.

³ P.M.M., *ij^e*, the Points being differently arranged.

⁴⁻⁴ P.M.M. omits *forto . . . wole*.

⁵ Cf. henceforward P.M.M., fols. 39^b, l. 18, to 41^a, l. 12.

⁶ *ix*, a correction from the margin: MS. *vij*, marked as error; P.M.M., *next*.

⁷⁻⁷ P.M.M. runs: *alle þe charges openli and fulli. Certis, sone, summe of þese maners I schal declare heere, and þe remenaunt mowe be seen in þe first parti of þe donet in to cristen religioun, in þe vj^e [sic, but *xj^e* & *xij^e* in the copy now printed] chapitre. Cf. p. 71, note 8.*

⁸⁻⁸ P.M.M., "*purtenauncis*" *necessarie*, with the marks denoting transposition.

⁹ MS. *hem*; P.M.M., *him*.

¹⁰ MS. *orforto*.

The ij^e attendaunce, which þe husbonde man¹ may make to his wijf, haþe þe same now seide poyntis of þe fadir toward þe childe; also vsing his wijf, if he wole, into childe bigetyng, and for [e]esing² of his vnsuffrable fleischli freele; Also paiyng to his wijf fleischli dette, if sche aske it, for childe bigetyng, or for her fleischli nede remedyng; getyng worldli goodis for boþe³ and for her childrens lijflode; comaunding⁴ to her, if him lijk,⁴ forto receyue his fleischly comunyng, whanne he wole haue it for childe bigetyng, or
 10 for verry nede of his fleisch releuing; comaunding to hir, if him lijk, forto nurisch þe childe and kepe it; to kepe þe husbondes house and goodis; to dijt mete and drynk; to serue him and hise meyne þerwip; to chere and counforte þe husbonde aftir his labouris; to helpe þe husbonde forto
 15 gete her boþe lijflode and her children lijflode as fer as opire chargis now [rehercid]⁵ and resoun wolen suffre; to not zeue or spende goodis of þe husbondys getyng in waast, or withoute her nede, azens his benyuolence.

(2) The husband towards his wife.

þe iij¹ attendaunce⁶ of a scole maystir towarde his scoler
 20 haþ þese poyntis: teching treuly, fully, diligently, þe doctryne of his scole, and in not wilili⁷ receyuyng for his labour more þan he deseruip.

(3) The school-master towards his scholar.

þe attendaunce of a crafty man vpon his apprentice haþ þese parties: perfoormyng treuly, fully and diligently þe couenaunt made bitwixe hem, and in seiyng þat þe couenaunt
 25 made be resonable, wipoute bigiling, fraude, extorcoun, or ouer moche rewarde or seruice for teching of his craft taking.

(4) The craftsman towards his apprentice, and

(5) The hirer towards his hired labourer. (See p. 78.)

þe⁸ gouernaunce of a prelatê, wherbi he myzt be worpili attendaunt vpon hise peple, conteynþ þese poyntis:

(6) The prelate towards his parishioners.

¹ Omitted in *P.M.M.*

² MS. *cesing*; *P.M.M.*, *eesing*.

³ *P.M.M.* inserts *her lijflode*.

⁴⁻⁴ In *P.M.M.*, *comaunding . . . like* is an addition from foot of page. Mark of omission in text after *lijflode*.

⁵ MS. *resoun*; *P.M.M.*, *rehercid*.

⁶ MS. *attendaunce is*; the *is* being crossed through and underdotted.

⁷ *P.M.M.* omits *wilili*.

⁸ The *P.M.M.* omits discussion of the duty of prelates and princes, and runs:

*þe gouernaunce of a prelate which he ouzte to haue anentis his parisschens, and þe gouernaunce and þe attendaunce of a prince which he ouzte to haue anentis his peple and suggetis, þou maiste se in þe donet of cristen religioun, in þe ij^e partie, in þe vj^e and vij^e chapitris (*P.M.M.*, fol. 41^a, l. 13 to l. 19). In the copy of the *Donet* now printed these subjects are dealt with in the First Part, chaps. xi and xii.*

The *P.M.M.* next deals with *þe child in his yongþe*, &c. Cf. below, pp. 76-7.

The prelate's duties comprise :

(a) Preaching and teaching.

prechyng *and* teching goddis lawe, which is made of oure¹ feiþ¹ conteynyd in holi scripture, *and* of moral resoun, which is callid 'lawe of kynde'—þis teching he schal make openly in pulpyt, if he wole, *and* priuely in comunicacioun wip persoonys desiring *and* asking to be tauzt—counseiling whanne 5 nede is, *And þerto* remedies schewing, answeris zeuyng to 33^a doutis arising aȝens oure feiþ *and* þe lawe of kynde ;

(b) Setting a good example.

exaumpeling vertuose dedis, namelich þat he do no þing aȝens þi lawe, lorde, in knowing of þe peple ;

(c) Exhorting and warning.

good *and* deuoute exorting, *and* from yuel þe peple dreedfully 10 gastyng ;

(d) Administering the Sacraments.

þi sacramentis mynystring ;
how hise parischens lyven toward þi lawe enqueryng ; of her

(e) Inquiring into the spiritual state of his people, and rebuking their faults.

defautis hem vndirnymyng ;
rebellis, heretikis *and* obstynatis aȝens þi lawe punyschyng, 15 or hem bi þe pope or þe prynce to be punyschid procuring ;
for his peple oft *and* deuoutly preiying ;

(f) Punishing, or procuring the punishment of, heretics and obstinate sinners.

hem whiche he knowiþ certainly be obstynat synners *and* brekers of goddis lawe to denounce auctoritatively, þat is to seie, bi assignement of god made to him þerto, þat þe synners 20 ben bounden of god *and* of his riȝt doom to be dampned, also to be oute of þe soorte of sauable soulis, bi as moch as may be known aftir þe maner *and* qualite of her gouernauncis in which þei ben as for þilk tyme ynne, þat is to seie, if þei schulen be dampned ;

(g) Praying for his people.

(h) Denouncing obstinate sinners.

Also hem whiche he knowiþ certainly to be repentauncers for her synnes *and* to be ful turners to god, aftir foorme y-sette aftir in þe [xvii^e] 2 chapitre of þis first party, to denounce auctoritatively, þat is to seie, bi assignement of god made þer to 3 a preest, þat alle þo ben lowsid *and* assoilid 30 of god *and* of his greet mercy ;

(i) Absolving the repentant.

Also alle þo which he knowiþ certainly to be keepers of goddis lawe, bi filling of vertues *and* fleiing vicis, to denounce auctoritatively, þat is to seie, bi þe assignement to him made of god þerto, þat þo riȝtful lyvers ben of þe soort of sauid 35 men, if þei in such good lyving die ;

(j) Assuring the virtuous of everlasting life.

¹⁻¹ MS. *oure neiȝboris feiþ* ; *neiȝboris* being crossed through.

² MS. *xiiij* ; the *v* being probably unintentionally omitted.

³ MS. *þerto*.

To princys *and* to þe comunalte, how þei schulen ordeyn *and* reule alle þe parties of þe comunalte, þat þei not reule ne ordeyne aʒens goddis lawe, but alweie wip goddis lawe, assistance *and* counseil *and* informacioun *and* exortacioun

(k) Assisting the prince and his people to rule and live according to God's law.

5 ʒeuing ;

making *and* ordeyning, wip consent of þe peple which

(l) Framing, with consent of the people, laws for the better fulfilling of their duty towards God.

33^b schulden hem | kepe, lawis, ordinauncis, resonable, holsum *and* profitable, leding into goddis more plesaunce *and* his seruice þe bettir or more sureli to be doon, if þe peple which

10 schulde hem kepe, ʒeue þerto her assent, bi hem silf, or bi her attorneys *and* procutouris ; which maners of resonable positive lawis ben þese : as is forto ordeyne certeyn placis *and* tymes where *and* whanne peple schal come to gider forto attende to þi lawe leernyng, remembring, teching, *and*

Laws, for example, as to the places and times of worship.

15 þerynne to gedir talking, *and* make to þee, lorde, to gidere preiying *and* preising, bisidis opire tymes *and* places which ech persooone may chese at his owne wil *and* at his owne leiser, to þe same goostli labouris bi hem silf, or wip opire felawship, so þat it be not aʒens þe doom of resoun ; And

And laws as to the manner and times of fasting.

20 also as is forto assigne certeyn tymes for fastyng *and* þe maner of fastyng ; And also as is forto refreyne *and* werne *and* aʒenstonde alle vnskillfulle nouelries, alle wantoun deuociouns, of þe peple, which deuociouns *and* new fyndingis wolden lette *and* appeire þe more cleer, more pure *and* more

And laws against new and heretical doctrines.

25 sure leernyng *and* keping of goddis lawe ; and so forþ¹ of manye opire holsum ordinauncis to be made, so þat þilk lawis *and* ordinauncis ben not to manye for choking *and* letting mennys wittis to learne *and* kunne parfitli þe lawe of scripture *and* lawe of kynde, for þe greet attendaunce

30 which must nedis be ʒouun to so greet a multitude of lawis positive.

(m) Performing these duties gratuitously.

Also to þe attendaunce of a prelate it longiþ þat þese now

35 bargeyning as price for þe werke or for þe office receuyng. also his good gouernaunce stondiþ in forbering al maner of fleischli *and* worldli vsis, entirmetyngis *and* sollicitudis,

(n) Abstaining from fleshly and worldly

¹ MS. *esforþ*.

pleasures and power, which would hinder his work.

wherbi he schulde be lettid from dewe *and* diligent attendaunce *and* execucioun of alle pese now rehercid dedis, except | whanne *and* where nede of his bodili kynde *and* þe 34^a more forþeryng of goddis seruice for opire tymes it askiþ, As ben þese now folewing: ouer oft wyne *and* vynose drynkis 5 vsing; In worldly maner domynacioun or princehode bering, but if nede for reule of þi peple it aske; worldli officis *and* rekenyngis in courte or oute of courte keping; ouer poor *and* vnsufficient endewing or sustynaunce, mouable or vnmouable, receyuing; his endower or his sustynaunce wiþ 10 ouer greet chargys *and* solitudis of reparyng, defending, ingardyng, encresyng, maynteyning, *and* suche opire, in his owne persooone, to bere taking.¹

[xij^e chapitre]

(7) The prince towards his people. The prince's duties comprise:

(a) Proper provision for the seven kinds of labour necessary in Church and State.

[T]He gouernaunce *and* þe attendaunce of a prince² 15 towarde his peple conteynyth þese poyntis folewing: þat is to seie,

seyng þat as manye parties or degrees or statys as ben necessarye to þe nede *and* profite of þe comounte, be ordeyned *and* stablid to be *and* abide, as ben pese vij³: 20

The first,⁴ erpetiliers, wiþ⁵ beestys multiplieng⁵; The ij^e,⁴ craftys men; The iij^e,⁴ merchauntys; The iiij^e,⁴ mynistris⁶ or seruauentis or laborers⁶; The v^e,⁴ leerid⁷ men or scolers, boþe of natural kunnyng *and* of moral kunnyng⁷; The vj^e,⁴ prelatiſ, or curatiſ, wiþ⁸ vndir hem helpers, as louþer 25

¹ 'Take' here seems used in the sense of 'make', 'forbearing (p. 73, l. 36) . . . to make his endower or his sustenance bear'. Cf. *Rep.*, p. 156: *At whiche men mowe lawþe and take bourde*, and Babington's glossary note under *Take*.

² Omitted in *P.M.M.* See p. 71, note 8.

³ The following seven points are numbered in the MS., in the same hand, i^e to vij^e.

The *P.M.M.* deals with these seven states in connexion with Doughtiness (after the account given in *Donet*, Appendix), fols. 31^a, l. 18, to 31^b, l. 14: *ffadir, for as myche as in þe first maner of douþtines þe*

made mencion of vij parties whiche maken a comounalte ful, hool and sufficient to him silf, I preie þow seie þe whiche ben þilk vij parties. Sone, þei ben þese: þe first is, &c.

⁴ *P.M.M.* inserts *is*.

⁵⁻⁵ MS. *wiþ beestys multiplieng* repeated. *P.M.M.* substitutes: with *purtenauentis, as bringing forþ of beestis and opire*.

⁶⁻⁶ *P.M.M.* substitutes: *laborers or mynystris*.

⁷⁻⁷ *P.M.M.* has: *þe v^e is scolers or learned men; boþe . . . moral kunnyng* being omitted.

⁸⁻⁸ The *P.M.M.* runs: *with opire to hem subseruyng, or to hem perteynyng-*

preestis and opire ordrid men, and wip religiose persoanys profityng forto be able, if god so graunte, to be takun into state of prelacye or curacye ; The vije, þe prynce wip hise helpers vndir him, as dukis, and opire officers ⁸ ;

5 and þat al waastful and vnprofitable parties, statis, degrees, offices, or craftis, to þe hool comounte be lettid to be, or þat þei be removid, if þei happe to be ;

(b) Abolition of all offices and crafts harmful to the State.

seyng also þat eche of þese vij parties haue suche persoanys as ben able and sufficiently disposid to þe vse and exercise

(c) Proper provision of fit labourers in the seven kinds of labour necessary in Church and State.

¹⁰ of pilk partie ; And þanne þat pilk partie haue so many
^{34^b} suche persoanys as is nede and profite for pilk parties | contynuyng into þe comoun profite, and no mo ;

seyng also þat pilk parties which ben not ordeyned to laboure into wynnyng her lijflode and al maner necessaries,

(d) Proper provision of sustenance for scholars and priests.

¹⁵ bi cause þei ben ordeyned to laboure in spirit for þe comoun profite, as ben scolers and preestys and gouerners, þat þei haue of þe opire parties her sufficient fynding or endewing, movable or vnmouable, as is moost expedient to her officis trewli, dewli executing for þe comoun profite, for goddis sake

²⁰ and his seruice, finali or endeli ;

making, and ordeyning to be made, lawis, wip comoun assent of his peple, for reule of alle his lege men, not oonli in contractis and couenauntis aboute propirte and þerto purte-nauncis, or in keping pees, but also in alle opire maner of
²⁵ gouernauncis longing to þe comoun profite, and to goddis vertuose lawe keping, as fer as vndir mannys witt and power it may falle to fynde, knowe and ordeyne ; wip which lawis he schal gouerne and reule, or procure to be gouerned and reulid, hise peple, and not azens þese lawis to do ;

(e) Framing just laws, with the people's consent, and governing according to them.

³⁰ seyng þat boþe he and eche state or degree vndir hise prince-hode lyue as þei ouzte bi resoun and bi feiþ, and bi lawis þerupon maad to þe comune and to ech operis helpe, forþering and profite, wipoute synne and trespace azens þe lawe of kynde and lawe of oure feiþ, which lawe of oure feiþ preestys

(f) Governing according to the laws of Reason and Faith, as taught by the priest.

³⁵ schulen to him and to his comunalte bi holi scripture treuli

And þe vij^o is þe hiȝ prince, with his vndir-neþe him dukis and officeris. And þus myche as for vertues of þe iij^o table. Then

it goes on to virtues of the Fourth Table. See above, pp. 60 ff.

⁸⁻⁸ See previous page.

*and sufficientli ministre, And þe prince schal it deuouteli
lerne, kepe and defende;*

(g) Punishing
justly all who
trespass against
the laws of
Reason and
Faith.

punysching alle trespassers azens þese poyntis now seide, *and*
þat bi bodili peyne or bi her worldly goodis, which punysch-
ingis schulen be taxid in qualite *and* quantite bi lawis 5
þerupon maad with þe comunaltees assent; not willing *and*
not desiring þe punysching *and* þe peynes of his peple made
to hem in her ricchesse or in her bodies, saue oonly for nede
of her amendement, *and* for her good lyuing *and* gouernaunce,
and for þat entent oonly doying; 10

(h) Defending
his people
from all harm
and wrong.

| defending alle hise legy men bi his strengþe, lawe *and* 35^a
auctorite, from alle wrongys in her personys *and* in her
goodis, And so to defende eche man in his riȝt, *and* specialy
to defende goddis riȝt, þat is to seie, þe trewe cowers of goddis
lawe, whanne euer he be to enye of þese¹ bi enye man 15
rekyred, or whanne euer he may þerof haue sure knowing;
seyng þat alle hise debutees *and* officers execute diligently
and treuly *and* freely, in his name *and* in his stide, for his
helpe, her officis to hem assigned, *and* þat for þe comoun
profite, into goddis plesaunce; 20

(i) Seeing that
his ministers
properly per-
form their
duties.

(j) Demanding
from his people
only just tax
and service.

holding him content wiþ his propre endewing; noon taxe or
talage or tribute of hise peple, withoute nede or profite of
þe comounte, *and* not wiþoute þe comounte assent, asking
and taking; not taking eny personal service of his peple
azens her wil, ferþir or more þan his lawe resonable, afore 25
made bi consent of his peple, taxip, lymtyþ *and* assignith;
neipir þat he lette his peple to consente, to ordeyne, to do,
to go, to passe, to ȝeue, to suffre, aftir resoun *and* aftir her
wil, Namelich goostly purposis into þi plesaunce or seruyce,
lorde god, in lasse þan þerbi arise damage to þe comoun 30
profite, suche as ouȝte in doom of resoun rapir to be eschewid
þan þe same good dedis or purposis of hise peple ouȝte to be
fulfillid.

(k) Allowing
just liberty
to his people,
especially in
spiritual things.

THE CORRE-
SPONDING RELA-
TIONSHIPS

The childe² in his ȝongþe is bounde anentis his fadir *and*
modir to reuerence hem *and*³ obeie to hem in alle poyntis 35

¹ After *þese*, the MS. has *rekyred*, crossed through.

² Cf. henceforward *P.M.M.*, fols. 41^a, l. 19, to 43^a, l. 5.

³ *P.M.M.* inserts *to*.

afore¹ rehercid in þe attendaunce of fadir *and* modir to þe childe. In² his age of manhode, þe childe² is bounde to reuerence fadir *and* modir, *and* to helpe *and* releue þe febilnes, þe pouerte, wrongis suffring, þe vnkunnyng, *and*³ amende³ þe mys lyuing of hem, if þei falle into such nede.

TOWARDS SUPERIORS.
(1) The child towards his parents.

Chargys of þe wijf toward þe⁴ husbonde stondiþ⁵ in reuerence to him doing; in obeisaunce to alle hise comaunde-
35^b mentis afore | touchid payng; in releuing *and* helping his febilnes, sijknes, vnkunnyng, pouerte, aduersite *and* myslyu-
10 ing, as moche as sche may⁶ *and* can⁶ wiþ resonable *and* discreet circumstauncis, *and* namely wiþ wise counseil þer-
upon of opire wise men asking, if þei falle.

(2) The wife towards her husband.

Chargys of þe apprentyse to his maistir⁷ ben⁸ forto obeie *and* fulfille anentis his maistir what he bihiȝte forto do *and*
15 fulfille anentis his maistir bi þe couenaunt of his apprentise-
hode, wheþir þe⁹ werkis ben werkis of his craft, or eny opire werkis for þe maistris profite. Neuerpeles, wheþir þe ap-
prentise wole sufficientli learne, or no, þe craft which his maistir is redy *and* willy to teche him, he may chese, wiþoute
20 eny wrong þerbi to come fro him toward his maistir, in lasse þan þerbi sum wynnynge, profite, or avantage, schulde growe
bi couenaunte of þe apprentisehode toward his maistir; for into so moche leernynge *and* worching into þe maistris profite,
into how moche *and* which þe couenaunt of þe apprentise-
25 hode dryueþ, þe apprentise is bounde, *and* no ferþir; ffor whi ech man may lefully renounce *and* forsake what is for

(4) The apprentice towards his master.⁷

¹ MS. *a fore*.

²⁻² P.M.M. runs: *þe child in his age of manhode*.

³⁻³ P.M.M. omits: *and amende*.

⁴ P.M.M. substitutes *her*, but the word is half erased.

⁵ *Stondiþ* here, and below, p. 78, l. 17, is perhaps to be regarded as a singular verb, and *chargis* as a collective noun, taking either a singular or plural verb. Cf. the P.M.M., fol. 41^b, ll. 17-18, *Charges of þe apprentise to his maistir is*, where the *Donet* has *ben* (p. 77, l. 13). The *-iþ*, *-eþ* plural of the pres. ind. is rare, though not unknown, in *Pecock*. In the *Represser*

I do not remember an instance; *Babington's glossary*: 'aȝenstondith, pl. 7', must be wrong, for the subject is 'God'. The *Donet* once has *williþ*, p. 61, l. 1, where the P.M.M. reads *willen*. The P.M.M. has *stiriþ* and *enclineþ* where the *Donet* reads *stiren* and *inclynen*, p. 95, l. 24.

⁶⁻⁶ P.M.M., *can* and *may*.

⁷ The third relationship, the scholar towards his schoolmaster, is omitted both in *Donet* and in P.M.M.

⁸ P.M.M. substitutes *is*. Cf. above, footnote 5.

⁹ P.M.M., *þo*.

his owne oonly avauntage, worschip, or fauoure, to be of him doon.

(5) The hired labourer towards the hirer.

How þe hirer owzte haue him anentis þe¹ hired laborer, and how þe hyrid laborer ouzte bere him anentis his hyrer, may be open bi what is tauzte in þe combynacioun or knyitting 5 of a crafty man *and* his apprentyse,² þat is to seie, þat euer eiþir of hem kepe his party of þe couenaunt bitwixe hem maad.

(6) The parishioners towards their prelate.

Chargys of³ parischens toward her curate or her prelate stonden⁴ in reuerence to him doying, in suffring him to ful- 10 fille alle þe dedis of his office afore rehercid,⁵ *and* to h[i]m⁶ obeiyng; Also⁷ in paiyng to him temperal subsidie, mouable or vn mouable, in mesure *and* maner⁸ sufficient, wipoute lak, to his bodili sustinaunce *and* to alle necessaries wher | wip he 36^a schulde parfityly do alle þe dedis of his office, *and* not þerfrom 15 for such lak be disturbled or lettid.

(7) The people towards their prince.

Chargys of lege peple toward her prince stondip⁴ in reuerencyng him, in obeiyng to his commaundis,⁹ lawis, maad afore seide; Also⁷ in paiyng to him bodili seruice *and* tribute, or immouable goodis, for his endewing of lijflode, as 20 is bi iust lawe ordeyned, in lasse þan he haue bi eny iust title propirte sufficient vpon al þe londe or vpon sum,¹⁰ in which caase it is open him to not nede his endewing to be maad bi peple.

The monastic life consists in keeping three vows: chastity, wilful poverty, and obedience.

How religiose personys ouzte bere hem in her religyoun 25 is seide afore sufficiently, bi rehercyng of iust vowys keping, in þe iij poynt of þe ije table, *and* bi þe attendaunce of prelatis *and* curatis to her sugettis, *and* of sugettis to her curatis, in þe iije pryncipal poynt of þe iiije table; fforwhi al

¹ *P.M.M.*, *his*.

² See above, p. 71.

³ MS. *of þe*; the *þe* being crossed through and underdotted.

⁴ *P.M.M.*, *stondip*. See above, p. 77, footnote 5.

⁵ *P.M.M.* omits *afore rehercid*.

⁶ MS. *hem*; *P.M.M.*, *him*.

⁷ *P.M.M.* omits *Also*.

⁸ *P.M.M.* omits: *and maner*.

⁹ *P.M.M.* inserts *pynyschingis* *and*.

¹⁰ The *P.M.M.* ends this point here, and

concludes: *Lo, sone, þus mych as is now seid of moral vertues fro þe biginnyng of þe i^e chapitre hidirto muste nedis be seid, tauzt and knowe at þe leest, if goddis comaundementis and his lawe schulde be fulli and parfittli knowen* (fol. 43^a, ll. 5–10). This passage, of course with different references, occurs later in the *Donet*. See p. 80, ll. 13–17. The *P.M.M.* then passes to: *Syþen þer is no vice*, &c. Cf. below, p. 79, beginning of chap. xiii.

pruate religiosite stondiþ in keping of þre vowis: þat is to seie, vowe of chastite, vowe of wilful pouerte or expropria-
cioun, and vowe of obedience to her prelate in maundementis
of þe reule which þei haue chosen. And þerfore it nedip
5 not to make eny newe treting þerof for schortnes of þis
werk.

What is wicheckraft in it silf, and wheþir wicheckraft be
enye trespase azens eny poynt of þe iiij seide tablis, and how
it is foly and yuel, it is tauzt bi lengþe in 'þe¹ reule of
20 cristen religioun', in þe first party, þe []² treti, þe
[]² chapitre, and more largeli in 'þe filling of þe iiij
tablis', þe first party.

Advice as to where to find teaching concerning witchcraft.

And þus moche as at þis tyme, moost loving lord god, for
knowleching afore þi reuerence vpon þi lawe, comaunde-
15 mentis and seruice, so fair, so resonable, and so rewardable,
conteyned in þe iiij tablis afore goyng, into þi preising and
worschiping, and into oure þerbi edifying.

This completes, for the present, the teaching on the Four Tables.

[xiiij^e chapitre]

[S]iþen³ þere is no vice or synne, neiþir may be eny vice
36^b or synne, which⁴ is not contrarie⁴ or azens sum vertu | of þi
seruice, And siþen alle maners and braunchis of þi vertues
and of⁵ þi seruice, o lord god, ben expressid in þe forseide⁶
iiij tablis, it folewiþ þat þer is no⁷ vice or synne, neiþir
may be eny vice or synne or enye defaute azens þi seruice or
25 þi wil, neiþir may be knowe for enye suche, wheþir it be in
preest or prynce or comuner, munke,⁸ freer or⁹ hermyte or⁹
nunne, or in enye maner gouernaunce of hem, or of enye
opire in þe fizting chirche, but þat¹⁰ he¹⁰ is azens sum vertu
30 such a vertu y-sette in oon of þese iiij tablis; And it folewiþ

Since every vice has a corresponding virtue, vices are sufficiently known through the teaching of the Four Tables of the virtues.

¹ þe overwritten in MS., and mark of omission in text.

² Space left for reference in MS.

³ Small *i* in MS.

Cf. henceforward *P.M.M.*, fols. 43^a, 1. 10, to 43^b, l. 18.

⁴⁻⁴ *P.M.M.* substitutes: *but for as myche as it is contrarie.*

⁵ *P.M.M.* omits *of*.

⁶ *P.M.M.*, *afore seid*.

⁷ *P.M.M.*, *noon*.

⁸ *P.M.M.* here inserts *or*.

⁹⁻⁹ *P.M.M.* omits *or hermyte or*.

¹⁰⁻¹⁰ *P.M.M.* substitutes *but for as myche as it*.

ferþir þat it is not¹ grettist² nede forto make enye longe writing vpon þe kyndis of vicis or of synnes, fforwhi alle vicis schulen be knowe competently,³ if þe vertues to whom þe vicis ben contrarye, be known at þe fulle; þouȝ sumwhat y haue writun bifore in⁴ þis first partie⁴ of certeyn vices for⁵ more pleynes, wipoute grettist² nede; Or,⁵ at þe leest, if a man schal knowe sufficiently vicis, it is to him good forto knowe bifore sufficiently þe contrarye vertues⁵; And þerfore þe poyntis of þese iiij tablis ouȝte be sadly and diligentli discussid, and afore⁶ alle opire þingis to be leernid. and¹⁰ ful worþili maist þou, lorde, in hem be preysid and for hem y-þankid.

The thirty-one Points of the Four Tables sufficiently cover all God's commandments.

Lo,⁷ sone, þus moche as is now seid of moral vertues, from þe bigynnyng of þe iij chapitre into þe eende of þe xij chapitre, muste nedis be seide, tauȝt and known at þe leest,¹⁵ if goddis comaundementis and his lawe [schulde be fulli and parfitli knowen]⁷; ech man must nedis haue me excusid if y schulde reherce hem fully; and as, y weene, no vertu of goddis lawe can be assigned which is not eidentli and openly conteyned vndir oon of þe seide xxxj vertues, ȝhe,²⁰ and so conteyned vndir oon of þilk xxxj vertues þat þe name of þilk oon is uerified vpon þe opire vertu assigned to be conteyned vndir it, And þerfore þe names of þese xxxj vertues, if þei be had wel and parfitly in mynde, schullen bring into³⁷ remembraunce of him þat so hap hem in mynde, y dare weel²⁵ seie, alle goddis commaundementis and alle moral vertues of his lawe, as openli and as sufficiently as so lital a noumbre of xxxj names may do (which noumbre y holde to be in a goode meene, not ouer greet, leest it schulde be ouer chargeose to þe mynde, neiþir ouer lital, leest it schulde be³⁰

¹ *P.M.M.*, no.

² *P.M.M.* omits *grettist*.

³ *P.M.M.* substitutes *at þe ful*.

⁴⁻⁴ *P.M.M.* omits *in . . . partie*.

⁵⁻⁵ *P.M.M.* omits *Or . . . vertues*.

⁶ MS. *a fore*.

⁷⁻⁷ The passage *Lo . . . knowen* (with, of course, different references) occurs in the *P.M.M.* after discussion of the relationship of the people towards their

prince, fol. 43^a, ll. 5-10. See above, p. 78, note 10. The emendation, *schulde . . . knowen*, is from this passage in the *P.M.M.* After *lawe*, MS. has *as now is seide*.

The rest of this section in the *Donet* on the sufficiency of the Four Tables—which does not occur in the *P.M.M.*—is difficult to analyse and punctuate, and is probably further corrupt. The *P.M.M.* passes to: *More of þese iiij tables*, &c. Cf. below, p. 83, l. 28.

ouer derk to bring into remembraunce alle goddis commaundementis *and* lawis)—And, if al þis be trewe, it folewip þat þis foorme of teching goddis commaundementis *and* lawis, fro þe bigynning of þe iij chapitre hidirto, nedip not
 5 to be chaungid or amendid; namelich so moche as nede dryuith summe opire mennys foormes teching goddis commaundementis *and* lawis, to be blamyd, improvid, chaungid *and* amendid, And þat boþe for insuffiencie *and* for þe vntrowþe in her teching; þouȝ god forbede y schulde opire
 10 wise feele, but þat an opire foorme may bi opire men be founde as sufficient *and* as weel *and* as openly in anopir maner teching goddis commaundementis, as þis present seide foorme, bi me sette forþ, dooþ; Neuerþeles, y weene forto fynde enye straunge foorme fro þis present foorme, *and* to
 15 þe seide purpos, schal be no nede. And forto make good what y haue now seide, þat opire mennys foormes, taking vpon hem forto teche *and* trete goddis commaundementis *and* lawis, ben insufficient *and* inconuenient to þilk purpos, schal be schewid in a tretice þerfore speciali to be made,
 20 whos name schal be þis, ‘þe inprouing of mennys insufficient foormes.’

No change for the better can be made in these Four Tables.

This cannot be said of the tables so far drawn up by other writers.

And þouȝ þese wordis, *and* manye mo whiche y write in þis present book *and* in summe opire bokis, mow be takun as for wordis of veyn glorie or of pryde *and* of presumpcioun
 25 vpon my silf, *and* as wordis of indignacioun or envye as auentis opire men *and* her writingis, lord god, þou knowist þat y seie hem not, neipir write hem, vndir þilk corrupcioun, *and* y beseche þat y neuer so do. And, lorde, þou knowist
 37^b þat | for ȝele to þi trouþe *and* to þi trewe seruice, y seie hem
 30 with schame *and* wip drede, lest y schal for hem be amys deemed, In lasse þanne what y now seie here for myn excuse be þerfro a defence *and* a coueryng.

Pecock does not mean to boast, or to despise other men's work; but merely to further the knowledge of God's commandments.

Certis, if poul ouȝt not be deemed a veyn¹ avauter of him silf, *and* of opire mennys teching a proude despiser, for
 35 it þat he wroot *and* seid of him silf *and* of opire mennys teching, ija^a corinthies, xje^e chapitre, from þe myddis into þe eende of þilk chapitre, *and* þoruȝ oute al þe first *and* ije

St. Paul is not blamed for praising his own teaching, and for denouncing other men's imperfect teaching.

¹ MS. *aveyn*.

chapitris in his epistle to galathies, bi cause he wroot al it
 for necessarye witnessing *and* for necessarye defence of
 treupe, *and* for confusioun to vntroupe, *and* for þat his
 teching schulde be þe more attendid *and* considerid, what it
 were in it silf, *and* þanne to be take as it were in it silf, 5
 whanne peple were wakid vp from her vnconsideracioun *and*
 her vnattendaunce, good resoun wole þat, for lijk cause *and*
 nede, boþe y, wrecche, *and* ech opire man, may write *and*
 seie wordis which ellis, wipoute so good a cause *and* wipoute
 such nede seid, weren wordis of veyn avaunting *and* of 10
 op[ir]e¹ mennys loore proudly despising. And so, sone,
 þouȝ y be synful *and* ful of defaultis *and* fer from þe euenesse
 to seint poul, ȝit to alle þe reders *and* to alle þe heerers of
 al what y haue writun or schal write, my conscience reproveþ
 me not for to seie what poul seide of him silf, ij^a *corinthies*, 15
 v^e *chapitre*,² þus: ' We commende not vs silf eftsoon to ȝou ;
 but we ȝeuen to ȝou occasioun to haue glorie for vs, þat ȝe
 haue to hem þat glorien in þe face *and* not in þe herte. for
 ouþer we bi mynde passen to god, ouþer we ben sobir to ȝou.
 forsoþe, þe charite of crist dryuith vs.' þat is to seie, in 20
 pleyner maner þus: ' I entende not to commende my silf, as
 for my silf, in eny wordis which y schal write or seie ; but
 y ȝeue an occasioun *and* a cause þat ȝe considre *and* knowe
 ȝou to haue sumwhat wherbi ȝe mowe aȝen stonde vnsufficient
 teching troupe, *and* to aȝenstonde þe te|chers of vnsufficient 38^a
and of vntroupe, And to knowe cleerli necessary troupis.
 And among my writingis, if in eny placis of hem y passe þe
 capacite of ȝoure vndirstonding for þe tyme in which ȝe
 schulen at þe first rede hem or heere hem, be it to þe preising
 of god þat his troupis ben so liȝe þat þei ben at þe first 30
 heering so harde to ȝoure vndirstonding ; And if in opire
 placis of my writingis, y be so sobre þat þei ben anoon
 takeable of ȝoure vndirstonding, be it to ȝoure profite, for in
 boþe þese seide maners for to write, as y hope, þe charite of
 god me forþ dryueþ.' 35

fferþermore, þis now seide discrecioun, a man for to preise
 him silf or his owne kunnyng *and* hise owne werkis, *and*

St. Gregory
 admits that
 St. Paul was
 in the right.

¹ MS. *ope*, the contraction mark for *ir* being omitted.

² vv. 12-14.

for to blame an opire mannys kunnyng and hise werkis, for
 cause and nede now seide, allowip ful wel and ful fair seynt
 gregorye in his writing vpon ezechiel, in þe first partie, þe
 ix^e omely, into confirmacioun whe[r]of¹ gregory alleggip þere
 5 how poul preisid him silf and dispreisid opire, as is bifore in
 þis present chapitre markid; And where also gregorye
 answerip to þilk text of scripture, prouerbes, xxvij chapitre²:
 ‘Preise þ[ee]³ anopire mannys mouþe and not þin owne,’ þat
 þis text is to be vndirstonde bisidis and oute of þe caase of
 10 nede and of profite now bifore spokun. but 3itt alle men
 mowe witte wel þat what is seide vpon þis discrecioun to be
 trewe, is trewe, and had be so and in such maner trewe,
 þou3 gregory had it neuer so writun and so witnessid; ffor-
 whi gregory maad it not to be trewe, þou3 he so made
 15 menciou[n] þat it is trewe.

how schulde a⁴ man⁴ bring peple of englonde into wil
 for to bye or⁴ to⁴ freely receyue and haue precieuse and profit-
 able chaffre, which he had fett fer from opire cuntrees
 bizonde þe see for her profite and eese, but if he wolde
 20 denounce and proclame þat he had such chaffre, and which
 were þe preciosite and þe profitablenes of hit, for loue and
 38^b zeel which he had into | her good and availe; And 3it herbi
 and herfore ou3te not þis man be holde⁵ a proude avaunter
 of him silf or of his chaffare. Wherefore, if y be in like caas
 25 of my gocstly chaffare, no man putte me so liztli in þe
 defaute of which, god, þou knowist, y canne not in no wise
 fynde my silf gilty.

More⁶ of þese iiij tablis and of her special vertues and
 gouernauncis mai be seen in þe first parti of ‘cristen re-
 30 ligioun’, þe iij^e treti, and in þe book clepid ‘þe filling of
 þe iiij tablis’, þoru3 oute hise iiij parties.

ffadir, whi witnessen 3e not now þe xxxj⁷ pointis of þe
 iiij tablis in holi scripture? me þinkip þat, if 3e so did, þe

A merchant is
 not blamed for
 extolling the
 worldly goods
 he has to sell.

Neither should
 Pecoek be
 blamed for
 extolling the
 spiritual goods
 he offers.

Advice as to
 where to find
 further teaching
 on the Four
 Tables.

Why is not the
 authority for
 the Four Tables

¹ MS. *wheof*.

² v. 2.

³ MS. *þou. Cf. laudet te alienus.*

⁴⁻⁴ Joined in MS.

⁵ MS. *beholde*.

⁶ Cf. henceforward *P.M.M.*, fols. 43^b,
 l. 18, to 44^a, l. 19.

⁷ *P.M.M.*, *xxvij*, three of the Points
 being omitted. See above, p. 41, foot-
 note 10. See also *Folewer*, Pt. II, chap. ix,
 where it is shown how the Thirty-one
 Points may be reduced to twenty-seven or
 twenty-six.

in Holy Scrip-
ture explained?

peple wolde þe more likingli receyue þis þpresent book, *and*
þe soner bileeue to 3oure present doctryne.

The relationship
of the Four
Tables to Holy
Scripture is
elsewhere
proved.

Sone, wite þou weel þat forto witnes ful wel *and* openli
in holi scripture eche of þese seide xxxj¹ poyntis of þe iiij
tablis, which maken þe iiij^e princypal mater of cristen² 5
religioun,² y haue bigunne³ make³ a special book bi him silf,
clepid 'þe witnessing⁴ of þe iiij tablis'⁵; *and* þerfore, *and*
also for schortnes, y forbere to sette her witnessing here,
And⁶ for þat a schort witnessing bi holi scripture of þese
xxxj pointis making þe iiij tablis, is sett al redi in þe book 10
clepid 'þe prouoker', in þe first parti, þe []⁷ chapitre.⁶

[xiiij^e chapitre]⁸

Teaching is
requested on
the six other
MATTERS.

[F]Or as moche⁹ as afore, in þe iiij^e 10 chapitre of þis first
parti,¹⁰ soone aftir þe bigynnyng, it is tauzt þat aftir þe wil
and lawe of god, vij þingis or vij maters ouzte of alle cristen 15
scolers principali to be learned, which maters ben þese:
what god is, whiche ben hise benefetis, whiche ben hise
punyschingis, whiche is his lawe, whiche ben oure wrecchid-
nessis, whiche ben oure wickidnessis, *and* whiche ben reme-
dies azens hem boþe; And for as moche as þoruþ al oure 20
afore goyng to gider talking, þe iiij^e mater, þat is to seie, þe
lawe of god, is resonabli, as vndir a compendi, forþ spokun
and tretid, y preie þou, fadir, þat 3e sumwhat me enfoorme,
3oure sone, vpon þe vj opire seid maters, *and* first þat 3e
bigynþne to teche me what is god. 39^a

Since the
FOURTH
MATTER alone
has so far
been treated.

THE FIRST
MATTER:
WHAT GOD IS
IN HIMSELF.

Sone, god is, as he is, verrili in him silf, a þing fer¹¹ aboue
alle creaturis þouzt vnþenkable, fer¹¹ aboue alle creaturis
speche vnspekable, *and* fer¹² aboue al signe vndeclarable,
forto¹³ meene of vtterist *and* cleerist þenking, speking *and*

¹ *P.M.M.*, *xxviij*. See note 7 on p. 83.

²⁻² *P.M.M.* substitutes *þis book*.

³⁻³ *P.M.M.* substitutes *made*.

⁴ *P.M.M.*, *grounding*. It looks as though this is a different book from the 'Filling of the iiij Tables' mentioned above, p. 83, ll. 30-1.

⁵ *P.M.M.* inserts: *And also for to witnesse in holi scripture ech of þe opir vj principal maters serueþ þe iiij^e parti of cristen religioun.*

⁶⁻⁶ *P.M.M.* omits *And . . . chapitre*.

⁷ Space left in MS. for reference.

⁸ Numbered 14 in margin.

⁹ Cf. henceforward *P.M.M.*, fols. 44^b, l. 1, to 46^b, l. 13.

¹⁰⁻¹⁰ *P.M.M.* substitutes: *first chapitre of þis litil extract*.

¹¹ *P.M.M.* omits *fer*.

¹² *P.M.M.* omits: *and fer*.

¹³⁻¹³ *P.M.M.* omits *forto . . . declaring*.

declaring,¹³ And perfore aboue alle creaturis knowing vn-
 knowable, as is knowlechild in 'þe book of dyuine office', in
 seruice of trinite sunday. Neuerþeles, in such maner as
 creaturis mowen him discryue, God is oon being, oon sub-
 5 stance¹ infinite, þat is to seie, vnmesurable greet in goostly
 greetnes, infinite good, infinite maiestful, infinite fair, myri
and swete, infinite myȝti, wijs *and* louyng, infinite merciful,
 piteful *and* desirose, infinite large, fre *and* gentil, infinite
 trew *and* infinite trowþe; iij *persoonys*, fadir, sone *and* holy
 10 goost; of whiche *persoonys* þe first, which is þe fadir, bigetip
and bringip forþ euerlastingli þe secunde *persoone*, whiche
 is þe sone; *and* boþe þe first *persoone and* þe secunde
 bringen forþ *and* spiren euerlastingli þe iije *persoone*, which
 is þe holy goost. And perfore þe fadir is not þe sone, neiþir
 15 þe fadir is þe holi goost, neiþir þe sone is þe fadir or þe holi
 goost. and alle þese bringyngis forþ ben doon *withynne* þe
 same substaunce, *withynne* þe same beyng, *and* in þe same
 godhede. And perfore, nedisli, þese iij *persoonys* ben² þe
 same substaunce, þe same beyng, *and* þe same godhede, ech
 20 wiþ opire. And also perfore in eche of hem ben alle þe same
 seid nobil dignitees afore rehercid, ful *and* hooley-lyk moche.
 And such anopir being, substaunce, or godhede, is þer noon,
 neiþir may be; but he is aloone maker of alle opire þingis
 out of nouȝt, keper *and* reuler of hem which ben clepid
 25 creaturis. *and* he is neiþir maade, neiþir³ kept, neiþir
 reulid of enye opire. neiþir þere may be enye opire fadir,
 eny opir sone, eny opir holi goost, in þe⁴ same now seid
 godhede þan þere now is. And what euer werk oon of þese
persoonys wirchip wiþoute forþ into creaturis, þe same |
 39^b werk, ful *and* hool, wirchip ech of þe⁵ iij *persoonys*. Neuer-
 þeles, wiþynne þe godhede noon *persoone* gendriþ⁶ saue oonli
 þe fadir, noon *persoone* is gendrid saue oonli þe sone, noon
persoonys spiren saue þe fadir *and* þe sone, noon *persoone* is
 spirid saue þe holi goost.

35 O how woundirful *and* how worþi, how preiseable, loue-

(1) One substance infinite.

(2) Three Persons: Father, Son, and Holy Ghost.

(3) But one Substance.

There can be no other Father, Son, and Holy Ghost, and no other such Substance.

The work of the Three Persons.

¹³⁻¹³ See previous page.

¹ P.M.M. inserts *oon godhede*.

² P.M.M. inserts *in*.

³ P.M.M., *neiþir neiþir*.

⁴ P.M.M., *þis*.

⁵ P.M.M., *þese*.

⁶ MS. *is gendriþ*; the *is* being crossed through.

able *and* obeiable, a ping is pis ping now seid, which is god !
as ful wel is schewid in declaracioun of pis now seid stile.

More of pis mater, what god is, *and* how he is in his
persoonys, may be seen in þe first party of þe book clepid
'cristen religioun', þerof¹ in¹ þe first treti, And in² 'þe 5
book of dyuine office', in þe preisingis for matyns in Trynities³
sundaye.

Gramercy, fadir, for pis so woundirful discryuing god, bi
so reuerend a stile. wiþ pis knowing of god y holde me
content at pis tyme, into þe tyme y be worpi to stie vp into 10
þe now seide book, 'þe reule of cristen religioun'. And
þerfore passe 3e forþ,⁴ o my fadir, into þe benefetis of so
reuerend *and* so worschipful a god.

[xv^o chapitre]⁵

THE SECOND
MATTER:
GOD'S BENEFITS.
Of these there
are three kinds:

[S]One,⁶ hise benefetis stonden in þre general kyndis, or 15
in þre general maners: fforwhi of goddis benefetis doon *and*
bihyt to man, summe ben undir⁷ graciose,⁸ summe ben
graciose,⁸ summe ben gloriose.

I. Under-
gracious bene-
fits:
His creation of
the world and
of all creatures;
His keeping of
the same;
His government
of the same;

Benefetis of god vndir graciose, þat is to seie, louzer þan
ben⁹ benefetis of grace, ben þese: his making of aungels 20
and of men, of heuenes elementis, *and* of alle her contentis
in so manye diuers kyndis; his keping of alle þo same, þat
þei falle not into nouzt; His gouernyng of alle þe¹⁰ same, *and*
of alle þe newingis,¹¹ chaungis, chauncis *and* effectis which
fallen in eny of þe same, *and* þat, aftir¹² sum opynioun, alle¹² 25
bi him silf immediatli (þat is to seie, in¹³ þilk worching¹³
withoute eny¹⁴ meene of eny opir creature), or ellis,¹⁵ aftir
sum opir opinioun, summe immediatli *and* opire summe
mediatli¹⁵ (þat is to seie, bi meene of opire crea|turis), but 40^a

¹⁻¹ P.M.M., in þerof.

² P.M.M. inserts: þe ij^e partie of cristen
religioun, þe i^e treti, and in þe iij^e partie,
þe i^e treti, and in. The words following re-
ligioun are an addition from the foot of the
page.

³ P.M.M., trinite. ⁴ P.M.M., ferþir.

⁵ Numbered 15 in margin.

⁶ Cf. henceforward P.M.M., fols. 46^b,
l. 13, to 53^a, l. 17.

⁷ MS. *woundir*, the *wo* being crossed
through and underdotted.

⁸ P.M.M. inserts *and*.

⁹ P.M.M. omits *ben*. ¹⁰ P.M.M., þo.

¹¹ P.M.M., new þingis.

¹²⁻¹² P.M.M. omits *aftir . . . alle*.

¹³⁻¹³ P.M.M. omits *in . . . worching*.

¹⁴ P.M.M. omits *eny*.

¹⁵⁻¹⁵ P.M.M. runs: *or ellis of sum
immediatli [sic] and of opir sum mediatli*.

3itt euermore þoru3 his power, witing *and* willing princi-
 pali; his 3ift to vs of oure boþe body *and* of¹ oure resonable
 soule, wiþ alle her kyndeli goodis; His 3ift into oure seruice
 of heuenli bodies, as ben planetis *and* sterris, wiþ her large
 5 speeris; Also his 3ift of elementis, wiþ her contentis, *and* so
 folewingli his 3ift to vs of alle creaturis lou3er in kynde þan
 man is; His 3ift to vs of goodis y-gete or maad bi labour of
 oure natural witt *and* wil, *and* of opire powers of þe soule
 subseruing or vndirseruing to oure witt *and* to oure wil:
 10 which goodis ben sciencis, craftys, housis, cloþis, ricchessis,
 worschipsis, dignitees, officis, fauouris *and* fames; His 3ifte
 of alle oure b[r]iþeren² *and* sistren³ in mankynde into oure
 helpe *and* into oure counforte.

His gift to man
of a body and
a reasonable
soul;

His gift to man
of all the
heavenly bodies,
the elements,
and the lower
creatures;

His gift to man
of all goods
made by man's
own skill;

His gift to man
of relatives and
friends.

Graciose benefetis of god ben þese: his ordinaunce þat
 15 alle þingis which ben 3ouun to vs, or schulen in eny maner
 bifalle to⁴ vs, excepte oure owne⁵ synne, schulen turne⁶ into
 oure goostli good *and* profite, if we so wole, *and* not lette, bi
 oure inpacience *and* oure a3ens grucching; his ordinaunce
 þat man, aftir his synne, schulde be restorid into⁷ saluacioun,
 20 þou3 aungel synnyd *and* was left vnrestorid; His ordinaunce
 þat aungels schulde be to vs attendaunt *and* defendaunt,
and þat grace wipynneforþ schulde move vs *and* stirre vs
 into good, *and* also move vs *and* drawe vs from yuel; His
 ordinaunce þat oure restoring *and* redempcioun schulde be
 25 maad bi þe incarnacioun *and* þe holi lijf *and* peyneful passioun,
 resurrexioun, ascencioun *and* to þe doom a3eu comyng of þe
 secunde persoone in trinyte, þat is to seie, þe sone of þe fadir
 in trinite; In which ordinaunce þe seide ij persoone took
 fleisch *and* blood, *and* bicam verry man, conceivid *and* born
 30 of maide mary, he being in oon persoone verry god *and* verry
 man, y-callid 'Jesus'⁸; In which manhode *and* fleischli

II. *Gracious*
benefits:
His ordinaunce
that all things,
except our sins,
should be for
our spiritual
advantage;

His ordinaunce
that man, in
spite of his
sins, should
be saved;

His ordinaunce
that angels
should serve
and defend us;
and that His
grace should
incline us to
good, and turn
us from evil;

His ordinaunce
that Christ
should redeem
us, in the man-
ner rehearsed
in the Creed;

¹ P.M.M. omits *of*.

² MS. *briþeren*; P.M.M., *briþeren*.

³ P.M.M. inserts: *and neiþboris*.

⁴ P.M.M. omits *to*.

⁵ P.M.M. omits *owne*.

⁶ P.M.M. inserts *vs*.

⁷ P.M.M., *to*.

⁸ MS. *Jhc*, as also P.M.M.

It is a question whether to extend such abbreviated forms of the name 'Jesus'—'Jhc', 'Jhs', &c.—as *Jesus*, when the *h* is taken to represent the Greek *eta*, or with the Latin *h*, when the extended form would be printed *Jhesus*. The form given in the text seems to me more logical. For a discussion of the point see Prou's *Manuel*

body so takun, he suffrid peynful passioun *and* hard | deep 40^b
 vndir pounce pylate, bi departing of his soule from his¹
 body, but euer wipoute eny hurte to his godhede; which
 body also laie deed in þe sepulcre,² *and* was azen quykened
 in þe iij^e daie to lijf bi azen coupling of þe bodi to þe soule; 5
 And so Jesus roos þe iij^e daie from deep to lijf, in body *and*
 in soule, neuer eftsoones to deie; And in þe same body *and*
 soule, he boþe to gedir, god *and* man, þe fourtipe daie aftir
 his resurrexioun stied vp into heuene, setting him silf on þe
 riȝt half of þe fadir, from whens he is eftsoones to come in 10
 þe same manhode, forto deeme þe quyke *and* deed; whanne
 þat alle men which³ euer lyueden in erþe schulen rise in
 body *and* soule to lijf; And alle þo whiche han lyued
 vertuosely in keping goddis lawe schulen entre, body *and*
 soule to gider, into perpetual heuene blisse; And alle þoo 15
 whiche han broke goddis lawe bi deedly synne, *and* haue not
 þerof be amendid in þis lijf, schulen be þrouze, body *and*
 soule to gider, into perpetual peyne of helle; his ordinaunce
 þat he wolde haue a chirche here in erþe, vndir his chirche
 whiche he haþ in heuene; in whiche chirche here in erþe he 20
 haþ sette sacramentis, as bapty^m *and* eukarist, whos availis
and dewe receitis ben afore in þe iij^e chapitre of þis first
 party⁴ declarid; His ordinaunce þat forzeuenes of synnes
 y-doon aftir tyme of bapty^m may be hadde bi repentaunce
and ful azen turnyng to god, y-made in oon hede⁵ of cristis 25
 feiþ *and* cristis holi church, þoruȝ maners whiche ben tauȝt
 aftir iu þis first⁶ party, in þe xvij chapitre⁶ toward þe
 eende; His ordinaunce þat cristis holi lijf *and* passioun
 deseruid to vs grace to gete forzeuenes of synnes,⁷ if we take
and perfoorme þe remedies whiche ben resonabli ordeyned 30
 þerfore; Also þat it deseruid to vs grace or power to azen-

His ordinance
of the Church
on earth, and
of its sacra-
ments;

His ordinance
that forgiveness
of sins is gained
by repentance;

His ordinance
that Christ's
life and pas-
sion procured
for us forgive-
ness of sins,
provided we
repent;

de Paléographie, Paris, 3rd ed., 1910, pp. 115-17, and Traube's *Nomina Sacra*, Munich, 1907.

The *c* of *Jhc* represents, of course, the Greek sigma.

¹ *P.M.M.*, þe.

² The Descent into Hell is omitted here, and in the corresponding passage in the *P.M.M.* This omission from the articles of our belief was one of the accusations

brought against Pecoock. Cf. *Book of Faith*, pp. 304-5, for reason for omission.

³ *P.M.M.* inserts þat.

⁴⁻⁴ *P.M.M.* substitutes: *first chapitre of þis lital extract.*

⁵ *P.M.M.*, ooned.

⁶⁻⁶ *P.M.M.* substitutes: *lital extract, þe laste chapitre.*

⁷ *P.M.M.*, syune.

stonde synne, grace to make azen restoring or in¹ sum
 maner¹ satisfaccioun for synne, grace to deserue perpetuel
 41^a mede bi vertuose werkis; | which gracis or powers weren
 loste bi Adamys² synne, and þei weren vnrecouerable to be
 5 hadde, or to be geten, or aftirwarde to be kepte bi mannys
 owne power; His ordinaunce þat peynes and wrecchidnessis
 into whiche we ben falle, bi occasioun of adamys synne, be
 maad for oure bettir; His ordinaunc[e]³ þat gracis afore 3ouun
 ben encresid and multiplied, if we obeie to þe inwarde
 10 moving of þo gracis, and putten hem not aback; His ordi-
 naunce þat þe lijf and passioun of his sone, Jesus, oure
 saniour, which lijf and passioun were doon and suffrid for
 vs, schulde be passing holy and passing peynful, as may be
 seen bi articlis which mowe be markid from þe bigynnyng
 15 into þe eende of þe⁴ iiii eu[an]gelistis,⁵ and sumwhat ben
 expressid in [þe]⁶ secunde partie of þe book callid 'þe rewle
 of cristen religioun', and in 'þe book of diuine office', in þe
 seruice or office of⁷ palme sundaie weke; His ordynaunce
 þat Jesus schulde so moche louze and meke him silf in man-
 20 kynde þat he wolde be callid, and verrily be, oure weifere,
 oure techer, oure exaumpler, oure raunsummer, oure raun-
 sum, oure tresoure, oure ioie, oure counforte, oure hope in
 þis lijf, oure fadir, oure broþir, oure spouse, oure goostly
 foode of mete and drynke, oure aduoket in heuene, oure
 25 protectour and defender in erþe azen alle oure enemyes,
 3euer of alle gracis and goodis in erþe, 3euer of al glorye in
 heuene, not wipstonding⁸ he, being in his manhode, was and
 is, in sensible executioun, king⁸ of heuene, lorde of al⁹ þe
 worlde and emperoure of helle, bi merit of his holi lijf and
 30 passioun; His ordinaunce þat we mowe preie to him and to
 aungelis and to seintis for us silf and for oure nei3boris, and
 be herd; His ordinaunce þat alle aungelis in heuene and
 alle holi soulis passid and alle holi cristen in erþe mowe preie

And procured
 for us also
 grace to with-
 stand sin, to
 make amends
 for sin, and to
 deserve heauen;

His ordinance
 that our
 'wretched-
 nesses' should
 be for our good;

His ordinance
 that grace
 should increase
 in us, if we obey
 the inward
 promptings of
 that grace;

His ordinance
 that Christ's
 life and passion
 should be
 supremely holy
 and painful;

His ordinance
 that Christ,
 though Man,
 should at the
 same time be
 God;

His ordinance
 that prayer to
 Him, to angels,
 and to saints,
 should be
 heard;

1-1 P.M.M. omits in sum maner.

2 P.M.M., adam.

3 MS. ordinauncis, clearly through anticipation of gracis; P.M.M., ordinaunce.

4 P.M.M. omits þe.

5 MS. eungelistis; P.M.M., euange-

listis.

6 Omitted in MS.; P.M.M., þe.

7 P.M.M. inserts þe.

8-8 P.M.M runs: not withstondyng he was and is in his manhode king, &c.

9 P.M.M. omits al.

His ordinance that angels, holy men departed this life, and holy men on earth, should pray for us, and be heard;

His ordinance that every Christian shall fare the better for his Christian friends' sake;

His ordinance of the teaching of Scripture.

How merciful God is in giving to us all these gracious benefits!

for vs *and* be herd, as it is | recording¹ to oure profite *and* 41^b
to² oure nede *and* to his worschip; His ordinaunce þat ech
cristen man schal fare þe bettir for ech of hise freendis sake,
þat is to seie, ech cristen man schal þe more be sparid, þe
more goodis receyue, for eche of hise freendis sake, þouȝ þilk 5
freunde preie not actualy þerfore, And þat more or lasse aftir
þat þis cristen man is more or lasse in þe freendschip of þis
now seid freunde, And aftir þat more or lasse god loueþ þilk
freunde for his good lyuing; And so, siþen alle cristen men
being in charite ben to gedir eche operis freendis, it muste 10
nedis folewe þat god haþ ordeined ech trewe cristen man
forto fare þe bettir for ech opir cristen mannys good lijf *and*
good dedis; His ordinaunce þat holi scripture of þe oolde
testament *and* of þe newe schulde enforme *and* remembre vs
and so mynystre to vs oure³ feiþ ful trewli, dewli⁴ *and* 15
deuoutely.

How merciful, how desirosely, how piteously, how
graciously, how louyngli *and* how myztly god wrouȝte *and*
dide to hise peple in tyme of þe oolde testament *and* to hise
peple of þe newe testament, *and* how he wole do gloriosely 20
to hem boþe in an opir lijf aftir þis lijf! And þus moche,
o my sone, as for graciose benefetis, into tyme þou come into
'þe reule of cristen religioun'.

[xvje chapitre]

III. *Glorious*
benefits of
God:

[G]loriose benefetis of god, þat is to seie, Joies of heven, 25
ben so greet *and* so merueilose þat þei mowe not of vs be
spokun, seen, herd, or þouȝt, as þei ben in her vtterist good-
nes *and* felicite. Neuerþelees, in suche maner as her
knowyng mowe falle into mannys witte, þei mowe be dis-
cryuyd in þis maner: 30

There are two
degrees of
glorious bene-
fits:

Of gloriose benefetis, þat is to seie, of benefetis to be
ȝouun in heuene, summe ben princypal ioies, *and* summe ben
secundarie ioies.

Principal Joye stondip in cleer *and* immediat sizt of þe

¹ P.M.M., according.

² P.M.M. omits to.

³ P.M.M. inserts hool.

⁴ P.M.M. omits dewli.

godhede, in hiȝe wel willing *and* swete loue to it, *and* in | (a) Principal
42^a nyȝ, at þe next ioyning to it, *and*¹ in sure holding of it. joys.

Of secundarye ioies, summe ben vtirli supernatural, þat (b) Secondary
is to seie, aboue kynde, *And* þese ben not al² flowyng bi joys, which
5 comyng and goyng, bi encresing *and* decresing; *And* summe are either
ben natural wipynne þe boondis of kynde, *and*³ of þese (1) Supernatural
manye ben³ flowyng, comyng *and* goyng, now encresid,⁴ now or (2) Natural.
decresid.

Of supernatural ioies, summe ben of þe body, *and*⁵ summe (1) Supernatural
10 ben⁶ of þe soule. joys are :

Supernatural ioies in þe bodies side ben þese: passing (a) Of the body.
fairnes, passing helpe, passing strengþe, passing swiftnes, (b) Of the soul.
passing fredom, passing sensual delectacioun þoruȝ al oure (a) Supernatural
inwarde *and* outwarde sensitive wittis, in⁷ þe maner tauȝt joys of the body.
15 in þe ije partie of 'cristen religioun', þe []⁸ tretice, þe []⁸ chapitre,⁷ euerlestyngnes of lijf *and* of alle þese ioies
and benefetis now seid.

Supernatural ioies in þe soulis side ben þese: passing (b) Supernatural
wisdom, passing frendship having, passing power, passing joys of the soul.
20 worschip, passing pees *and* accorde, passing gladnes, *and*
ful sikirnes neuer to leese vtirly eny of þese⁹ now afore
seid, neipir of hem which now schulen be seid.

Accidental ioies natural in heuene, þat is to seie, suche (2) Natural joys
þat bi oure natural powers mowe þere be geten *and* be aȝen rehearsed.
25 lost, ben þese: Leernyng *and* cleer kunnyng getyng vpon
sutel troupis being in creaturis þo[r]uȝ¹⁰ alle maner sciencis,
passing fer þe maner *and* þe¹¹ degree of kunnyng which may
be geten in þis lijf, *and* þat wip greet delectacioun folewing
þerupon in þe wil; ful¹² greet *and*⁵ sensual delite geting
30 naturali in summe of þe outward wittis: as in siȝt of moost
faire þingis, in heering of moost¹³ myry þingis, *and* touching
of moost louyd þingis, *and* in þe ymaginacioun *and* mynde

¹ Omitted in *P.M.M.*

² *P.M.M.* omits *al*.

³⁻³ *P.M.M.* substitutes: *and þese ben*.

⁴ *P.M.M.* inserts *and*.

⁵ Omitted in *P.M.M.*

⁶ *P.M.M.* omits *ben*.

⁷⁻⁷ *P.M.M.* omits *in . . . chapitre*.

⁸ Space left in MS. for reference.

⁹ *P.M.M.* inserts *ioies*.

¹⁰ MS. þouȝ; *P.M.M.*, þoruȝ.

¹¹ *P.M.M.* omits *þe*.

¹² Hole in *P.M.M.*

¹³ After *moost*, MS. has *faire þingis*,
crossed through.

perto answering ; fful greet honoure, worschip, ouerte, fame, faouere and glorye, which opire¹ sauid aungelis and seyntis schulen zeve to vs ; | ffull greet familiarite, or homelynes 42^b getyng, wiþ worþi personys and wiþ alle louyd personys : as for to talke wiþ hem, se hem, heere hem, biclippe hem, 5 and abide wiþ hem ; Also ful greet gladnes for ascapyng of dampnacioun and of peynes in helle ; Also þe gladnes vpon goddis riȝtwisnes executid vpon dampned aungels and dampned men, And ful greet gladnes for² oure owne saluacioun and oure blisse, and for þe blisse of eche saued aungel 10 and saued man. And þus moeche as for goddis gloriose benefetis in heuene.

Where further teaching on God's benefits may be found.

More of þis mater, whiche ben goddis benefetis to man, may be seen in þe first partie of 'cristen religioun',³ þe ije, iije, iiije, v^e and þe⁴ vje trecticis, and in 'þe book of 15 dyuyne office' in manye a wher.⁵

THE THIRD MATTER :
GOD'S PUNISHMENTS.
Of these there are two kinds :

Now,⁶ sone, forto heere of goddis punysshingis, boþe of þo which ben holde⁷ and seide to be⁷ purgyng and amending synne, And also of þo which not so amendys maken for synne, þou schalte wite þat summe of hise punysshingis ben maad 20 in þis lijf, summe in þe lijf to come.

(1) Punishments in this life :

(a) Of the body.

(b) Of the soul.

Of þo punysshingis which schulen be in þis lijf, summe ben peynes to þe body : as hungir, þirst, heet, ccold, sijknes, traueyl, murmur,⁸ mayme, deep, and such opire ; summe ben peynes to þe soule : as ben sorewe, hevynes, feer, wanhope, 25 vilonye, schame, vnworþines, ignoraunce, leudenes, folye, diffame, and suche opire ; And summe ben goddis wiþdrawingis of his grace and of his helpe and his loue and of his goostly diffence and forþeraunce, wherbi a man fallith from synne into synne, and so fro myscheef into myscheef. 30

(2) Punishments in the life to come.

Of þo punyschingis which schulen be in þe lijf to come, summe is losse of alle þe⁴ passing ioyes of heuene afore in þis chapitre rehercid,⁹ and of ech of hem ; summe is passing

¹ P.M.M., oure.

² P.M.M., of.

³ P.M.M. inserts: þe ije treti, and in þe ije partie of cristen religioun.

⁴ P.M.M. omits þe.

⁵ MS. awher ; P.M.M., a wher.

⁶ Cf. henceforward, P.M.M., fols. 53^a, l. 17, to 54^b, l. 4.

⁷⁻⁷ P.M.M. omits holde . . . be.

⁸ MS. murmur ; P.M.M., murþir, which makes better sense in this context.

⁹ See Notes.

greet sorewe making or suffering for losse of alle þese same
 seide ioies, *and* of ech of hem; summe is ful vtirly dispeire
 of eny lassing or releue, but ful certeynte of alle þese now
 43^a seid, *and* aftir | to be seid, peynes, wip her euerlastyng
 5 contynuaunce; summe is passing greet sensual peyne: as
 in seyng passing horrible þingis, in heering of¹ passing
 gastful noisis, in smelling moost lopic² stinchis, in taasting
 moost squaymose taastis, in touching, *and* suffri[ng]³ to be
 touchid, of moost peynful *and* moost greuouse þingis to þe
 10 touche; Summe is in abiding wip moost loopid *and* moost
 hatid cumpanye; Summe is in feer for ymaginacioun and
 mynde vpon þe chaunging of peynes to come.

More of þis mater, which ben punysschingis for oure
 synnes, may be seen in þe first partie of 'cristen religioun',
 15 þe ij^e tretye, and in þe ij^e partye, þe vj tretye, *and* in 'þe
 book of dyuine office', in preiers assigned for þursdaye to
 alle seintis, and in þe preiers assigned to ech special seynt.⁴

Where further
 teaching on
 God's punish
 ments may be
 found.

[xvij^e chapitre]

[F]Adir,⁵ y þanke ʒoure loue *and* ʒoure gentilnes, as y
 20 must nedis þanke, for þis afore goyng so fruytful teching, bi
 which y holde me content as for a ful good knowing what
 god is in him silf, in hise benefetis, in hise punysschingis,
and in hise lawis *and* comaundementis. If ʒe vouchesaaf, o¹
 fadir, to make me nowe⁶ knowe⁶ my silf, þanne y⁷ haue⁷ al¹
 25 moost al my desijr, fforwhi þanne schal y haue al þat is
 necessarie me to knowe forto be a vertuose lyuer.

Teaching is
 requested on
 the knowledge
 of oneself.

Sone, þe knowyng of þi silf *and* of ech of þi neizboris, as
 it is pertainyng to þin entent *and* purpos, is knowing which
 oure natural wrecchidnessis ben, which oure wickidnessis or
 30 synnes ben; *and* þanne aftir, if þou knowe which ben þe
 remedyes aʒens hem boope, y truste þin entent is sumwhat
 geten *and* into þee receivid.

Knowledge of
 oneself is
 knowledge of
 one's wretched-
 nesses (the Fifth
 Matter) and of
 one's wicked-
 nesses (the
 Sixth Matter),
 and of the
 remedies

¹ Omitted in *P.M.M.*

² *P.M.M.*, *lopli*.

³ MS. *suffrid*, clearly through anticipa-
 tion of *touchid*; *P.M.M. suffring*.

⁴ *P.M.M.* adds: and in *opir bokis of
 my writing*.

⁵ *P.M.M.*, *O ffadir*. Cf. henceforward
P.M.M., fols. 54^b, l. 5, to 57^b, l. 7.

⁶⁻⁶ *P.M.M.*, "*knowe 'now*, with the
 marks of transposition.

⁷⁻⁷ *P.M.M.*, *haue I*.

against both
(the Seventh
Matter).

THE FIFTH
MATTER:
OUR NATURAL
WRETCHED-
NESSES.

(1) Tendencies
to love this life
for itself, in
spite of its
disadvantages.

(2) Tendencies
to love sin, in
spite of its evil
results.

(3) Tendencies
to be unwary
against the
temptations of
the world, the
flesh, and the
devil.

(4) Tendencies
to disregard the
truths by which
we should
realize the
beauty of
suffering, and
the blessings
arising there-
from.

(5) Tendencies
to disregard the
truths by which
we should
realize the
loathsomeness
of sin and the

first, oure natural w[r]ecchidnessis¹ ben not ellis pan
pronytees *and* redynessis *and* inclinaciouns inclynnyng vs to
loue þis lijf for it silf, *and* to not chaunge it for þilk
which is bettir; þouȝ al þis lijf be foule, peynful, careful,
perilose, dredeful, laboriose, vnrestful, ful of [vn]kunnyng,² 5
vnkynde, wrongful, *and* al þis | in tyme of ȝongþe, in tyme 43^b
of age, in wyntir, in somir, for heete *and* coolde, for hungir
and þirste, for pouerte *and* oppressioun, for feer or³ nede,
and for losse, for sijknessis⁴ *and* hurtis, for wijldenes *and*
vnreuleablenes, in tyme of ȝongþe *and* of helpe, *and* þouȝ 10
alle þe goodis of þis lijf ben not verrily goodis: as ben
helpe,⁵ strengþe,⁵ bewte, crafte, science, fame, glory, sensual
delectaciouns, richchessis, dignitees, officis⁶; To not hate
synne, but forto loue synne, not wiþstonding synne is vn-
skilful, vnleeful, vn honest, vncleene, vnrewardable, punysch- 15
able, reprobable, schameful, bering wiþ him euer a repent-
aunce *and* a grucching of conscience, wiþ feer *and* vnrest;
To be rekeles *and* vnwaar aȝens oure ful perilose enemyes,
þe fleisch, þe worlde,⁷ þe feende; To be rekeles to⁸ gadere
into oure knowing *and* remembraunce certeyn trouþis, bi 20
whos remembraunce þe peynes⁹ *and* labouris of þis lijf
schulde be made to vs honest, fair, gladsum, ioyeful,¹⁰ delect-
able, counfortable, desirable, *and* þat¹¹ for riȝtwisnes of þis
peyne *and* labour for felowschip to Jesus, which was laborid
and peynyd in lijck, or in þe same, for wyunnyng of greet 25
rewardis þerbi comyng, for escapyng þerbi of ful moche
grettir peynes, *and* for escaping *and* defense þerbi from
synne, for opire dyuers vauntagis writun in þe treti of 'xij
goodis comyng þoruȝ tribulaciouns'; To be rekeles forto
gadere into oure remembraunce certeyn trouþis, bi whos 30
remembraunce synful lijf schulde appere to vs loopsum,
hateable, fleable; *and* þat for it is aȝens troupe *and* riȝt of

¹ MS. *wecchidnessis*; P.M.M., *wrechid-*
nessis.

² MS. *kunnyng*; P.M.M., *vnkunnyng*,
which is more likely to be the right read-
ing. See Glossary.

³ P.M.M., *of*.

⁴ P.M.M., *secknes*.

⁵⁻⁵ P.M.M., *strengþe, helpe*.

⁶ P.M.M., *office*.

⁷ P.M.M. inserts *and*.

⁸ P.M.M., *for to*.

⁹ P.M.M., *peyne*.

¹⁰ P.M.M. inserts *restful*.

¹¹ P.M.M. omits *þat*.

oure kynde, azens oure promysse maad to þee, god, *and*¹ for
 þat¹ it is adnulling, frustrating, rebuking, despising, scorn-
 yng, þe reuerend decree of þe holi Trinyte, bi which oure
 redempcioun was deuised; for in as moch as in vs² it is
 5 crucifying azen þee, Jesus, for it is wipoute recche, wíthoute |
 44^a fors, wipoute compassioun, azen callyng, azendryuyn *and*³
 azen drawing þee, Jesus, to peyne so gastful, so schameful,
 so peyne ful, in as moche as in vs is; not wipstonding þou
 art to vs so good, so loving, so large, as is seide afore in þe
 10 xv⁴ *and* xvj chapitris of þis first party⁴; Also for it is not
 charging, but leeing, promissis so habundaunt, so delectaunt,
 so perseueraunt, for vs to haue in hevene; for it is deseruyng
and in leeding into peyne of helle so ouer dolorose, ouer
 wepeable, ouer reweable, *perpetuel and* vnscapeable; for it
 15 is forsaking *and* at nouzt setting þin ynuytacioun, þi preiýng,
 þi loking aftir, þin waiting aftir, þin abiding, *and* of þi seintis
and aungels innumerable; for it is, in as moche as in vs is,
 dryuyng þe *and* þin aungels *and* þi seintis into sorewing,
 moornyng *and* birewing; for it is oure enemyes, alle þe
 20 feendis of hell[e],⁵ glading *and* plesing, *and* to hem seruyng,
and to hem vs submitting *and* bitaking, *and* þee, oure lorde,
 god almyȝty, so long provid oure moost trewe *and*³ moost
 loving *and* moost profitable freende, forsaking.

evils arising
therefrom.

Also oure wrecchidnessis⁶ afore seid stiren⁷ *and* inclynen⁷
 25 vs to be rekeles forto considere *and* to⁸ remembre treupis
 wherbi al oure lette to lyue vertuoseli *and* to flee synnes,
 which lette is onli greuaunce or lopines to bere þe absteyn-
 yng from lustys *and* suffryng of peynes, schulde falle aweie
 from vs *and* not⁹ be. And þe seid abstinence *and* suffraunce
 30 schulde not greve vs, but þei schulde rapir be desired to be
 hadde þan to be not hadde; *and* þat for, bi þe hauing of
 hem in pacience, wip abiding til þou, lorde,¹⁰ wolte sende
 counfort, þere schal come more gladnes for þat þilk absty-

(6) Tendencies
to disregard the
truths which
would enable
us to overcome
hindrances to
practising
virtues and
forsaking vices.

¹⁻¹ P.M.M. omits: and for þat.

² P.M.M. here inserts *is*.

³ Omitted in P.M.M.

⁴⁻⁴ P.M.M. substitutes: *vj* and *vij*
chapitris of þis litil extract.

⁵ MS. *hellis*.

⁶ P.M.M., *wrecchidnes*.

⁷⁻⁷ P.M.M., *stiriþ* and *enclineþ*, evi-
dently plural forms here.

⁸ P.M.M. omits *to*.

⁹ P.M.M. inserts *to*.

¹⁰ Omitted in P.M.M.

nence or suffraunce was made, þhe,¹ more ioye for þilk abstynence or suffraunce, þan schulde haue be þe delyte in² bowing fro³ it, wiþ encresing of strengþe to þe esilier *and* þe liztlier bere | þe two afore seid abstynence *and* suffraunce⁴ in opire tyme, *and* þerfore leefir to hem haue in anopir⁵ tyme⁴ þan to lake.⁵

[xviiij^e chapitre]

THE SIXTH
MATTER:
OUR NATURAL
WICKEDNESSES.
(1) Sins of
omission:
leaving undone
the virtues
of the Four
Tables.

(2) Sins of
commission:
doing the
contrary of the
virtues of the
Four Tables.

An examination
of oneself
according to
the Four
Tables is
recommended.

And study of
the account of
sin given above
in connexion
with our natural
wretchednesses.

Advice as to
where a form
of confession
may be found.

[O]ure⁶ wickidnessis⁷ ben not ellis þanne oure synnes bi obeiyng *and* fulfilling þe inclinacioun of oure wrecchidnessis. which obeiyng or synnyng is not ellis þan leevingis or vn-¹⁰ fulfillingis⁸ of eny poynt comaundid *and* conteynynd in enye of þe iiij tablis afore going; or ellis doingis of þe contrarye to eny poynt comaundid or conteynynd in eny of þe same tablis.

And, þerfore, þere may noon knowing, neþir knowleching,¹⁵ of oure wickidnessis *and* of oure synnes, be so cleer, so formal, so redy, so sure þat no synne be left bihinde for vnknowen *and* vnknowlehid, as is forto bigynne at þe heed *and* þe toppe of þe first table, and to renne þoruþ bi sizt *and* mynde of alle þe poyntis of þe iiij tablis, til we come into²⁰ þe laste poynt of þe iiij^e table; remembring *and* knowleching in þis cours alle þe omyssiouns of hem *and* alle⁹ commys- siouns azens hem: þat is to seie, alle þe levingis of hem vndoon, *and* alle þe contrarye doingis azens hem, ech oon, in which oure conscience schulde deeme vs gilty. *and* þanne,²⁵ aftir þis, þat oure wickidnessis¹⁰ or¹¹ synnys ben greet *and* greuouse may be seen bi reding, rehercing, or remembring, what is afore seid of synne amonge þe trefyng of oure wrecchidnessis in þe next *chapitre* afore goyng.¹² And who so wole in þis labour of his schrift to god or to man making,³⁰ seche his ese *and* his aliztyng, he may herof fynde a foorme

¹ P.M.M. omits þhe.

² P.M.M. omits in.

³ P.M.M., from.

⁴ P.M.M. inserts þe ij forseid lettis.

⁵ P.M.M. inserts hem.

⁶ Small u in MS.

⁷ Cf. henceforward P.M.M., fols. 57^b,

1. 8, to 58^b, l. 8.

⁸ P.M.M., vnfillingis.

⁹ P.M.M. inserts þe.

¹⁰ P.M.M., wicknessis [sic].

¹¹ P.M.M., and.

¹² Chap. xvii.

of schryft y-sette foorþ pleynli aftir þis now seid entent in 'þe reule of cristen religioun', in þe first party, þe vj trety, and in 'þe book of dyuyne office', in friday seruice, in þe bigynnyng of matyns.

5 Remedies¹ azens oure wrecchidnessis, þat we consente not to hem, and so þat þerbi we azenstonde temptaciouns, þat we falle not into synne, ben þese:² Grace of god, whiche |
45^a grace is sumtyme wiþynforþ, oure witt and resoun enfoormyng, and oure wil or affect to þe same enformacioun or
10 remembraunce enclynyng and moving, And³ also grace wiþouteforþ, for vs purueiying prechers, techers, counseilers, holi bokis, tribulaciouns, sijknesse, persecuciouns, pouerte, drede of gastful⁴ chauncys, holi cumpanye and her good exampling.

15 The secunde is frendschip gete to vs of such persoonys whom god moche louyþ, wheþir þei lyuen in þis worlde or in þe opire worlde, and wheþir þei for suche grace preien or no.

þe iij^e remedye is preier maad deuoutly forto receyue þese
20 now seid graxis, and þat wheþir þilk preier be maad bi vs silf for vs, or bi eny of oure seid ffreendis to god for vs.

þe iiij^e remedie is ech moral vertuose werk bi vs silf in þis lijf doon, deserving þerbi þe seid grace to be to vs
30 zouun.

25 þe v^{te} remedye azens oure wrecchidnessis is holding vs fre⁵ from þe perels and þe occasiouns which ben lijk to make vs to⁶ assente forto wirche aftir oure wrecchidnes and freelnes, and namelich from þo of whos violence we han experience in vs silf, or in opire men; Amonge which occasiouns þese
30 ben summe, and ful perilose and greet: þat is to seie, a man to receyue in eny plente and in enye multitude of tymes, withoute nede, myrþys, sportis, iolynessis, iapis, bourdis, pleies, iocundnessis, liztnessis, and opire suche lijk; which,

THE SEVENTH
MATTER:

(a) REMEDIES
AGAINST OUR
NATURAL
WRETCHED-
NESSES.

(1) Grace of God
within and
without.

(2) Friendship
with persons
beloued of
God.

(3) Prayer for
grace, made by
ourselves or by
our friends.

(4) Virtuous
deeds deserving
grace.

(5) Avoiding
temptation.

Examples of
such tempta-
tions to be
avoided.

¹ Cf. henceforward *P.M.M.*, fols. 58^b, 1. 8, to end (fol. 63^b, l. 7).

² The following remedies are numbered 1 to 8, in the same hand, in the margin.

³ *P.M.M.* omits *And*.

⁴ From foot of page in *P.M.M.*

⁵ *P.M.M.*, *fer*.

⁶ Omitted in *P.M.M.*

whanne¹ þei ben vnmesurably *and* vnreulili azens doom of resoun,¹ ben modris to alle maners² of synnys, *and* þei ben disposiciouns to consente moche þe rapir to alle maners² of temptaciouns.

(6) Wilful mortification.

þe vj^e remedye is þe wilful chesing *and* taking to vs of 5 tribulacioun *and* of peyne, vndir³ maner *and* mesure allowid of resoun,³ þat we þerbi be euer in sadnes *and* sobirnes *and* avisidnes, *and* we be sett aside from⁴ liztnes *and* gladnes of þe worlde *and* of þe fleische. þis tribulacioun taking is more preciose þau is seid⁵ at this tyme. þefore biholde 10 þou in | to⁶ þe treti of 'þe xij avauntagis of tribulacioun', 45^b *and* in þe ij^e party of 'þe reule of cristen religioun', þe []⁷ treti, þe []⁷ chapitre.

(7) Contemplation of God's benefits.

þe vij^e remedye is cleer *and* oft consideracioun *and* remembraunce vpon þi worpines *and* vpon þe greetnes of þi 15 benefetis afore discrivid, o lorde god, *and* þat for þis entent: to se *and* remembre how woipy a lorde, *and* how greet a benefetoure to vs, desirip moost hertilioure standing, *and* þerwith is moche plesid, *and* bioure falling is moost greuousely offendid *and* displeid; *And* þat wheþir þis⁸ 20 remembraunce be maad *and* had of vs bioure taking *and* vsing of þi sacramentis, or bi opire meenys ofoure reding or heering or bipenking.

(8) Contemplation of the benefits arising from resisting our wretchednesses, and the evils arising from consenting to them.

þe viij^e remedye is bisi waking *and* attendaunce inoure mynde how moche good schal bifalle vs, if we stonde *and* 25 not consent tooure wrecchidnessis, as ben þese: blisse perpetuel in hevene, encresing of þe same blisse as ofte as we stonden, grace in erþe, encresing of grace to stonde þe bettir in an opir tyme, *and* to wirche þe bettir; Also in bisy waking *and* attendaunce making inoure mynde how moche 30 yuel schal bifalle vs, if we consent tooure wrecchidnesse; which yuelis ben þese: peynes of helle getyng, *with* encresing of hem, losse of gracis *and* of her multipliyng, encresing of redynes to oftir falle, *and* encresing of febilnesse to stonde

¹⁻¹ P.M.M. omits *whanne . . . resoun.*

² P.M.M., *maner.*

³⁻³ P.M.M. omits *vndir . . . resoun.*

⁴ P.M.M., *fio.*

⁵ P.M.M. inserts *heere.*

⁶ P.M.M. omits *to.*

⁷ Space left for reference in MS. and in P.M.M.

⁸ P.M.M., *þill.*

and to wyrche vertues, losse¹ of blissis in heuene and of her multiplieng, peynes and punysshinges vndirgoieng ofte² tymes in erþe, boþe bi þee³, god, and bi man.

Remedies aʒens oure wickidnessis, þat is to seie, aʒens
5 cure synnys afore doon, ben þese : vse of certeyn *provocatyue*
meenys, bi which god wole be stirid into *merciful forʒeuenes*
of oure synnys.

þe now seid *prouocatyue* meenys ben þese⁴ : þe first is
repentaunce or *contricioun* ; þe ij^e is knowleching or *con-*
10 *fessioun* ; þe iij^e is wil euer⁵ to⁵ forbere þe synne doon and
alle opire synnes, and þat wheþir þilk⁶ [wille and]⁶ purpos
be geten and norischid bi oure taking and vsing of sacra-
46^a *mentis*, or bi opire meenys of oure reding, heeþring, or
bipenking ; þe iiij^e is to forbere þe occasiouns to vs being
15 not necessary, þe⁷ whiche violentli or *perilosely wolen* drawe
vs into þe same synne doon, or into enye opire synnys ; þe
v^e is freendschip y-gete to vs of suche seid *persoonys* whom
god moche loueþ, and þat wheþir þei preie for vs, or not preie
for vs ; þe vj^e is meke *preiers* or *supplicaciouns* to⁸ haue
20 *forʒeuenes*⁸ ; and þat wheþir þo *preiers* ben maad bi vs silf
for vs silf, or bi oure seid freendis for vs ; þe vij^e is also
goddis lawe in so moche þe bettir keping and fulfilling, and⁹
in so moche þe more plentuouseli moral *vertu[es]*¹⁰ doing
and wirching, in hou myche aʒens his lawe we haue bi vicis
25 to him be trespassing ; þe viij^e is amendis or *satisfaccioun*
making to oure neiʒbouris, if we haue trespassid to hem ; þe
ix^e is opire mennys defaultis with pite and *compassioun*¹¹
birewing,¹² and her schame and *confusioun koueryng* ; þe x^e
is her trespassis doon to vs forʒeving ; her restoringis and
30 her *satisfacciouns* dewe to vs, such as we mowe with[out]¹³
greet nede lak, and suche as þei mowe yuel paie, *pardoning*

THE SEVENTH
MATTER,
continued :
(b) REMEDIES
AGAINST OUR
WICKEDNESSES.

(1) Repentance.
(2) Confession.
(3) Desire to
avoid sin.

(4) Avoiding
temptation.

(5) Friendship
with persons
beloved of
God.

(6) Prayer for
forgiveness,
made by our-
selves, or by
our friends.

(7) Keeping
God's law
the better,
because we
haue formerly
sinned against
it.

(8) Making
amends for
our trespasses
towards our
neighbours.

(9) Pitying the
sins of others.

(10) Forgiving
our neighbours'
trespasses
against us, and

¹ P.M.M., *lossis*.

² P.M.M., *of*. ³ P.M.M. omits *þee*.

⁴ The following *prouocatyue meenys* are numbered *i* to *xiiij*, in the same hand, in the margin.

⁵⁻⁵ P.M.M., *to euer*.

⁶⁻⁶ MS. "*þilk* 'and; with the marks of transposition; P.M.M., *þilk wille and*.]

⁷ P.M.M. omits *þe*.

⁸⁻⁸ In P.M.M., *to haue forʒeuenes* is an addition from foot of page.

⁹ Omitted in P.M.M.

¹⁰ MS. *vertuose*; P.M.M., *vertues*.

¹¹ P.M.M., *passioun*.

¹² MS. *bi rewing*.

¹³ MS. *with*, and an omission mark; *out* being an addition from the margin; P.M.M., *without oure*.

not insisting on repayment of loans which they can ill afford.

(11) Guarding our neighbours from temptation.

(12) Almsgiving, bodily and spiritual.

(13) Performing virtues of counsel, not actually commanded.

(14) Wilful mortification.

or relesing; þe xj^e is bisynes to kepe *and* warde oure neizboris, þat þei falle not into synne, *and* bisynes to kepe¹ hem oute of synne which ben fallen into synne; þe xij^e is releving of² þe nedy bi almes doing, *and* þat wheþir his nede be bodili nede or goostli nede, *and* so folewingli wheþir þe 5 almes be bodili almes or goostli almes; þe xiiij^e is taking vpon vs *and* fulfilling of such good werkis wherto þe lawe of god vs byndiþ not, but wherto goddis lawe vs oonly counseilip: as ben chastite, voluntary pouerte, abstinencis *and* eche opire goode dede doable in suche wise as to so do þe 10 lawe of god vs not constreineþ; þe xiiij^e is oure lustys of body *and* of spirit withdrawing, *and* peynes taking in body *and* in spirit, so þat þerbi goddis bettir seruice at no tyme take lette or preiudice, *and* vndir entent to suffre mekely sumwhat of þe vengeaunce dewe to þe synne doon; *and* 15 also vndir entent to gaste vs silf þat we nct synne eftsoone bi þilk synne or eny opire grettir synne, sipen so bittir | peyne is for it dewe, *And* also vndir entent þat bi þilk 46^b peynes we be þe ferþir *and* þe surer from³ fall[e]³ into synne, bi as moche as peyne *and* tribulacioun puttip aweie iolynes, 20 myrþe, delectacioun *and* liȝtnes, which ben modris to alle synnys, *and* it settip a man in a sadnes, waarnes *and* sobirnes, wherbi he schal stonde þe bettir azens temptaciouns *and* synnys.⁴ *and* so forþ of manye mo avauntagis which tribulacioun doop, as þou maist se in þe treti of⁵ 'xij avauntagis of 25 tribulacioun', *And* also sumwhat in þe ij⁶ party of 'þe⁷ more⁷ book of cristen religioun'.⁶

More of oure⁸ natural wrecchidnessis *and* of oure wickidnessis, with remedies azens hem boop, may be seen in þe vj treti of þe first party in 'þe book of cristen religioun', *and* 30 in 'þe book of dyuine office', in wednesday *and* fridays

Where more teaching on the Fifth, Sixth, and Seventh Matters may be found.

¹ *P.M.M.*, *helpe*.

² *P.M.M.*, *to*.

³⁻³ MS. *from fall*, but with the *e* showing faintly after; *P.M.M.*, *fro falle*.

⁴ *P.M.M.*, *synne*.

⁵ *P.M.M.* inserts *þe*.

⁶⁻⁶ Title underlined in MS.

P.M.M. substitutes: *iiij^e partie of þe donet to [þe] rewle of cristen religioun*.

This Third Part of the *Donet* is probably the same thing as the *Folewer*, but here the reference seems against identifying them, the advantages of tribulation not being treated in the *Folewer*. See *Introd.*, Section III.

⁷⁻⁷ MS. „*more þe*, with the marks of transposition.

⁸ *P.M.M.* omits *oure*.

seruice.¹ And þat al what is² verrily cristen bileeue is trewe, may be seen openly in a preciose book clepid 'þe proof of cristen feiþ'.

And here I make an ende of þe³ first party, which
 5 declarith³ schortly al þe lawe of god þouun to man, and
 declarip⁴ þerynne þe⁵ vij maters, which y seid afore to
 conteyne alle maters necessarye to be leernyd of þee, my
 sone, and of ech cristen man, to be a cristen holy lyuer and
 forto be of heuen a deseruer.

The end of the
 First Part.

10 How 'þe lawe of god' may conteyne þe vij seid maters [ful]⁶
 and hool, and ȝitt 'þe lawe of god' is oon of þe vij⁷ seid⁷
 maters, it is declarid bi a distinccioun or a departing maad
 of þree⁸ maners of goddis lawes, which distinccioun, par-
 ticioun, or departing is sett aftir⁹ in þe ij party of þis¹⁰
 15 book, þe xx chapitre.¹⁰ Take þou þerfore, o my sone, þis
 hool¹¹ doctryne, þis sufficient leernyng, þis fair and reulili
 disposid teching, þis clenly formed scole and tretim; and
 [wirche]¹² þou þeraftir, o my sone, þat þou haue goddis
 blessing and heuen to þin endyng, and þat þou with god
 20 euer blisfully wone. Ame[n].¹³

Where it is
 shown how the
 law of God
 contains the
 Seven Matters,
 and yet is one
 of those
 Matters.

Thus endith þe first party of þis book.

¹ P.M.M., *seruyces*.

² P.M.M., *is is*.

³⁻³ P.M.M. substitutes: *þis litil extract*
 or [out] *drauyt declaring*.

⁴ P.M.M. substitutes *þe declaring*.

⁵ P.M.M. omits *þe*.

⁶ Omitted in MS.; P.M.M., *ful*.

⁷⁻⁷ P.M.M., *seid vij*.

⁸ P.M.M., *ij*.

⁹ P.M.M. omits *aftir*.

¹⁰⁻¹⁰ P.M.M. substitutes: *þe donei, þe*
 [] *chapitre*.

¹¹ P.M.M., *holi*.

¹² MS. *which*; P.M.M., *wirche*.

¹³ P.M.M., *Amen*. Here the P.M.M.
 ends.

[ij^e partie]

Here bigynneþ þe secunde party of þis book.

47^a

Capitulum primum.

Where in the First Part are taught the Twelve Articles of the Creed; the Seven Deadly Sins; the Five Wits; the Seven Works of Mercy; Faith, Hope, and Charity; the Four Cardinal Virtues; the Seven Gifts of the Holy Ghost; the Sacraments; and the Ten Commandments?

[G]Ramercy, fadir, gentil fadir, louyng fadir, and ful profitable fadir, and y beseche god þat for þoure to me so riche and *preciose* teching deliuered in þe first afore going 5 party of þis book, wiþ him *and* wiþ hise aungelis in heuene þe be richely rewardid. But now, fadir, to þoure reuerence I presente þis demaunde: If it so be as þe seien, þat þe loor of þis afore going first party be not oonly good *and* profitable, but also it is so ful *and* so sufficient as þe it to be pre- 10 tenden, where in þis seid afore going party is þe doctryne of þe xij articles of oure bileeue; where entriþ in to þis afore going first party þe leernyng of þe vij deedly synnes, or of þe vij heed synnys; where is bicomme þe teching vpon þe weel vsing *and* keping of þe v wittis; where is þe scole of 15 þe vij werkis of mercy, bodili *and* goostly; where in þis afore going first party ben feiþ, hope *and* charite; where renneþ þe chare of þe iiij cardinal vertues; where schulen be founde in þis same seid first party þe vij þiftis of þe holy goost; where in þis first seid party ben tauzt þe sacramentis 20 of god *and* þe sacramentis of holi church; *and* where in þis seid first party is þe preching of þe x commaundementis? which doctrines, scolis *and* prechingis ben so famose, *and* so moche apprisid *and* sett bi of clerkis *and* of þe lay partye, þat þer is vnneþis eny holden for a cristen man but if þei 25

knowlech þat þei ben his not oonly good reule, but his sufficient, ful *and* hool and his oon only reule, to make al his vertuose conuersacioun aftir þe leding of hem. *and* ʒitt¹ of þese vij² so famose soortis, distincciouns or particiouns, fadir,
5 ʒe make not mensioun of oon.

O, my sone, what article of þe crede or bileeue hast þou which is not a treuþe falling vpon god him silf, or vpon
47^b summe of hise | benefetis, or summe of hise punysshingis, or vpon summe of hise lawis, or remedies aʒens oure wrecchid-
10 nesis *and* wickidnessis? And þerfore if þou biholde weel þoruʒ þis afore going first party, þou schalt fynde in him alle þi xij articles of þe comune crede, *and* manye mo articles which ben as moche to be bileeued as þi xij ben.

þe first article of þe comune crede, which article is þis:
15 'y bileeue into god þe fadir, maker of heuene *and* of erþe,' þou schalt fynde in þe xiiij^e *and* xv chapitris of þe first party afore going. ffor whi in þe xiiij^e chapitre it is tauʒt þat god is þre persoonys, fadir, sone *and* holi goost; *and* ʒitt þat þerwith he is not but oon *and* þe same substaunce
20 in alle þre persoonys. Also in þe bigynnyng of þe xv chapitre, where benefetis vndirgraciouse or louʒer þan graciouse ben tauʒt, it is seid þat god maad heuene *and* erþe *and* alle her contentis. *and* how manye mo articlis of bileeue touching þe godhede, *and* touching his benefete in making creaturis,
25 ben tauʒt in þe seid xiiij *and* xv^e chapitris, which articlis ben as necessary to be bileeuid³ as þis seid first article of þe comune crede is to be bileeuid, it is liʒt to turne þidir *and* to se.

Alle þe opire xj articles of þe comune crede, which ben
30 þese: 'And y bileeue into Jesus crist, his oon bigeten sone, oure lorde; Which was conceyued of þe holy goost, *and* born of mary, þe maide; Which Jesus suffrid vndir pounce pilate, was crucified, was deed *and* biried⁴; *and* rose in þe iij^e daie

The TWELVE ARTICLES OF THE CREED have been taught already.

The First Article has been taught in Pt. I, chaps. xiv and xv.

The other eleven Articles have been taught in Pt. I, chaps. xiv-xvi.

¹ After ʒitt, the MS. has *so* crossed through, and of overwritten.

² vij, so MS.; presumably an error for ix.

³ MS. *bileeuid it is liʒt to turne; it . . . turne* being crossed through.

⁴ Pecoock omits the Article of the Descent into Hell, as is noted in the margin in a later hand: *omittit descendit ad inferna*. This was one of the chief accusations brought against him.

See Notes.

to lijf, stized vp into heuene, sittip at þe rizt side of þe fadir ; fro whens he is to come for to deeme quyk *and* deede ; I beleue into þe holy goost¹ ; *and* y bileue his holy vniuersal or general chirche to be ; y bileue þe comunyng of seintis or of holy men to be¹ ; y bileue forzeuenes of synne | to be ; 48^a I bileue þe azenrising of deed men, þat is to seie, to be or to come ; *and* I beleue euerlasting lijf to be or to come.' Alle þese þou schalt fynde eeuen, or weluyz bi rewe, in þe xv *chapitre*, among graciose benefetis þere rehercid, whanne it is seid þere þus : ' In which ordinaunce þe ije *persoone* took 10 fleisch *and* blood ', *etcetera* ; except þe article of þe holy goost, which article is tretid afore in þe bigynnyng of þe xiiij *chapitre* of þe first party, as is now afore seid ; *and* except þe article of euerlasting lijf, which is abrood sprad in þe xvj *chapitre* of þe first party. And how many mo articles of trew *and* 15 necessary bileue þan ben þese now rehercid of þe comune crede, þou schalt fynde in þese same now seid xiiij, xv *and* xvj *chapitris*, *and* in opire *chapitres* of þe first party afore going, y committe to þe jugement of þin owne wijsdom.

Did not the Apostles make the Creed, and are not the Articles of their Creed sufficient for the Christian ?

fadir, was not þe comune crede maad bi þe apostlis ? And 20 if it so were, whi schulde apostlis make *and* delyuere to vs þilk crede, but if þei, in þilk making *and* deliuerance of þilk crede, meneden *and* entendiden þat oonly þo artielis y-sett forþ in þe same crede were sufficient to vs to be bileueed as feiþ ? 25

Whether the Apostles made the Creed or no, will be discussed in the *Book of Feith*.

Sone, wher þe apostlis maad þe comune crede, or no, schal not be seid here, but it schal be tretid in ' þe book of² feiþ³. but þis y dare wel seie *and* avowe : þe crede of þe apostlis ben þe al hool noumbre of alle þo artielis to be bileuid which ben conteynyd wiþynne þe writing of þe new 30 testament, fro þe bigynnyng of þe newe testament into þe eende of þe newe testament, And þefore þe ful *and* hool crede of þe apostlis is moche lengir þan ben þe xiiij, xv *and* xvj *chapitris* of þe first party of þis present book.

The New Testament is the Apostles' Creed.

As for þe vij heed synnys, what ben þei opire þan vij vicis 35

¹ See Notes.

² *þe book of* underlined in MS.

³ See Notes.

contrarye to vij vertues comaundid in þe tablis of goddis
 48^b lawe? Which vij vertues, *and* manye mo | vertues bisides
 hem, þou schalt fynde *withynne* þe seid iiij tablis.¹ And
 þerfore þe teching of þe same vij synnys, *with* teching of
 5 manye mo synnys bisidis hem, þou schalt fynde in þe same
 iiij tablis. Lo, mekenes, which is contrarye to pride, þou
 schalt fynde in þe iiij^e table,² in þe ix^e chapitre of þe first
 party afore goyng; And charite, or wel willing to oure
 neiȝbore, contrarie to envye *and* contrarye to wrappþe, þou
 10 schalt fynde comprehendid and conteynyd vndir þe name of
 'riȝtwisnes', *and* þat in þe same now seid chapitre; Temper-
 aunce aȝens glotonye, *and* continence aȝens leccherye,
 gladnes aȝens inpacience³, largenes *and* sum membre of
 riȝtwisnes aȝens couetise (auarice) *and* douȝtynes aȝens
 15 slouȝþe, þou schalt fynde in þe iij table, in þe vij^e, vij^e, [and]⁴
 viij^e⁴ chapitris of þe same first partye. And weel þou
 knowist bi þi philosophie þat a vice⁵ is neuer sufficientli
 knowun but þoruȝ þe knowing of þe vertu contrarie to þe
 same vice; or not so wel knowen but if þe contrarie vertu
 20 be bifore knowe. And þerfore in bettir maner ben þese vij
 synnys *and* manye mo knowen þoruȝ þe afore⁶ going first
 partye, þan þei ben knowun oonly þoruȝ þe comoun rekenyng
 of þe vij deedly synnys.

As to slouþe, I schal teche here as y am now avised, *and*
 25 as now to me seemeþ. And if I schal here aftir in opire
 wise learne, I schal here aftir in opire wise teche. Certis,
 in lijk maner as angir in a man is a passioun, *and* is noon
 moral vice, *and* ȝitt bi occasioun of him may rise a willing
 of yuel to an opire man, which is a moral vice comounly

THE SEVEN
 DEADLY SINS
 are seven vices
 contrary to
 seven virtues
 contained in
 the Four Tables.

(1) PRIDE is the
 vice contrary to
 Meekness;

(2) ENVY and
 (3) WRATH
 contrary to
 Charit y;

(4) GLUTTONY
 contrary to
 Temperance;

(5) LECHERY
 contrary to
 Continence;

(6) AVARICE OR
 COVETOUSNESS
 contrary to
 Largeness
 (Liberality) and
 Righteousness;

(7) SLOTH
 contrary to
 Doughtiness.

Further teach-
 ing as to Sloth:
 (1) Sloth may
 be merely a
 passion, and
 connected as
 circumstance
 with either a
 moral virtue or
 a moral vice.

¹ -id iiij tablis underlined in MS.

² The loop of the e of table almost
 erased in MS.

³ Impatience is not one of the Seven
 Deadly Sins: it is one of the 'manye mo
 synnys bisidis hem' to be found in the
 Four Tables, being a branch of one of the
 deadly seven. Chaucer ranks it as a
 branch of Pride (*Parson's Tale*). In the
Ancren Riwele it is the Eighth Whelp of
 Pride (see Morton's ed., p. 198). In other
 places it is accounted a branch of Wrath

and Sloth. The categories of the Seven
 Deadly Sins and their branches often
 overlap. For full treatment, see *Pub. Mod.*
Lang. Assoc. Amer., vol. xxx, no. 21,
Chaucer and the Seven Deadly Sins, by
 John Livingston Lowes.

⁴⁻⁴ MS. *vj^e*, *vij^e*, *viij^e* and *ix^e*; but the
ix^e chapter deals with the moral virtues of
 the *Fourth Table*.

⁵ MS. *avice*.

⁶ MS. *a fore*.

callid 'wrappe'; And lijk as sorynes or heuynes in a man for þat anopire man hap good, is a passioun, *and* is not a moral vice, þouȝ bi occasioun of it þere may rise a willing þat þe opire man lak þilk good, whiche willing is a moral vice callid 'envie'; so in a man oft is an | hevynes, lope- 49^a sumnes, or sorynes to do what resoun biddiþ to be doon, *and* þis hevynes, lopesumnes, sorynes or werynes is a passioun in þe sensual party, to which may answeere anopir lijk passioun in þe ouerer appetite, which is þe wil; *and* neuer neipir of þese ij passiouns is a moral vice, þouȝ þei mowe be 10 occasiouns þat þere rise in a man a willing to leue *and* forbere what resoun biddiþ to be doon, *and* þat for eese or for squaymosenesse of peyne. *and* þan ferþir þus: if eny of þese passiouns now seid be clepid 'sloupe', forsoþe, þilk sloupe is no moral vice or synne, but it is natural *and* in- 15 different to moral vertu *and* moral vice, *and* may be a circumstance þat moral vertu be þe grettir *and* þe bettir.

(2) As Doughtiness is connected with every moral virtue¹, so Sloth, as a moral vice and the contrary of Doughtiness, is connected with every moral vice, and is not a special moral vice, but a general vice opposed privatively to several virtues.

And aȝenward, if þe seid willing to leue *and* forbere, or a nylling to do, what resoun biddiþ to be doon, be clepid 'sloupe', certis, þilk sloupe in his generalte is not oon 20 specialist moral vice, fforwhi he is general moral vice contrarye or standing aȝens manye special moral vertues. *and* so, in a lijk maner, ech opire moral vice is priving moral vertu, þouȝ he be not ech moral vice priuyng, or being contrarie to, al moral vertu.² And þerfore þis sloupe is noon 25 special vice to be noumbrid with pride, envie, wrappe, glotonye *and* leccherie. And ȝitt ferþir to seie, if þe seid forbering, rising bi occasioun of excellent lopesumnes, heuynes, sorynes, or werynes to fulfille þe doom of resoun or of god, *and* so circumstancionatid with þis excellence, be callid 30 'sloupe', þan þilk sloupe is vice contrarye to douȝtynes; *and* ȝitt he is not oon specialist moral vice, but it conteyneþ an aggregat of manye diuers special moral vicis, as douȝtines is not oon specialist moral vertu, but it conteineþ manye special moral vertues. 35

ffadir, it is good ȝe be waar in þis seing, ffor whi if þis be

¹ See above, p. 59.

² See below, Pt. II, chap xvi. Cf. *Folewer*, Pt. I, chaps. xv and xvi.

trewe, it semep þat þe beest of which it is spokun, apocalipse,
 xii^e chapitre,¹ schal leese oon of hise vij heedis, ffor bi þilk
 49^b vij heedis men vndirstonden | vij deedly synns.

Does not this teaching on Sloth rob the Beast of the *Apocalypse* of one of his seven heads? The Beast of the *Apocalypse* shall yet have his seven heads.

Sone, þilk beest schal haue alle hise vij heedis, not wip-
 5 standing eny ping which I haue ȝitt seid. And if þere be
 no strengre argument azens me þan which mai be take bi
 such a moral vndirstonding or an allegorie or an au[a]gogie² of
 holi scripture, my seiung wole stonde wel ynouȝ. and ferþir
 10 holde þerbi þingis to be trewe þan ben mystyk conceitis
 takun bi holy scripture, as ben tropologies, allegories and
 anagogies, dyuynite were a symple and an vnsure faculte, as
 schal appere in þe book callid 'þe iust apprising of holi
 scripture', where also þou maist se into what effectis such
 15 mystyk sensis or vndirstondingis of holi scripture seruen
 and weren founde. But no more of such mater here.

ffadir, a greet famose scole doctoure,³ in a ful famose and
 moche apprisid book, þoruȝoute an hool article, bi disputing
 of manye questiouns, writip and techip azens þis what ȝe han
 20 here tauȝt of sloupe.

Pecock's doctrine concerning Sloth is right, notwithstanding that a famous doctor holds a contrary opinion.

Sone, þouȝ I schulde haue noon opire grounde [þan]⁴ þat
 which may be take of þe same article þere tretid bi þe seid
 doctoure, and of opire articles þere nyȝ bi, y had no nede
 forto seche ferþir to conclude azens his holding þere, and for
 25 to iustifie what I holde now here.

What is more to be seid anentis allegeaunce of doctouris,
 whanne þei ben maad, þou schalt fynde in þe book callid
 'þe iust apprising of doctouris', writen in latyn. þerfore no
 more⁵ þerof here.

Where allegiance to doctors is discussed.

30 As for þe good reule and wel spending⁶ of þe v outward
 wittis and of þe v inwarde wittis, and of speking, lauȝyng,
 pleiyng, goyng and in opire wise moving, awaite þou what
 is seid of hem in þe first chapitre of þe first partye, where is
 toolde what is wil, etcetera, and what is seide in þe vje, vije
 35 and viij^e capitris of þe first partye, where ben tretid þe

Where the FIVE OUTWARD WITS and the FIVE INWARD WITS have been treated.

¹ Rev. xiii. 1.

² MS. *anogogie*.

⁴ Omitted in MS.

³ Cf. the 'ful famose doctouris book' of the *Folewer*, fol. 45^b.

⁵ MS. *nomore*.

⁶ MS. *wel spending*.

vertu of clennes *and* þe vertu of honeste *and* þe vertu of dougtines; *and* I trowe þou schalt seie þat her | good vsis 50^a *and* wel spending ben þere sufficientli tauzt *and* tretid.

Where the SEVEN BODILY WORKS OF MERCY and the SEVEN GHOSTLY WORKS OF MERCY have been treated.

fferþirmore, if þou waite in þe ix^e chapitre of þe first partye, *and* marke þe viij^e poynt of þe iiij^e table,¹ which 5 poynt is largenes, *and* þe iij^e poynt of þe iiij^e table, which is rihtwisnes,² þou schalt fynde þere þe comune vij bodili werkis of mercy *and* þe comune vij [goostli]³ werkis of mercy,⁴ *and* mo þan þilk twies vij.

Where FAITH, HOPE, and CHARITY have been treated. FAITH in the First Point of the First Table.

how feiþ, hope *and* charite ben contened withynne þe 10 afore⁵ seide iiij tablis may be seen esili. fforwhi feiþ is a knowing of þingis *and* troupis denouncid, affeermed, reuelid *and* schewid to vs fro god *and* bi god, what god is, *and* what opire þingis ben longing to god, *and* þat for as moche as þilk knowing may not be had of vs bi natural power oonly, 15 without such denouncing *and* certifying from aboue. *and* siþen in þe first poynt of þe first table, in þe iiij^e chapitre of þe afore going first party, namelich if to þilk iiij^e chapitre be ioyned *and* couplid þe xiiij^e, xv^e *and* 6 xvj chapitris of þe same first party, is tretid of al maner leernyng, knowing *and* 20 remembring what god is, *and* what hise benefetis *and* punyschingis ben, *and* so forþ of opire þingis longing toward god, open it is þat feiþ is contened withynne þilk first poynt of þe first table.

HOPE is (1) A species of Faith.

Also if hope be no þing ellis þan feiþ of oonly þingis to 25 come, not present, as it is ful likly, *and* as it is holden of ful worþi doctouris *and* clerkis, riht as feiþ in his generalte is a knowing of þingis passid *and* of þingis present *and* of þingis to come, þanne is hope not ellis þan a spice *and* a party of feiþ. *and* þerfore hope must nedis be conteyned 30 where þat ful, hool feiþ in his generalte is conteyned, *and* specialy þanne he is tauzt in þe xvj chapitre of þe first party, wherynne it is spokun of blissis to come.

And if hope be a passioun of þe⁷ wil,⁷ as loue *and* drede

¹ p. 67.

² pp. 62-4.

⁶ MS. and *v*, the *v* being crossed through obliquely and underdotted.

³ MS. *bodily*.

⁴ For enumeration, see Notes.

⁷⁻⁷ MS. „*wil* „*þe*, with the marks of transposition.

⁵ MS. *a fore*.

and opire suche ben, as summe opire clerkis holden, þanne
is hope conteyned in þe first poynt of þe secunde table, with
50^b purtenauncis to loue or charite þere rehercid and noumbrid.

And, siþen charite, as he is a general freendli loue, is not
5 ellis þanne an habit or a dede of freendly louyng to god, or
a wel willing to god aboue alle þingis, and to alle opire
resonable and sauable creaturis in god and for god, as moche
as þei ben worpy bi doom of resoun to falle vndir such a loue
or welwilling, or as moche as þei auailen forto helpe into þe
10 loue and seruice of god; and alle special welwillingis and
benuolencis which a man may haue anentis god, anentis
him silf, and anentis hise neiȝboris ben sufficiently conteyned
withynne þe iiij tablis; it folewiþ þat charite is sufficiently
conteyned in þe iiij tablis.

Or (2) a passion, when it is included under the First Point of the Second Table.

CHARITY is love towards God, ourselves and our neighbour, and so has been taught already in the Four Tables.

15 [ij^e chapitre]

[H]ow¹ þe iiij cardinal vertues, þat is to seie, prudence,
temperaunce, strengþe and riȝtwisnes, ben loggid in þe iiij
seid tablis, may in þis wise be seen.

In þe first poynt of þe first table is conteyned al maner
20 kunnyng and knowing of god and of godli þingis: as which
ben hise benefetis, hise punysshingis, hise seruicis or lawis,
and so forþ of opire; and þat wheþir þilk kunnyng or
knowing be had in natural liȝt of resoun, or bi reuelacioun
from aboue. And siþen prudence is not ellis þan a knowing
25 of summe such now seid þingis in liȝt of natural resoun, it
muste nedis be þat prudence is conteynyd in þe first poynt
of þe first table, euen as feiþ is þer conteynyd.

Temperaunce, as it is clepid a 'cardinal vertu', is no þing
ellis þan a vertu comprehending þe ije, iije, iiije, v^e and vje
30 poyntis of þe iije table ysette afore² in þe vje, vije and viije
chaitris of þe afore goyng first party: which poyntis ben
fleischlihode, worldlihode, clenness, honeste and pacience.³

Goostly strengþe, as it is a cardinal vertu, is not ellis
þanne þe vije poynt of þe iije table, which poynt is callid
35 'douȝtines'.

The FOUR CARDINAL VIRTUES have been taught already in the Four Tables:

(1) PRUDENCE in the First Point of the First Table;

(2) TEMPERANCE in that it includes the Second, Third, Fourth, Fifth, and Sixth Points of the Third Table;

(3) GHOSTLY STRENGTH in that it is the same as Doughtiness,

¹ The o of [H]ow is small in manuscript.

² MS. a fore.

³ The pacien. of pacience partly faded in MS.

the Seventh Point of the Third Table ;
 (4) **RIGHTEOUSNESS** (or **JUSTICE**) in the wide sense, in that it includes all the moral virtues of the Second and Fourth Tables, unless we except *goostli-hode*, the First Point of each.

If Righteousness may not be taken in so wide a sense, then it is the more certain that the Four Cardinal Virtues do not contain all God's law.

Disadvantages of the Four Cardinal Virtues.

Four is too small a number to clearly comprehend all the moral laws of God.

Is not to live *leernynghly*, the First Point of the First Table, an intellectual

And riȝtwisnes, as it is a cardinal vertu, in þe largyst maner in which he may be take, is not ellis þan þe compre-
 hensioun or þe to gider gadering of alle þe moral vertues of
 þe | iiije table, and of alle þe moral vertues of þe ije table, 51^a
 but if we except þe first poynt of þe iiije table and þe first 5
 poynt of þe ije table, or a vertu oonly comoun to hem
 boþe. ffor whi siþen þe office of riȝtwisnes, as it is a cardinal
 vertu, is forto þat a man bi it ȝilde to euery opire persooone
 what euer þing is longing of him to þilk opire persooone forto
 be paied or ȝouun, and siþen bi alle þe now seid moral 10
 vertues of þe ije table and of þe iiije table þis office is paied,
 but if in of euereþir table þe first poynt be exceptid ; it
 folewiþ þat riȝtwisnes, as it is a cardinal vertu, is withynne
 þe markis of þe iiij tablis, as is now seid.

And if riȝtwisnes, as it is a cardinal vertu, mai not be 15
 take so largely as is now seid, þanne it is bi so moche þe
 more open þat þo iiij cardinal vertues conteynen not alle
 moral vertues of goddis lawe.

And þouȝ it were so, as it is not so, þat þese iiij cardinal
 vertues schulde sufficiently conteyne alle moral vertues of 20
 goddis service, and þerwiþ also þei conteynen an intellectual
 vertu or knowungal vertu, which is prudence,¹ forto be
 dresser and reuler of alle þe moral vertues ; ȝitt it is not
 expedient and profitable to stonde and attende into her
 noumbre of iiij oonly as for oure sufficient hool reule of 25
 goostly vertuose gouernaunce, bi cause þat þis noumbre of
 iiij is to narowe and to litil forto se in it fruytfully, esily
 and redily euery poynt of oure moral gouernaunce, whanne
 we schulen haue nede to wirche hem. And þerfore it is
 necessarye to resolue moral vertues into a widder noumbre, 30
 so þat þilk noumbre be not ouer large, but compendiose, and
 in a meene bitwixe to schort and to long, as is þe noumbre
 of xxxj poyntis expressid and noumbrid in þe seid iiij tablis.

ffadir, it myȝt seeme to manye heerers of al þis declaracioun
 vpon feiþ and prudence þat þe first poynt of þe first table 35
 were not a moral vertu, but þat it were an intellec[tual or 51^b

¹ Cf. the Son's question immediately below, and the answer thereto.

a knowyngal vertu; ffor whi it is seid comounly of þe wysist¹ doctouris þat feiþ *and* prudence ben intellectual or knowyngal vertues, And now in þis p[re]sent² *chapitre* of þis present secunde party, 3e setten feiþ *and* prudence in þe first poynt 5 of þe first table; wherfore it wolde seeme þat þe first poynt of þe first table were an intellectual or a knowyngal vertu, as feiþ *and* prudence ben.

or knowyngal virtue rather than a moral?

Sone, myn answeere herto is þis: ech poynt of þe first, ije, iije *and* iiije table afore sett in þe first party of þis book, is 10 a moral vertu or a moral vertuose dede; *and* in special now to seie, þe first poynt of þe first table is a moral vertu or his moral vertuose dede. ffor whi þe first poynt of þe first table is a bisynes *and* an occupacioun, or a disposicioun or habit in þe wil, to gete knowing of þe vij maters þere rehercid into 15 þe resoun; And þat wheþir þilk knowing be geten bi natural liȝt or bi reuelacioun in holy scripture. And siþen such a bisynes *and* an occupacioun or disposicioun or habit is not ellis þan drawn oute of þe wil, or comaundid of þe wil to opire powers to be doon, aftir þe doom of resoun, it folewiþ 20 nedis þat þe first seid poynt of þe first table is a moral vertu or his moral vertuose dede. Neuerþeles, þouȝ it be a moral vertu formali, ȝitt it may conteyne in sum maner withynne him intellectual vertues materialy, þat is to seie, as aboute whos geting laboreþ þis seid moral vertu, as aboute dedis 25 comaundid to be bi hem gete. And so feiþ *and* prudence *and* also craft mowe be conteynynd in þis now seid maner, *and* ben so conteynynd withynne þe first poynt of þe first table materialy, wiþ þis þat þei ben also intellectual vertues formaly; And wiþ þis þat þei mowe be lijk materialy in þe 30 iiije table, whanne we wirche hem to oure neiȝboris at þe next; notwiþstonding þat þe same seid first poynt be a moral vertu.

The virtues of the Four Tables are intellectual materially as well as moral formally.

lijk obieccioun *and* like þerto answeere lijk may be maad vpon 52^a þe vij opire poyntis of þe first table, bicause | þat þe dedis 35 of preising, preiyng, þanking, worschiping *and* sacramentyng, ben dedis of resoun.

ffadir, ouer þis which 3e han tauȝt now wel, þat þe

¹ *perysist* joined in manuscript, but merely because cramped at the end of the line.

² MS. *psent*, the contraction mark for *er* being omitted.

Since the learning of the Seven Matters is the First Point of the First Table, the learning of any craft or profession, in so far as it is a benefit of God (i. e. the Second Matter), is included in the First Point of the First Table.

besynes in wil, witt *and* werk to learne *and* remembre þe vij matters is þe first poynt of þe first table, y aske where, in þis so of þou tauzt, is includid, conteynyd *and* closid þat bisynes in wil, witt *and* werk to learne eny craft, as masonrye, carpentrye, or eny such opire, is also a vertu in þe first 5 poynt of þe first table? ¹

Sone, answer herto is þis: þe besynes wipynneforþ in þe wil, *and* þanne aftir in þe witt *and* in outwarde werke, to fynde, learne *and* to remembre eny craft, for þat it is a meene into eny opire wel knowun vertu *and* seruice of god, 10 is a vertu in þe first poynt of þe first table; And so, vndir *and* wip þilk entent *and* circumstaunce of eende with which þilk bisynes is a good moral vertu, *and* withoute which he is noon good moral vertu, he is in þe first poynt of þe first table, fforwhi þe bysines to learne or to remembre eny of þe 15 vij matters is in þe first poynt of þe first table. but so it is þat ech leeful *and* necessarye craft of a comounte, which is for þe profite of þe comounte, *and* which þe comounte may not wel lack withoute hurte into sum opire seruice of god þerbi þe bettir to be doon, is a benefete of god; And so ech 20 opire state of þe vij parties of a comounte bifore in þe first partye of þis book, in þe xij chapitre, rehercid, is also a benefete of god. wherfore folewip þat þe besynes to fynde, learne *and* remembre eny such craft, or eny opire facultee wherbi is maad enye of þe seid necessarye parties of a rewme 25 or of a greet comunalte, is in þe first poynt of þe first table.

The practice of the craft or profession belongs to the same Point of the same Table as the virtue willing it.

and also aftirward, whanne þe craft is founden or learned or remembrid of a man, þanne his bisynes without-foþ in werke to execute þilk craft, þat is to seie, to putte 30 it into vse *and* werk of it, longip to þe same table *and* to þe poynt of þe same table in which þe seid | inward bisynes 52^b or willing longith, And þat sumwhile to þe ije table, *and* opire while to þe iije table, *and* opire while to þe iiije table, *and* opire while to þe first table, as is lizt to se; fforwhi þe 35 outwarde werk hap no moral goodnes save which he hap of

¹ The syntax is somewhat confused: the sense seems to be: 'y aske where . . . (it) is includid . . . þat (*conj.*) bisynes . . . is also a vertu', &c.

þe inward willing *and* chesing bi which he is willid *and* chosun to be doon. And þerfore, siþen oon *and* þe same or at þe ful lijk goodnes is in hem boþe, þat is to seie, which is in þe inward willing, as is tauzt *and* provid in þe v treti,
 5 in þe first party of 'cristen religioun'; it folewip þat in what euer gendre or spice of moral vertu þe inward willing is, þe opire of hem tweine is; And þerfore folewip ferþir þat in what euer table *and* poynt of þe table þe inward willing is, þe opire of hem tweyu is. And þus moche, sone, is ynouȝ
 10 here to þin asking.

More doctryne seruyng for þe clering of þi two now last askid questiouns, þou maist se in 'þe lasse book of cristen religioun', þe first treti, *and* in 'þe filling of þe iiij tablis', þe first partye, þe []¹ chapitre.

Where further teaching on this subject may be found.

15 ffadir, crist seiþ, mathew, xxij^e chapitre², þat 'forto loue god is þe first comaundement in þe lawe', *and* ȝe seien here þat bisynes to learne is þe first comaundement in þe lawe.³ if it be so as ȝe seie, how mai it be trewe þat forto love god is þe first comaundement in þe lawe? how stonðith goddis
 20 sei yng *and* ȝoure sei yng to gedir?

How can Christ's teaching and Pecoock's teaching as to the first commandment be reconciled?

Sone, a comaundement may be first in dignyte *and* in worþines *and* in goodnes, þouȝ he be not first in weie of geting, *and* þouȝ he haue sum opire comaundement bifore him to be hadde as a meene toward him; *and* in þis wise forto
 25 loue god is þe first comaundement as in dignitee *and* goodnes, for he is worþiest *and* best of alle opire comaundementis. And ȝitt summe opire comaundementis ben meenys leding towards him, *and* þerfore going bifore him in weie of geting: as ben besynes to learne, bisynes to preise, to preie, to
 53^a worschip *and* to sacramente. And | amonge þese comaundementis being meenys into þe getyng of loue, bisynes to learne is þe first. And so in þis now last seid maner, bisynes to learne is þe first comaundement of þe lawe; *and* in þe opire bifore seid maner, forto loue god is þe first comaunde-
 35 ment of þe lawe. *And* so my sei yng stonðip wel ynouȝ with þe sei yng of crist.

To love God is the first commandment in the sense of its being the noblest and best.

Learning to know the Seven Matters is the first commandment in the sense of its being the first means towards attaining the love of God.

¹ Space left in MS. for reference.

² vv. 37-8.

³ After *lawe*, MS. has: *and ȝe seien here*, crossed through and underdotted.

One must distinguish between the two kinds of love :

(1) Love or charity, which is a moral virtue.

(2) Love which is a passion, and an appurtenance of the First Point of the Second Table.

Also, sone, it is not to lete passe vndeclarid þat þere ben ij maners of loue: Oone loue is a disposicioun or habit or his dede proceding oute of þe wil, which is a welwilling to sum persooone: þat is to seie, in willing to him sum good. *and* þis is charite, *and* it is a moral vertu. 5

Anopire loue þere is which is a passioun, or a mouyng of þe wil toward an opire persooone to good; *and* it is not a moral vertu, neiþir a moral vertuose dede; for it is not a disposicioun or habit or his dede of þe wil chosun of purpos bi doom of resoun, but it is a moving or a bering of 10 oure wil toward anopire þing in weie of oonyng vs to þe opir þing; *and* it slippip into þe wil naturaly, aftir consideraciouns had in resoun, bisidis al choice of þe wil, *and* bisidis þe doom of resoun made þat it so schulde slippe yn; *and* þefore it is a passioun or a suffring, *and* it ouzte be 15 sette *and* noumbrid with þe purtenauncis of þe first poynt of þe secunde table, afore in þe ve chapitre of þe afore goyng first partie. *and* if þis passioun of loue moue not þe wil azens resoun, it is good, *and* it is a profitable pricke to stire forþ þe wil into good choisis of good inward *and* outward 20 dedis; *and* if it move þe wil azens þe doom of resoun, þan it ouzte to be refreynd *and* not folewid. *and* so it is to be seid of opire passiouns: as is angre, drede, schame, sorewe, *and* so forþ¹ of opire.

[ijj^e chapitre]

25

Teaching is requested on the SEVEN GIFTS OF THE HOLY GHOST.

[F]Adir, I haue herd oft tymes moche curiosite *and* moche diuersite of wittis spende aboute þe vij pointis which ben comounly callid 'þe vij ziftis of þe holy goost', which ben writen in ysaie, xj^e chapitre², where it is seid þus, þat vpon crist schulde | rest 'þe spirit of wisdom, *and* of vndir- 53^b standing, þe spirit of counseil, *and* of strengþe, þe spirit of kunnyng, *and* of pitee³, þe spirit of drede of god'. *And* fewe treters of hem accorden to gider. *And* summe wolen þat þese vij ziftis conteynen alle vertues of goddis lawe, *and* þat þei maken an hool sufficient reule for alle oure moral 35 gouernauncis. neuerþeles, what is þoure feeling, seie þe to me, o wise fadir.

¹ MS. *sforþ*.

² v. 2.

³ Cf. below, p. 116, ll. 8-12.

Sone, leue þou me. it myzt seeme þat moche of her such
 seid bisynes aboute þe seid vij ʒiftis of god is not but vanyte
and feynyd curiosite; fforwhi what euer tretimng, affermyng, or
 holding, not being historial or cronical, which is not groundid
 5 in resoun or reuelacioun maad to vs bi scripture, or in opire
 surely *and certainly* or probably had reuelacioun from god,
 is not but feyned þing *and vanite*. but so it is þat þei
 mowe not ground in resoun, neiþir in enye opire partye of
 scripture, neiþir in þilk same partye where þese vij ben
 10 writen, neiþir owʒwhere ellis in holy scripture, þat þese vij
 conteynen alle vertues of goddis lawis, *and* þat þei ben suche
 in alle degrees, as is seid of hem bi manye famos treters of
 hem. Wherefore it myzt seeme þat suche teching is forgid,
 feynyd *and* veyn curiosite, difficultyng, harding *and* derking
 15 goddis lawe more þan it is derke in it silf, *and* traueyling
and troubling mennys wittis with birþen which is not¹
 necessarye, *and* þerbi letting mennys wittis to attende into
 profitable *and* necessary þingis. And þerfore it myzt seeme
 to be seid þus: þat þese vij ʒiftis of god ben a gadering²
 20 to gider of summe intellectuall vertues *and* of summe moral
 vertues, which, in as moche as þei ben ʒouun bi prouidence
 of god, þei ben ʒiftis of god, as ben opire vertues; *and* in
 as moche as þei ben getun bi oure laboure, rennyng with
 þe worching *and* purueiying of god, þei ben callid oure
 25 vertues. *and* if þei, or eny of hem, be at eny tyme fully
 ʒouun into | vs fro god, withoute oure owne laboure þerto
 helping, þanne þei ben oonly pure ʒiftis of god. And in
 lijk maner it is of alle opire maner of vertues: as ben meke-
 nes, charite, sobirnes, *and* such opire. And in lijk maner
 30 it is of alle opire manners of þingis: as ben helpe, fairnes,
 gold, siluer, *and* alle opire þingis.

What is wisdom, what is intellect, *and* what is counseil
 (which is prudence), *and* what is science, *and* what is
 knowngal or intellectuall vertu, is declarid sumwhat aftir in
 35 þe book callid 'þe folewer to þe donet'.³ *and* þei ben born
 in *and* conteynyd wiþynne þe first poynt of þe first table,

THESE SEVEN
 GIFTS do not
 contain all the
 virtues of God's
 law, but only
 some.

(1) WISDOM,
 (2) INTELLECT,
 (3) COUNSEL
 (OR PRUDENCE),
 and
 (4) KNOWLEDGE
 are contained
 in living
 leernyngly, the

¹ MS. not þe.

² MS. agadering.

³ Pt. I, chaps. x-xii.

First Point of
the First Table.

as maters wherupon laboriþ þe first poynt of þe first table ;
or bettir forto seie þus : þei ben in þe first poynt of þe first
table as disposiciouns, habitis, or her dedis, comaundid to be
bi þe first poynt of þe first table.

(5) GHOSTLY
STRENGTH
(or *Douȝtynes*)
has been
already ex-
plained.

What is þe vertu of goostly strengþe is seid afore¹ in þe 5
viiij *chapitre* of þe afore goyng first *partye*; for it is not
ellis þan douȝtynes.

(6) PITY, as a
virtue, has been
already ex-
plained under
Largenes; as a
passion, under
Routh.

What is þe vertu of pitee, it is seid þere in þe ix
chapitre, in þe vertu of largenes²; or if þis pitee be þe
passioun of [r]ouþe³, it is to be placid þere in þe v *chapitre*, 10
among þe purtenauncis to þe first membre of þe ije
table⁴.

(7) DREAD, as a
passion, has
been already
explained.
In its wide
sense of fearing
to offend God,
and desiring to
obey God, it is
not a special
moral virtue,
but contains
many moral
virtues.

Drede, which is a passioun, and þat wheþir he be sonely
drede or seruile drede, is in þe place now last allegid⁴. And
if þis ȝift of drede to god be callid þe nylling to offend god 15
or resoun, or be callid þe willing forto obeie god or⁵ resoun,
as occasionyd and circu[m]stauncid⁶ bi þe now seid passioun
of soneli drede, certis, þilk drede to god so callid is not oon
specialist moral vertu, but he conteyneþ manye special moral
vertues being sparcid abroad in alle þe iiij tablis; Euen as, 20
if willing forto conforme or obeie to god or to resoun, as
occasionyd and circumstauncid bi passional loue to god, be
callid 'loue to god', þilk loue to god | is not oon specialist 54^b
moral vertu, but he conteyneþ many special moral vertues
sprad into alle þe tablis. 25

Hence all these
SEVEN GIFTS are
contained
within the Four
Tables.

Isaiah did not
intend them to
embrace all the
moral virtues.

And so alle þese vij ȝiftis ben placid and conteyned
wipynne þe iiij seid tablis in cleer vnderstanding, and
wip as moche making of hem as nede is to make of hem.

ffor, certis, I can not wite whi þese techers which writen
and techen so curiosely of þese vij ȝiftis ben movid þerto 30
bi eny euidence saue bi þis : þat þei fynden in þe prophete
ysaie, þe xj *chapitre*, þat þe prophete makip þere mencion
how þat þese vij⁷ weren in crist. and, certis, þis is a feble
evidence, þat þefore þese vij schulde compreheude and
conteyne alle vertues and alleoure goostli gouernauncis; 35

¹ MS. *a fore*.

² See above, p. 67.

³ MS. *ȝouþe*.

⁴ See above, p. 37.

⁶ *circustauncid*.

⁷ See above, p. 114.

⁵ MS. *orto*.

ffor whi þe same prophete ysaie, in [þe vij]¹ *chapitre*, makip
 mensioun how þat crist schulde ete buttir and hony, and he
 makip þere no mensioun of eny opire mete which crist
 schulde ete; and 3itt if eny man wolde make him so curiose
 5 þat þerfore butter and hony comprehendid and conteyned
 alle metis which crist ete, and alle þe metis which we ouzte
 to ete, he were to moche curiose and to moch ful of vanite.
 and lijk skile, as it myzt seeme, is in þis present purpos.
 þerfore, o my sone, it seemeþ þou maist seie as for moost
 10 likely to be trewe, and as for moost esily to holde, and with
 leest derking of goddis lawe, þat þese vij 3iftis and manye
 mo weren in crist; þou3 in þe seid xj *chapitre*² of ysaie be
 not mensioun maad of mo 3iftis þan of þese vij; ri3t as crist
 eete manye mo metis þan buttir and honye, þou3 in þe seid
 15 [vij]¹ *chapitre* of ysaie be not maad mensioun of eny mo
 metis þan of þese ij.

As for sacramentis of cristis ordinaunce in þe newe lawe,
 it is open þat þei ben conteyned in þe viij poynt of þe first
 table, in þe iiije *chapitre* of þe bifore going first party.
 20 Also þere þou maist learne sumwhat of hem; and more
 whanne þerto schal be couplid and ioyned þe 'bokis of
 sacramentis'³, in which 'bokis of [sacramentis⁴] ech suche
 sacrament schal be tretid in special, bi cause þat of hem
 55^a nedip to be maad lengir processe þan is according | to þis
 25 present book.

THE SACRAMENTS have been already taught in the Eighth Point of the First Table.

And as for obeisaunce to cursing maad of preestis, and to
 absolucioun to be mekely askid of preestys, and to be in to
 vs of hem receivid, and as for cursing and assoiling which
 preestis doon to her suggettis or parischens, þou maist s[e]⁵
 30 generali hem to be conteyned in þe ije poynt of þe iiije table,
 which is forto lyue anentis curatis or prelatis of þe church
 attendauntly and obeisauntly.

Obedience to the priest's rebukes and the need for absolution have been already taught in the Second Point of the Fourth Table.

And how euer þese now seid sacramentis of þe newe lawe
 and þe seid cursingis and assoilingis and þe seid obeisauncis

Moses' tables do not sufficiently teach the Sacra-

¹ MS. xj *chapitre*. But the reference is to Isaiah vii. 15.

² v. 2.

³ MS. *sacramentis tis*; *tis* being crossed through and underdotted.

⁴ Omitted in MS.

⁵ MS. *so*.

ments, and the duty of the priest to rebuke sin and to grant absolution.

For the Jews do not keep the Sacraments.

And the words of the Ten Commandments signified the same to the Jews as to us.

And the deeds signified by those words are the same now as then.

in þe new lawe mowe be conueniently tauzt bi vertu of þe wordis writen in moyses tablis¹, it is ouer hard me to se; *and* so I weene it is to ech opire man to [s]e², which is not lad more bi affeccoun þan bi resoun or feiþ; ffor whi þan þe iewis, to whom þe ten comaundementis of moyses tablis³ weren zounn, ouzten forto haue feelid hem silf to be bounden in þe same now seid sacramentis, which is fals. And if eny man feyne, as summe doon, þat þo x comaundementis writen in moyses tablis signifien *and* betoken to vs cristen men ferþir *and* fullier þan þei diden to þe Jewis, certis, þis may⁴ not be seid, þat þis ferþir *and* larger signifiyng schulde rise to vs bi vertu of þe wordis writen in moyses tablis; ffor whi þese wordis signified in oon maner to hem *and* to vs, bi cause þei were not, neiþir zitt ben not, equyuoca[1]⁵, þat is to seie, wordis of manye significaciouns, as clerkis in⁶ latyn *and* in ebrewe *and* greke wel knowun. neiþir it may be so seid þat þo x comaundementis writen in moyses tablis bitoken ferþir, fullier⁴, or opire wise to vs þan to þe iewis, for þat þe dedis or þingis signified bi þe wordis of þo x comaundementis schulden figure eny newe dedis to be doon⁷ in þe new lawe; ffor whi alle þe dedis vocaly bi strengþe of þo wordis signified, bi wordis writen in þo x comaundementis, ben pure moral ech oon, *and* not cerymonial, neiþir iudicial, except þe dede of þe iije⁸ commaundement, which was halewing of þe satirdaie; wherfore⁹ . . .

* * * * *

| þo dedis weren not ordeined to signifie. And þerfore, ²⁵ forto so seie or answeþ to be not but feyned chaffare, ffor whi not foundid in eny gronde of scripture or of resoun,

¹ Contempt for Moses' Tables was one of the accusations brought against Pecock. See Babington's *Introd. to Rep.*, p. lvi, footnote.

² MS. *be*.

³ MS. *equyuoca*.

⁴ MS. *fullier oꝛoþe wise; oꝛoþe wise* being crossed through.

⁵ The Anglican Fourth. Pecock, in numbering the Ten Commandments, follows the reckoning of St. Augustine (and the Roman Catholic Church), under which the

First and Second Commandments of Origen (and the Anglican Church) are combined as one, and the Tenth divided into two. See p. 157 and Notes thereon.

⁶ There seems to be some slight omission here. Perhaps some 'poyntis of þe newe lawe' have been cited. Cf. below, p. 119, l. 2. The sense seems to be: 'Therefore the words written in Moses Tables were not ordained to signify any observances binding only for Christians, and not for Jews.'

but being aȝens þe grounde of resoun. And namelich how þese
now seid poyntis of þe newe lawe¹ mowe openli, redili, liztli
and currauntli, and þerfore profitabili, be representid to vs
and remembrid of vs, bi beholding of þo ten comaundementis
5 writen in moyses tablis, is aȝens skile and resoun to be;
and þat for causis and skilis aftir in þis ije party, þe [ix^e]²
chapitre, to be rehercid.

[iii^e chapitre]

[A]s³ for þe ten comaundementis of moyses tablis, writen
10 exodi, xx chapitre⁴, and rehercid eftsoonys wel nyȝ worde bi
worde, Deutronomij, þe v chapitre, forto se wheþir þei ben
conteyned in þe iiij seid tablis tauȝt afore in þe first party
of þis book, y wole first reherce þe hool text of þe first⁵
comaundement, writen, exodi, þe xx chapitre, and deutro-
15 nomij, v^e chapitre, which text is þis: 'The lorde god spake
alle þese wordis: "I am þe lorde þi god, þat ledde þee out
of þe londe of egypt, and brouȝte þee oute of þe house of
þraldom. þou schalt not haue alien goddis bifore me. þou
schalt not make to þee a grauen þing, neyþer eny liknes of
20 þing þat is in heuene aboue, ne in erþe bineþe, ne of hem
þat ben in watris bineþe þe erþe. þou schalt not loute
hem, ne worschip hem, for I am þe lord þi god, a strong
gelose louer, visiting þe wickidnes [of fadris]⁶ into children,
into þe iije and iii^e generacioun of hem þat haten me; and
25 I do mercy into þousindis of hem þat louen me and kepen
myn heestis"'. þus moche as for þe first⁵ comaundement.

Of þis comaundement, þilk party which is þat 'þou
schalt haue oon god and no mo', þou maist se tauȝt in þe
xiiij chapitre of þe afore going first party, where it is seid
30 þat þer is not but oon god, maker and keper and reuler of
56^a alle þingis; fadir, | sone and holy goost; and þat þere is
not, neyþir may be, eny mo goddis þan he aloone. and oute
of þis folewiþ pleyuli ynouȝ to ech mannys resoun þe
secunde party of þe same first⁵ comaundement, which
35 secunde party is þis: þat 'þou schalt not make eny grauen

The TEN COM-
MANDMENTS
are contained in
Pecock's Four
Tables.

The FIRST⁵
COMMANDMENT
has been
taught already
in the *Donet*.

¹ See above, p. 118, note 6.

² Space left in MS. for reference.

³ Small s in MS.

⁴ vv. 2-17.

⁵ The Anglican First and Second.

⁶ Omitted in MS. Cf. below, p. 120, l. 23.

ymage or eny opire creature to be þi god'. fforwhi þan þou haddist mo goddis þan oon, or ellis an oper þan him which is verry god. And also out of þe same folewip pleyntli þat þou schalt not ʒeue eny godly worschip to an ymage for it silf,¹ or to eny opir creature; fforwhi þan schuldist þou make 5 þilk ymage or þilk creature to be to þee þi god, ffor as moch as godly worschip ouʒte not to be ʒouun to eny þing, name-lich for it silf, saue oonly to a god.

Part of the First² Com- mandment is only words of remembrance.

And so al þe substauce of þe first² comaundement in moyses tablis is had sufficientli in þe xiiij *chapitre* of þe 10 afore goyng first party of þis book. ffor whi alle opire wordis annexid *and* ioyned to þe first² comaundement in þe first table of moyses, summe y-sette bifore þe first² comaundement *and* summe affir, ben not wordis of comaund- ing, or of enye comaundement, or of enye lawe ʒeuing, but 15 summe of hem ben wordis of remembraunce, what benefete god ʒaue to his oolde peple in egypt, [as]³ whanne it is⁴ seid: 'þi lord god spake þese wordis, "I am þe lorde þi god, þat ledde þe oute of egypt, *and* brouʒt þee oute of þe house of þraldom"'. *and* summe ben wordis of þretenyng 20 to brekers of goddis lawe, as whanne it is seid þus: 'ffor I am þe lord þi god, a strong ge'lous loue, visiting þe wickid-nes of fadris into children, into þe iije *and* iiije genera- cioun of hem þat haten me'. And summe opire ben wordis of reward bihetyng to hem þat kepen goddis lawe, 25 as whanne it is seid þus: 'And I do mercy into þousindis of hem þat louen me *and* kepen myn heestis'.

Part is only words of threatening.

Part is only a promise of reward.

The three commands of the First² Com- mandment have been already taught under the Four Tables.

So þat al þe first² comaundement of god | in þe first table 56^b of moyses, as for his first party, lieþ in þese wordis: 'þou schalt not haue alien goddis bifore me'. And as for his 30 ije party, it lieþ in þese wordis: 'þou schalt not make to þee a grauen þing, neþir eny liknes of eny þing þat is in heuene aboue, ne in erþe bineþe, ne of hem þat ben in watris bineþe þe erþe'. And as for þe iije party of þe first comaundement, it lieþ in þese wordis: 'þou schalt not loute 35 hem, ne worschipe hem'. which iij parties mowe be had

¹ Cf. the teaching on Images with that of *Rep.*, Pt. II.

² The Anglican First and Second.

³ MS. and.

⁴ MS. *it was*; *was* being crossed through, and the right reading *is* overwritten.

and takun sufficientli of þe xiiij *chapitre* in þe afore going first party, as is now in þe bigynnyng of þis present *chapitre* schewid and declarid; and bi more þerto seid in þe vj^{te} poynt of þe first table, which is clepid 'worschipping to god', 5 bifore in þe iiij *chapitre* of þe first party. And, siþen al what is tauzt in þe seid xiiij *chapitre* of þe first party is includid and conteyned in þe first poynt of þe first table, as mater wherupon goop þe same first poynt, which is bisynes to learne alle maters of þe xiiij^e *chapitre*, as it is open bi þe 10 next *chapitre* here bifore going, it muste nedis folewe þat þe first¹ comaundement of moyses tablis is includid in þe first poynt of þe iiij tablis.

And so it is not azens þe first¹ comaundement of god in moyses tablis ymagis to be had as bokis or kalenders to 15 remembre and to bring into mynde þe biholder vpon hem þat he folewe cristis lijf and holi seintis lijfis, and þat he worschip god in him silf and in hise seintis, and for hise seintis, and þat he preie to god and to hise seintis. ffor whi if þis hadde be azens goddis comaundement, god hadde be 20 contrariouse to him silf², siþen to þe same peple of isr[ae]le³ to whom moyses tablis weren zouun, god bade⁴ þat þei schulden make tweyne ymagis of cherubin standing at þe arke or chest of witnessing, as it is writen, exodi, xxv *chapitre*⁵.

Also god forbediþ no þing saue þat þat is azens 25 resoun⁶ . . .

* * * * *

ARGUMENTS IN FAVOUR OF RETAINING IMAGES AS REMINDERS.

(1) Images lawfully used as reminders are sanctioned by Scripture.

God, who cannot be contrary to Himself, commanded the two images of cherubim to be made for the Ark.

(2) Reason (and therefore God) allows images.

¹ The Anglican First and Second.

² Cf. *Rep.*, p. 137.

³ MS. *isrle*.

⁴ Exodus xxv. 18-19. Cf. below, p. 123.

⁵ vv. 18-19.

⁶ There is a gap here, but probably little is lost. A new gathering begins at this

point. It has the correct 'signature', and the subject continues; but the catchword 'which a', fol. 56^b, does not correspond with the first words of fol. 57^a, and the sense does not run on consecutively.

For collation of MS. and discussion of gaps, see *Introd.*, Section I, A.

| is not ymagis to be had into þe now seid office of remembring 57^a
 or of into mynde bringyng; fforwhi happili þe biholder
 schulde not so oft to þe seid dedis be remembrid *and* stirid,
 ne were þis biholding vpon þe same ymagis. *and* þerfore to
 haue ymagis to be vsid into þe now seid officis may wel 5
 stonde with resoun, *and* þerfore may wel stonde with goddis
 lawe *and* goddis wil. neuerþeles, ouer greet costiose or
 curiose expensis *and* opire gouernauncis meeting azens
 resoun *and* azens charite, if þei be doon anentis ymagis,
 ben not bi eny þing þat I haue now seid, approvid, com- 10
 mendid or allowid.

It is the excessive and superstitious use of images that is wrong.

We must love God better than ourselves, and with all our heart, soul and strength.

But now take hede, o my sone, *and* heere pou diligently
 what þi fadir schal seie. Sipeu it is so þat, þou3 a man
 knowe wel þat þer ben no moo goddis þan oon, *and* þat his
 godly worschip ou3t not be 3ouun or sette vpon eny ymage 15
 or eny creature, namelich as for it silf, 3itt it my3t be dou3tid
 how moche loue ou3te be 3ouun to þilk oon god, as haþ be
 dou3tid of manye ful cleer wittid philosophris. fforwhi it
 my3t seeme to me þus: þat þou3 I ou3t to loue god aboue
 alle opire creaturis diuers fro my silf, 3itt I my3te love¹ my 20
 silf aboue alle þingis, *and* so aboue god, þou3 þat I ou3te not
 loue eny opire þing saue my silf so moche as god. *and* þis
 opinioun my3t seeme ful wel to me *and* to manye opire men
 to be trewe, bi cause it may not liztli *and* soone be seen in
 resoun þat god ou3te be loued of a man aboue þe man silf, 25
 fforwhi manye profunde clerkis stumblen *and* failen in þe
 assignyng of resouns to prove it, And also we seen greet resouns,
and we feelen greet inclinaciouns in kynde, þat a man loue
 him silf² excellently. Wherefore it were ful necessarye þat

¹ After *love*, MS. has *me*, crossed through.

² *himsilf* is apparently joined in the MS., but this is probably only due to the

crowding, in order to get in *excellēt* at the end of the line.

god schulde teche how moche he ouzte to be loued, and þat god schulde zeue in comaundement þat so moche I loue him. 57^b and so he doiþ, Deutronomij, vj *chapitre*¹, mathew, |xxij *chapitre*², mark, xij *chapitre*³, and luke, þe x^e *chapitre*⁴, In 5 þat þat he biddiþ vs loue him with al oure herte, wiþ al oure soule, and wiþ al oure strengþe. And siþen þis is not tauzt neiþir comaundid in þe first comaundement of moyses tablis, neiþir in eny opire comaundement of moyses tablis, as may be seen þoruþ þe text now afore 10 rehercid and tretid, and þoruþ textis soone aftir in þis present⁵ *chapitre* to be rehercid, alle þe clerkis in þe worlde mowe not defende þat pilk tablis of moyses to teche sufficientli goddis comaundis and alle oure necessarye gouernauncis auentis god ben sufficient.

This is not taught by the Ten Commandments.

15 [v^e *chapitre*]

[F]Adir, for as moche as in þe ij^e party of þis first⁶ comaundement, where it is seid þus: 'þou schalt not make to þee a grauen þing', *etcetera*, manye men ben aboute ful sturdily for to grounde þat god forbediþ þere alle ymagis to 20 be, þerfore y desire to heere and knowe more of þoure feeling þerupon.

Might it not be argued that God in the First⁶ Commandment forbids images altogether?

Sone, as y seid in þe next *chapitre* bifore⁷, y may not trowe þat, in þis xx *chapitre* of exodi, god wolde forbede to be doon⁸ pilk same þing which aftirward, in þe xxv *chapitre*⁹ 25 of exodi, he bade moyses to do. And þerfore, siþen in þe xxv *chapitre*⁹ of exodi, god bade to moyses forto make in þe tabernacle ij ymagis of aungels, of cherubyn, I can not wite þat it schulde be goddis entent in þe xx *chapitre* of exodi forto forbede vtterly alle ymagis to be maad. And þerfore 30 þe entent of god must nedis be here forto forbede ymagis to be maad as for goddis to þe peple. wherto accordiþ ful wel what god seid to þe peple in þe same *chapitre*, exodi, xx *chapitre*, aftir he had spokun þe x comaundementis of þe

Images are allowable, so long as they are not worshipped as gods, as may be proved from Scripture.

¹ v. 5.

² v. 37.

division of his chapters.

³ v. 30.

⁴ v. 27.

⁶ The Anglican First and Second.

⁵ The use of *present* here, at the end of a chapter, seems to show that Pecoock did not follow his original plan as to the

⁷ p. 121, ll. 21-23.

⁸ MS. *do on*.

⁹ vv. 18-19.

tablis, where he seip þus: 'ze schulen not make to þou goddis of siluer, neipir goddis of gold ze schulen make to þou'. Lo, sone, it seemeþ þat bi þese now last seid wordis, god wolde expowne þe opire wordis afore in þe same *chapitre* writen, how þei ouzten | to be vndirstonde, whanne he seid þus: 58^a 'þou schalt not make to þee a grauen þing', *etcetera*. And in lijk maner god expowneþ *and* declarip þe same wordis, how þei ouzten be vndirstonden, whanne in þe xxxiiij^e *chapitre*¹ of exodi, where moyses was bede to make þe newe tablis of stoon, god seid þus: 'ze schulen not make blowen goddis, 10 or goddis molten bi founders craft', which musten nedis attir al good vndirstonding be ymagis. Also, leuitici, xxvj *chapitre*², in þe bigynnyng, god seid þus: 'ze schulen not make to þou an ydole *and* a grauen þing, neipir ze schulen rere vp titlis,² neipir ze schulen putte a noble stoon in þoure 15 cuntree þat ze worschipe him; but y am þoure lorde god'. Lo, sone, how god forbedip not vtirly ydol *and* grauen þing, title *and* markis, to be made; but he forbedip hem to be maad into þis³ vse þat þei be worschapid. *and* of what worschip god mened þat he wolde hem not to be worschapid, 20 it is open bi it þat god seid forþwip þus: 'But y am þoure lorde god', as þouþ god had seid in lengir wordis þus: 'ze schulen not make to þou þe now seid þingis, þat ze worschipe eny of hem as þoure god; for y am þoure lord god'. And so folewip bi likelihode of þe now seid *disparclid processis*, 25 if þei be gaderid to gedir, þat for lijk skile of þese *processis*, bi þese wordis in þe first⁴ comaundement: 'þou schalt not make to þee a grauen þing', *etcetera*, god meened þus: þat þe peple schulde not make to hem eny grauen or þottid goddis, *and* worschipe hem, *and* loute hem as goddis. 30

Also to þis same purpos ben þese ij resouns now folewing. Oon is þis: ellis folewip þat in þe first table of moyses weren write iiij comaundementis reuling immediatly to god (which no man seip), And so þe boþe tablis to gider schulde conteyne xj⁵ comaundementis, fforwhi in þe first table ben 35

Otherwise there would be eleven⁵ commandments in Moses' Tables.

marginal gloss *obelisk*.

¹ v. 17.
² v. 1. A literal translation of the Latin *nec titulos erigetis*. The A. V. has a *standing image*; the R. V. *pillar*, with

³ After *þis*, MS. has *wise*, crossed through.

⁴ The Anglican First and Second.

⁵ Not if what Pecoock makes the Ninth

pese iij comaundementis reuling to godward immediatli:
 58^b ‘pou schalt | not haue alien goddis bifore me; pou schalt
 not take þe name of þi lord god in veyn; haue mynde þat
 pou kepe holy þe sabot daie (or þe satirdaie).’ Now, sone,
 5 þus: siþen in þe same first table, next aftir þe same now
 rehercid comaundement, it was writen þere also þus: ‘pou
 schalt not make grauen þing’, *etcetera*, if þis schulde be vndir-
 stonde of ymagis not taken *and* worschipid as goddis, þanne
 þus must nedis be anopir comaundement þan eny of þe þree
 10 now afore rehercid; And so folewiþ þat þis was oon of þe
 iij comaundementis writen in þe first table reuling toward
 god *immediatly*, *and* þe secunde comaundement in rewe of
 alle þo comaundementis; *and* folewiþ also þat in þe ij tablis
 of moyses ben xj hool dyuers comaundementis.¹

15 þe secunde resoun to þe same purpos is þis: Siþen god
 forbade þe peple to haue golden goddis *and* silueren goddis
and zotten or blowen goddis, as in þis present *chapitre*
 alleged, *and* siþen þis forbode is an hiȝ forbode, *and* oon of
 þe hiȝest which myȝt be, and þe peple were ful redy *and*
 20 prone *and* moche enclyned *and* stirid to haue *and* to make
 to hem such blowen or zottid goddis, as schal be now anoon
 aftir schewid; it was resonable þat god schulde haue writen
and placed þis now rehercid forbode *withynne* þe tablis as
 soone as eny opir þere writen, *and* moche raper þan summe
 25 opire þere writen. but so it is þat þis now rehercid forbode
 kanne nouȝwhere be founde to be writun in þe tablis of
 moyses so accordauntly as is forto be writen *and* meened,
 whanne *and* where it is writen þere þus: ‘pou schalt not
 make to þee a grauen þing’, *etcetera*. wherfore þere, *and* in þese
 30 same wordis: ‘pou schalt not make to þee a grauen þing’,
etcetera, is meened þis forbode: ‘pou schalt not make to þee eny
 golden goddis or eny silueren goddis or eny blowen, molten
 or zottid goddis’. And so folewiþ þat þer,² ynne² þe same
 now seid wordis, ‘pou schalt not make to þee a grauen
 35 þing’, *etcetera*, god forbediþ oonly ymagis to be taken *and*

If God had wished to forbid images altogether, He would have made a special commandment to that effect, and that one of the first, but He only forbids the use of images as gods.

and Tenth Commandments are combined as one, as in the Anglican reckoning. See above, p. 118, note 5, and Notes to p. 157.

¹ See above, p. 124, note 5.

²⁻² MS. *þerynne*.

worschipid as goddis. | And þan open it is þat herof folewip 59^a
not þat he forbedip þere vtterly ymagis to be maad *and* to
be had in eny maner.

The necessity
of forbidding
the Jews to use
images as gods.

and a ful good cause was whi god schulde þis forbode
make to þe Jewis, ffor whi in þo daies opire peplis þan iewis 5
maden to hem in þilk maner ymagis as for her verry goddis,
as scripture witnessip in manye placis, And þe peple of Jewis
were ful prone, prest *and* redy to suche now seid ydolatrie
vsid in opire naciouns, as also is open in manye placis of
scripture, *and* in special is open in þe same now tretid 10
storye. ffor whi whilis þe same peple dwellid aboute the
mout of syna, *and* whilis moyses was in þe hille wip god to
araie for þe tablis writing, þe peple constreyned aaron forto
make to hem a calf of gold forto be taken of hem as her god;
and which calf þei worschipiden as her god, as is open, 15
exodi, xxxij *chapitre*, in two placis of þe *chapitre*.¹

And þus moche is ynou3 to be seid in þis book into tyme
þou be able to be a scoler in þe book clepid 'þe represser'²
and in 'þe book of worschipping'.³

[v^e *chapitre*].

20

The SECOND⁴
COMMANDMENT
has been already
taught.⁵

[T]He text of þe ije⁴ comaundement in moyses tablis,
exodi, xx^{ti} *chapitre*, *and* deutronomij, þe v^e *chapitre*, is þis :
'þou schalt not take þe name of þi lord god in veyn, ffor þe
lorde þi god wole not haue him vnþunyschid which takip
his name in ydel'. This comaundement þou schalt fynde 25
afore⁶ in þe iiiij^e *chapitre* of þe afore going first party, where
it is tau3t þat þou schalt reuerence, preise *and* worschip oure
lorde god; fforwli where euer it is comaundid a persooone
to be reuerencid *and* worschupid, in þat same it is forboden
him to be irreuerencid *and* vilonyed or vnworschupid. And 30
siþen for to swere in veyn bi god is to do irreuerence *and*
vilonye to god *and* to his name, in as moche as in vs is,
bicause whanne we sweren bi god in veyn, we bringen forþ

(1) Vain swear-
ing is irreverent
towards God,
and is therefore
forbidden by
the command to
reverence God.⁷

¹ vv. 6 and 19.

² Title underlined in MS. See *Rep.*,
Pt. II, especially pp. 136-75.

³ *worschipping* underlined in MS.

⁴ The Anglican Third.

⁵ Pt. I, chaps. iv, v, and ix.

⁶ MS. *a fore*.

⁷ Pt. I, chap. iv.

god or his name to be witness in a trifle *and* in a mater,
 59^b in which mater it is *agens* | his reuerence him or his name
 to be brouzt into witness, or we bringen forþ god or his
 name into witness, whanne no nede is to bryng forþ his
 5 name into witness, as þe vnderstanding and interpretacioun
 of ydil swering is comounly taken; þerfore folewip þat al
 ydil swering bi god, to vnderstonde þe sentence of swering
 in maner now seid, which is forto bring forþ god or his name
 into witness, is nedisly forboden in þe seid place of þe now
 10 seid iiij *chapitre*, in þe first afore going *partye*, And vnder
 anopir skile in þe iij^e *and* v poynt of þe ij^e table, *and* in þe iij
and vj^e poynt of þe iiij^e table.

It is forbidden
 also as against
 Righteousness
 and Truth.¹

And if þis be trewe, certis, þanne in þis forbode is also
 forboden fals swering or forswering; fforwhi whanne euer
 15 eny dede is forboden for eny special grounde boren in it,
 in þilk forbode is ech opire dede forboden hauyng more of
 þilk ground þan haþ þe opire dede expressely forboden for
 þe lasse hauyng of þe same grounde. *and* so it is in þis
 present purpos þat þe grounde for which ydil swering bi
 20 god is forboden, which grounde is irreuerencyng god or his
 name, is more had in forswering or fal[s]² swering bi god
 þan in ydil swering bi god. And þerfore in þe forbode of
 ydil swering is resonabili ynouþ includid and conteynid þe
 forbode of fals swering. And also vnder anopir skile in þe
 25 iij^e *and* v poynt of þe ij^e table, *and* in þe iiij^e *and* vj poynt
 of þe iiij^e table, ben boþe forboden ydil swering *and* for-
 swering bi god. And ferþirmore, as we ouzte forto not
 putte god, or his name taken in stide of him, into eny
 irreuerence, so we ouzte forto not putte *and* vse eny of
 30 goddis creaturis, or his name taken in stide of him, into eny
 to him irreuerence or vnworschip; but ech of hem we ouzte
 take *and* vse in dewe to him worschip.

(2) Forswearing
 is forbidden, in
 that the lesser
 sin, vain swear-
 ing, is forbid-
 den.

It is forbidden
 also as against
 Righteousness
 and Truth.¹

þus moche is y-nouþ here as for hem which wolden
 inpugne þe iiij tablis as of insufficiencie; for þei holden alle
 60^a ydil opis to | be irreuerencyng god. Neuerþeles, substancialy
and verily it is tauzt aftir in þe xvj³ *and* xvij³ *chapitris* of

Further teach-
 ing on swearing
 will follow.

¹ See Pt. I, chaps. v and ix.

² MS. *fal|swering*, with the mark of
 division between the *l* and the *s*.

³⁻³ So MS., but should read 'xviij and

xviiij', if chap. xix is rightly so numbered
 in the margin, if the theory of the loss of
 a chapter heading is correct (see *Introd.*,
 Section I, A, for discussion of gaps), and

There it will be shown that vain swearing and forswearing to God and man are forbidden, where Righteousness and Truth to God and man are commanded.

Where further teaching on swearing may be found.

The THIRD³ COMMANDMENT.

Certain doctors consider that two points are therein to be observed :

(1) Every person should set apart a special time for special service to God.

pis present ije party, bi what poyntis *withynne* þe iiij tablis ydil oopis *and* ydil vowis, fals oopis *and* fals vowis, ben forboden ; ffor whi þere it is tauzt þat al forswering doon to god is forboden bifore in þe v *chapitre*,¹ where is tretid þe iij poynt of [þe]² ije table *and* þe v poynt of þe ije table : þat is 5 to seie, rihtwisnes to god *and* troupe to god. And al forswering doon to man is forboden in þe ix *chapitre*,¹ where is tretid, in þe iij poynt of þe iiije table *and* þe vj poynt of þe iiije table, which ben rihtwisnes to man *and* troupe to man. And al ydil swering to god or to man is disalowid 10 *and* reprodud bi þe same spoken poyntis.

Neuerþeles, more cleerly what swering is, *and* how many manners of swering þere mowe be, *and* wheþir eny swering be leeful or no, þou schalt sumwhat heere, o my sone, in þe book ' filling þe iiij tablis ' 15

The text of þe iij³ comaundement in moyses tablis, exodi, þe xx *chapitre*, *and* deutronomij, v *chapitre*, is þis : ' Haue mynde to halewe þe vije daie of þe weke, which is þe satirdaie. Sixe daies þou schalt worche, *and* do þyne owne werkis. ffor in vj daies god maad heuene *and* erþe, þe se, 20 *and* al þat is wiþynne hem. *and* he restid on þe vije daie, which is þe⁴ satirdaie, *and* he blissid þilk daie, *and* maad it holy from al servile werk. þou schalt kepe þese þi silf, þi sone *and* þi douztir, þi seruauant *and* þyn hande mayde, þi werk beest, *and* þi gest which dwellith in þin house.' 25

Certis, sone, in þis iije³ comaundement, aftir þe conseit of manye doctouris, weren conteynyd ij þingis or ij poyntis or ij gouernauncis⁵ : Oon is þat ech persooone now rehercid schulde forbere at sum whilis al seruile werk, þat is to seie, al worldly wynful werk ; And þat þerbi in þilk whilis he 30 attende to god in bipenking vpon god *and* goostly poyntis, in preising *and* preiyng to god *and* worschiping god, *and* do werkis þerto being | necessary, or meenys, *and* in leernyng 60^b of goostly profitable trouþis, or in azenstonding to alle mysful dedis, goostly or bodily, *and* such opire. 35

if later references to chapters are correct.
Cf. Summary of Contents for the chapters concerned.

¹ Of Pt. I.

³ The Anglican Fourth.

⁴ þe overwritten in MS.

⁵ Cf. the refutation of this in Pt. II,

² þe omitted in MS.

chap. ix.

pe ije is þat þis same now rehercid poynt or gouernaunce, þoruȝ al or sum of hise now seid parties, which gouernaunce in it silf is vnlimitid *and* vnassigned to eny special tyme, schulde be bisette *and* maad to be doon in þe vij daie of þe weke, which daie is clepid 'satirdaie'.

(2) This special time should be the Saturday.

pe first of þese ij gouernauncis was, *and* is, moral in lawe of kynde, *and* þerfore it abidiþ euer from þe bigynnyng of þe worlde vnto þe eende, boþe to iewis *and* to cristen *and* to alle naciouns, and þat afore moyses lawe *and* aftir. *and* it was neuer reuokid, ne neuer schal be reuokid, for it is groundid in lawe of kynde, þat is to seie, in doom of pure resoun, *and* þerfore it schal neuer be reuokid. ffor what euer is pure resonable in oure gouernauncis, al þe while it so is, it is neuer to be reuokid.

The first point still holds for all Christians.

pe ije now seid poynt or gouernaunce was cerymonial to þe peple of iewis; *and* siþen al cerymonials *and* iudicials of þe iewis lawe ben ceesid *and* reuokid bi crist, as pou berip open witness in hise epistle to galathies,¹ *and* in his secunde epistle to corinthies², þerfore þis ije now seid gouernaunce, wherof is maad þe iij^e comaundement in moyses tablis, haþ no place among cristen men; but þe first now seid gouernaunce oonly, haþ place among cristen men.

The second point applied only to the Jews.

And so al þe moral lawe of kinde, *and* þerfore al þat is perteyning to vs cristen men, conteynyd in þis iij^e com-
 25 aundement of moyses tablis, þou maist haue *and* se afore in þe iij chapitre of þe afore going first partie, where it is tauȝt þat þou schalt ȝeue at sumwhilis bisynes to learne þe vij maters in þe bigynnyng of þe same iij chapitre rehercid;
 30 And also where in þe same chapitre it is tauȝt þat at sum whilis þou schalt preise god, worschipe god *and* preie to god *and* þanke god; ioyned þerto what is seid þere in þe viij chapitre of þe vertu of douȝtines. And, ferþirmore, þat
 61^a þou schalt kepe halidaies fruytfully *and* lawfully ordeynid
 35 bi comune assent of þe church, of which church þou *and* ech opire cristen man is a party, it is tauȝt þere in þe ix, xj *and* xij chapitris, where mensioun is maad of attendaunce of

The first point has been already taught.

¹ Especially chap. ii, vv. 16-21; chaps. iii and v.

² Especially chap. v, v. 17.

³ The Anglican Fourth.

preestis or curatis vpon her *parischens*, [*and of parischens*]¹
 anentis her curatis, *and* also of princis anentis her legis,
and of legis anentis her princis; *and* also in þe ix *chapitre*,
 where mensioun is maad of accordingnes, which is þe v
 poynt of þe iij table. 5

Is it right to say
 that Christ
 intended the
 Jewish Sabbath
 to correspond to
 the Christian
 Sunday?

ffadir, is þis to be grauntid: þat as crist translatid,
 chaungid *and* turned þe oolde² lawe of þe Jewis into þe newe
 lawe of cristen men, *and* as he translatid, chaungid *and*
 turned þe oolde preesthode into þe newe preesthode (of
 which translaciouns, turningis *and* chaungis, seint poul 10
 makij mensioun, hebrews, vij^e *chapitre*); so crist translatid,
 chaungid *and* turned þe oold sabot daie of Jewis, which was
 þe vij daie of þe weke, þat is to seie, satirdaie, into þe newe
 sabot or newe halidaie of cristen men, þat is to seie, þe
 sundaie? 15

It cannot be
 proved that
 Christ substi-
 tuted the
 Christian
 Sunday for the
 Jews' Saturday,
 as a special time
 for special
 service to God.

Sone, herto y answere þus: þer ouzt no þing be
 grauntid, or to³ be holden sadly *and* surely for treupe
 aboute cristis dedis, saue oonli what is seen to be trewe bi
 doom of natural resoun, or bi witnesse of holy scripture,
 wherynne lieþ oure feiþ, or bi oolde storiyng *and* witnessing 20
 of hem þat weren in tyme of þe apostlis *and* heerers of þe
 apostlis, or but eny man canne depose, vndir perel of his
 soule, þat he is siker to haue it bi special vndoutable reuela-
 cioun, wel *and* wijsely examyned of oold, expert, sadde *and*
 discreet men, laborid in such mater, lijk as poul had such 25
 reuelacioun in tyme of his conuersioun, *and* Johan, þe
 euaungelist, hadde suche in þe yle of pathmos. fforwhi
 oonly þese now seid poyntis ben groundis of al knowing *and*
 kunnyng in oure vndirstonding, which kunnyng schulde
 falle vpon cristis dedis; *and* þerfore alle opire seiyingis of 30
 cristis dedis not groundid bi eny of þese groundis, owen to 61^b
 be seid *and* deemed fals, or at þe leest apocriphes | or feyned
 þingis, as suche þat we witen not fro whennes þei came, or
 whiper þei wolen. Also ellis but if we schulde allowe for
 treupis of cristis dedis oonly þo which bi þese now seide 35
 groundis comen to vs, we schulde haue so manye techingis

¹ *and of parischens* is an addition from the margin; mark of omission before *anentis* in text.

² After *oolde*, MS. has *preesthode*, crossed through.

³ MS. *orto*.

and opiniouns of cristis dedis þat we schulde wiþ hem be
 acumbrid and oppressid. And þerfore, siþen it is so þat
 neiþir bi resoun, neiþir bi scripture, neiþir bi story which
 þe disciplis and heerers of þe apostlis han writen, neiþir bi
 5 surest priuate reuelacioun, it is open þat crist maad enye
 suche positive lawe wherynne he translatid and chaungid
 þe sabot of þe iewis into oure cristen sabot, þat is to seie,
 þe halowing of þe satirdaie into þe halewing of þe sundaie,
 þerfore þere ouzte no man holde it and graunte it afir
 10 verry substancial wit, bi which a man ouzte to reule him silf
 manly and substancialy.

And, ferþirmore, siþen no writing canne be had to bere
 witnes þat þe apostlis ordeineden, bi lawe þerupon maad,
 eny such halidaie in þe sundaie to be kept wekely, þouȝ [I] ¹
 15 corinthies, [xvj] ¹ chapitre, and actes, [xx] ² chapitre,
 mensioun be maad þat in ech weik suche a daie was kept
 holy, which is now clepid 'sunday', bi wilful deuout vse;
 And also, if þe apostlis hadden maad suche an ordinaunce
 or constitucioun, it had be putte among þe canouns or
 20 constituciouns whiche ben comounly named 'þe canouns of
 þe apostlis' rapir þan manye opire þere expressid; wherfore ³,
 at þe leest, alle þo which trowen þat þo seide canouns were
 maad bi þe apostlis, schulden holde with me in þis present
 party, fforwhi it folewiþ lijk wise þat no man ouzte holde
 25 þat, bi eny lawe þanne þerupon bi þe apostlis maad, þe
 peple were forto so ⁴ halewe bounden, but þat þei bi her
 good free wil and deuocioun ȝaue hem þerto. ffor þat þe
 peple in þo daies weren willi to do and holde suche gouer-
 nauncis as were to her goostly profite, þouȝ to hem þerupon
 62^a were no | boond y-maad, schal be schewid in opire placis of
 my writingis. and evermore sentence is to be ȝouun for
 fredom, where open euidence is not had to ȝeue sentence for
 bondage, and so moche likely to be trewe þat þe contrarie
 is nouȝwhere nyȝ so likely to be trewe. and þerfore þis
 35 party is to be ⁵ holde ⁵, and not þe contrarie, into tyme

Neither can
 it be proved
 that the Apos-
 tles framed a
 law for the
 hallowing of the
 Sunday, though
 it was the
 custom in the
 time of the
 Apostles to
 hallow it.

It is probable
 that the people
 made this law
 of their own
 free will.

¹ Space left for reference in MS. See
 1 Cor. xvi. 2.

² Space left for reference in MS. See
 Acts xx. 7.

³ *wherfore* is here used for *þerfore*.

Cf. *Rep.* 356, 496, and Babington's glossary
 note.

⁴ *fortoso* apparently joined, but probably
 only crowded so as to get in *halewe bounden*.

⁵⁻⁵ MS. *beholde*.

gretter euidence be gete for þe contrarye þan for þis, *and* ellis we synnen azens lawe of kinde. And so þus moche may be had in doom of resoun forto be likely trewe. And þerfore so moche a man may *and* ouzte hoolde as for a likely troupe or a likeli opinioun, þat, bi cause cristen peple wolde 5 haue be ful reccheles to attende into preier *and* into mynde of goddis benefetis, if ne schulde haue be take into ech weke sum tyme whanne men schulde attende to preier *and* to meditacioun in comune to gider, þerfore, consenting *and* it wel suffring *and* allowing þe apostlis *and* opire fadris in þo 10 daies, bi doom of good pollitik resoun *and* profitable gouernance *and* good reule, þe peple chese of her owne deuocioun, withoute comaunding of þe prelatis in þo daies, to be taken to hem oon daie in þe weke, at þe leest, euen as bi lijk doom of good pollicye þei chese wiþ fre deuocioun, withoute 15 boonde of positive lawe, placis *and* housis or templis whidir men schulde come forto þerynne to gider in comune to preie *and* biþenke in goddis benefetis *and* to heere preichingis *and* to talke of god; *and* þat for as moche as ellis, withoute suche a comune fre consent *and* apoyntment maad of þe 20 peple to gider, þe peple wolde haue be ouer reccheles forto haue come to gider for heering of goddis worde to be prechid, or for þe opire office now seid. And þus þe peple did, for þat þe peple hadde þerupon so greet resouns þat suche daies *and* placis schulde be hadde for her owne profite. 25

The Sunday was chosen because it was the day of Christ's resurrection.

And rapir þe sundaie was chosen þan eny opire daie of þe weke to þis seid office, as it is | likely in resoun, for þat 62^b crist roos fro deep to lijf þe sundaie. bi which rising was stablid al þe newe lawe *and* alle þe benefetis of crist to vs, as seynt poul writiþ, *Romans*, iij^e chapitre¹, þat 'crist was 30 taken for oure synnys, *and* roos for oure iustifjng'. And I^a *corinthies*, xv^e chapitre², poul seiþ þus: 'Sopeli, if crist roos not, oure preching is veyn, oure feiþ is veyn'. And, certis, more þan þis is, kanne not be groundable in resoun as for halewing of þe sundaie. And þerupon we haue no 35 scripture, but oonly þat suche daies *and* placis were in þe tyme of þe apostlis, as is now bifore allegid; wherfore upon

¹ v. 25.

² v. 14.

þe sunðaies halowing in þe oolde daies of cristen churchē,
we ouzte to holde noon opir opynyoun þan þis now afore
seid. And for lijk skile is, þat peple schulde not be reccheles
and vnkynde to considre deuoutly þe benefete of cristis
5 resurrexioun, in tyme of þe apostlis and prelatis, in þo
daies, þe peple bi her fre wil and deuocioun halewiden þe
daie of cristis resurrexioun, þe apostlis and prelatis it we[1]¹
allowing. of which mater is long storiung in a book y-
callid 'ecclesiastica historia'.²

10 And in lijk maner, and for lijk skile, in þe bigynnyng of
þe chirche was halowid þe daie of cristis birþe, and summe
opire longyng to þe benefetis which crist did to vs, or for
vs: as his ascencioun daie, witsundaie, and suche opire.
And þus it is open þat grettir grounde ne opire grounde
15 can be had for halewing of þe sunðaie þan for halewing
of eche opire daie now seid; and so, if þou seie þat þe
halewing of þe sunðaie is comaundement of god, þou must
folewingly seie and holde þat þe halewing of eche opire
daie now rehercid is comaundement of god and positive
20 lawe of crist, which no man holdip.

More of þis mater schal be sette wiþ open proof to þis
purpos in 'þe filling of þe iiij tablis', þe iiij^e party.

The special hallowing of the Sunday is no more a commandment of God than the hallowing of Whitsunday, Ascension Day, &c.

Where further teaching on the hallowing of the Sunday may be found.

The text of þe iiij^e³ comaundement in moyses tablis is
63^a þis: 'worschip þou þi fadir | and þi modir, þat þou be of
25 long lijf vpon þe londe which þe lord þi god wole zeue to
þee'. Sopeli, þis comaundement is pleinli tauzt afore⁴ in þe
ix^e, xj^e and xij^e chapitris of þe afore going first party, where is
tauzt þe attendaunce of a childe to his fadir and modir. þis
þat was sette þerto, 'þat þou be of long lijf,' etcetera, was no
30 comaundement; but it was a bihetyng or a prouoking or
tolling forto kepe þis comaundement. Neuerþeels, where in
þis foorme of þe x comaundementis is tauzt how þe fadir
and þe modir schulde bere hem anentis þe childe, is not open,

THE FOURTH³ COMMANDMENT has been already taught.

¹ MS. *we*.

² By Eusebius, Bishop of Caesarea (b. 267, d. 338). The *Historia Ecclesiastica* reaches to the year 324. Cf. *Book of*

Faith, pp. 297-8.

³ The Anglican Fifth.

⁴ MS. *a fore*.

neipir how þe scole maistir to his scoler, þe prelate to his parischen, þe prince toward his legi.

The FIFTH to the TENTH¹ COMMANDMENTS have been taught already in the Third Point of the Fourth Table, the living *riȝtfulli* to our neighbour.

The text of þe ve, vje, vije, viije, ix^e and xe¹ comaundementis in moyses tablis is þis: 'þou schalt not slee. þou schalt not take a mannys wijf in auoutrye. þou schalt not do þeeft. þou schalt not bere fals witnessing azens þi neizbore. þou schalt not coueite þi neizboris house, lond, rent, ne noon of hise goodis *wit*h wrong. þou schalt not desire *wit*hynneforþ in þin herte or wil þi neizboris wijf, ne his seruauent, ne his maide, ne his oxe, ne his asse, ne eny þing þat is his, þou schalt not coueit it wrongfully.' Alle þese vj² comaundementis þou schalt fynde afore in þe first afore goyng party, þe ix *chapitre*, where mensioun is maad of þe ije membre of þe iije poynt in þe iiije table, which poynt is callid '*riȝtwisnes*'; ffor whi where euer it be comaundid vs to be iust and *riȝtful* anentis oure neizboris, in þis same it is forboden vs forto be vniust or vnriȝtful anentis þe same neizboris. and siþen in þe secunde membre of þe iij poynt in þe iiije table, in þe now seid ix^e *chapitre* of þe first party, we be comaundid forto be iust and *riȝtful* anentis oure neizboris; it folewiþ þat þerynne ben includid and inclosid þe now afore rehercid ve, vje, vije, viije, ix^e and xe¹ forbodis of moyses tablis, siþen þei ben not opire þan forbodis of oure vniustnes, of oure vnriȝtnes anentis oure neizboris.

25

The Four Tables help to explain the Ten Commandments.

and | whepir eny mo comaundementis of god þan ben þese x now rehercid, ben conteyned *wit*hynne þe processe of þe afore seid iij tablis, or no, y reporte me to alle reders in hem, which reders in þe louzest degree ben able to be clepid '*learned men*'. Neuerþelees, if eny clerk or lay man kanne se so fer in þese x comaundementis þat he wole nedis make þe foorme þerof to be his ful reule of al þat god biddiþ him to do, and of al þat god forbediþ him to do, and þat bi fer-

¹ The Sixth to the Tenth according to the Anglican reckoning, in which Pecock's Ninth and Tenth are combined as one. See above, p. 118, note 6, and Notes to

p. 157.

² Five according to the Anglican reckoning.

fet reducciouns, or into hoom bringing, of þingis being oute
 or aroume, I wole not werne him. 3itt he may not seie but
 þat þe foorme of þe iiij tablis, and þe explaiyng of hem maad
 here bifore in þe first party and in þe opire my writingis,
 5 schal do good to him; forwhi it schal opene abroad þe
 foorme of þe seid x comaundementis, þat he schal þe broder
 and þe wijder se in his foorme of þe x comaundementis bi
 þe foorme of þe seid iiij tablis þan he schulde se and knowe,
 if he had not þis foorme of iiij tablis, neþir eny opir lijk to
 10 it. Be he þerfore as curteis to me as I am to him, þat is to
 seie, as I weerne him not forto holde him in þe seid maner
 to hise x comaundementis, so weerne he not me forto argue
 in chapitris next folewing aʒens þe comoun pretencioun had
 of hem. And be he not boold forto vse symonye and opire
 15 vicis for as moche as he can not se hem expressely, neþir
 consequently, bi weie of formal folewing of argument,
 forbodid in hem; and make he sufficient answer to þe
 argumentis and skilis which I haue maad, and schal make,
 aʒens hem; and þanne he and I schulen not be at bate, but
 20 we wel schulen be freendis.

and at þe first schewe he to me skile herof; Sipeñ it is
 so þat god in þe tyme of þe iewis, to whom he ʒaf þis x
 comaundementis, ʒaf not hem as for a foorme of alle hise
 comaundementis to hem, as is open ynouʒ bi manye dosyns
 25 of comaundementis; wherbi schulen we take in þe oolde
 64^a testament, or þe newe, þat | he ʒaue to cristen men þilk
 x comaundementis forto be alle þe preceptis and forbodis
 which he ʒeueþ to cristen men? sipeñ, as it seemeþ, for lijk
 skile, þilk x comaundementis ouʒte not be seid forto be alle
 30 preceptis and prohibiciouns maad to us cristen men, as þei
 ouʒten not be seid þat þei were alle preceptis and prohibi-
 ciouns maad to þe Jewis; and þat ¹, for as moche as bi greet
 semyng, manye preceptis and prohibiciouns maad to þe Jewis
 were wipoute hem ², so bi lijk seemyng manye preceptis and
 35 prohibiciouns maad to cristen men ben wipoute hem ².

Pecock requests toleration of his arguments against Moses' Tables, in the same way as he tolerates those who believe in the adequacy of the Ten Commandments.

Just as the Ten Commandments cannot pretend to include all God's law for the Jews, so they cannot pretend to include all God's law for Christians.

¹ After þat, MS. has as, crossed through and underdotted.

² i. e. outside them, not contained in them.

[vij^e chapitre]

The Ten Com-
mandments do
not comprise all
God's law.

[F]Erþirmore, sone, siþen fro þe bigynnyng of þe iiije
chapitre in þis secund partye hidirto, I haue schewid how
þe x comaundementis of moyses tablis ben conteynyd
euidently *and* openli in þe iiij tablis tauzt bifore in þe first 5
party, y schal now schewe þat þo x comaundementis in
moyses tablis conteynen not sufficiently into oure profitable
doctryne *and* oure remembring alle þe comaundementis of
goddis lawe. þouȝ it be open ynouȝ bi what I haue provid
bifore toward þe eende of þe iiije *chapitre*, ȝitt for more 10
pleyues I schal eftsoone schewe þe same. *and* þus I
bigynne.

The forbidding
of the lesser
evil does not
follow from the
forbidding of
the greater.

Oute of þe forbeding of þe gretter yuel, folewiþ neuer þe
forbeding of þe lasse yuel, bi eny argument which is worþ
a¹ risch¹, as clerkis listli knowen. And þerfore in þe for- 15
beding of þe gretter yuel is not includid þe forbode of þe
lasse yuel; þouȝ al oute fro þe forbode of þe lasse yuel may
sufficientli folewe þe forbode of þe more yuel; *and* so in þe
forbode of þe lasse yuel is includid þe forbode of þe grettir
yuel, as is seid bifore in þe next *chapitre*². *and* ellis þe 20
seid susteyners of moyses tablis in þe seid large contynence,
mowe not holde þat fals swering is forboden bi þe ij³
comaundement in moyses tablis, neiþer þat open raveyn is
forbode bi þis comaundement⁴ of þe ije table: 'þou | schalt 64^b
do no þeft', as seynt austyn seiþ. *and* þan forþ þus: Siþen 25
manslauzt is grettir yuel þan is mayme or beting or hurting
a þis side manslauzt, And auoutrye is grettir yuel þan symple
fornicacioun, And in þe v^e⁵ comaundement afore rehercid in
moyses tablis is forboden oonli manslauzt, And in þe vj⁶ is
forboden oonly avoutrye, as latyn clerkis knowen wel ynouȝ, 30
and as it is open bi cristis rehercel of þe same vj^e⁶ comaunde-
ment, mathew, xix^e *chapitre*⁷, where crist reherciþ þe same
vj⁶ comaundement vndir þese wordis: 'þou schalt not do
avoutrye', as is rehercid aftir pleyulier, bi fuller processe,

But the forbid-
ding of the
greater evil
follows from the
forbidding of the
lesser.

Hence forswear-
ing is forbidden
by the Second³
Commandment.

And ravine is
forbidden by the
Seventh.⁴

But maiming or
beating is not
forbidden by the
Fifth,⁵ and
fornication is
not forbidden
by the Sixth.⁶

¹⁻¹ MS. *arisch*.

² See above, p. 127.

³ The Anglican Third.

⁴ The Anglican Eighth.

⁵ The Anglican Sixth.

⁶ The Anglican Seventh.

⁷ v. 18.

pere in þe next chapitre folewing; how may enye man having an ynche of resoun *and* of clergy, feele *and* seie þat in þe seide ve¹ *and* vje² comaundementis of moyses tablis ben includid þe forbodis of maymyng, beting, hurtyng, *and* 5 of symple fornicacioun? Certis, if clerkis wole seie þus, þat bi vertu or strengþe of þis comau dement: 'þou schalt do noon avoutrye', þei ouzten take *and* vndirstonde þat it is forboden to hem forto do symple fornicacioun; *and* bi vertu *and* strengþe of þis comaundement: 'þou schalt not 10 slee', þei ouzten take *and* vndirstonde þat it is forboden to hem forto mayme, hurte *and* bete; y wolde wite whi wole not þei folewingly þerof seie þus: þat bi vertu *and* strengþe of þis comaundement of þe chirche, 'þou schalt ete no fleisch in þe fridaie', þei ouzte take *and* vndirstonde þat it 15 is in þat forboden to hem forto ete³ in þe fridaie⁴ al⁴ opire etable þing being lasse delicate þan is fleisch; And if þe chirche wolde make þis comaundement forto forbode wyne to be drunken in þe fridaie, or if þe goostli fadir of þese seid clerkis wolde enioyne to hem þat þei schulden in oon 20 fridaie forbere þe drinking of wyne, þei owzten take *and* vndirstonde þat, bi vertu of þilk comaundement, it were forboden to hem forto drinke ale or⁵ sydir or whey or eny 65^a opire drynkeable þing of lasse delicacye þan is wyne? | siþen noon opire grounde þei haue for hem whi in þe forbode of 25 avoutrie is vndirstonde *and* conteynyd þe forbode of syngle fornyacioun, *and* in þe forbode of manslauzter is vndirstonde *and* conteynyd þe forbode of hurting, but if it were þis: þat in eche forbode in which is forboden a dede, for it hap withynne it silf a certeyn grounde for which it is forboden, is 30 includid, conteynyd *and* vndirstonde þe forbode of eche opire dede hauyng sumwhat of þe same grounde, þouȝ it be lasse þan in þe opire dede forboden for þe same grounde. And soþeli so it is in þe dedis of myn argument, þat delicacie of etyng is grettir in fleisch þan in fysch, for which delicacie 35 fleisch is forboden to be eten in fridaies. wherfore, if þe

Otherwise the commandment of the Church not to eat meat on the Friday would mean that other things less delicate than meat were not to be eaten on the Friday.

Or, if a commandment were made that wine should not be drunk on the Friday, it would follow that other things less delicate than wine were not to be drunk on the Friday.

¹ The Anglican Sixth.

² The Anglican Seventh.

³ MS. *ete fleisch*; *fleisch* being underdotted to denote deletion.

⁴⁻⁴ MS. *fridaie and al*.

⁵ MS. *or sidre*; *sidre* being crossed through.

seid comoun talking *and* þe comoun declaring vpon þe forbode of auoutrye *and* of manslauzter were trewe, it must nedis folewe what I haue þerof now dryuen oute *and* concludid, Namelich sipen to do auoutrye *and* to do manslauzter were not yuel, ne were þat god or resoun forbediþ hem, 5 no more¹ þan to ete fleisch in þe fridaie were not yuel, ne were þat þe churche forbediþ it.

Gluttony is not forbidden in the Ten Commandments.

Also I argue þus: god forbediþ glotenye, as is open bi luke, xxj^e chapitre², whanne he seiþ: 'Take 3e hede þat 3oure hertis be not maad heuy with ouer moche mete *and* 10 ouer moche drynke'. *and* where is þis forbode amonge þe x comaundementis of moyses tablis? If þou wolte seie þat it is in þe first, þanne y seie a3enward whi is þis glotenye forbode more þere þan is forboden þere auoutrye or fals witnessse bering? And if þese ij now rehercid forbodis of 15 auoutrye *and* of fals witnessing ben in þe first comaundement, whi ben not þei stillid *and* vnsett forþ expressely, as is þe forbode of glotenye stillid *and* vnsett forþ expressely, in þe foorme of þe x comaundementis?

The priest's preaching and teaching is not bidden in the Ten Commandments.

Also god biddiþ a preest to preche *and* teche þe peple, as 20 is open, mathew, þe last chapitre³, where | crist seiþ þus: 65^b 'go 3e *and* teche 3e alle peplis, baptising hem'; *and* of þis teching to which preestis ben bounden, mensioun is open þoru3 poulis epistle to tymothe.⁴ Neuerþelees, where in þe foorme of þe x comaundementis þis comaundement haþ 25 place, I se not; but if þou wolte seie þat þere whanne it is seid: 'þou schalt worschip þi fadir *and* modir'. Certis, it seemeþ þat it were ful inconuenient forto so seie, fforwhi þilk wordis pretenden oonly þe foorme wherbi þe neþerer schulde reule him toward þe ouerer; *and* not wherbi þe 30 ouerer schulde reule him toward his neþerer.

Neither are any of the relationships of the superior to the inferior.

Also, sipen a mannys children *and* a mannys seruauentis *and* a mannys parischens ben not to him fadir *and* modir, how in þilk wordis, 'worschip þou þi fadir *and* modir', schulde conuenientli be tauzt þat a man ouzte reule, dresse 35 *and* teche his childe, his seruauent, his parischen?

¹ MS. *nomore*.

² v. 34.

³ Chap. xxviii, v. 19.

⁴ Especially 1 Timothy ii. 4.

Also god comaundip vs to bileeue, as may be taken of þat
 þat is writen, mark, þe last chapitre¹: 'he þat schal bileeue *and*
 schal be baptisid schal be saaf; he þat schal not bileeue schal
 be dampned'; *and* more pleyntli, I^a Johannis, iije chapitre²:
 5 'þis is þe comaundement of him, þat we bileeue in þe name
 of Jesus crist, þe sone of him, *and* þat we loue oon þe opire, as
 god 3aue to vs comau[n]dement'³. wherto wel accordip poul,
 hebrews, xje chapitre⁴: 'It is impossible to plesse god with-
 oute bileeue'. *and* þis bileeue can be seid to be noon opire
 10 þan what crist *and* hise apostlis techen vs in her holi
 writingis. wherfore folewip þat we ben bounden, *and* to vs
 is comaundid, forto bileeue þat holy writt groundip to vs.
 And so þerfore we ben bounden, *and* to vs is comaundid, to
 bileeue þat he is oon in substaunce, *and* iij in persoonys,
 15 which persoonys ben fadir, sone *and* holi goost; *and* þat þe
 fadir bigetip þe sone, *and* he bringip forþ þe holi goost;
 fforwhi al þis is reuelid, opened *and* tauzt vs bi holi scripture,
 66^a as is open in þe first party of 'cristen | religioun', in þe
 first treti, þe []⁵ chapitre. And þis comaundement is
 20 not tauzt in moyses tablis, neiþir we myzt learne þis com-
 aundement in moyses tablis, if al opire scripture were not.
 wherfore not alle comaundementis of god ben tauzt in moyses
 tablis. Also ful vnseemely and vntreuli it is to seie þat
 þerynne is eny þing tauzt, wherynne þe same þing may not
 25 be learned. In lijk maner I myzt argue þus: god comaundip
 vs to bileeue his sones incarnacioun of a mayde, his passioun,
 deef, resurreccioun, ascencioun, oure owne resurreccioun *and*
 þe laste doom, as may be taken of scripture, I^a Johannis, iije
 chapitre, in þe eende,² And I^a Johannis, iiije chapitre, in þe
 30 bigynnyng⁶, *and* bi þe proof which is maad in þe next
 argument now afore going, *and* bi þat þat schal be seid
 in 'þe filling of þe iiij tablis', þe ije partie, þe []⁵
 chapitre.

Also he comaundip vs to be baptisid, as is open of þe laste
 35 chapitre of mathew⁷, *and* of þe iije chapitre of Johan⁸; And

Belief in the
 mysteries of the
 Trinity and in
 Christ's birth,
 death, and
 ascension, is not
 taught in the
 Ten Command-
 ments.

The Sacraments
 of Baptism and
 the Eucharist

¹ v. 16.

² v. 23.

⁵ Space left in MS. for reference.

³ MS. *comau[n]dement*.

⁶ vv. 2-3.

⁴ v. 6.

⁷ v. 19.

⁸ v. 5.

are not bidden
in the Ten Com-
mandments.

Neither is re-
pentance
bidden.

to be houslid, as may be taken of Johan, þe vj *chapitre*¹,
of *mathew*, xxvj *chapitre*², of poul, I^a *corinthies*, xj^e *chapitre*³.

Also he comaundip vs for to make repentaunce for oure
synnys, if we haue eny synnes doon; as may be taken of
mathew, þe iiij^e *chapitre*⁴, and *mark*, þe vj^e *chapitre*⁵, of 5
luke, þe ij^e *chapitre*⁶, and þe xij^e *chapitre*⁷ in þe bigynnyng,
and dedis of þe apostlis, ij^e *chapitre*, toward þe eende⁸.
fforwhi if god comaundip vs to bileue in þe name of crist
Jesus, þe sone of him, and forto l[i]ue⁹ to gider in charite, as
it is open, I^a *Johannis*, ij^e *chapitre*¹⁰, forsoþe, bi lijk skile 10
it is to be vndirstonde, in placis now allegid, þat god com-
aundip vs to be baptisid and to be houslid and to repente
for oure synnys.

Hence it follows
that the Ten
Commandments
do not include
all God's law.

And noon of alle þese comaundementis ben tauzt, or mow
be learned, bi strengþe of moyses tablis; fforwhi þanne þe 15
Jewis myzt haue learned hem bi moyses tablis, and koude
hem | bi strengþe of þe wordis in moyses tablis; Also folewip 66^b
þat þese seid comaundementis myzt be tauzt and learned bi
moyses tablis, þouþ alle opire writingis were not, which is
openly fals. wherfore nedis folewip þat not alle goddis 20
comaundementis ben tauzt and sett in moyses tablis, but if
a man wole forge and feyne þat þei alle ben in moyses tablis,
riht in lijk maner as he myzt forge and feyne alle goddis
comaundementis to be ʒouun to vs, and tauzt to vs, in þe first
verse of þe sawtir, or in þe first worde of þe sawtir, as 25
prechers ben woned to wrynge oute of a worde alle maters
whiche to hem liken, bi wrasting of sillablis and of lettris,
and bi hookis and crokis of lettris, which conteynyng is
litol worþ, and vnable to make þerbi eny sufficient doctryne
to be receyuid of þe peple, ffor it is withoute proof, and 30
þerfore wipoute foundement and gronde.

Some may assert
that what the
doctors say is
included in the
Ten Command-
ments is in-
cluded by God.

Perauerture summe men wolen fle into þis hole fro þe
face of þese profis, and wolen seie þus: 'what euer holy
doctouris writen to be includid in eny of þe x seid comaunde-
mentis, is þerynne includid bi entent and purpos of 35
god'.

¹ v. 53.

² vv. 26-8.

³ v. 12.

⁴ vv. 3-8.

⁵ v. 5.

⁶ vv. 23-5.

⁷ v. 17.

⁸ v. 38.

⁹ MS. *loue*.

¹⁰ v. 23.

Sone, oute of þis hole such a seier may be drawe þus: Sumwhere þese holi doctouris musten haue þis what þei so bi þee seien; *and* so nedis þei muste fynde *and* haue it bi laboure in her natural resoun, or þei muste receyue *and* haue
 5 it bi godli reuelacioun maad to hem þerupon. but so it is þat þou maist not seie *and* holde þat bi þe first now rehercid weie; fforwhi þan þe seid doctouris founden *and* hadden þilk seiynge bi mocion *and* strengþe of þe wordis in which þo x comaundementis ben writen, *and* þat is vntrewe; ffor-
 10 whi þanne so schulde ech opire witti man fynde *and* se þe same, *and* nameliche þan no witty man myzte fynde *and* se *and* prove vndoutably þe contrarye: þat is to seie, þat þo wordis, bi her dew litteral representyng, signifiē nouzwher nyz ech comaundement of god, as it is bifore sufficientli *and*
 67^a vnsoilably pro|vid. Neþir þou maist seie *and* holde þat bi þe secunde weie now here rehercid; fforwhi þerto þou hast noon evidencis of resoun, or of scripture, or of þe same doctouris affeemyng, þat thei hadden bi reuelacioun her exposiciouns vpon þe seid x clausulis. *and* þefore to seie
 20 *and* holde were a feyned opynyoun, bi cause it lackip sufficient grounde to make him worþi to be trowid *and* holde. *and* also here azens it is myztli at þe fulle prouid in 'þe book of apprising doctouris'.¹ wherfore nedis folewip þat þis fugitive answeere may not stonde, And nameliche whilis²
 25 holi doctouris in her expownyngis vpon þe seid x comaundementis not accorden, but discorden; *and* zitt discoord *and* contrariete vpon oon *and* þe same þing is not reuelid fro god, for þan falskede *and* vntrouþe weren reuelid *and* tauzt of god.

30 Also þus: what euer eny doctour, or eny multitude of doctouris, holden *and* graunten, or what euer holi chirche holdip *and* grauntip, zhe, what euer aungel or god holdip or grauntip, it muste be seid nedis þat he holdip *and* grauntip al þat folewip formali þerof. Now þan lete þe chirche of
 35 god graunte al þat folewip oute of þe antecedent azens which I argue here, *and* I wole al redy graunte þe same antecedent. And, certis, ellis it may not be seid þat þe

But no doctor can produce proof, either of reason or of revelation, that God intended the Ten Commandments to comprise all His laws.

And the doctors disagree among themselves.

If an antecedent is true, its consequent is true; but the consequent arising from the antecedent that the Ten Commandments contain all God's laws is not true; therefore the antecedent cannot be true.

¹ See Notes.

² MS. *whilis while*.

chirche or god byndip me forto graunte *and* holde þilk antecedent.

[vii^e chapitre]

It would seem folly to reduce all God's laws to the Ten Commandments.

[F]Adir, ful strong ben þoure profis for þoure party *and* for þoure entent; *and* ful strongli þei proceden azens newe 5 doctouris *and* newe maistris, which ben movid, as to me it seemeþ, bi curiosite *and* bi no nede of resoun, forto reduce *and* bring alle goddis comaundementis into þese seid x.

It is folly to insist that the Ten Commandments comprise all the laws of God.

Sone, soþeli bicause þat nede *and* resoun dryuen hem not þerto, but curiosite onoly, or, if I schulde seie þe soope, not 10 verrie curiosite, but bluntnes *and* boistosenes, or, at þe leest, moche vncircumspeccioun *and* vnattendaunce; þerfore hem | silf in þis mater þei biwamblen¹ so rudely *and* so vnredili, 67^b as þouþ þei hadden forþete hem silf to biholde into her clergie. And, if it be weel aspied, þei in her owne declara- 15 ciouns *and* in her owne defencis hem silf ouer þrowen, which aspiaunce y committe to hiþer consideracioun þan is pertynent to þis symple present book.

Even if, for the sake of argument, the Ten Commandments are admitted to contain all God's laws, they do not teach them clearly, sufficiently, fully, and compendiously.

Neuerþelees, as here, I procede þus: þouþ it were so þat alle goddis comaundementis were includid in þe seid foorme 20 of þe x comaundementis (as no man can schewe þat þei ben); certis, þit it muste be seid *and* feelid þat þei so ben þere includid² in an hid, priuy, schort maner oonli; lijk as if a man wolde seie þat alle goddis comaundementis ben includid in þe³ tweyne³ first versis of þe sawtir, or in þe first 25 worde of þe sawtir, bi wrestyng of lettris *and* of sillablis, or in sum opire derk maner, not esili *and* liztli to be biholden.

If the Ten Commandments were a clear and sufficient framework of God's laws, men not knowing God's laws would thereby learn and remember them easily.

þanne y argue þus: þouþ it be grauntid þat alle goddis comaundementis ben includid *and* conteyned in þe comoun 30 seid foorme of þe x comaundementis, in sum maner of conteynyng, if þilk including *and* conteynyng be not such in cleernes *and* in openes þat þerbi *and* þerynne men not knowing þe comaundementis of god sufficientli, [mow⁴ lerne knowe þerbi þe comaundementis of god sufficientli],⁴ *and* se 35

¹ MS. *bi wamblen*.

² MS. *includid and*.

³⁻³ MS. *tweyne þe*.

⁴⁻⁴ *mow . . . sufficientli*, an addition from the margin. Omission mark in text after previous *sufficientli*.

perbi a grounde þat þei ben comaundementis of god, and
 perbi and þerynne sufficientli se, recorde and remembre alle
 þe comaundementis of god, and reporte to opire and to hem
 silf alle þe comaundementis of god; what availþ to hem
 5 þilk priuei, close, now seid conteynyng and including of alle
 goddis comaundementis in þe seid comoun foorme of x
 comaundementis? or ellis, if men hadde learned sufficientli
 alle comaundementis of god ouzwher ellis þan in þe seid
 comoun foorme of þe x comaundementis, if þe seid foorme
 10 of þe x comaundementis wolde not serve to hem forto þerbi
 and þerynne sufficientli se, recorde and remembre to hem
 68^a silf, and sufficientli reporte to hem silf and to opire | þe
 hool summe of goddis comaundementis so fulli ouzwher ellis
 of hem learned, no greet avail and profyte schal hang vpon
 15 þe seid comoun foorme of þe x comaundementis, þat we
 schulde sette so moche bi it as we doon, and so moche preise
 it and write it and attende to it aboue alle opire techingis
 of goddis comaundementis, as is open ynouþ to ech mannys
 witt. but so it is, y dare wel seie, and ech man may haue
 20 þe same in experience, if he wole, þat þe seid comoun foorme
 of þe x comaundementis is not suche þat þerbi and þerynne
 men not knowing goddis comaundementis mowe learne suffi-
 cientli alle goddis comaundementis, and se þerbi a grounde
 þat þei ben alle goddis comaundementis; neþir þerbi and
 25 þerynne sufficientli se and remembre and recorde alle goddis
 comaundementis, and þat wherþir þei haue learned afore
 sufficientli owzwhere goddis comaundementis, or no. Wherfore
 folewþ nedis þat þe seid comune foorme of x comaunde-
 mentis is not of eny greet price or worþe forto so moche
 30 þe sette bi as forto helpe vs into þe sufficient knowing and
 sufficient remembring of alle goddis comaundementis. and
 at þe leest and ferþest folewþ þis: þat þilk seid comoun
 foorme of x comaundementis is nouzwhere nyþ so moche to
 be sett bi, nouzwhere nyþ so moche to be desirid, to be
 35 kunned, to be had, to be learned, to be attendid to, as þe
 foorme afore tauzt in þe first party of þis book, from þe bi-
 gynnyng of þe iii^e chapitre into þe eende of þe ix^e chapitre.

þat bi, and in, þe seid foorme of x comaundementis in
 moyses tablis, men not bifore knowing alle goddis comaunde-

And in the Ten
 Commandments
 God's laws
 would be seen
 and remem-
 bered easily by
 those who had
 learned them
 elsewhere.

But from the
 Ten Command-
 ments, God's
 laws cannot be
 learnt, or
 easily seen and
 remembered.

From the Four
 Tables, God's
 laws can be
 learned much
 better.

It has been
 proved that all
 God's laws

cannot be learned easily from the Commandments by men not before knowing God's laws.

mentis mowe not learne sufficientli alle goddis comaundementis, *and* bi þilk foorme se a gronde þat þei ben alle goddis comaundementis, y may prove þus: If bi *and* in þe seid foorme, þis leernyng *and* seing myzt be had, certis, þanne, þouȝ noon opire writing | were of eny goddis com- 6^{8b}
aundementis saue þe seid foorme of x comaundementis, ȝitt men bifore not knowing alle goddis comaundementis, myzten *and* schulden se hem alle þere in þilk foorme, ȝhe, *and* se in *and* bi þilk foorme þat ech of hem is goddis comaundement. but, certis, þis is openli vntrewe, as experience *and* assaie 10
may þerof be iuge. wherfore it is vntrewe þat bi *and* in þe seid foorme of x comaundementis, men not bifore knowing alle goddis comaundementis, mowe learne sufficientli alle goddis comaundementis, *and* se bi *and* in þilk foorme a foundement *and* gronde þat, *and* whi, ech of hem is a com- 15
aundement of god.

And it has been proved that all God's laws cannot be easily seen and remembered by the Ten Commandments.

Also þat þis be trewe which is afore seid, takun *and* put in þis nowe afore going argument, þat þe seide comoun foorme of þe x comaundementis is noon such foorme þat þerbi *and* 20
þerynne we mowe se, recorde, remembre *and* reporte sufficientli as is nedeful to alle cristen men, þe hool summe of goddis comaundementis, may be provid in þis wise: No foorme is sufficient to vs *and* to alle cristen þat þerynne we mowe se *and* recorde, remembre *and* reporte, sufficientli, as 25
oure nede *and* profit askip, þe hool summe of goddis comaundementis, which foorme schewip not forþ þe hool summe of goddis comaundementis cleerly *and* pleyuli *and* openli *and* liztli *and* esily, wiþoute ouer greet laboure *and* deluyng *and* digging into it, *and* in vndirmynyng it derkely *and* laborously. fforwhi how may I se with my bodili iȝe cleerly 30
and sufficientli eny þingis in eny foorme, or in eny þing, which foorme or þing schewip not to my bodili iȝe cleerli *and* sufficientli¹ þe same þingis? as how schulde I se in a myrroure enye þingis openli *and* sufficientli², if þilk mirroure schewid not þe same þingis openli *and* sufficientli? Wher- 35
fore in þe same wise, how schulde I with my resonable iȝe

¹ MS. *sufficientli enye þingis*; *enye wise*; *wherfore . . . wise* being crossed through.

² MS. *sufficientli wherfore in þe same*

se enyze þingis openli *and* sufficientli þere wherein¹ þe same þingis ben not schewid openli and sufficientli? but so it is
 69^a no man | may seie, if he wole assaie, þat þe seid comoun
 foorme of þe x comaundementis schewiþ forþ to vs *and*
 5 to alle cristen cleerly, pleynli, openli *and* liztli *and* esili,
 withoute ouer greet laboure in deluyng *and* diggyng derkely
and laborosely, þe hool summe of goddis comaundementis
 tauzt afore in þe first party of þis book, from þe bigynnyng
 of þe iii^e chapitre into þe eende of þe ix^e chapitre. wherfore
 10 nedis folewiþ þat þe seid comoun foorme of þe x comaunde-
 mentis is not such foorme þat þerbi *and* þerynne we mowe
 se, recorde, remembre *and* reporte sufficientli to vs silf *and*
 to opire, as nede or oure profite askiþ, þe hool summe of
 goddis comaundementis.

15 And who so wole, who so nyle, at þe ferpest it folewiþ þat
 nouȝwhere nyze þe seid foorme availith to þe seid purpos as
 þe vj seid chapitris doon of þe first party of þis book. And
 þanne, wherto schulde þe sufficient be lefte, *and* þe vnsuffi-
 cient be taken, nameli in a purpos so necessarye?

From the Four
Tables God's
laws can be
much more
easily seen and
remembered.

20 [ix^e chapitre]

[F]Adir, I consent wel to þe proof of ȝoure argumentis,
 as I must nedis consent; *and* I wondre how moche newe
 techers pretenden þat in þe comoun foorme of þe x com-
 andementis ben sufficientli as for oure leernyng and remem-
 25 bring *and* reporting conteyned alle goddis comaundementis,
 Siben, if alle opire scripturis schulde ceese, it were impos-
 sible a man to come bi þe leernyng of alle goddis comaunde-
 mentis þoruȝ þilk x wordis of moyses tablis; And þouȝ he
 were learned of alle goddis comaundementis ouȝwhere ellis
 30 þan in þilk x wordis, ȝitt it were not esy, neiþir conuenient,
 forto reporte alle goddis comaundementis bi hem; ȝhe, it
 were a ful nyze meene to make him forȝete þe moost deel of
 goddis comaundementis, if he schulde make his greet atten-
 daunce into þe seid x wordis as to be a myrroure in which he
 35 schulde profitabli se, recorde, remembre *and* reporte to him
 silf *and* to opire þat goddis comaundementis be not for-

The Son assents
to the above
teaching on the
inadequacy of
the Ten Com-
mandments to
comprise all
God's laws
clearly and
sufficiently.

¹ MS. *where in.*

zeten, | but euer wel kunnen, siben þe seid foorme of þo x 69^b
wordis is not to þis purpos so sufficient¹ a foorme, as 3e han
now wel bifore proued. And bi so moche þe rapir he schulde
forzete þe more deel of goddis comaundementis, bi how moche
þe more attendaunce he schulde 3eue into consideracioun of 5
so insufficient a foorme as is þe recording, remembring,
seyng *and* reportyng of þese seid x wordis; fforwhi þere is
no meene which schulde sunner make a man falle from suffi-
cient leernyng, remembring, seing, or reportyng of eny *certeyn*
þingis, þan is forto leene to a meene as for a sufficient 10
schewer of þe same þingis, which meene not so sufficientli
schewip; And þerfore perauenture þe greet apprising of þe
comune seid foorme of þe x comaundementis myzt be bi sleizt
of oure enemye; And perauenture it is a cause whi goddis
comaundementis ben so yuel kunne of þe peple as þei ben; 15
And þerfore I myzt wondre how euer mowe² þese² techers
diffame god, þat he schulde ordeyne so vnp[ro]fitable³ *and* so
vnsufficient a⁴ foorme⁴ to be oure sufficient foorme forto in it
lerne, knowe, remembre *and* reporte hise comaundementis,
as þei seien þat god it so ordeyned. 20

Even if to the
Ten Command-
ments be added
the teaching of
the Seven
Deadly Sins,
&c., this does
not comprise all
God's law.

Sone, I perceyue wel, bi al þat þou now hast reducid *and*
concludid *and* dryuen forþ oute of myn now afore arguyng,
þat þou vndirstondist wel al þe pippe of myn arguyng; *and*
þerfore I am rizt glad. Wherefore I schal sette forþ⁵ to þe
same afore proued purpos þese skilis now folewing: If summe 25
men pretenden þat þe foorme of þe x comaundementis is
sufficient doctryne for alle goddis comaundementis, as þei
seien þat it is, whi hangen þei aboute þe same foorme
of x comaundementis suche lose gibilettis as ben þe teching
of vij deedli synnes, þe teching of v wittis, þe teching of vij 30
merciful werkis, *and* opire mo afore in þis pre|sent ije partye, 70^a
in þe bigynnyng of þe first chapitre, y-rehercid? as þouz þe
foorme of þe x comaundementis were not in it silf sufficient;
or ellis if þei wolen seie þat þe foorme of þe x comaunde-
mentis is not sufficient for teching, leernyng, remembring 35
and reporting of alle goddis comaundementis, but pilk

¹ MS. *vnsufficient*; *vn* being underdotted.

²⁻² MS. „þese mowe, with the marks of
transposition.

³ MS. *vnpfitable*.

⁴⁻¹ MS. *afoorme*.

⁵ MS. *setteforþ*.

foorme of þe x comaundementis, with þe foorme of þe vij
 deedly synnys, and her vij contrarye vertues, and with þe
 foorme of þe v wittis keping, and wiþ þe foorme of þe vij
 bodili and vij goostli werkis of mercy fulfilling, is sufficient
 5 doctryne at þe fulle for alle goddis comaundementis and for
 al oure vertuose reuling, certis, azens þis sei yng proceden
 alle þe same profis and argumentis which ben afore maad in
 þis ije party, in þe iije and in þe iiije and vij chapitris, as
 mai liztli to þe ensercher be seen. And so þei muste nedis
 10 be compellid for to sette ferþer to alle þese now seid pacchis
 þe articlis of bileeue, and þerynne hem to bryng in þe vse
 of þe sacramentis. And also, whanne alle þese schulen be
 þrowe to gider into heepe, for to make of hem an hool suffi-
 cient foorme of leernyng, remembring and reportyng vpon
 15 goddis comaundementis, þis heepe schal not conteyne alle
 þe vertues of goddis lawe; fforwhi where in þis heepe is
 conteynyd þat a man ouzte forbere vnmesurable or wantowne
 or vncomely lauzyng, or vncomely or vnhonest setting of his
 body, or ouer heuy chere and countenaunce, or ouer lizt
 20 chere and countenaunce, which bi resoun schulden not
 bisett a prelate or a reuler? or where in þis heep is conteyned
 þat a man schulde not be ouer myry and ioieful, and ouer-
 moche sportyng? and so of opire poyntis touchid bifore in
 þe first partye, in þe iije table, þoruþ oute al þe iiije and ve
 25 poyntis of þe iije table, and her spicis and braunchis.
 70^b Also | þis heepe schal be as long in noumbre of poyntis
 as is þe foorme of þe iiij tablis in þe first party of þis book
 y-tauzt, fro þe bigynnyng of þe iiije chapitre into þe eende of
 þe ix^e chapitre, or, certis, moche lengir. And þerwiþ al it schal
 30 be oute of cours, of ioynt, and oute of lipþ, oute of ordre,
 and oute of dewe processe to gider clumprid, þat it schal
 neuer serue to teche, to learne and to remembre and to
 reporte so fair and so esili and so profitabli as schal þerto
 serve þe foorme of þe iiij seid tablis aftir þat þilk foorme be had
 35 a¹ while¹ in haunt and vse of remembring. And 3itt þanne
 þerof folewiþ ferþir, bi her owne knowleching, þat þe foorme
 of þe x comaundementis is not in it silf sufficient, forwhi
 not wiþoute þe seid loose gibilettis þerto sette, forto teche,

Examples of
 virtues not
 included.

The Four Tables
 teach all God's
 law, and that
 much more
 shortly and
 conveniently
 than the Ten
 Command-
 ments, the
 Seven Deadly
 Sins, &c.

¹⁻¹ MS. *awhile*.

lerne or remembre goddis comaundementis, which is as now in þis present chapitre oure principal purpos to prove.

The Third¹ Commandment is not binding to Christians.

fferþirmore, if it be wel arguid azens so greet meynteners and so greet glorifiers of moyses tablis, as þat þei so ben is afore rehercid, þei mowe not avoide, assoile or ascape² 5 but þat þe iij^{e1} comaundement of þo tablis is not to be holden, nepir to be kept, of cristen men; 3he, þat þilk iij^{e1} comaundement is forboden bi cristis lawe³ to be holden and kept of cristen men. And so her noumbre of x comaundementis, wole þei, nyle þei, is dockid bi oon, and sette into 10 þe nou[m]bre⁴ of ix.

Proofs that the Third¹ Commandment is no longer binding:
(1) A commandment is the whole deed or work bidden, and the whole deed bidden in the Third¹ Commandment is to hallow the Saturday.

To hallow the Saturday is no longer binding.

Therefore the whole Third¹ Commandment is no longer binding.

(2) Nothing was bidden in the Third¹ Commandment save to hallow the Saturday.

To hallow the Saturday is no longer binding.

Therefore nothing in the Third¹ Commandment is now binding.

The first premises of these two arguments are true; therefore

And þat þis be trewe may be provid bi manye weies. ffirst þus: A comaundement, as it is in þis present purpos forto speke of comaundement, is þe hool dede or werke bede to be doon, in þat þat it fallip or abidiþ vndir þe dede of 15 bidding or comaunding, as is open ynouþ to se. Also þe iij¹ comaundement of þe x in moyses tablis was forto halowe in eche weke þe satirdaie, as ech man must nedis graunte. þan herupon I argue þus: Al what was bede in þe iij¹ comaundement of þe seid tablis was forto in eche weke 20 halowe þe satirdaie. but so it is þat forto | in eche weke 71^a halewe þe satirdaie is ceesid, and bindiþ not. Wherefore al what was bede in þe iij^{e1} comaundement of moyses tablis is ceesid, and bindiþ not.

Also þus: no þing was bede in þe iij^{e1} comaundement of 25 moyses tablis, saue forto in eche weke, or in eny weke, halowe þe satirdaie, in þilk meenyng as for þe satirdaie silf. [but to halewe þe satirdaie]⁵ is ceesid and bindiþ not. Wherefore no þing in þe seid iij¹ comaundement abidiþ and bindiþ. 30

Sopeli, in euereþir of þese ij argumentis, if þe first premisses be trewe, þo ij argumentis concluden and proven her conclusiouns. and þat in euereþir of hem þe first premysse is trewe, I prove þus: If eny opir þing was beden in þe seid iij¹ comaundement þan halewing of þe satirdaie 35

¹ The Anglican Fourth.

² MS. a scape.

³ Alongside *iij^e comaundement is forboden bi cristis lawe* is written in the

margin, in a later hand, *falsum dicit*.

⁴ MS. *noubre*.

⁵ but . . . *satirdaie*, an addition from the margin; omission mark before *is* in text.

in a certeyne foorme *and* maner *and* þing making *and* perteynyng nedisli þerto, þilk þing coupe be toolde *and* assigned; but no man canne it assigne, *and* seie what it is or was, bi eny witnessing of holi scripture. Wherfore no such þing is or was.

the conclusions are true.

For nothing other than the hallowing of the Saturday can be pointed out as bidden in the Third¹ Commandment.

And the hallowing of the Saturday is the only thing bidden in the Third¹ Commandment, as the hallowing of a certain day is the only thing bidden in other commandments of hallowing.

5 Also in lijk maner was þilke iij¹ comaundement 3ouun forto in eche weke halewe þe satirdaie, how þat comaundement was 3ouun forto in eche 3eere halowe þe first daie of þe vije^e monþe, And how was 3ouun comaundement forto halewe þe x daie of þe same monþe, And how was 3ouun

10 anopir comaundement forto halewe þe xv^e daie of þe same vije² monþe,² as apperip to se for maundement of þe satirdaie, exodi, xx^e chapitre,³ And for þe iij⁴ opire now rehercid maundementis of halewing to be maad 3eerli in þe vije monþe, leuiticus, xxii^e chapitre⁵; except þat þe halewing of

15 þe satirdaie was in his degree gretter, as apperip in þe text, exodi, xvj^e chapitre,⁶ for þat þe satirdaie þei schulden halowe so moche þat þei schulden not dizte eny mete in seeping or roosting it bi fier, which makip no diuersite in þis present purpos. but so it is þat þe now rehercid

20 comaundement forto in eche 3eere halowe þe first daie of þe vije monþe, had no more in him but þis halowing of þilk

71^b daie | to be doon in eche 3eere, with purtenauncis withoute which þilk halowing so bede myzt not be doon. Wherfore neipir þe iije¹ comaundement of moyses tablis had eny more

25 or opire þan þe halowing of þe satirdaie to be doon in eche weke, with hise purtenauncis withoute which þilk halowing so bede myzt not be doon, And þerfore whos bidding makip not a newe or a dyuers bidding fro þe principal bidding, but fallip vndir þe principal bidding. Wherfore, siþen þilk oon

30 þing, which is þe seid halowing of þe satirdaie, is ceesid, al is ceesid *and* bindip not which was in þe seid iije¹ comaundement; euen as, for þat al is ceesid which was in þe opire seid comaundement of halowing þe first daie of þe vije monþe, al þilk comaundement is ceesid, *and* bindip not.

Therefore the commandment to hallow the Saturday is no longer binding in any respect.

35 Confirmacioun herto is þis: If it myzt be seid *and* holde þat þe seid iije¹ comaundement in moyses tablis now is

The old commandment to hallow the

¹ The Anglican Fourth.

³ vv. 8-11.

⁴ MS. *ijje*.

²⁻² MS. „monþe *vij*“, with the marks of transposition.

⁵ vv. 24 ff.

⁶ v. 23.

Saturday is no more binding than the old commandments to hallow the fifteenth day of the seventh month, &c.

(3) The whole of a simple thing (i. e. of a thing formed of one thing only) ceases, if that thing of which it is formed ceases.

And the Third³ Commandment is formed of one thing only, viz. the hallowing of the Saturday.

And something of the Third³ Commandment, viz. the hallowing of the Saturday, has ceased.

Therefore, since the hallowing of the Saturday has ceased, the whole of the Third³ Commandment has ceased.

The second premise of this argument is true, and therefore the conclusion is true.

For nothing other than the hallowing of the Saturday forms the Third³ Commandment.

And the hallowing of the Saturday is one simple thing.

And this hallowing of the Saturday has ceased.

and bindiþ, folewiþ to be seid *and* holde þat ech comaundement in þe lawe of moyses forto halowe eny daie 3eerli in eny monþe of þe 3eere, abidiþ now *and* bindiþ. 3he, *and* bi lijk skile ech comaundement in þe lawe of moyses forto fast 3eerly in certey[n]¹ daies of þe monþe abidiþ now *and* 5 bindiþ, which is tauzt to be vntrewe bi poul in his epistle to galathies,² *and* which is a3ens oure catholik feiþ.

The iije argument into þis present principal purpos is þis : Whanne euer eny þing is symple *and* sengle, not maad of a resonable soule, þat is to seie, not compowned *and* maad of 10 dyuers parties, if eny of þo þingis in it ceesiþ, al þe hool þing ceesiþ. but so it is þat þe seid iije³ comaundement in moyses tablis is symple *and* sengle, þat is to seie, not compowned *and* maad of manye or of suche seid dyuers parties, but being oon symple þing in it silf. *and* 3itt sumwhat is to 15 be seid þat ceesiþ of þe iije³ seid comaundement, as no man 72^a may seie þerto nay. Wherfore folewiþ þat alle⁴ pilke iije³ comaundement ceesiþ, siþen he haþ no partye which schulde ceese while his opire party abidiþ.

Certis, if þe ije pmissse of þis argument be trewe, þis 20 argument proviþ vndoutabli þe entent into which he concludiþ. And þat þilk now seid ije pmissse is trewe, y proue þus : If þe þing of þilk seid iije³ comau[n]dement⁵ in moyses tablis were maad of manye or of dyuers þingis or of dyuers 25 parties, þei coupen *and* myzten be assigned *and* seid which þei ben or were. but, certis, no þing can be seid which was in þilk iije³ comaundement opire þan halewing of þe satirdaie. *and* al þilk halewing of þe satirdaie is not but oon hool þing, not maad of enye opire partye which is opir þan halewing of 30 þe satirdaie ; no more⁶ þan eny of þe opire bifore rehercid comaundementis of halewing opire daies in the 3eere was maad of eny partie opire þan þe halewing of þilk daie in þe 3eere. Wherfore þe seid ije pmissse is trewe. *and* herwiþ is trewe þat al pilke halewing of þe satirdaie is eendid, passid *and* ceesid. Wherfore alle pilke iije³ comaundement in 35

¹ MS. *certey*.

² Especially chap. ii, vv. 16-21; chaps. iii and v.

³ The Anglican Fourth.

⁴ *alle*, overwritten.

⁵ MS. *comaundement*.

⁶ MS. *nomore*.

moyses tablis is eendid, passid *and* ceesid. Or ellis I may argue þus: if þe ij^e1 comaundement in moyses tablis abidip in al, or in sum partie, þilke comaundement was maad of sum partye being a dede which was opire þan þe halewing of þe satirdaie, or dede perteynyng into it, which party now abidip. but so it is þat þilke ij^e1 comaundement had noon suche party. Wherefore noon suche party of him now abidip.

Also into proof of þe ij^e premisses I may argue þus: No þing is maad of a general *and* of his special sett to þilke general; fforwhi no þing is more of hem boþe so sett to gider þan is þe same symple *and* syngle special, withoute eny composicioun of him *and* | of his seid general, as of ij parties. As if I seie in latyn þus, 'animal homo,' in þat² I seie no more³ þan if I seid þus, 'homo.' If I seie 'a quyck body man,' I seie no more³ þan if I seid 'a man.' 'Colour whiztnes' is no more³ or opire þan is 'whiztnes'; 'beest asse' is no more³ or oþer þan is 'asse'; 'moving rennyng' is not ellis þan 'rennyng', *and* is not maad of moving *and* of rennyng, as of ij parties, *and* þat for as moche as moving is general to rennyng, *and* rennyng is special to moving. And whanne þe special is sette to his general, þe special drawip *and* streineþ þe general fro his generalte into þe specialte of þe drawer, *and* makip þe general as þere to be noon opire þan þe same special drawer is, As logiciens knowen wel, *and* as resoun in þe now putte ensaumplis wel schewip. This first premysse in þis wise maad, y sette þerto þe ij^e4 premisses þus: but so it is þat if in þe ij^e1 comau[n]dement⁵ of moyses tablis, eny ij þingis being dedis of halowing couþen be assigned to be comaundid, þei schulden not be opire þan þis special (þat is to seie, forto halewe þe satirdaie, with his pertynent dedis making it) and þis⁶ his general (forto halewe a daie in þe weke, or forto halewe a daie or a tyme). Wherefore of þese tweyne, þat is to seie, of þis now seid general *and* of þis also spokun special sette to him, is no more,² neiþir opire had, þan is þilke same special in it silf. And

Therefore the Third¹ Commandment has ceased.

If the Third¹ Commandment had not ceased, some part other than the hallowing of the Saturday would still exist.

But no such other part exists.

Further proof that the second premise of the third argument is true:

A thing made of its general and its special is the same as a thing made of its special.

The Third¹ Commandment made of its general (i. e. the hallowing of any day) and its special (i. e. the hallowing of the Saturday) is the same as the Third¹ Commandment made of its special.

¹ The Anglican Fourth.

² MS. þat þat; the second þat being underdotted to denote deletion.

³ MS. *nomore*.

⁵ MS. *comaundement*.

⁶ MS. *þis is*.

⁴ *ij^e*, overwritten.

Therefore, since the hallowing of the Saturday has ceased, the Third¹ Commandment has ceased.

This rule of the general and its special proves the fallacy of doctors, when they argue that the Third¹ Commandment is partly law of nature, and partly ceremonial law.

þan ferþir: siþen þilk special, which is halewing of þe satirdaie, or to be doon in þe satirdaie, is fully eendid *and* ceesid; al þilk iije¹ comaundement is fully eendid *and* ceesid.

And herbi is inproved wel þe seiyng of manye greet *and* 5 famose writers in pis mater: þat þilke iije¹ comaundement was sumwhat of lawe of kinde, *and* sumwhat positive cerymonial. ffor whi þerynne þei musten meene þat oon partye of þilk iije¹ comaundement was of lawe of kinde, and þe | opire 73^a partye was positive cerymonial. And, certis, þilk partye 10 which was lawe of kynde was not but a general such as is now here rehercid, to whom þe positive cerymonial was a special, which was þe halewing to be doon in þe satirdaie. Wherefore þei musten graunte þat of þe general and of his special putte to him was maad þe iije þing dyuers from þe 15 special, which is vntrewe, *and* now bifore inprovid. Redili, bi lijk skile, alle þo doctouris *and* alle þat folewen hem schulden holde þat alle þe comaundementis of halewing daies in þe 3eere, *and* alle þe comaundementis of fastyngis, *and* alle þe comaundementis of presthode, 3ouun in þe lawe of 20 iewis, 3he, *and* alle þe comaundementis of cerymonies þanne 3ouun, abiden now in tyme of þe new testament. fforwhi in eche of þilk comaundementis we mowe fynde sum general being of lawe of kinde, to which general is sett his special positive or cerymonial. And 3itt ferþir: if þe iije¹ seid 25 comaundement abidiþ noon opir wise þan abidiþ eny opir comaundement in moyses lawe of halowing, or of fasting, or of eny opir iudicial or cerymonye doing, forsoþe, it is ynou3 for þe purpos which I entende vpon þe seid iije¹ comaunde- ment, þat forto speke in verry trewe speche, wiþoute figura- 30 tive speche, *and* wiþoute vnpropre speche, þilke iij¹ comaundement is not *and* bindiþ not; 3he; not abidiþ or byndiþ, as bi vertu of goddis comaundement bifore maad, more þan þe comaundement for to ete þe pascal lombe, *and* þe comaundement forto halewe þe first daie of þe vije monþe, 35 *and* þe comaundement forto not were a clooþ maad of lynne *and* of wolle, *and* þe comaundement forto not eere londe wiþ an hors *and* asse couplid to gider, abiden now *and* binden.

¹ The Anglican Fourth.

If eny man wole blundre ferþir in þis mater, as summe doon, forto seie *and* holde þat þe seid iije¹ comaundement of moyses tablis abidiþ now in þe þing *and* dede signified bi
 73^b þilk comaun|dement, Certis, if he meene *and* seie þat þilke
 5 iije¹ comaundement abidiþ noon opir wise þan in þe þing which was signified bi it, he grauntiþ myn entent. fforwhi he in so sei yng meeneþ þat oonli þe þing which was signified bi þe comaundement abidiþ, And if oonli þerof þe þing signified abidiþ, certis, þe maundement abidiþ not²; forwhi
 10 azenward, if þe maundement abode, it were trewe þat not oonly þe þing signified abode.

Also no þing abidiþ as for þe abiding of anoþer þing, but if þe opire þing be it fully, or a party of it. but so it is þat þe þing signified is not þe hool þing comaundid in moyses
 15 tablis, neiþir is eny party of it, as is open ynouþ. Wherefore folewiþ þat³ bi þe abiding of þe þing signified, neiþir abidiþ þe hool þing which was comaundid, neiþir eny party of it comaundid. And forto graunte þis is forto graunte þat treuli *and* verrily *and* formali to speke, þilke iije¹ comaunde-
 20 ment is not, *and* þat to it we ben not bounde. fforsoþe, if we schulden graunte *and* holde þat noes schip is now *and* abidiþ, in propir maner of speche, for þat þe þing which noes schip signified abidiþ now *and* is, we were wondirly auisid. And þerfore I aske of þee: whi grauntist þou not, wiþoute
 25 significative speche, which is not to oure present þurpos, þat noes schip is, siþen þe þing signified bi it is? þou mayst not zeue oþer cause þan þis: for þat þe þing signified bi noes schip is not þe hool schip in it silf *and* in his being, neiþir is eny partye of it. Wherefore bi lijk skile, siþen þe
 30 þing or dede signified bi þe halewing of þe satirdaie is not þilke halewing in it silf, or in his being, neiþir is þe maundement þerof, neiþir is eny party of þilke halowing or of þilke maundement, þou ouztist feele *and* holde þat þe seid halowing of þe satirdaie, as it was comaundid, is not, neiþir þe
 74^a comaundement þerof is; | þouþ þe þing which was signified þerbi be now and is.

If only the thing signified by the Third¹ Commandment remains, the Third¹ Commandment itself does not remain.

And the thing signified by the Third¹ Commandment is neither the whole thing, nor any part of the thing commanded by the Third¹ Commandment.

Therefore the abiding of the thing signified by the Third¹ Commandment does not mean that the Third¹ Commandment itself remains.

The fact that the thing signified by the Third¹ Commandment may remain, does not mean that the Third¹ Commandment remains; any more than Noah's ship remains, because the thing signified by it remains.

¹ The Anglican Fourth.

² After *not*, the MS. has *forwhi azenwarde if þe maundement abidiþ not*;

forwhi . . . not being underdotted to denote deletion.

³ MS. *þat as*.

[x^e chapitre].

Even if it be granted, for the sake of argument, that the Third¹ Commandment has two parts, one natural law, and one ceremonial law, yet the whole Third¹ Commandment has ceased, and is no longer binding.

A thing made of two parts lasts no longer as a whole than one of those two parts.

E. g. a house, made of walls and roof, lasts no longer as a house than the walls or the roof.

The Third¹ Commandment, even if it had two parts, would last no longer than one of those parts.

For the one part is not the whole thing made of two parts.

E. g. the roof or the walls is not the house.

And one part of the Third¹ Commandment is not the whole Third¹ Commandment.

[F]Erþirmore, þouȝ it were trewe þat þe seid iije¹ comaundement in moyses tablis had two parties, oon moral in lawe of kynde, and anopir positive cerymonial, which is now bifore proued to be vntrew²; ȝitt I schal proue þat þilke iije¹ comaundement is not now, neipir byndip now, ȝhe, þat þilke iij¹ comaundement is reuokid, ȝhe, and forbode to cristen men, aftir teching of seynt poul in his epistle to galathies.³

And herto I argue þus: No þing, namelich not hauyng lijf, which is maad of two parties to gider had and abiding, dureþ lengir tyme þan his boþe parties duren with him; but whanne euer eny of þo ij parties ceesip to be, þe hool þing of hem boþ maad ceesip to be: as, siþen an house is maad of þe wallis and of þe roof, it may not be seid þat þe house duryþ lenger þan whilis with him boþ þe wallis and þe roof duren. And also soone as þe roof, which is oon party of þe house, abiding þe wallis, is takun aweie, so soone it is to be seid þat þilk house dureth no lengir. but so it is þat þe iije¹ comaundement in moyses tablis was maad of ij parties,⁴ afore rehercid in þe vj chapitre of þe ij party; of which ij parties þe oon is reuokid bi cristis lawe, ȝhe, and forboden to cristen men bi cristis lawe, as it is pere afore in þe seid vj chapitre allegid. Wherefore nedis folewip þat it is to be seid þat þilke iije¹ hool comaundement of moyses tablis is not now; but þilk hool comaundement in his ful hoolnes is reuokid, ȝhe, and forboden. þis purpos may be confermed also þus: It is neuer to be seid þat þe oonli party of a þing is þe same þing; as it is not to be seid þat þe roof only, being withoute þe wallis, is an house, or þat þe wallis oonly, being withoute þe roof, is an house. But so it is þat now, in þe tyme of þe new lawe to cristen men, abidip | oonly þe first party wherof þe iij¹ comaundement of moyses tablis

¹ The Anglican Fourth.

² Pt. II, chap. ix, p. 152. Cf. what is said on this subject in Pt. II, chap. vi, pp. 128 ff.

³ Especially chaps. ii. 16–21, iii, v.

⁴ The hypothesis that it is made of two parts has been proved untenable. See above, l. 5, and note 2.

was maad; *and* þat withoute þe secunde party, which is reuokid and brouzt to nouzt. Wherfore it is not to be seid þat þis first seid party is þe iije¹ comaundement of moyses tablis. *and* so no man on lyue may avoide or asoile but þat 5 þe iije¹ comaundement of moyses tablis is not, And [þat]² it is not now to vs in charge, no more þan is now to vs in charge þe preesthode or dekenhode of þe Jewis lawe. *and* so folewiþ þat þe glorifyng of þilk tablis is lassid *and* dymynuschid more þan þe glorifiers in her speking know-
 10 lechen. Certis, bi þis opinioun zens which I argue here, euen as þe keping of þe sabot daie in þe oolde lawe had withynne him a þing of lawe of kinde *and* anopir þing positive cerimonyal, as is in þe vj *chapitre* bifore schewid³, so þe preesthode of þe oolde lawe had wiþynne him suche ij
 15 þingis. ffor whi þat þere schulde be preest forto teche *and* exorte þe lawe zouun fro god, which euer þilk lawe were, or hapened to be, zouun fro god, doom of resoun *and* þerfore lawe of kynde wole, as wel as þat men at sum while take leiser forto be contemplative, *and* forto preise *and* preie.
 20 *and* þat þe preestis schulden be in þis wise, or in þilk wise, araided, or in þis wise, or þilk wise, haue her bodily sustenance, was pure positive *and* cerymonial. Wherfore, siþen þe first party of preesthode, which is moral in lawe of kynde, abidiþ now þe same in þe newe lawe as it was in þe oolde
 25 lawe, þou muste nedis graunte þat þe precept of god vpon þe oolde preesthode in þe oolde lawe abidiþ now in þe newe lawe, if þou graunte þat þe precept of god vpon þe sabot in þe oolde lawe abidiþ now in þe newe lawe. And if þou muste nedis graunte þat þe precept of god vpon þe oolde
 30 preesthode is not now, for so it is seid, ad hebreos, þe vije
 75^a *chapitre*,⁴ where | it is seid in sentence þus: þat 'nedis muste þe oolde lawe be translatid *and* chaungid, siþen or whilis þe oolde preesthode is translatid *and* chaungid', þou must nedis folewingli seie *and* graunte þat þe precept of god
 35 vpon þe oolde sabot is not now. And þan ferþir þus: þe precept of god vpon þe oolde sabot is not now, *and* þe pre-

The hallowing of the Saturday is no more binding now than the laws of the Jewish priesthood.

Therefore the Third¹ Commandment on

¹ The Anglican Fourth.

p. 152.

² MS. *þan*.

⁴ v. 12.

³ pp. 128 ff. See also Part II, chap. ix,

the hallowing of the Sabbath is no longer binding.

If the hallowing of the Saturday is still binding, then the old ceremonial laws for praying and fasting are still binding.

If we do not hallow the Saturday, we do not keep the Third¹ Commandment, however well we may hallow the Sunday.

St. Augustine teaches that the Third¹ Commandment is not binding for Christians, though they should take heed of what it signifies.

The Third¹ Commandment is forbidden to Christian men.

cept of god vpon þe oolde sabot is not ellis þan þe iije¹ precept conteyned in moyses tablis; it folewiþ nedis þat þe iije¹ precept conteyned in moyses tablis is not now.

In lijk maner may ful strong argument be maad þat þe precept of god in þe oolde lawe, þat men schulden preie in 5 such a certeyn² cerymonial maner, and þat þei schulden faste in certeyn cerimonial maners, abiden zitt in þe newe lawe, if it is to be grauntid þat þe oolde precept of halowing tyme in a certeyn cerimonial maner abidiþ now.

Also ferþer þus: siþen þe iije¹ precept of moyses tablis 10 lymtith and byndith into a certeyn special daie to be wekely halowid, which is þe satirdaie, it folewiþ nedis þat þilk iije¹ precept is not kept of vs, but if we halowe wekely þe satirdaie, how cuer weel we halowe þe sundaie in stide of it.

Now alle suche men whiche dare not truste to doom of 15 resoun, where þat resoun hap place, þouz þei se it as cleerly bi resoun as þei seen what is white or blacke wiþ her izen, I remitte into þe writing and witnessing of seynt Austyn, which is sette in þe comoun glose,³ exodi, xxxiiij chapitre,⁴ where he seiþ pleynty þat þis comaundement of moyses 20 tablis, which is of þe halidaie, is not comaundement to cristen men, þouz alle þe opire ix be comaundementis to cristen men; but cristen men schulde take hede to þe ping which þilk comaundement maad to þe Jewis bitokeneþ mystily, þat is forto haue mynde of þe euerlastyng blisse to 25 come, and to be had of cristen men in heuen.

And redili, if aftir seynt Austyn þere, þe seid comaundement, | which ze rekene here to be þe iije¹ comaundement 75^b of moyses tablis, is eendid and ceesid wiþ þe state of Jewis, and is not bede to cristen men (And open it is to clerkis þat 30 alle þo comaundementis zounn to Jewis, which ceesen with þe ceesing of Jewis state, ben forboden to cristen men, as is open, actis, xv chapitre,⁵ And bi poul in his epistle to galathies)⁶; it folewiþ þat not oonly þe seid iije¹ comaundement

¹ The Anglican Fourth.

² MS. *certeyn a.*

³ The *Glossa Ordinaria* of Walafrid Strabo (d. 849), expounding the Scriptures, and commonly accompanying copies of the

Vulgate.

⁴ v. 21.

⁵ vv. 24-9.

⁶ Especially chaps. ii. 16-21, iii, v.

ceesiþ, and is no comaundement to cristen men, but also þat it is forboden to cristen men.

Manye opire fantastik fyndingis and feynyngis ben rennyng vpon þese tablis, of whiche summe ben good to be rehercid into þe abatyng and discumfityng of her ouer moche glorifiers. þe comune holding of suche newe seid glorifiers is þat þilk¹ tablis weren so disposid þat in þe first of hem weren writen þe² pre² first¹ comaundementis, and in þe ije table weren writen þe vij³ opire; as þat þese two tablis weren so wiseli disposid bi god him silf þat in þe first of hem schulde be conteynyd þo comaundementis which dresen vs toward god immediatly, and in þe ije table schulde be conteynyd þo comaundementis which dresen vs toward oure neizbore immediatli. And 3itt, whanne al þis is seid, and so solempnely prechid, writen and denouncid, þe contrarye is founden trewe bi experience. ffor þe same two tablis of stoon which moyses had in þe mount of synay, haue ben openli and certeynli seen and redde þat of þo x comaundementis v weren in þe first table writen, and v weren in þe ij table writen, as reherciþ þe maistir of stories⁴ vpon þe xx *chapitre* of exodi. Also þilk same comaundement which aftir austyn is not but oon and þe first comaundement, origene seiþ and holdiþ þat it is tweyn; and þilk tweyn last comaundementis which austyn seiþ to be tweyn, origene seiþ to be oon. Neuërpeles Josophus, a ful worþy, witty and myzty Jewe, lyuyng in | þe tyme of crist and of þe distroyng of Jerusalem, writiþ þat he sawe þe boþe tablis, and þat v comaundementis weren in þe oon, and v in þe opire, And þat þilk tweyn last which we rekenen for tweyn, weren not but oon; and þilk which we rekenen as for oon and þe first, was tweyne.⁵

Also if þei bere god on honde þat bi greet avise and greet

¹ The first four of the Anglican reckoning.

²⁻² MS. *pre þe*.

³ The last six of the Anglican reckoning.

⁴ Petrus Comestor (d. 1178), author of the *Historia Scholastica*, dealing with sacred history from the Creation down to

It is false to assert that in the First Table of Moses were the first three¹ commandments, dealing with our duty towards God; and in the Second Table of Moses were the other seven³ dealing with our duty towards our neighbour.

Moses distinctly says there were five commandments in each table.

Doctors disagree as to whether what Pecoock terms the 'first' commandment is one or two; and as to whether what Pecoock terms the 'ninth' and 'tenth' commandments are one or two.

the events recorded in the Acts—'unde per excellentiam Magister historiae scholasticae appellatus est.' See Migne, *Patrologiae Cursus Completus*, tom. 198,—*Historia scholastica eruditissimi viri Magistri Petri Comestoris*, pp. 1051-2.

⁵ See Notes; also p. 118, note 5.

If one table deals with our duty towards God, and the other table with our duty towards our neighbour, there is no provision for our duty towards ourselves.

wisdom he so wiseli disposid, as þei seien, þe ij tablis, þat in þe first ben þo comaundementis which rewlen vs toward god immediatly, *and* in þe secunde table ben þo comaundementis which rewlen vs toward oure neiȝbore immediatly, where is þe wijse disposicioun of god þat in þese ij tablis 5 ben comaundementis rewling a man toward him silf immediatly? siþen ful greet hardnes bifallip to a man forto reule him silf dewly to him silf aȝens glotonye, leccherye, veyn glorye *and* inpacience,¹ And god biddip vs ful eernestly to avoide glotenyne², veyn glorye *and* inpacience, as he biddip vs 10 to auoide fals witnessse *and* coueiting of oure neiȝboris good. Or ellis if þou seie þat þe comaundementis forbeding glotenyne, veynglorye, inpacience, ben conteyned in þe seid ij tablis, þanne folewip þe contrarye to her owne seingis; fforwhi þanne folewip þat þe first table serueþ not oonly forto dresse 15 vs toward god immediatly, *and* þe secunde serviþ not oonly forto dresse vs towarde oure neiȝboris immediatly; fforwhi boþe of hem, or oon of hem, seruyþ also to rewle vs toward vs silf immediatly. And so bi skile of þilk ij dressingis, god myzt not be movid resonabli *and* sufficiently to make oonly 20 two tablis.

And so, sone, þou maist se þat manye þingis ben feynid aboute þe x comaundementis of moyses tablis, which ben not trewe, or at þe leest which ben lacking her groundingis; *and* alle þat lacken her groundingis ouȝten to be taken as 25 feynyngis *and* wilful forgingis.

[x^{je} chapitre]

Why did God give the Ten Commandments to the Jews, if they are insufficient?

[[B] Ut, o fadir, oon þing I wolde wite in þis mater: ffor 76^b what entent ȝaue god to þe iewis þilk foorme of x comaundementis in moyses tablis, siþen it is so þat þilk foorme is not 30 sufficient doctryne of alle hise comaundementis, neiȝir sufficient reportacioun *and* sufficient remembraunce of alle hise comaundementis, þouȝ þei be ouȝwhere ellis fully learned?

One might ask also why the Apostles made the Creed, if its doctrine is insufficient.

Sone, I myzt aske of þee aȝenwarde whi þe apostlis, or ellis whi prelati of þe chirche aftir þe tyme of þe apostlis, 35 foormeden þe comoun crede of articlis of bileeue *and* bitoken

¹ See above, p. 105, note 3.

² MS. *glotonye*, seemingly altered to *glotenyne*.

it to þe peple, siþen þilk foorme of articlis is not sufficient doctryne of alle articlis *and* poyntis of þe feip, which boþe symple men *and* bettir learned men ben bounden openly to bileeue? Certis, sone, loke what answeere þou schuldist zeue 5 to myn now moued questioun to þee, *and* a¹ lijk¹ answeere ouzte be zouun to þi questioun now mouid to me *and* askid of me.

Neuerþeles, for þilk answeere to þese boþe questiouns to gidere, I may procede *and* seie þus: A wombe which haþ be 10 long tyme fro mete may not sodeinly be replenischid, *withoute* greet hurte *and* vnbroking of þe mete so receiuid; iþen which han ben long tyme in derknes mowe not sodeinli come to greet *and* moche lizt, *withoute* greet hurte of þe same iþen; *and* þefore þei must be fed wiþ litil in þe bigynnyng, 15 til þei bi þilk litil be customed *and* ablid to receyue þe grettir; as crist schewiþ *and* techiþ of his newe callid to him apostlis *and* disciplis ful fair, ful curteisely *and* resonabli, *mathew*, ix chapitre,² *and* luke, v chapitre,³ where crist bi hise newe disciplis seid þus: ‘wheþir þe sones of þe spowse 20 mowe morne how long þe spouse is wiþ hem? soþeli, daies schulen come whanne þe spouse schal be takun aweie fro hem, *and* þan þei schulen faste.’ And sumwhat aftir⁴ þere⁴ þus⁵: ‘neipir men putten newe wyne into oolde botels, ellis þe botels ben broken *and* þe wyne [is sched].’⁶

* * * * *

¹⁻¹ MS. *alijk*. ² v. 15. ³ v. 34.

⁴⁻⁴ MS. *þere aftir*, with the marks of transposition.

⁵ Matt. ix. 17; Luke v. 37.

⁶ There is a gap here. A new gathering, of six leaves only, instead of the usual ten, begins at this point, and probably the two outer double leaves are missing. The catchword, ‘is sched’, fol. 76^b, does not correspond with the first words of fol. 77^a.

When nourishment has been long withheld, the stomach must be accustomed to it gradually.

Similarly the eyes must be accustomed gradually to the light.

Christ shows the importance of adapting the teaching to the taught.

The numbers after the ‘signature’ letter are cut off, so unfortunately give no help here. The sense does not run on consecutively, and the matter is different. Before the gap, the Father is speaking of Christ’s adaptation of the teaching to the taught. After the gap, the Son is advising the Father not to cast his pearls before swine.

For collation of MS. and discussion of gaps, see *Introd.*, Section I, A.

The Son advises
the Father not to
cast his pearls
before swine.

To God all
things are
possible, and,
with His help,
Pecock hopes to
turn the people
from their
slavish adher-
ence to old and
insufficient
teaching.

| *and* experiencis which I haue had in opire maters þan is 77^a
þis. it were good þou forto in þis mater be stille, namelich
for, as it seemeþ, crist meened *and* counseilide suche dis-
crecioun to be had, *mathew*, vij *chapitre*,¹ whanne he seid
þus: ‘ Nil 3e 3eue holy þing to houndis, neþir caste 3e 3oure 5
margaritis bifore swyn, leest *perauenture* þei diffoulen hem
wiþ her feete, *and* þe houndis be turned, *and* al to tere you.’

O, sone, if I haue bi strengþe of resoun noon opire hope
þan þat þe peple were aȝens þis purposed mater so obstynat
and so vnouercomable *and* vnazendressabli hardid as þou in 10
þyn arguyng pretendist, I wolde *and* ouȝte in þis mater to
holde me styлле *and* cloose. but, for as moche as bi certeyn
evidencis I haue hope of þe bettir side *and* of þe gracioser
lott, *perfore* I am movid þus, if þe peple be so vndisposid
þat þei louen so vndiscreetly her oold wones *and* derknessis 15
more þan lizt; ȝitt if þei be not vnreouerabli dressable,
þouȝ to so redresse happily longiþ sum labour, it is þe more
nede forto labore þat þei come from þens oute, in happis þat
god wole sette to his honde *and* worche in hem what is not
in my power to wirche; ffor whi crist seiþ, luk, xvij 20
*chapitre*²: ‘ what is impossible anentis men is possible
anentis god ’; and mark, in þe x *chapitre*³: ‘ Alle þingis ben
possible at god ’; And also poule seiþ, ad Romanos, ix *chapitre*,⁴
þat ‘ helpe or saluacioun is not of a⁵ willer,⁵ neþir of a renner,
but of god a rewer, or of mercy a doer ’. And *perfore* my 25
part and deel I ouȝte to wirche, *and* what longiþ to me in
þis mater I wole do, whilis in me restiþ þis seid hope. And
al þe remenaunt I schal bitake *and* commytte to god, þat he
þerynne do as his lust is. But þis dare I wel seie: who euer
wole holde þe contrarye of þis party, which party in þis 30
present purpos I holde, aftir þat he haþ herd *and* conceyed
þe evidencis making for my party, *and* wole not avowe *and*
warante forto assoile þe evidencis which I haue brouȝt forþ |
for my party, he may not excuse him but þat he is in þat 77^b
obstynat to resoun, to lizt, *and* to troupe, and more froward 35
þan longiþ to eny resonable cristen man to be, *and* þat he
loueþ more derkenes þan lizt. And *perfore* asoile he cleerly

¹ v. 6.² v. 27.³ v. 27.⁴ v. 16.⁵⁻⁵ MS. *awiller*.

þe seid evidencis þat I may consente to him ; or ellis if he may not hem cleerli assoile, consente he to me, or ellis knowleche he him silf to be such as he is.

And to explain to them how the Four Tables comprise all God's laws.

fferþirmore, o my sone, I may not leeu vnconsiderid *and*
 5 vntobeþouztvpon¹ how worschipful, how fair, how honest
and according it were to alle cristen peple, namelich to
 clerkis, *and* speciali to clerkis of dyuynite, forto haue *and*
 knowe a ful foorme at þe leest vpon alle þe biddingis *and*
 forbodis of god to man, *and* endentid² bitwixe god *and* man ;
 10 And if a fuller foorme be had of hem vpon alle þe vij maters
 namtd bifore in þe iiij^e chapitre of þe bifore going first
 party, in which vij maters is comprehendid oure cristen
 religioun, bi whos keping cristen men schulen be trewe
 cristen *and* trewe seruauntis of god, *and* schulen enherite
 15 perpetualy þe kingdom of heuen, moche more according
 honest[e]³ *and* fairenes is þerbi had to þe seid cristen men,
and specialy to alle in dyuynite learned men ; And ellis
 contrary inhoneste, schame, *and* reprove may be dradde forto
 be dewe to hem. wherefore, or þe fynding of þis foorme of
 20 iiij tablis, þe, þe fynding *and* þe tracynge of þis foorme of
 vij maters, as it is ladde forþ in my writingis, muste be
 founde, had *and* allowid of cristen clerkis, namelich of
 dyuyne clerkis, or summe opire foorme like to þis, or bettir
 þan þis is, nameliche for greet wittid *and* learned lay men,
 25 or at þe leest for clerkis of dyuynite. *and* ellis I can not
 witte but þat þe scole of dyuynite schal ligge lengir in an
 inconuenient, of which it were biseemyng þat it schulde be
 78^a cleene *and* free ; *and* | moche swete deuocioun *and* ful moche
 honest occupacioun *and* fair labour of mennys wittis aboute
 30 god, hise benefetis, *and* hise lawis, schal be lette falle *and*
 lost ; *and* þo same wittis schulen be bisette aboute fleischly
and worldly occupaciouns more þan nede askip, *and* þerbi
 schulen be brouzte forþ manye nedis aboute þe worlde, which
 ellis schulde not growe into suche nedis, as I touche in opire
 35 writingis.

¹ MS. *vnto be þouzt vpon.*

² MS. *ententid*, altered to *endentid*.

³ MS. *honest.*

[xije chapitre] ¹

If the Ten Commandments are insufficient, why did Christ command the rich man, if he desired eternal life, to obey them?

[F]Adir, bi weie of leernyng I myzte argue azens zou þus : It is writen, *mathew*, xix^e *chapitre* ², and in *luk*, xvij^e *chapitre* ³, þat 'oon ryche prynce came to Jesu, and seid to him : ' Good maistir, what schal I do þat I haue euerlastyng 5 lijf?' And Jesus answerid þus : ' If þou wolte entre to lijf, kepe þou þe comaundementis '. he seid to Jesus þus : ' which comaundementis?' And Jesus seid : ' þou schalt not do mansleyng. þou schalt not do avoutry. þou schalt not do þeft. þou schalt not seie fals witnessing. worschip þou þi 10 fadir and þi modir. and þou schalt loue þi neiðbore as þi silf.' and lijk sentence of þe same story is *luk*, xvij *chapitre*. ³ Now I argue þus : þis man which came to Jesus askid of Jesus a sufficient foorme of lyuing, and a sufficient foorme of alle goddis comaundementis, as is open ynou; ; fforwhi 15 noon gouernaunce bringiþ a man to heuen saue þilk gouernaunce which is sufficient. And Jesus remyttid and sent þis man oonli into þe foorme of þe x comaundementis tauzt in moyses tablis. wherfore folewip þat Jesus answerid not þis man sufficientli to þis mannys entent, and so Jesus 20 deludid or disceyuid þis man so asking; or ellis þe foorme of moyses tablis into which Jesus sente þis ⁴ man was sufficient foorme for þis mannys entent, which entent was to haue a sufficient reule of lyuing, which reule may not be sufficient, withoute sufficient doctrine of alle goddis comaundementis. 25

Christ bade the rich man keep all God's commandments, not simply those of Moses' tables.

Sone, forto answer herto, I denye | and seie nay to it 78^b what þou seist, þat Jesus sente þis man into moyses tablis oonly, whan he seid to him þus : ' If þou wolte entre into lijf, kepe þou þe comaundementis '; fforwhi Jesus sente him into euery where where goddis comaundementis weren writen. 30 and siþen goddis comaundementis weren writen at þat tyme in manye opire placis of þe lawe in þilk tyme rennyng þan in moyses tablis, and manye mo and opire comaundementis weren in opire placis of þe lawe writen þan in moyses tablis,

¹ The numbering of this chapter should probably be xii. Cf. below, p. 164, note 2, and p. 171, note 2.

² vv. 16-19.

³ vv. 18-20.

⁴ MS. *sentepis*.

þerfore crist sente þilk man into alle þe writingis of goddis
 lawe which at þilk tyme weren writen. And þouȝ crist
 rehercid to him summe of moyses tablis oonli, ȝitt it folewiþ
 not þerof þat crist vndirstode þat þilke man schulde go to
 5 moyses tablis oonli; no more¹ þan folewiþ,² if crist had
 rehercid oonly to him summe certeyn comaundementis oute
 of moyses tablis oonly, and not eny of hem which ben in
 moyses tablis, but in *deutronomij*, þe vj *chapitre*³ (as he did,
mathew, xxij *chapitre*⁴, and *mark*, xij *chapitre*⁵, to anopir
 10 man, a techer of þe lawe, lijk questioun asking) it folewiþ
 not² þat þis man ouȝte not go into moyses tablis, but oonli
 into þilk placis *exemplid* and rehercid of crist. And so, my
 sone, is pleyn solucioun to þin argument.

Lo, sone, how to þilk man, a techer of þe lawe, asking,
 15 *mathew*, xxij *chapitre*⁴, and *mark*, xij^e *chapitre*⁵, which was
 þe greet comaundement, and which was þe first comaunde-
 ment of goddis lawe, crist answerid not bi eny þing sett and
 founden in moyses tablis, but bi oon þing which is writun,
deutronomij, vj *chapitre*⁶, and bi anopir þing which is writen
 20 in lawe of kynde in þe tablis of mannys herte, as may be
 seen to þe reders in þe placis now seid, *mathew*, xxij *chapitre*⁴,
 and *mark*, xij *chapitre*⁵. fforwhi þe answeere of crist in þe
 placis now allegid, *mathew*, xxij *chapitre*⁴, and *mark*, xij
*chapitre*⁵, to þe man asking of crist, 'which is þe greet
 25 comaundement in þe lawe?', was þis: 'þou schalt loue þi
 lorde god of al þin herte, of al þi soule, and in al þy mynde.
 þis is þe grettist and first comaundement. þe secunde, for-
 79^a soþe, is lijk | to þis: þou schalt loue þi neiȝbore as þi silf.

In þese ij comaundementis, al lawe hangiþ and prophetis.
 30 Certis, sone, neuerneipir of⁷ þese ij comaundementis is in
 moyses tablis, as is open bi þe skile maad afore in þe iiije
chapitre of þis secunde party. And marke þou weel also,
 sone, þat þis doctoure of lawe, temptyng and asking crist,
 askid not þus: 'which is þe greet comaundement in moyses
 35 tablis?' but: 'which is þe greet comaundement in þe lawe?',
 þat is to seie, in þe hool lawe, which was at þilk tyme

Christ bade the
 lawyer keep cer-
 tain command-
 ments other
 than those of
 Moses' law.

¹ MS. *nomore*.

⁵ vv. 28-33.

² See Notes.

⁶ v. 5.

³ vv. 5, 13-18.

⁴ vv. 27-40.

⁷ of repeated in MS.

writen, *and* of whiche he was a doctoure; And perfore crist, answering to him, answerid not bi moyses tablis, but bi þe hool lawe in pilk tyme writen. ffor crist answerid bi what was writun in *deutronomij*, vj^e *chapitre*¹, as to þe greet *and* first comaundement, *and* ellis he had not answerid euen *and* 5 *rihtli*, *and* metely to þe questioun. *and* he puttid to what was writun in lawe of resoun in þe tablis of oure herte, *and* in oure lawe of kinde, as to þe secunde maundement.

God cannot therefore have intended the Ten Commandments to comprise all His law.

how may þan eny man seie þat god entendid bi zeuing of moyses tablis to zeue þe hool ful sufficient teching, leernyng, 10 remembreng *and* reportyng of hise comaundementis?

[xiiij^e chapitre]²

Does not Christ teach that Charity comprises all the commandments of God?

[F]Adir, anopir argument I make azens al 3oure doctrine, which argument is þis: Crist seid, *mathew*, xxiij^e *chapitre*³, þat 'in þo ij comaundementis', þat is to seie, in comaunde- 15 mentis of loue to god *and* of loue to oure neiþboure, 'hangen al þe lawe *and* prophetis'; And so who euer fulfillip *and* kepip charite, which is þe now seid ij comaundementis, he fulfillip *and* kepip treuli al þe lawe of god. Wherefore it folewip þat teching, leernyng *and* remembreng of charite, or 20 of þese two now seid comaundementis, is sufficient for al teching, learning *and* remembreng of goddis lawe to parfitylly fulfille it, wipoute eny teching of eny opire moral vertues or pointis or moral vertuose dedis, so long afore tauzt in þe iiij seid tablis. And so þe teching of alle opire moral vertues 25 or pointis | or moral vertuose dedis is waast *and* in veyn. 79^b

If so, the teaching of all other moral virtues is vain.

And does not St. Paul, by his rehearsal of the sixteen properties of Charity, teach that Charity includes all the necessary moral virtues?

Also seint poul, I^a *corinthies*, xiiij *chapitre*⁴, Noubriþ xvj condiciouns or propirtees of charite, seiyng þus: 'Charite is pacient. it is benyngne. charite envieþ not. it doiþ not wickidly. it is not blowen. it is not coueitose. it sekip 30 not þo þingis þat ben his owen. it is not stirid to wrappe. it þenkip not yuel. it ioieþ not on wickidnes; but ioieþ not to gider to trouþe. it suffriþ alle þingis. it bileeueþ alle

¹ v. 5.

² There is a correct reference to this chapter and its matter, p. 16, l. 35. For numbering of chapters after chap. xiii, see

Introd., Section I, A, where the question of gaps is discussed.

³ v. 40.

⁴ vv. 4-8.

pingis. it hopiþ alle þingis. it susteyneþ alle þingis. charite falleþ neuer down, wherþir prophecies schulen be voidid, eiþir langagis schulen ceese, eiþir science schal be distroied.' þus moche seiþ poul þere. And if charite be so
 5 myzty þat he haþ þese now rehercid xvj condiciouns, bi which her contrarie vicis ben excludid, bi lijk skile he haþ wiþ þese manye mo good ¹ condiciouns ¹, þhe, and alle þo good condiciouns bi which eny moral vices in þe worlde mowe be excludid. wherfore it seemeþ þat þe leernyng and knowing
 10 of charite aloone is sufficient learning of þe lawe of god, and þe hauyng of charite is sufficient hauyng of þe lawe of god, and þe fulfilling of charite is þe sufficient fulfilling of þe lawe of god. And so þe learning of alle opire moral vertues or pointis or moral vertuose dedis, bi iiij long tablis, and bi
 15 long treticis and bokis þerupon writen, is in waast and in veyn.

Sone, how euer it be of þe mater of þin argument, wherupon soone aftir I schal make processe, zitt now þat þin argument bindiþ not, and þat it procediþ not in his proof, may liztli be
 20 schewid. ffor whi if bi cause in charite hangiþ al þe lawe keping and alle þe moral vertues, with alle moral vertuose dedis, þerfore myn afore maad teching and treting of opire moral vertues in special, and her propre foormes wiþ moral vertuose dedis, schulde be waast and in veyn, bi þe same
 25 skile it schulde folewe þus, bi cause þat in charite hangiþ al þe lawe keping and alle moral vertues, with alle | moral vertuose dedis, þerfore cristis teching and treting of opire moral vertues in special and in her propre foormes, or of opire moral vertuose dedis, whanne he seid, mathew, xix
 30 chapitre ², 'þou schalt do no mansleyng, þou schalt do noon avoutrie, þou schalt do no þeft, þou schalt seiþe no fals witnessing, þou schalt worschip þi fadir and þi modir', was waast and in veyn. but þis wolte þou not graunte of cristis doctrine maad vpon opire moral vertues in special, or vpon
 35 moral vertuose dedis which ben not charite, þou; þei hangen in charite and comen oute of charite. wherfore bi lijk skile

Christ commanded other moral virtues besides Charity; therefore Charity does not comprise all the commandments of God.

¹⁻¹ MS. „condiciouns good, the oblique dashes denoting transposition.

² vv. 18-19.

pou ouztist not graunte of my doctrine maad vpon alle opire moral vertues in special, wip alle opire moral vertu[ose]¹ dedis, þat it is waast *and* in veyn, þouȝ alle pilke vertues *and* opire moral vertuose dedis bi me so in special tauȝte hangen in charite, *and* oute of charite þei comen, riȝt as þe 5 moral vertues or moral vertuose dedis which crist tauȝt in special vndir charite hangen in charite *and* oute of charite þei comen. so is schewid þat þin argument concludiþ not, *and* prouipi not þi purpos.

Did not Christ mean that on the two commandments of Charity all the moral virtues of the law and the prophets are dependent?

Also, sone, I may schewe how þat oute of cristis wordis, 10 *mathew*, xxij *chapitre*,² now allegid for þin entent, folewiþ euen þe contrarye of þin entent. fforwhi what me[n]ed³ crist whanne he seid so: 'in þese ij comaundementis of charite hangipi alle lawe *and* prophetis'? me[n]ede⁴ not he þus: þat in pilk two comaundementis of charite hangen alle 15 þe moral vertues or poyntis or moral vertuose dedis of þe lawe *and* alle þe moral techingis of profetis?

Apparently He did so mean.

ȝhis, fadir, I may not seie þerto nay; for I can not wite what ellis crist schulde þerto meene.

Therefore these moral virtues dependent on Charity are worthy to be taught by Pecoock, as they were certainly taught by the prophets.

Sone, þan I argue þus: If in charite hangen alle moral 20 vertues or pointis or moral vertuose dedis of þe lawe *and* alle þe moral techingis of profetis, it folewiþ þat þe profetis tauȝten þo pointis or moral vertuose dedis which hangen in cha|rite, *and* comen forþ from charite, bisidis þat þei tauȝten 80^b also charite. And if þe profetis tauȝten þe seid moral 25 vertuose dedis or pointis of þe lawe hanging in charite, bisidis þat þei tauȝten þe same charite, *and* ȝitt þei were not perfore blamed, but commendid, whi schulde I be blamed if I [teche]⁵ þe pointis *and* moral vertuose dedis of þe iiij tablis, for þat þei hangen in charite, or þouȝ þat þei hangen in 30 charite?

And the moral virtuous deeds and the moral virtues dependent on Charity are not Charity itself.

Therefore no man should be blamed for teach-

Also I may argue þus: If in charite hange alle þe opire moral vertuose dedis, pointis *and* moral vertues of þe lawe, þei ben different fro charite, bicause no þing hangipi of him silf neiþir comeþ oute fro him silf. *and* þan I aske þis: 35 wheþir þese moral vertuose dedis or pointis *and* moral vertues ben worþi *and* necessarye to be writun, tauȝt or

¹ MS. *vertues*.

² v. 40.

⁵ Omitted in MS. Omission mark in text after *I*, and a cross in the margin.

³ MS. *meved*.

⁴ MS. *meuede*.

learned, or no? If þei be so worþi *and* necessarye to be writun, tauȝt *and* learned, whi schulde eny man be blamed to write hem, to teche hem *and* learne hem? fforwhi for writing, teching *and* learning of necessarie þingis, a man
 5 ouȝte be preisid, allowid, rewardid *and* commendid. And if þese moral vertuose dedis, pointis *and* vertues so hanging in charite ben not necessarye *and* worþi to be writun, tauȝt *and* learned, what commendacioun maad crist of charite forto seie þat in charite hangen alle þese vertues *and* pointis *and*
 10 moral vertuose dedis? Certis, noon opire þan þis commendacioun, þat in charite hangen þo þingis which ben not worþ to be writun, learned or seen. And so, sone, þou maist see þat þe same wordis of crist which þou tokist to founde þi party, founden þe contrarye of þi partye. And so þou *and*
 15 alle opire of þi opinioun ben ouer þrowen wip ȝoure owne swenge.

ing the moral virtuous deeds and moral virtues dependent on Charity.

Neuerþeles, for cleer declaracioun of þin argumentis mater, for as moche as manye men stumblen þeryn, *and* han þis wrong opinioun which þou were now aboute to prove, þat
 20 charite of which crist spekiþ is al moral vertu *and* al þe lawe of god in propre maner of speking, *and* þat bi occasioun
 81^a y-takun to hem of cristis wordis now afore | leggid, mathew, xxij chapitre¹, it is of þe *and* of alle such men to be takun hede *and* to be vndirstonden þat crist seid not þus: 'charite
 25 is alle moral vertues *and* alle moral vertuose dedis,' or þat 'charite is al þe lawe *and* al þe teching. of profetis,' for þanne he had seid a speche which is wrong. And þat þis is trewe I proue þus: If charite schulde be alle moral vertues
and alle maner of moral vertuose dedis, *and* eche of hem
 30 formaly *and* in propre maner of speche, þis muste be trewe in þis maner: þat charite is naturali, þat is to seie, in gendre of kynde, eche of hem proprily; or^e ellis þat charite is moraly, þat is to seie, in gendre of moralte or of maners, eche of hem proprily.

Christ did not assert that Charity comprised all moral virtues and all moral virtuous deeds, or all the teaching of the law and the prophets.

For if so, it would follow that Charity is each moral virtue and each moral virtuous deed naturally or morally.

35 þe first of þese ij mauers may not be seid *and* holde; fforwhi whanne I ete or drynk or write or walke or sleepe for goddis sake, þese ben moral vertuose dedis *and* dedis of

Charity is not each moral virtuous deed naturally. For moral virtuous

outward bodily deeds (both means and executions) are not Charity, because Charity is an inward spiritual deed of well-willing.

þe lawe *and* techingis of profetis, *and* 3itt noon of þese dedis is loue to god, ffor whi þe loue or charite which I haue to god is a goostli dede sitting *withynne* forþ in my wil *and* in my soule, And þese now seid *vertuose* dedis ben bodili dedis, appering *and* sitting *withoute* forþ in my body *and* in my 5 membris, *and* eting *and* drynking sittip in my mouþe *and* teep, writing in my honde and fyngris, *and* walking in my leggis; wherfore þere may no witty man seie þan þat þei ben charite or loue in it silf naturaly *and* propirly. þis argument procedip vpon ech dede which is meene into þe inwarde 10 willing which is charite, *and* vpon eche dede which is execucioun of þe inwarde willing being charite. *and* open it is þat noon of þese ben in hem silf naturali, formaly and propirli charite, as noon of hem is so *withynforþ* a willing¹ of good, which is charite *and* loue. 15

And nillings of evil to God, ourselves, and our neighbour, and forbearings of evil to God, ourselves, and our neighbour, are moral virtuous deeds, but not Charity.

Also, not oonly þese now seid sensible dedis being execuciouns, *and* opire sensible dedis being meenys into þe inward inuisible *and* insensible charite, ben moral *vertuose* dedis; but also nyllingis of yuelis, *with* whiche | we nyllen yuel to 81^b god, to vs silf *and* to oure nei3boris, ben moral *vertuose* 20 dedis or dedis of vertu; *and* forberingis of yuel outward doingis to god, to vs silf *and* to oure nei3boris, *and* also forberingis² of noon willingis² of þe same yuelis to god, to vs silf *and* to oure nei3boris, ben moral *vertuose* dedis or dedis of vertu; *and* 3itt noon of þese is naturaly, formaly *and* 25 propirli charite, fforwhi noon of þese is so a willing¹ of good to god, to vs silf or to³ oure nei3boris. wherfore nou3where ny3 alle moral *vertuose* dedis or dedis of vertu ben charite or charitees naturaly or formaly, *and* in verri propre maner of speche. 30

Nor is Charity each moral virtuous deed *morally*. For no outward bodily moral virtuous deed—either in its means or its execution—is morally Charity, unless it has the same moral virtue as Charity.

þat þe secunde maner of seiyng may not be holde, y proue þus: Sipeñ it is so þat charite is a loue⁴ or a willing of good to god or to³ sum opire persoone for god, accordingli to doom of resoun or of feip, noon of þese opire now bifore spokun *vertuose* dedis, which ben þese meenys into loue, *and* 35 execuciouns of loue, *and* nyllingis of yuel to a persoone, *and* meenys into þo nyllingis *and* execuciouns of þo nyllingis,

¹ MS. *awilling*.

²⁻² So MS. See Notes.

³ MS. *orto*.

⁴ MS. *aloue*.

may be morali charite or loue or willing of good to a persooone,
 but if it were trewe þat eche of þo dedis, as þei ben dedis of
 moral vertu, han þe same moral goodnes which haþ þe loue
 or þe charite or þe willing of good comaunding þese opire
 5 dedis to be do; *and* so but if it were trewe þat þei han noon
 opire moral vertuosenes but þe same which þe seid willing or
 loue haþ; And þat for as moche as moral goodnes *and* moral
 vertuosenes is not ellis þan accordaunce of a dede to þe doom
 of resoun or of feiþ, *and* þat oon *and* þe same accordaunce
 10 schulde be in þe inuer willing *and* in þe outwarde dede
 comaundid to be bi þilk willing.

and þouþ þis were trewe, 3itt þe oper seid þing schulde
 not be trewe: þat noon of þo dedis were eny opire moral
 vertu þan is loue or charite or þe seid willing of good, *and*
 15 þat ech of hem is þe same moral vertu *and* þe same vertu in
 kinde of moralte *with* þe seid loue or charite. fforwhi
 82^a þouþ þe same whitnes were to gider in a stoon *and*
 in a stok, 3itt it were not trewe þat þis white stoon is
 þis white stok. And so in lijk maner in þis case, þis out-
 20 warde dede of my drynking according to þe doom of resoun
 or of feiþ *and* for god, is not þe inwarde dede of loue or of
 charite or of willing good to my silf according to þe doom
 of resoun or of feiþ, for god; þouþ oon *and* þe same in
 noumbre moral goodnes were in þe seid outward *and* in þe
 25 seid inwarde dedis.

But more forto seie in þis mater: It is not oon *and* þe
 same accordingnes to þe doom of resoun or of feiþ which is
 in þe outwarde dede, *and* which is in þe inward dede
 comaunding þe outwarde dede to be doon; 3he, it is im-
 30 possible bi kinde þat eny oon *and* þe same accordingnes in
 noumbre schulde be in eny ij dedis except myracle. but it
 muste nedis be þat in euery ij dedis according to þe doom of
 resoun, be ij accordingnessis, And þat how manye dedis
 according be, so manye accordingnessis be, *and* þat eche of
 35 þo dedis haue his owne propre accordingnes; þouþ, certis, þo
 accordingnessis ben euen lijk, as þe boþe whitnessis of ij
 eggys ben euen lijk, but þei ben not oon *and* þe same
 whitnes. And þerfore for þis skile, ouer þe opire skile here
 bifore sett, it is not trewe þat ech opir outwarde dede of

And unless it has no other moral virtue than has Charity. And unless the same accordaunce to Reason or Faith is in the outward deed as in the inward willing.

But it is not true that all outward moral virtuous deeds have the same moral virtue as Charity, or no other moral virtue than has Charity; even if it were true that they have the same accordaunce to Reason or Faith.

And the outward deed cannot have the same accordaunce to Reason or Faith as the inward deed; though it may have a like accordaunce.

Therefore it is again proved false that an

outward moral virtuous deed commanded by Charity is Charity; though it is true that the outward deed and Charity have a like moral virtuousness.

moral vertu, as he is a dede¹ of moral vertu *and* a poynt of goddis lawe *and* seruice, is morali charite or loue or willing of good to a *persoone*; þouȝ eche such opire outward dede of moral vertu be euen lijk moraly vertuose to charite, which comaundip him to be, *and* hap euen lijk moral goodnes *and* 5 euen lijk moral vertuosenes to þe moral goodnes *and* vertuosenes of charite, How euer it be herof þat þo moral goodnes ben lijk greet in moralte, or no, which questioun I decide not here | now. Riȝt as in a caas a white stoon *and* 82^b a white² stok ben euen lijk white bodies, *and* han euen lijk 10 whitnesis, but ȝitt þe white stok is not þe white stoon, *and* þat for þe stok is not þe stoon, þouȝ it were so þat oon *and* þe same whitnes were in boþe of hem, but, certis, also, þe whitnes of þe stok is not oon *and* þe same whitnes which is in þe stoon, but it is anoþer whitnes al *and* euen lijk—bi 15 case *And* euen so it is in þis present purpos.

Moral virtuous deeds of inward choosing and willing are 'charities' or 'loves', but not moral virtues, because they are not habits.

Neuerþeles, þouȝ þe outward execuciouns of þe moral virtues being wipynforþ willingis or chesingis, *and* þouȝ þe outward dedis being meenys into hem be not loues or charitees formali, naturali or morali, as is now bifore proued, ȝitt ech 20 of þo moral vertuose dedis which withynforþ be willingis *and* chesingis, ben loues *and* charitees formaly, naturally, *and* moraly, þouȝ þei ben not virtues, for þat þei ben not habitis or dispoſiciouns into habitis; ffor whi bi ech of hem þe willer willip to sum *persoone*, þat is to seie, to god or to³ 25 him silf or to his neizbore, sum þing according in kinde to þilk same *persoone*; wherfore þe same willer, in þat [he]⁴ willip good to þe same *persoone*, he in þat loueþ þe same *persoone*. *And* so ech poynt of þe ije, iije *and* iiije tablis writen in þe first partye of þis book, as þilk point is a vertu, 30 or ellis a vertuose dede in þe wil withynneforþ, is a loue *and* a charite formaly *and* naturally *and* moraly, þouȝ þis be not trewe of alle dedis of moral vertu which execuaten him, neipir of alle dedis of moral vertu withynforþ or wipouteforþ which ben meenys into him. 35

All moral virtuous deeds depend upon Charity,

But what þerfore seid crist? certis, he seid þat in charite, or in loue to god *and* to oure neizbore, hangen alle dedis of

¹ MS. *adede*.

² MS. *awhite*.

³ MS. *orto*.

⁴ Omitted in MS.

moral vertu. and þis seiŷng is trewe, ffor whi no dede now
 rehercid, neiþir eny opir dede, is a moral vertuose dede, or
 a ¹ dede of moral vertu, or a morali vertuose dede, but if it be
 doon for god finaly *and* endely, þat is to seie, for his sake,
 5 *and* for loue afore had to god, Also loue y-had toward eny
 perssoone.²

because no deed
 is a moral virtu-
 ous deed unless
 it is done for
 love.

* * * * *

[xiii^e chapitre] ?

* * * * *

¹ After *a*, MS. has *moral*, crossed through.

² There is a gap here, in which probably chap. xiii ended, and chap. xiiii began. A new gathering begins at this point, but there is, of course, no catchword on fol. 82^b, the last existing leaf of the previous gathering.

The sense does not run on consecutively, and the subject is changed. Probably the missing passage dealt, in part at least, with presumptuous and ignorant interpretation of the Scriptures in the native tongue.

For collation of MS. and discussion of gaps, see Introd., Section I, A.

Concerning the reading of the Bible in the native tongue.

| fro *presumpcioun*, and schulen be so clerid in her witt 83^a
 þat her reding þanne in þe englisch bible schal not hurte
 hem silf neipir eny oþir man.

[xv chapitre]¹

Is there any sin in the sinful desires engendered by the outward and inward bodily Wits?

[F]Adir, how schal I fele in þis? If I se or heere, taast, 5
 smelle, or touche wiþoute forþ, or ymagyne or biþenke with-
 ynne forþ, eny þing, and þerwith anoon þere is gendrid in
 me a liking or a delectacioun which tysip and drawip me
 towarde a dede contrarye and azens sum poynt of þe iiij
 tablis, do I so soone synne, or breke I so soone þerynne þe 10
 comaundement of god?

Sin begins with the consenting of Reason and Free Will to sinful desire, and not with the actual sinful desires engendered by the Wits.

Nai, sone, not so. ffor riȝt as resoun and wil ben þo
 powers of man bi which he is different from a beest, and bi
 which he is aboue a beest, and þerfore bi which onoly he is 15
 verri man, as is bifore seid in þe first partye of þis book, þe
 first chapitre, so resoun and wil ben onoly þo powers of man
 bi whos werkis wrouȝt in hem and bi hem in oþire powers,
 a man plesip god and displesip god, servip god and offendip
 god, And bi þe werke of noon oþire power in man, saue
 for as moche as þe oþire powers ben so comaundid to worche 20
 bi þe wil comaunding to hem so to do. and þanne þe moral
 goodnes of þilk vertu, and þe malice of þilk syne so wrouȝt,
 sittip placid and is² receivid, proprily to seie³, princi-
 paly and first in þe wil, and not principaly and first in þe
 sizt or in þe heering or in þe ymaginacioun or mynde, or in 25
 her appetitis so wirching at þe comaundement of þe wil,
 neipir in þe likingis of hem, neipir in þe bodily membris, as
 in þe iȝe, þe honde, tung or foot; as herof large doctrine is
 zouun in þe first party of 'cristen religioun', in þe more
 book, þe []⁴ tretice, and in 'þe folewer to þe donet'.⁵ 30

The stages by which sin is engendered:

And þerfore, sone, learne þou þat synne is gendrid in
 a man bi þis processe: þyne iȝe seeþ, or þe eere heerip, or
 þe ymaginacioun ymagineþ, or resoun biþenkip and vndir-

¹ On the numbering of chapters, see above, p. 171, note 2.

² MS. *his*.

³ MS. *seie or*.

⁴ Space left in MS. for reference.

⁵ Pt. I, chap. xxv.

stondip a þing; vpon which sizt, heering, ymagynyng, bi-
 83^b þenking or vnderston|ding, anon a lust to an vnleeful dede
 floweþ into þe appetite of þe same power so worching.
 Certis, if þis worching in eny of þese seid powers *and* [þis]¹
 5 lust be not afore chosen of þe wil avisedly, þat is to seie, bi
 a visement *and* deliberacioun bifore had in þe resoun þat it
 be in þis now seid wise wrouzt *and* lustid, þis worching is
 not synne, neiþir þe seid lust *and* delite folewing vpon² þe
 same worching is³ synne. ffor it is callid þe 'first moving',
 10 *and* it comeþ not zitt to resoun *and* to wil; but it holdip
 him silf bineþe zitt in þe bestial partye of man, þat is to seie,
 bineþe resoun *and* wil, *and* in þilke powers oonly in which
 beestis *and* we accorden, *and* þefore it is no synne.

þanne ferþir, aftir þis, happili resoun haþ a sodeyn blusch
 15 of knowing þerof, but zitt wipoute avising *and* wipoute iuge-
 ment wheþir it ouzt to be do, or no. And þerwip happily
 smytip in a lust *and* a⁴ delectacioun in þe wil, which is not
 ellis þan a passioun or a moving of þe wil, *and* not a choice
 of þe wil, *and* þefore not a dede of þe wil, which dede is
 20 clepid 'willing' or 'nylling', 'chesing' or 'refusing'. *and*,
 certis, al þis while zitt is not synne doon, namelich synne of
 þe ije maner, wherof it is spokun in þis same ije partye, in
 þe ije partye of þe xix^e 5 chapitre.

Aftir al þis, resoun takip consideracioun in avising wheþir
 25 þe dede wherto þis lust in þe louzer appetitis *and* þe lust in
 þe wil drawen, is to be do, or no, *and* wheþir it is azens
 goddis lawe, or no. *and* aftir þat resoun haþ zouun doom
 bi deliberacioun *and* avisement þat þilke dede [is]⁶ not to be
 doon, or is azens goddis lawe, if þanne þe wil chesip it to be
 30 doon, *and* þat bi a dede or a worching of þe wil, which dede
 is clepid a 'willing',⁷ þanne first is brouzt forþ synne, *and*
 þat in þe wil. ffor þilk seid willing or chesing in þe wil,

(1) A sinful de-
 sire in the lower
 appetites is pro-
 duced by some
 outward or in-
 ward temptation
 to the Wits or
 to Reason.
 Neither this
 temptation nor
 this desire is sin.

(2) A sinful de-
 sire is produced
 in the Will,
 which is a pas-
 sion, and not a
 sin.

(3) The wilful
 choice of sin,
 after Reason has
 pronounced it
 sin. This is sin.

¹ MS. *þis*.

² MS. *vpoon*, the second *o* being under-
 dotted to denote deletion.

³ MS. *is not*; *not* being crossed through
 and underdotted.

⁴ *a* overwritten.

⁵ A correct reference only if chap. xix is
 rightly so numbered in the margin, and if

a chapter heading is missing in Pt. II. See
 above, p. 171, note 2, and *Introd.*, Sec-
 tion I, A, for discussion of gaps.

⁶ From the margin; MS. *it*, overdotted,
 and the *is* in the margin correspondingly
 overdotted.

⁷ MS. *awilling*.

born vpon þe seid vnleful outwarde dede or inwarde dede to 84^a
 be doon, is þe synne. And þanne, if þe wil comaunde to þe
 tung to speke þe same answering to þe same willing, or to
 þe honde to touche answeringli to þe same willing, or to¹
 bete answeringli to þe same willing, 3itt ncon of þe outwarde 5
 dedis were, or schulde be, synful in hem silf, if ne were þe
 synfulnes which sittip in þe seid willing sitting in þe wil.

A second sin
 committed dur-
 ing some sin
 which hinders
 the judgement
 of Reason is sin,
 even though
 Reason has not
 been in a condi-
 tion to judge
 and consent to
 this second sin.

and, eer þan suche avisement be had vpon þe dede inwarde
 or outward doable, wheþir it be good or badde, *and* eer þat 10
 þe sentence be 3ouun in resoun þat it is badde, *and* eer þat
 þe wil chesip it, not wiþstonding þe seid iugement of resoun
 deemep it to be not doon, is not synne ydoon of man; in
 lasse þan þe man, azens ful avisement bifore had, doop a þing
 which wole lette him to haue resonable auising aboute þe 15
 ije dede in tyme whanne pilke dede profrip him silf to be
 doon, *and* al þis þe man in þe same while wel knowip—as
 it fariþ with þilk man þat wole wityngly make him silf
 drunke, witing wel þat þilk drunkenes wole lette him to
 haue deliberacioun *and* avisement þat leccherye is azens
 resoun *and* goddis wil, whanne þilk dede of leccherye wole 20
 profre him silf to þe same man to be doon whanne he schal
 be drunke. Certis, in þis case, pou3 he do leccherie in his
 drunkenes, *withoute* such avisement as is now seid þat þe
 dede of leccherye is azens goddis lawe, *and* þat for it is not
 as for þanne in his drunkenes or madnes forto so advise *and* 25
 considere, þe same dede of leccherye schal be to him synne;
 And þat bi vertu of þilk avising in resoun bi which he kuewe
 bifore þat, if he made him drunke, he schulde putte him in
 suche plite þat he schulde lese þe vse of his resoun whanne
 he schulde haue nede to it. And as I hope, sone, bi þis 30
 processe of þe wel leernyd, *and* bi þi good witt sett þerto
 forto iuge in | casis aftir lijk iugement which is seid in 84^b
 caasis of þis same processe, þou schalt deeme in alle casis
 whanne synne is doon, *and* whanne not.

The teaching of
 Scripture on the
 processes by
 which sin is en-
 gendered.

To þe sentence of þis afore going processe ben to be ferrid 35
and to be brouzte þe wordis of James in his epistle, þe first
 chapitre,² þat þo wordis ben deuly vndirstonden, whanne he

¹ MS. *orto*.

² vv. 14-15.

seif þere þus: 'Ech man is temptid, drawen *and* stirid of his owne coueiting or lust. aftirward lust, whanne it hap conceinid, bringiþ forþ synne. but synne, whanne it is fulfillid, gendriþ deep.' And also answeringli to þe sentence
 5 of þe same processe, is to be vndirstonde what is seid in moyses tablis, exodi, xx^{ti} chapitre¹, whanne it is seid þus: 'þou schalt not coueit þi neiȝboris wijf, not his house', *etcetera*; And also what is seid, *mathew*, v^e chapitre², þus: 'Euery man þat seep a womman' (þat is to seie, a wijf)
 10 'forto coueit hir, he hap now do avoutrie bi hir in his herte'; þouȝ, my sone, þis last text may in opir wise be vndirstonde, as schal be tauȝt in 'þe filling of þe iiij tablis', þe []³ party, þe []³ chapitre.

fadir, I myȝt trowe þat þe cause whi men leenen so moche
 15 to þe foorme of moyses tablis is for þat þe wordis *and* pointis þerynne writen ben goddis owne wordis, And men ben redier to receyue goddis owne wordis; þouȝ þei ben not ful, al *and* hool reule, þanne mannys wordis, þouȝ in hem be ful, al *and* hool reule. And also perauenture, fadir, bi cause ȝoure
 20 teching of þe iiij tablis, wiþ al her purtenauncis, in þe first afore going party of þis book, ben not allegid in holi scripture, þerfore happily þei schulen be þe lasse sett bi.

O sone, if þe cause which þou hast now assigned were þe
 verry cause whi peple so avidiosely *and* plesauntly knynten
 25 hem to þe foorme of moyses tablis, certis, þanne wolde not þe peple knynte hem so hertily, feruently *and* auydiosely to þe comoun tradicioun of þe vij deedly synnes,⁴ of v wittis,⁵
 85^a of vij bodilly werkis of mercy, *and* of vij goostly werkis of mercy,⁶ as þe peple now doon; ffor whi þese now last
 30 rehercid foormes ben not wordis of goddis mouþe neiþir wordis of holi scripture, excepte þis, þat a foorme of vj bodili werkis of mercy, *withoute* þe vije, is rehercid bi crist, *mathew*, xxv chapitre⁷, And ȝitt þe peple receyuen alle þese now rehercid⁸ foormes as tendirly as þei doon þe foorme of

Is the slavish adherence to the Ten Commandments due to the fact that they are God's own words?

And is the prejudice against the Four Tables due to their grounds in Scripture not having been fully alleged?

That the Ten Commandments are God's own words cannot be the reason for slavish adherence to them, because there is the same slavish adherence to the Seven Deadly Sins, &c., which are *not* God's own words.

¹ v. 17.

² v. 28.

⁶ Cf. above, pp. 62-4, 67, 108.

³ Space left in MS. for reference.

⁷ vv. 35-6, 42-3. See Notes to p. 108, ll. 7-9.

⁴ See above, pp. 104-7.

⁵ The five outward and the five inward bodily Wits. See Pt. I, chaps. i, vi-viii.

⁸ After *rehercid*, MS. has *foomes*, crossed through.

The true cause is the long standing of the Ten Commandments, the Seven Deadly Sins, &c. If the Four Tables were taught for some time, the people would adhere to them equally.

moyses tablis. And perfore, sone, pou assignest þy cause amys. but þe verry cause is þe vsage *and* custom of such attendaunce into which þe peple is brouzt *and* lad þoruȝ long tyme bi her prechers *and* techers. And þerfore herof folewip þat if þoruȝ eny notable tyme þe peple schulen be 5 brouzt into vsage *and* custom bi her prechers *and* curatouris forto attende into þe doctryne of þe bifore tauzt iiij tablis, þei schulen cleewe *and* leene to þe foorme of þe iiij tablis as moche or more þan þei cleeuen *and* leenen now to þe foorme of moyses tablis, *and* to þe opire foormes ioyned perto of þe 10 vij deedly synnes, of vij werkis of mercy, of v wittis, *and* so forþ of opire spokun bifore in þis present secunde party.

The foundation of the Four Tables in Holy Scripture does not come within the scope of the *Donet*.

And as for þat pou dredist leest þe peple wole sett not bi, or wole sett þe lasse bi, al þe afore going teching of þe iiij tablis of goddis lawe in þe afore going first party, bi cause it 15 is not þere toolde forþ *and* alleggid how *and* where her pointis *and* parties ben groundid in holi scripture, I answeere in þis wise: whanne I purposid to make þis present lital book, I purposid to make no more þan þat which is now þe first party of þis book, for þat it schulde be a schort 20 profitable compendi of alle þe vij maters, whereupon rennen in lengþe þe two large parties of þe more book y-callid 'þe reule of cristen religioun,' with manye opire bokis knytte to him, for þat men schulden haue ¹ þe verry trewe knowing of alle þe moost party of substancial | pointis of þilk greet 85^b large bokis, *and* for þat þei schulde have þe more sauoure *and* þe esier laboure to vndirstonde þe seid greet bokis, whanne þei schulde come to learne hem. And, sone, aftir þe eende of þis seid first partye, I was moved forto make ferþer þis which is ² now ² þis present ije partye, for a defen- 30 sorye *and* an excusatorye *and* sumwhat a declaratorye ³ of þe opir first seid party. And aftir al þis I was movid ferþir for goode causis to make þe book which is now 'þe folewer to þe donet'. And so it myȝt not stonde wip myn entent to make allegeaunce *and* accordaunce of scripture to so 35 manye pointis as I haue schortli *and* compendioseli in þe

Either of Pt. I.

Or of Pt. II.

¹ *haue* repeated in MS.

²⁻² MS. „now is, with the marks signi-

fying transposition.

³ See Notes.

first partye of þis book afore rehercid, no more¹ þan it mai stonde to gider forto be greet *and* lital, longe *and* schort, diffuse *and* compendiose. And þerfore, þouȝ I brynge not a greet book into a tretice, þe see into a cuppe, or a moun-
5 teyn into an ynche, alle men muste holde me excusid.

who so wole se not oonly how ech poynt of þe seid iiij tablis is witnessid in holi scripture, but also þat ful moche holy scripture spekij of hem, boþe in þe oolde testament *and* in þe newe, namelich aftir litteral vndirstonding of scripture,
10 bi cause þat mystik vndirstondingis maken noon profis or eny sufficient witnessing of eny poynt, go he into þe book clepid 'þe witnessing of þe iiij tablis'. And ȝitt, for as moche as þe seid book, clepid 'þe witnessing of þe iiij tablis', muste be ful longe, *and*, peraventure, ouer costiose to pore men,
15 þerfore an opir lasse compendiose book, clepid 'þe prouoker', [or]² 'þe forþ caller of cristen men', is maad into þe esement of pore men, wherynne ech poynt of þe iiij seid tablis of goddis lawe schal be bi scripture at þe leest oonys y-witnessid in general; *and* anopir book is maad, clepid 'þe book
86* of leernyng', in which is witnessid bi holy scrip|ture in greet lengþe þe first poynt of þe first table. *and* þus moche as for tretynge of moyses tablis.

Where the foundation of the Four Tables in Holy Scripture is taught.

[xvj^e chapitre]³

[F] Adir, sipen amonge comaundementis of god summe
25 ben biddingis or preceptis, as þese: 'þou schalt loue god aboue al þing; þou schalt loue þi neizbore as þi silf; þou schalt worschip þi fadir *and* modir'; *and* summe ben forbodis or prohibiciouns, as þese: 'þou schalt slee no man; þou schalt not stele; þou schalt not bere fals witnesse', whi
30 techen ȝe not in þe iiij tablis bi ȝou bifore in þe first party of þis book displaid, comaundis of goddis forbodis conteynyd in moyses tablis, as ȝe techen þere comaundis of goddis biddingis conteynyd in moyses tablis? It myȝt seeme to

Why are God's forbiddings not taught in the Four Tables of Part I?

¹ MS. *nomore*.

² *or*, a correction from the margin: MS. *of*, overdotted; the *or* on the margin

being correspondingly overdotted.

³ On the numbering of chapters, see above, p. 171, note 2.

summe men þerfore þat 3e techen not in þo tablis alle goddis comaundementis conteynynd in moyses tablis.

If the teaching of the Church is true, that every vice is the contrary of a virtue, then God's forbiddings are sufficiently taught in the Four Tables in that His biddings are there sufficiently taught.

Sone, if al it were trewe [whiche]¹ hap be holden *and* writen fro eldist daies of þe chirche hidirto of moral vice *and* synne, whi al moral vice is yuel, *and* wherof al moral vice takip his yuelnes, And þat al moral vice so takip of moral vertu contrarye, I myzte to þi douzt answere þus: þere is no forbode in þe worlde [ne]² eny comaundement [of]³ forbode, saaf bi strengþe of a bidding contrarye which bifore is a comaundement, *and* oute of which bidding þilk forbode hap al wherbi *and* wherfore he is a forbode, *and* in which bidding is conteynynd al wherbi *and* wherfore þilk forbode is worþi to be a comaundement of forbode; *and* if þilk bidding were not afore,⁴ þilk forbode is [not]⁵ worþi to be a comaundement of forbode; *and* if þilk bidding were not afore, þilk forbode hadde not eny þing or cause in him silf whi he ouzte be a comaundement of forbode. And þerfore herof folewip þat if I teche in þe iiij seid tablis alle goddis biddingis, *and* ech of hise biddingis, certis, þanne I teche in hem alle hise forbodis or | hise forbedyngis, 3he, *and* ech of hise forbedingis, bettir þan if I tauzt eny of hise forbedingis bi him silf, wipoute þe teching of þe bidding oute of which bidding þilk forbeding comeþ *and* takip his strengþe of forbeding. *and* so in þis þat I teche withynne þo iiij tablis þat oon god is *and* no mo,⁶ *and* þat I ouzte loue him with al myn herte aboue alle creaturis, I teche also þat I ouzte not haue alien goddis; 3he, bettir [þan]⁷ If I tauzt þis bi him silf, 'þou schalt not haue alien goddis', wipoute þe opir affirmative bidding now afore seid of hauyng oon god oonly, þat is to seie, being withoute eny mo goddis; And in þis þat I teche, 'whanne euer eny man schal here witness, he schal here trewe witness', I teche þat he schal not here fals witness; 3he, *and* bettir þan if I schulde

Examples of forbiddings taught through biddings.

¹ *whiche*, an addition from the margin; mark of omission in text before *hap*.

² Omitted in MS., which is slightly ough at this point.

³ *of*, a correction from the margin: MS. *or*, with superior stroke and dot, the *of* of the margin having corresponding superior stroke and dot.

⁴ MS. *a fore*.

⁵ *not*, an addition reconstructed from the *n* of the margin, the *ot* being cut away. Superior stroke and dash after *is* in text, and superior stroke over *n* on margin.

⁶ MS. *nomo*.

⁷ MS. *þat*.

teche þus, 'þou schalt bere no fals witnessse', withoute þe affirmative bidding now bifore seid of trewe witnessse beryng; And in þis þat I teche þus, 'Ech man schal suffre his neizbore to haue *and* reioice his owne bodily *and* worldly goodis pesibily', I teche þat no man schal sle his neizbore, or mayme or hurte hise neizboris body, *and* þat no man schal coveite or schal take hise neizboris wijf, seruaunt, beest, or eny opir of his worldli or bodili goodis; 3he, *and* bettir þan if I schulde teche þe now seid forbedingis withoute þe now
 10 seid affirmative bidding, to suffre eche man to haue al his owne good pesibily. *and* so bi lijk skile it is to be feelid of alle opire goddis forbedingis, þat þei ben bettir tauzt in affirmative biddingis þan if þei ben tauzt in her owne foormes of forbedingis oonly, *and* þat þei ben sufficientli tauzt in þe
 15 seid biddingis oute of which biddingis þe forbedingis comen *and* taken her strengþe of forbeding. And bi þis answeere, sone, is þi questioun assolid.

Neuerþeles, þat my now maad answeere be trewe *and* not feyned, I schal assaie to proue bi ij skilis: Oon is bi mark
 87^a taking of goddis teching, | *and* þat in þis wise: if myn answeere now maad were not trewe, it wolde folewe þat god forbade not in þe tablis of moyses a man to diswoischiþe his fadir *and* modir, *and* also þat god forbade not to þe iewis in þe tablis of moyses hem to breke her sabot day, but if it be
 25 seid þat in þis bidding þat a man schulde worschiþe his fadir *and* modir, god forbade a man to disworschiþ his fadir *and* modir, And in þis bidding þat þe Jewe schulde kepe his sabot daie, god forbade to þe iewe him to breke his sabot daie. And if al þis be grauntid, þan is myn answeere now
 30 bifore sette, wel þerbi confeermed.

Otherwise it would follow that God did not forbid our dishonouring our parents, and did not forbid the Jews to break their Sabbath laws.

þe ije skile, *and* seemyng to be moche strengier, is þis: þer is no forbode iust *and* worþi to be a forbode,¹ but if it renne vpon a moral vice or a moral viciouse dede forboden bi þilk forbode. now so it is þat þere is no moral vice or moral
 35 viciouse dede, neipir knoweable to be suche, saue for þat he is contrarye or repugnaunt to a moral vertu or a moral vertuose dede, *and* knowen to be a moral² vertu or a moral

If the teaching of the Church is true, there is no just forbidding unless it forbid a moral vice or moral vicious deed.

And there is no moral vice or moral vicious deed, known as

¹ MS. *aforbode*.

² MS. *amoral*.

such, unless before there is a moral virtue or moral virtuous deed, known as such, to which that moral vice, or moral vicious deed, is contrary, through lacking the whole matter of the moral virtue or moral virtuous deed, or the whole number of circumstances.

vertuose dede; and, for þat it is a moral vertu or¹ a moral vertuose dede, þefore *and* þerbi oonli þe opire dede or disposicioun haþ þat he is a moral vice or viciouse. And so, erst *and* bifore sum disposicioun or his dede muste be a moral vertu or moral vertuose, eer to him þe contrary or þe repug- 5
naunt disposicioun or dede be a moral vice or morali viciouse; *and* þefore, erst *and* bifore sum dede or disposicioun must be knowun to be a moral vertu or morali vertuose, eer to him þe repugnaunt be knowen to be a moral vice or morali viciouse; fforwhi þere is no dede or disposicioun a vice saue 10
oonly for defaute or lacking of þe hool dewe mater, or of þe hool noubre of circumstauncis wherbi, if þei were had, he schulde be a moral vertu or morali vertuose [dede],² as schal appere in 'þe lasse book of cristen religioun' in latyn, whos processe muste nedis be cleerli knowun eer what is now seid 87^b
here be cleerly knowun, þouz it be neuer þelasse trew in it silf. And eche man mai wel wite þat þe defaute or lackyng of eny circumstaunce is not but aftir in kynde to þe hauing of þilk circumstaunce; neþir þilk lacking is knowable saue 20
bi þe knowing of þe hauing of þe same circumstaunce. as pouerte mai not be knowun what it is, *and* þefore mai not be tauzt or learned what it is, but if ricchenes or ricchete be bifore knowun *and* be bifore tauzt or learned what it is; neþir blindenes may be knowun what it is, *and* þefore mai not be tauzt or learned what it is, but if siȝtnes or siȝte³ be 25
bifore knowun, tauzt or learned what he is. wherfore folewip þat þere is no vice assignable but eer *and* bifore to him þere is a moral vertu assignable, bi lacking of whos circumstaunce þis vice is in it silf a vice, *and* is knowable to be a vice.

Examples.

And, therefore, with the bidding of a moral virtue, follows the forbidding of a moral vice.

and þanne ferþir þus: how euer tymeli eny such moral 30
vertu be, so tymeli is groundable vpon him [a biddyng]⁴ þat he be kept. wherfore eer *and* bifore eny suche forbeding of a moral vice be, *and* eer þan eny moral vice be, goip a bidding⁵ of a moral vertu to whom þilk vice is contrarye

¹ *and*, crossed through, and or over-written.

² Superior stroke and dot to denote some omission before *as* in text, and corresponding superior stroke and dot, and also a cross, in margin.

³ MS. *siȝtite*.

⁴ a *biddyng*, a correction from the margin; MS. *abiding*, with superior stroke and dot; the *abiddyng* of the margin with corresponding superior stroke and dot.

⁵ MS. *abidding*.

or repugnaunt, And in which *and* bi which bidding knowun, þe forbeding of þilk vice is knoweable, And *withoute* which bidding knowun, þilk forbeding of þe vice is not knowun. And if al þis be trewe, þan *folewith* sufficientli *and* openly
 5 ynouȝ þat in þe bidding of a moral vertu is sufficientli in-
 88^a cludid þe forbeding of þe repugnaunt to him moral vice; ȝhe, *and* bettir þan if þe vice were forboden bi it silf, *withoute* þe bidding of þe vertu to which þe same vice is repugnaunt or contrarye. More treting of þis mater, wheþir ecli negative
 10 trewþe hangip vpon affirmative trewþe or affirmative trewþis, must be deferrid for his hardnes into 'þe book of making of creaturis in general' or into 'þe book of questyouns' in latyn.

Also þoruȝ oute þis present *chapitre and* in manye opire
 15 placis of¹ my writingis, whanne I speke of 'contrariete' bitwix vice *and* vertu, I vndirstonde not in streitist *and* propriist maner of contrariete, but in general or in large maner, as what euer þing is aȝenstonding anopir þing, wheþir it be bi streitly takun contrariete, or bi priuacioun of it, or
 20 bi contradicioun to it, in þat *and* so be callid 'contrarie' to it.²

It must be noted that, so far, vice 'contrary' to virtue has been used in a wide sense, to signify not only vice logically contrary to virtue, but also vice opposed privatively and contradictorily to virtue.

Lo, sone, þis is þe auswere which myȝt be ȝouun to þi doute mouid in þe bigynnyng of þis present *chapitre*, if þe groundis of þis answeere which ben rehercid þoruȝ þis present
 25 *chapitre*, which han be holde fro tyme of greet antiquite hidirto moche solemply,³ weren trewe. But, certis, þei ben not trewe, as schal appere in 'þe lasse book of cristen religioun' to be maad in latyn. ffor þouȝ moral vice or synne which stondiȝ aȝens moral vertu priuatieli, as bi
 30 priuing or forbering þe dede of vertu in it silf, or bi priuyng þe dewe mater wherupon goiȝ þe dede of vertu, or bi priuyng eny notable circumstaunce of þe vertu, is such þat he takip his malice in a biholdyng to þilk vertu aȝens which he so stondiȝ priuatieli, *and* perfore is knowun to be suche a vice
 35 bi biholding into þilk vertu; ȝitt þis [is]⁴ not like trewe of

The aforesaid teaching of the Church is true only as regards vice opposed privatively to virtue, which is known to be vice through former knowledge of the virtue.

¹ After *of*, MS. has *w*, crossed through.

² See Notes; also above, p. 106. Cf. *Fowler*, Pt. I, chaps. xv and xvi.

³ MS. *solempnely*; *ne* being crossed through and underdotted.

⁴ *is*, an addition from the margin, the *is*

Vice strictly contrary to virtue is, on its own principles, adjudged to be vice by Reason, without regard to its contrary virtue.

vice *and* synne which stonðip azens vertu in pure contrariete, as for þat he is a disposicioun or habit mere contrarye to þe disposicioun or habit of vertu, or for þat he goiþ vpon mater contrarye to þe mater of þe vertu, or for þat he takiþ a notable circumstaunce contrarye to þe notable circumstaunce 5 of þe vertu; ffor whi ech such vice haþ his malice in him silf bi biholding into þe doom of resoun, as for þat resoun is demyng him forto be a willing of natural yuel to sum persooone, or sum execucioun of such a willing,¹ or a dede being meene into such willing; Euen as þe contrarye vertu is good 88^b *and* haþ his goodnes in him silf bi a biholding into þe doom of resoun, as for þat resoun deemeth it to be a willing of natural good to a persooone, or an execucioun of such a willing, or a dede being meene into such a willing; And like wise of viciose nyllingis being contrarye to vertuose nyllingis. Wher- 15 fore suche moral vicis being meere contrarye to moral vertues mowe be knowe bi her owne pryncipalis *and* groundis, wipoute dependence into þe knowing of þe contrarye vertues, *and* withoute a biholding² into þe moral vertues to which þei ben contrarye; lijk as þei ben moral vicis in her owne 20 affirmative being, bi her owne principlis *and* groundis of being, withoute biholding into þe moral vertues to which þo vicis ben contrarye, as to be dependent in being fro þo vertues.

Hence a previous knowledge of moral virtues helps one to know the vices strictly contrary to them. And a previous knowledge of moral virtues is necessary before one can know the vices opposed privatively to them.

So þanne, my sone, I leue þe answer which I haue made in þis present chapitre to þi doute, and I ansvere þus: who 25 euer schal knowe moral vertues fulli or sufficientli, he is in a weie wherbi he schal soone aftir, if he wole, knowe þe moral vicis which stonden azens þe vertues contrariosely, *and* þat liztly *and* esily, bi what he schal se soone aftir in þe doom of resoun. And so þe knowing of moral vertues is 30 good weie into þe knowing of þe moral vicis being to hem contrarye. And þat þe knowing of moral vertues is þe weie bi which oonli, *and* bi noon opir weie, ben knowun þe moral vicis which stonden azens moral vertues priuatiueli, is open ynouþ bi philosophie. wherfore it is trewe þat vicis forboden 35 mowe be knowe wel aftir þat her³ contrarye³ vertues beden be

there having superior stroke and dot corresponding to superior stroke and dot denoting omission before *not* in text.

¹ MS. *awilling*.

² MS. *abiholding*.

³⁻³ MS. „*contrarye* *her*, with the marks signifying transposition.

knowe, *and* þat þe knowing of þo vertues schulen be occasions into þe soone to be had knowing of þo vicis forboden. And þis is ynouȝ for answer here. Certis, if þe groundis which ben rehercid in þis present *chapitre* schulden be vndir-
 5 stonde oonly of suche vicis being priuatively azens moral
 89^a vertues, þo groundes | were trewe. but þanne þei were ouer narowe *and* scant forto ȝeue a sufficientli large answer into al þi douȝt, which goiþ *and* passiþ vpon moral vicis contrarye to moral vertues as vpon moral vicis priuatively
 10 standing azens moral vertues. But þan if eny man wole aske whi bifore þis last answer I wolde putte þe oþir former answer, which I deeme now to be vnsufficient, It myȝt seeme þat bettir it had be forto haue lete bi þilk first answer vn-
 15 *and* seie þat herfor I puttid forþ þe former answer : þat men schulden be warned þat he *and* his groundis ben not trewe of al maner moral vicis, þouȝ of long tyme passid þei han be holden for so trewe. What is more to be seid in þis mater I hope schal be write in 'þe lasse book of cristen religioun'
 20 in latyn.

[xvij^e chapitre]¹

[F]Adir, siþen ȝe take vpon ȝou forto teche in þe biddingis of þe iiij tablis ech of cristis forbedingis, I² aske of ȝou where *and* in which point wiþynne þe iiij tablis ȝe techen þe for-
 25 bode of forswering *and* þe forbode of ydil swering?

Sone, for cleer answer to þis questioun, þou schalt vndirstonde iij trouþis :

Oon is þat ech lawe of god which is to be kept *and* fulfillid of vs, is an habit or a disposicioun, or his dede of willing or
 30 of refusing, or a dede comaundid to be bi willing or refusing ; þouȝ herwiþ it be trewe þat summe moral vertues *and* her dedis ben meenys into such seid willing or refusyng, siþen þo meenys ben bifore comaundid to be bi a willing³ *and* a chesing in þe wil. fforwhi ech lawe of god to be kept *and*
 35 fulfillid of vs is a moraly good gouernaunce, And ech moraly

Where in the Four Tables are forswearing and vain swearing forbidden?

In answer to this question three truths must be understood :

(1) Every law of God (i. e. every moral virtue) is a habit or disposition, or a deed of willing or refusing, or a deed commanded by this willing or refusing, or a means towards this willing and refusing.

¹ On the numbering of chapters, see above, p. 171, note 2.

² After *I*, MS. has *aus*, crossed through.

³ MS. *awilling*.

good gouernaunce is suche as now is rehercid; *and* perfore eche lawe of god which is to be kept of vs is an habit or disposicioun, or his dede, or a worching or a gouernaunce. And mor[e]¹ proof | herof schal be sett aftir in 'pe folewer to pe donet'.²

How the terms 'deed', 'leaving undone', &c., should be taken.

Neuerpeles, sone, pou schalt herwip vndirstonde pat in my writingis ful oft *and* moche, for schortnes of speche, I comprehende *and* conteyne withynne pe significacioun of pis worde 'dede' bope doyng *and* suffring, *and* also refusyng of a doing or of a suffring; And also bi pis worde 'leuyng vndo', or 'cecing', or 'vndoing', or 'forbering', I vndirstonde alwey, or welnyȝ alwey, or at pe leest moche oft, a dede of pe wil which is a nylling or a refusyng, *and* not a noon³ worching of pe wil only. *and* pis I wole pat pou not forȝete for eny þing.

(2) Every law of God (i. e. every moral virtue) must lack undue matter, and must have every circumstance that Reason deems it should have.

pe ije troupe is pis: eer þan eny habit, disposicioun, or his dede be a lawe of god or a moral vertu or moral vertuose, he muste lacke vndewe mater, *and* [muste have]⁴ ech circumstaunce which resoun wole deme þat he haue; *and* ellis he is not a moral vertu or moral vertuose, *and* perfore not a lawe of god *and* of vs to be kept, as schal be tauȝt aftir in 'pe folewer to pe donet',⁵ *and* also in 'pe lasse book of cristen religioun', pe iijje treti. which circumstauncis ben avisosnes, eend, maner, tyme, place, ope, vowe, helpis, *and* opire such. *and* þei ben clepid 'circumstauncis' of pe dede for þat þei mowe be chaungid aboute pe dede, *and* ȝitt pe dede stonde þe same in him silf *and* in his kinde or nature vnchaungid, as schal be tauȝt aftir in 'pe folewer to pe donet',⁵ *and* in pe opire book alleggid, *and* in 'pe more book of cristen religioun', pe first party, pe iij treti.

These 'circumstances' are so called because they may change while the deed remains the same.

(3) The circumstance of a deed is not the deed itself.

The iij troupe is pis: pe circumstaunce of a dede is not pe dede to whom he is sett; As, if I ȝeue an almes in money, or if I fast, *with* ful avisement for þis eende þat god loue me, *and* in pis fridaie, *and* in pis hospital, *and* wip vowe forto so do, or wip oope þat I wil so do, þis avisosnes is not

¹ MS. *mor.*

² Pt. I, chap. xv.

³ MS. *anoon.*

⁴ *muste have*, an addition from the

margin; *muste* having the superior stroke and dot corresponding to superior stroke and dot denoting omission before *ech* in text.

⁵ Pt. I, chap. xvi.

þe dede of fasting, neiþir is þe almes ʒeuing; neiþir þe loue
of god is þe dede of fastyng or of almes ʒeuing; neiþer þe
90^a tyme neiþer | þe ¹ place is þe dede of fastyng [or] ² of almes
ʒeuing; neiþer þe ooþe neiþer þe vowe which I sette to þe
5 dede [of] ³ biheest or promysse, þat I schal so faste or ʒeue
almes, is þe dede of biheest or of ⁴ promysse. ffor whi þe dede
of þe bihest myzt be maad stonde *and* be fulfillid, þouȝ þe
ooþe or vowe were not sett þerto. And þerfore, sipeþ þe
promysse, which is a dede, *and* þe ooþ or vowe mowe be
10 departid, þei ben not þe oon *and* þe same þing.

Now, sone, if ech lawe of god is an habit, disposicioun, or
his dede bisette aboute resonabli *with* circumstauncis, *and*
no þing ellis is a lawe of god þan an habit, disposicioun, or
his ⁵ dede bisette wiþ circumstauncis resonabli, *and* þerfore
15 noon such circumstaunce, in as moche as it is a circumstaunce,
is eny lawe of god, it muste folewe þat where euer withynne
þe iiij tablis it is to be spokun of eny dede which is goddis
lawe, *and* as he is of goddis lawe, þer it is to be spokun of
þe circumstaunce which may bi resoun be sette to þe same
20 dede, *and* also nouȝwher ellis [it] ⁶ is to be spokun of such
a circumstaunce *withynne* þe iiij tablis in þat þat he is
a circumstaunce, saue where it is to speke of such a dede to
which þilk circumstaunce is bi resoun setteable as of it
a circumstaunce.

25 And, ferþi more, sipeþ an ooþ *and* a vowe ⁷ ben not goddis
lawis, for þei ben neiþir good neiþir badde, but þei ben
circumstauncis settable to summe dedis being goddis lawis,
þat is to seie, to affermyngis *and* denyngis being goddis
lawis, *and* to bihetingis being goddis lawis; þerfore folewip
30 þat forto speke of ooþis *and* of vowis hap no place in þe
tablis of goddis lawe, saue oonli where it is to speke of
affermyngis or denyngis or bihetingis maad to god or to
man; *and* to which affermyngis or denyngis or biheetingis,

Since the law of God is a habit or disposition, or deed with its circumstances, therefore where the deed is found in the Four Tables, there will also be found the circumstances.

Oaths and vows are circumstances to some deeds which are God's laws, viz. deeds of affirming, denying and promising. Therefore oaths and vows are treated in the Tables with these deeds of affirming, denying and promising.

¹ Before *þe*, MS. has *þer*, crossed through and underdotted.

² *or*, an addition from the margin, with usual superior stroke and dot; the corresponding stroke and dot appearing before *of* in text.

³ *of*, a correction from the margin; MS.

or, with usual superior stroke and dot.

⁴ *of*, overwritten.

⁵ After *his*, MS. has *a*, underdotted.

⁶ *it*, an addition from the margin, with usual superior stroke and dot; the corresponding stroke and dot appearing in text before *is*.

⁷ MS. *arowe*.

Hence oaths and vows are treated along with Truth and Righteousness in the Four Tables.

oope *and* vowe mowe bi doom of resoun be sett as circumstauncis of þe same affermyngis, denyngis, or bihetingis. And þerfore, siþen | to speke of such affeermyngis *and* 90^b denyngis haþ no place *withynne* þe iiij tablis, saue in þe v^e poynt of þe ij table, which is clepid ‘trouþe to god’, *and* 5 in þe v^e poynt of þe iiij^e table, which is clepid ‘treuþe to neiþbore’, And siþen to speke of suche bihetingis or promyssid haþ no place *withynne* þe iiij tablis, saue in þe iij^e point of þe ij table, which is riȝtwisnes to god, *and* in þe iij^e point of þe iiij^e table, which is riȝtwisnes to neiþbore, it 10 folewiþ þat nouȝwhere *withynne* þe iiij tablis it is to speke of oopis *and* vowis, saue in þe now seid pointis of þe ij^e table *and* of þe iiij^e table; *and* ȝitt not þere saue as of circumstauncis settable sumtyme bi resoun to summe seid dedis of þo now seid pointis, þouȝ oute of þe iiij seid tablis speche 15 *and* tretting mowe be maad of þe seid circumstauncis bi hem silf for good causis.

Proof that oaths and vows are circumstances of a deed, and not the deed itself; and therefore are only to be treated in the Four Tables with the deed itself.

þat oopis *and* vowis ben not dedis being goddis lawis, neiþir ben dedis being aȝens goddis lawis, for þei ben not good neiþir badde, but ben circumstauncis to opire dedis 20 good or badde morali, I proue þus: If I seie þus: ‘bi god’, ‘bi mary’, ‘bi seint Jame’, [*with*]oute¹ more, þese seiyingis ben neiþir morali good neiþir morali badde; And þerfore þo seiyingis ben not dedis being goddis lawis, neiþir being aȝens goddis lawis. And if I seie þus: ‘I hard masse ȝistir- 25 day’, ‘I was in þe chirche ȝistirdaie’, ‘I schal heere masse to morewe’, ‘I schal faste in þe next frydaie comyng’, in so seiying I seie *and* I affeerme *and* I bihete dedis being goddis lawis, which ben neiþir oopis neiþir vowis, but ben affeermyngis *and* biheestis. wherfore folewiþ nedis þat if I ioyne 30 þe seiyingis of þe first now rehercid maner to þe seiyingis of þe ij^e now rehercid maner, forto seie þus: ‘Bi god, I hard masse ȝistirdaie’, ‘bi mary, I was in þe chirche ȝistirdaie’, ‘bi god, I schal heere masse to morewe’, ‘bi seint Jame, I schal faste on fridaye next comyng’, þese spechis hoolid *and* 35 maad of þe ij seid maners | schulen not be oopis, but þei 91^a schulen be affeermyngis *and* promyssid circumstauncid wiþ

¹ The *with* of *without* is an addition from the margin, the usual superior stroke and dot marking the omission.

oopis, þat is to seie, to whom oopis ben sette. And in lijk maner it is to be seid, if vowis ben sette to affeermyngis or denyngis or to promyssis, þe hool dedis of affeermyngis or denyngis, of bihetingis *and* of þe vowis þerto sette, schulen
 5 be affeermyngis or denyngis or bihetingis circumstauncid *with* vowis þerto sette, þat is to seie, to whom vowis ben sette; euen riȝt as If I wolde holde vp a torche or a candel into testimonye whilis I affeermed or bihiȝt, lijk as Jacob
 10 erid vp a stoon into title¹ whilis he promisid to god. And so is schewid sumwhat, as for þis place, þat oopis *and* vowis, propirli to speke of oopis *and* of vowis, ben not lawis of god, neipir azens lawis of god, but þei ben circumstauncis of lawis of god *and* of disposiciouns *and* of habitis *and* of her dedis, being vicis or viciouse contrary to þe lawis of god. And
 15 þerfore of hem it is not to trete *withynne* þe tablis of lawis, saue wiȝ þe dedis to whom oopis *and* vowis ben se[t]table² as circumstauncis; *and* þat is in þe iije *and* ve point of þe ije table, *and* in þe iije *and* vje poynt of þe iiije table.

Neuerþeles, þouȝ oopis *and* vowis ouȝten be clepid noon
 20 opire þingis þanne suche circumstauncis now bifore spokun, ȝitt, for as moche as oft it is woned in holi scripture *and* oute of holi scripture forto clepe an 'oop', in an vnpropir maner of speche, þe al hool dede of affeermyng or denyng or biheeting, *with* þerto ioyned þe seid circumstaunce of oop, *and*
 25 also forto clepe a 'vowe', in vnpropir maner of speche, al þe hool dede of biheting, *with* þerto ioyned þe seid circumstaunce of propirli taken vowe; þerfore to þe same vnpropir spekingis I wole in my writingis boþe here *and* in opire placis oft me confoorme. And þanne folewingli I seie þat al
 30 leefful oopis *and* vowis takun in þis maner, ben allowid in þe iije *and* ve poynt of þe ije table, | *and* in þe iije *and* vje poynt of þe iiije table, And folewingli herto þat alle suche vnleefful oopis *and* vowis ben forboden bi þe same now seid pointis, *and* alle ydil oopis *and* vowis ben disalowid bi þe
 35 same now seid pointis. what is propirli a vowe³ is tauȝt in 'þe filling of þe iiij tablis', in þe first party, where it is seid þat he is not þe dede of biheest to whom þe vowe is sette.

Sometimes, however, the terms 'oath' and 'vow' are loosely used for the deed of affirming, denying, or promising, with the circumstances of that deed. Pecoock often uses the terms in this loose sense.

Hence it follows that all lawful oaths and vows are allowed, and all unlawful oaths and vows are forbidden, in the Points of the Tables dealing with Truth and Righteousness.

¹ See above, p. 124, note 2.

² MS. *sectable*: *tt* frequently looks like

ct in the MS., but here *ct* seems actually written.

³ MS. *arowe*.

[xvii^e chapitre]¹

Some circumstances are necessary to every virtuous deed. These are treated under one head in the *Folewer*, Pt. I, chap. xvi.

[N]Euerþeles, sone, þou must herwith vndirstonde þat of þe seid circumstauncis longing to make dedis to be morali vertuose *and* morali good, summe ben of suche kinde þat bi doom of resoun þei muste be hadde to eche moral vertuose 5 dede, *and* ellis he is not a moral vertuose dede: as ben avisidnes, eend, tyme, maner, place, *and* summe opire. And siben forto trete eche of þese circumstauncis in ech poynt of þe iiij tablis were ouer long *and* ouer oft to be spokun, þerfore of alle suche circumstauncis it is tretid vndir oon *and* at 10 oonys in 'þe folewer to þe donet', in þat þat it is seid þere in þe [xvj^e] chapitre þat no moral vertu mai be withoute hem, but eche moral vertu muste nedis haue hem, in what euer poynt of þe iiij tablis he be assigned to be sett. And þilk teching *and* treeting of hem alle to gedir is sufficient 15 ynouȝ þere for to be sette for alle þe iiij tablis, þat it is no nede to trete eny of hem in þe iiij tablis singulerly to eche vertu.

Some circumstances are necessary only to certain moral deeds under certain conditions. Oaths and vows are such circumstances. As before said, they are treated in connexion with Truth and Righteousness.

Summe opire circumstauncis longing to make dedis to be morali vertuose *and* morali good ben of suche kinde þat bi 20 doom of resoun þei ben not nedis to be had at eche moral vertuose dede, but at summe oonli, as at affeermingis or denyingis, or at bihetingis; *and* ȝitt not at eche affeermynge or denying, but [at]² summe affeermynge *and* denying oonly, wiþ summe certeyn circumstauncis aboute goon *and* bisette, 25 And at summe bihetingis oonly, with summe opire circumstauncis aboute goon *and* bisette. of which secunde now seid principal soort of circumstauncis ben | oopis *and* vowis. 92^a *and* þerfore it longiþ forto trete of oopis *and* of vowis withinne þe iiij tablis, where it longiþ to trete of affeermynge 30 *and* denyingis *and* of bihetingis, to whom oopis *and* vowis ben settable circumstauncis, if sparing þerof be not maad for loue of schortnes, or for sum opire good cause; *and* þat is

¹ On the numbering of chapters, see above, p. 171, note 2.

² *at*, a correction on the margin: MS. *a*;

the usual superior stroke and dot marking error.

in þe iij^e *and* v^e pointis of þe ij table, *and* in þe iij^e *and* vj^e pointis of þe iiij^e table.

Aftir al þis in þe bifore going maner tauzt *and* declarid, forto now come doun into þe specialist foorme of answer to 5 þi questioun, o my sone, movid in þe bigynnyng of þe next bifore going *chapitre*, I seie þus: In þe iij^e point of þe ij table, which is rihtwisnes to god, it is seid *and* meenyd þat if *and* whanne eny man wole or schal bihete to god, þat he perfoorme it in fulfilling. And þerfore in þat same it is 10 tauzt sufficientli þat who euer wole or schal bihete to god, wiþ ooþe or vowe, or *without* ooþe or vowe, þat he perfoorme þe dede bihiht. And so þerynne¹ it is eftsoone sufficientli tauzte þat no man euer breke his vertuose bihest maad to god, sworn or vowid, or not sworn neiþir vowid, ffor 15 þanne he were not iust to god, but vniust to him. *and* so in þat is tauzt þe forbeding of false promissorye ooþis or of forswering to god, *and* of fals vowing to god, aftir þe bifore seid comune maner of vnpropre speche vpon ooþis *and* vowis², which vnpropre speche y now folewe. ffor, propirli 20 to speke of ooþ *and* vowe, neiþir ooþ neiþir vowe is trewe or fals, neiþir makip formaly a þing trewe or fals, or bindip or vnbindip *and* freeþ; but sum tyme ooþ, sum tyme vowe, is ioyned to a speche or to a signe occupiyng þe stide of speche, which is trewe or fals, as it is bifore proued; And 25 sum tyme ooþe, sum tyme vowe, is ioyned to a speche promysory which bifore was binding,³ *and* which, bi setting⁴ to of þe ooþe or of þe vowe, is þe more binding.

92^b And ferþirmore, | siþen bifore in þe iij^e poynt of þe ij table it is tauzt, or at þe leest it is conuenient *and* according 30 þere to be tauzt, or in sum opire writing of lijk nature to it, þat if *and* whanne euer a man wole or schal bihete, wiþ ooþe or vowe to god, þat he so bihete for þat he wolde be þerbi þe more remembrid *and* stirid to fulfille what he bihetip, whilis resoun wole þat he so be þe more remembrid *and* 35 stirid to fulfille þe same bihest; þerfore in þilk same doctryne is sufficientli tauzt þe forbeding of bihetingis maad to god wiþ ooþe or vowe, whanne resoun seeþ not nede in þe biheter

Forswearing in promises towards God is forbidden in connexion with Righteousness, the Third Point of the Second Table.

Vain swearing in promises towards God is forbidden in connexion with Righteousness, the Third Point of the Second Table.

¹ MS. *soþerynne*.

² See above, p. 187.

³ MS. *bindding*, the first *d* underdotted.

⁴ MS. *bisetting*.

pat eny suche remembring or stiring meene be sette to þe biheting. And in þis ben forboden ydil oopis *and* vowis, which *sum* man¹ peraventure wolde make to god. And ferþirmore, siben in þe same seid iije^e poynt it is tauzt, or it is techeable, þat noon bihetingis be maad *with* oope or vowe 5 to god, saue whanne it is nede or profitable or honest þat þilk mater be bihestid to god, for ellis þilk biheest lackip a circumstaunce which resoun in his doom requirip to be at þilk promys; þerfore in þat is sufficientli tauzt þe forbode of eche biheest maad *with* oope or *with* vowe to god vpon 10 maters not profitable *and* honest to be to god bihestid: as ben Japis, triflis, *and* veyn þingis, or lizt, not chargeable þingis, or foul þingis.

All oaths and vows in affirming or denying to God are needless and unreasonable.

þat it is azens resoun a man or eny pure creature forto affeerme or to denye eny þing to god, doon or present, wip 15 oop or vowe, is open y-nou3; fforwhi þilk oop þerto sett schal not make god bileeue þerbi þe more þe affermer, bi cause þat god openli knowip bi him silf, *without*e þe affermer, wheþir þe affermer seie trewe, or noo. And þat it is azens resoun a man to sette a vowe to an affermyng or denying 20 maad to god vpon a þing passid or present, or vpon a þing vntrewe or vn honest, or litil *and* triflose, or wipoute nede to so sette, is open ynou3 also to eche mannys resoun bi lijk 93^a skile.

Forswearing and vain swearing towards our neighbour are forbidden in connexion with Righteousness and Truth, the Third and Sixth Points of the Fourth Table.

Certis, to eche witty persoon reding þe processe now maad 25 vpon it what is seid to be tauzt in þe iije^e *and* ve pointis of þe ij table, it schal be lizt *and* esy forto se *and* knowe þerbi how þat a mannys fals swering *and* his fals vowing in biheting or in affermyng to his neizbore, is forboden bi it what is to be tauzt in þe iije^e point *and* in þe vje point of þe 30 iiije^e table; *and* how þat a mannys ydil swering or vowing to his neizbore is forboden bi it þat is sette bifore in þe iije^e *and* vje poynt of þe iiije^e table. And also more forbeding þan þis now seid aboute oopis *and* vowis of a man to god *and* to his neizbore mai liztli be knowun bi it what is seid al redi 35 *and* expresseli in þe first parti of þis present book in þe now spokun tablis, *and* in her now spokun pointis. And þerfore

¹ MS. *summan*.

of lenger talking *per* aboute here, what for schortnes, *and* what lest I sette *pe* reders *perof* into werynes, I wole absteyne *and* forbere.

[xix^e chapitre].¹

- 5 [F]Adir, I haue mynde how afore in *pe* ije *chapitre* of *pe* afore going first party of *his* book,² *ze* tauzte *pat* summe moral *vertues* ben comaundementis of resoun or of feip, *and* summe ben counselis of resoun; but zitt it is vnknownen to me whe*pir* *ze* feelen *pat* alle *pe* pointis or membris *pere* afore
- 10 tretid *poruz* *pe* iij tablis ben moral *vertues* of comaundement, or no; ffor to³ my symple witt it seemep *pat* summe moral *vertuose* dedis in eche of *pese* iij tablis ben dedis oonli of counseil; ffor whi I may *preise* god, worschip god, *and* *preie* to god in so hi*ze* degree of labour*e* in vndirstonding *and* in
- 15 affeccion *and* in leng*pe* of tyme *pat* resoun iugip not it so to be doon *pat* it may not be left vndoon; but resoun iugip *pat*, *pouz* it may be so doon as for *pe* bettir good, zitt lasse of it, or a louz*er* degree of it, may be doon *and* be sufficient.
- 93^b wherfore bi *zoure* owne teching in *pe* seid ij *chapitre*², whe*re*
- 20 *ze* discriuen what is a comaundement *and* what is a counseil, *pese* dedis in suche now seid degrees *and* circumstauncis ben oonli dedis of counseil, *and* not of comaundement; *and* in lijk wise mowe be assigned summe degrees or summe circumstauncis in *pe* *vertues* of clenness, of honeste, of pacience, of
- 25 douztynes, of mekenes, of largenes, *and* of attendaunce; in which degrees or circumstauncis *pese* now seid *vertues* ben not vndir *precept* *and* comaundement, bi cause *pat* nei*pir* resoun nei*pir* feip iugip hem to be so doon *pat* *pei* mowe not be left vndoon, or *pat* her contraries mowe not be doon.
- 30 Sone, I graunte wel *pat* *pe* pointis conteynyd in *pe* iij seid tablis, in *po* maners, degrees *and* circumstauncis in which *pei* ben oftist to be doon, *and* of mede to be doon, ben comaundementis; Neuer*p*eles, summe of hem, *and*, as it

Are all the moral virtues of the Four Tables commandments of God, or are some only counsels?

It seems that Reason does not order certain moral virtuous deeds of the Four Tables to be done in a very high degree, but it seems that they may be left undone in this high degree, for a lower degree will serve. Therefore in this high degree they are counsels, not commandments.

For example, certain degrees of Cleanness, Honesty, &c.

It is true that the moral virtues of the Four Tables are sometimes commandments, sometimes only counsels.

¹ Numbered *xix* in margin; a correct numbering only if in Pt. II there is a chapter heading missing. See p. 171, note 2, also Introd., Section I, A, for

collation of MS., gaps, and numbering of chapters.

² pp. 15-16.

³ MS. *fforto*.

seemep to me now, eche of hem, may in suche degree of heizt, maner *and* circumstaunce be chosun bi doom of resoun þat it is not in þilk degree, maner *and* circumstaunce a precept or a comaundement, but oonli conseil. And in lijk maner þe conseilis rehercid afore in þe ije *chapitre* of þe first 5 partye,¹ þouȝ þei be oonli conseilis in þilke maners *and* circumstauncis in which þei oftist fallen to be chosun aftir doom of resoun, ȝitt in suche maner eche of hem may be circumstancionat þat, wiþ þilk circumstaunce, it is a precept or a comaundement. of which maner of circu[m]stanciona- 10 cion² ensauple is sette forþ in ‘þe more reule of cristen religioun’, þe first party, þe iije treti, þe []³ *chapitre*. And þanne chastite, vndir þilke circumstauncis whanne it is a precept, it is in þe iije point of þe iije table; voluntary pouerte, whanne it is a precept, it is in þe ve point of þe 15 iije table; And obedience of oon man to anopir, whanne it is a precept, it is in þe ije point of þe iije table, *and* is a spice of attendaunce; euen riȝt as bi sum consideracioun | þei ben in þe same tablis *and* pointis whanne þei ben 94^a conseilis.⁴

20

The three great counsels—Chastity, Voluntary Poverty, and Obedience—may sometimes be commandments. Their positions in this case in the Four Tables.

The difference between a *commandment* and *counsel* explained.

Neuerþeles, bi cause þe pointis of þese iij tablis ben in þe oftir side preceptis, *and* in þe seelder side conseilis (except in eche of þe iij laste tablis þe laste point, which is larges, *and* except þe vij point of þe iij table, which is douȝtines); *and* aȝenwarde chastite, wilful pouerte *and* 25 obedience, *and* summe opire moral virtues afore in þe ije *chapitre* of þe afore going first partye rehercid,⁵ ben in þe oftir side cheseable as conseilis, *and* ful seelden þei fallen to be chosen as preceptis; þerfore resoun wole þat al þe afore seid pointis of þe iij tablis (except summe now bifore 30 exceptid)⁶ schulde be callid ‘preceptis’ or ‘comaundementis’, *and* alle þe opire now afore seid schulde be clepid ‘conseilis’.

Is a man damned for wilfully breaking any commandment of God?

ffadir, is ech comaundement of god so streitli bynding þat, if a man do wittingli *and* willingli aȝens it in maner 35

¹ See pp. 15–16.

² MS. *circustancionacioun*.

³ Space left in MS. for reference.

⁴ See p. 15.

⁵ See p. 15.

⁶ See above, ll. 23–5.

and circumstancionacioun in which it is a comaundement of god, þat þilk man þerfore is dampnable?

Certis, sone, moche þing is to be seid and tauzt aboute þe doing aweie of deedli synne, and aboute þe doing aweie of venial synne, and aboute þe difference bitwixe venial synne and deedli synne, which doctryne haþ no place to be seid in þis book here, but þerof speche and treeting schal be maad in 'þe book of cristen religioun', in þe first party, þe ij^e tretice, and bettir in 'þe book of penaunce' in latyn.

Where the full doctrine of deadly sin and venial sin is to be found.

Neuerþeles, forto sumwhat seie here vndir myn oft maad protestaciouns, take þou þis: In lasse þan þilk gylt drawn bi breking of eny leest comaundement of god, or bi doing azens eny moral vertu, be forþouun of god, or be doon aweie bi sufficient amendis for it maad to god, þilk man so agilting¹ is to be dampned fro his blys, or ellis he is to be taried and lettid fro his blis; fforwhi no suche synne, be it neuer so litil, may be receiued into heuen, And but if þe seid synne of þilke man were to be forþouun, or in þe now seid maner be doon aweie, ellis he schulde entre into heuen with synne. and so herof it folewiþ þat for ech kinde of moral synne doon to god, þe doer is dampnable, in lasse þan it be to him forþouun, or in lasse þanne he make þerfore to god a sufficient amendis; or ellis he is tariaþle and letttable fro heuen into tyme þilke synne be forþouun, or into tyme þat amendis sufficient be þerfore maad.

Even for the slightest sin a man must make amends, or be forgiven by God, before he can enter into Heaven.

And forto se þe bettir þis to be trewe, into tyme þou schalt rede in þe opire bokis now bifore named, Lo, ij ensaumplis: þou seest þat a fadir biddiþ his childe forto in eche werke daie go to scole; and also he biddiþ him make no maner of lesing, be it neuer so litil; and he biddiþ to þe same childe þat he be no þefe; he biddiþ also þat þe childe schal slee no man, and namelich not his owne fadir, or his modir, or his briþeren. Lo, eche of þese pointis ben comaundementis or biddingis of þe fadir to þe childe, fforwhi ellis þei were oonli counseilis of þe fadir, And þanne folewiþ þat, þou þe childe schulde breke hem, he schulde neiþir lasse neiþir more trespace anentis his fadir, which is vntrewe. and zitt bitwixe þese comaundementis or biddingis is a greet difference in gretnesse or litilnesse, and in lasse or more charging in

As there are degrees of sin, so there are degrees of punishment.

¹ MS. a *giltting*.

A father will voluntarily forgive a child for a slight offence, and will punish him only slightly.

But for a grave offence the child may be disowned and disinherited, unless he make sufficient amends for his sin, or earnestly strive to obtain his father's mercy.

A master will only temporarily punish a servant for a slight offence.

þe fadir so bidding; fforwhi if þe childe breke þe first now seid comaundement, or þe ij^e, oonys or twies, or oftir, or how euer oft he do so, þe fadir wole not forsake þe childe *and* putte him oute of his grace, housholde *and* heritage bi iugement; But he wole soone forzeue it, wipoute eny special 5 þerfore requirid to be doon prouocacioun into mercy, or requirid amendis or satisfaccioun, *and* þat for biholding to opire good gouernauncis of þe childe, or for biholding into his owne gentilnes and loue toward þe childe. And at | sum 95^a while for þat þe childe schulde be afeerde ¹ to do so eftsoones, 10 þe fadir wole chastise þe same seid ² childe ² bi sum [sm]al ³ peyne, according to þe quantite of þe trespase, not wipstonding þe fadir haþ forzouun þe trespase *and* kepip þe same childe in his olde bifor had title *and* cleym to his eritage, so þat him nedip no newe graunte. but, certis, if þe childe trespase 15 azens þe iij^e or þe iiij now seid his fadris comaundementis, no wondre it were þouþ þe fadir putte bi iugement þe childe so trespassing oute of housholde *and* oute of eritage, *and* not to haue þe title of riht of þe newe, but if þe sone so trespassing schulde bere him silf douþtli in vse of prouocative 20 meenys to bowe his fadir into mercy, or but if he schulde make to him a ful iust azen quyting amendis.

we seen also þat an housholder, a fadir of meyne, biddip to his man 'do þis' *and* 'do þat', in manye vnumerable tymes. of which þingis so to be doon, summe ben listli 25 chargid of þe bidder, *and* summe ben more chargid *and* at a greet force y-sette. And þitt alle ben hise biddingis, fforwhi we mowe not seie þat alle þo ben hise counseilingis, *and* þat for cause now sumwhat bifore sette. And þitt þis bidder bi resoun ouzte not bi so stirid þat for eche trespase of his 30 seruaunt y-doon azens euy of hise seid biddingis, he forsake his seruaunt, *and* wipdrawe al his good maistirschipe, rewarding *and* avauncing from þe seruaunt; not wipstonding þat he muste abide *and* tarye þitt a while ⁴ into tyme he it forzeue, or but if he receyue for it a sufficient amendis. fforwhi 35 ellis freendschip *and* indignacioun or enemyte toward þe same persoune schulden stonde to gedir in þis fadir of hous-

¹ MS *a feerde*.

²⁻² MS. „childe *seid*, with the marks of transposition.

³ MS. *final*, certainly with an *f* at the

beginning, but with signs of the stroke over the *i* having been erased, as if to alter *in* to *m*.

⁴ MS. *awhile*.

holde, which may not be, for þei ben contraries. but resoun
wole þat þis fadir of housholde biholde into his owne curteis
manhode, *and* into his loue which he schulde haue to his
95^b meyne, *and* to þe opire | good gouernauncis which in opire
5 sidis his meyne paien to him, *and* þerbi be moued þat he
forzeue suche smale defaultis anoon as þei ben doon; þouȝ
at sum tyme he rebuke þe trespassers, *and* peraventure smyten
hem softly in wey of venging, þat is to seie, forto agaste hem
and opire, it seyng to [not]¹ in lijk maner trespase eftsoone.

10 And euen so it is in þis purpos bitwix god *and* vs in hise
comaundementis breking, þat summe of oure smale trespacis
god wole forzeue for his greet loue *and* gentilnes. And for
summe opire of oure smale trespacis being sumwhat grettir,
god wole take a temperal vengeance or punyschment, forto
15 make þis trespasser *and* opire þe bettir be waar, not wiþ-
standing þe synne þerbi is not forȝouun but bi goddis greet
loue. And for summe opire grettir synnys, which we callen
'deedli synnes', god wole assigne *and* juge vs into dampna-
cioun fro heuen, neuer to haue rizt þerto aȝen withoute a
20 newe ȝift *and* a newe restoryng; *and* ȝitt neiþir to haue it
so bi a newe graunte, in lasse þan we prouoke him into
mercy bi meenys afore tauȝt in þe xvij chapitre of þe first
party of þis present book.

ffadir, I can not se² whi þe iiij^e counseil schulde not bi
25 sett to þese iij counseilis³ now afore tretid. fforwhi, if forber-
ing of woor[l]dly⁴ goodis in sum quantite *and* in sum maner,
or ellis vtterly, for propirte, whanne to þe forberer is excludid
greet occasioun of synnyng in coueitise, is a vertuose dede
and a counseil, bi lijk skile forbering of sopers in sum
30 quantite *and* in sum maner, or ellis vtterly for al *and* euer,
or forbering of fleisch for euer, whanne to þe forberer or
absteyner is excludid ful greet occasioun of leccherye *and* of
manye wijlde recchelesnessis, þouȝ þerbi bifalle sum feblenes
in þe body, or schortyng of his bodili lijf, is as a greet

In the same way
God will volun-
tarily forgive a
small sin. A
somewhat
greater sin He
will slightly
punish. For a
deadly sin a
man will be
eternally
damned, unless
he earnestly
strive to obtain
God's mercy.

Is not partial or
total abstinence
in eating meat a
moral virtue of
counsel?

¹ *not*, an addition from the margin; the usual superior stroke and dot marking the omission.

² MS. *seie*; the *ie* being crossed through.
Viz. Chastity, Voluntary Poverty, and

Obedience of one man to another, the three great Evangelical Counsels. See pp. 15, 192, and Pt. I, chap. vi.

⁴ MS. *woordly*, with a dot after the *r* to mark the omission of the *l*.

vertuose dede, siþen euer eiþir dede is according to þe doom of resoun, | *and* bi euer eiþir dede is excludid an occasioun 96^a of synne, *and* grettir occasioun of synnys is not þerto knytt *and* anexid. And þerfore folewiþ as wel oon to be a vertu or¹ a¹ vertuose dede as þe opire. And siþen-resoun, which 5 allowiþ boþe hem to be doon, deemeþ not þat þei must nedis be doon, folewiþ þat boþe ben counseilis, And namely þat, if oon of hem be a conseil, so wel is a conseil þe opire. In lijk maner I myzt argue þat forbering of certein sportis *and* myrþis of þe iþe or of þe eere for a certeyne tyme or for euer 10 schulde be a vertu *and* a conseil to hem which receyuen þerbi a greet lett fro synne; *and* also forbering of certeyn cumpanyes, namelich of wommen. And so manye mo counseilis myzt be noumbrið þan þese þree. And so to haue þese iij as for þe hool nombre of counseilis seemeþ to procede bi 15 insufficient in þis mater consideracioun.

And are not partial or total abstaining from certain sports and abstaining from the company of women moral virtues of counsel?

It is true that there are many more moral virtues of counsel than Chastity, Voluntary Poverty, and Obedience of one man to another.

Sone, þi resoun proueþ þi party wel, *and* þerfore azens þi party as in þis I wole not seie, but I wole it graunte; And not oonli for þi skilis now maad, but also for þat I haue in mynde wel how in *mathew*, þe v chapitre,² in þilk place 20 where it is seid þus: ‘ze han herd þat it was seid to oolde men, “þou schalt not sle”,’ *etcetera*, *and* from þens into þe eende of þe same chapitre, crist techiþ diuers vertuose gouernauncis which ben not of þe streit comaundementis, *and* þerfore þei ben oonli counseilis. And þerof sumwhat is 25 seid in general in ‘þe book of cristen religioun’, in þe first party, þe iij tretice, *and* in ‘þe book of counseilis’.

[xx^e chapitre].³

[F]Adir, for as moche as ze han maad þe first party of þis book *and* also 3oure ‘greet book of cristen religioun’ forto 30 renne vpon þese vij maters, þat is to seie: what god is in his owne dignitees *and* nobiltees, which ben hise benefetis, which ben hise punyschingis, which is | his lawe *and* seruice 96^b þoruþ which he lokiþ to be serued of vs, which ben oure natural wrecchidnessis, which ben oure synful wickidnessis, 35 *and* which ben remedies azens booþe oure natural wrecchid-

Will it not be said that the Fourth Matter, ‘God’s law’, is sufficient for the Christian, without the knowledge of the other six Matters?

¹⁻¹ or *a*, overwritten.

² vv. 21 ff.

³ See above, p. 171, note 2, and p. 191, note 1.

nessis *and* azens oure synful wickidnessis; *and* ze haue maad
 pe ij partye of þis present book forto defende *and* to magnifie
and sumwhat declare þe first party of þis same book; I trowe
 verrily þat manye men schulen detract *and* bacbyt zoure
 5 present lital book, *and* zitt moche more zoure grettir book,
 'þe reule of cristen religioun', seiyng in þis wise: þat it
 sufficiþ to euery cristen lyuer for to knowe þe lawe or seruice
 of god into þis eende, þat he þerbi lyue holili, goostli, or
 sufficientli, fforwhi þerbi he schal knowe alle moral vertues
 10 of goddis comaundementis *and* alle vicis *and* synnys con-
 trarye. And þese now seid vertues ben alle þat a man owith
 to worche, do *and* folewe; And þese now seid contrarye vicis
and synnys ben alle þo þingis which a man owiþ to forbere,
 eschewe *and* flee. And more is pere not to be doon in a
 15 cristyn mannys good lyuing þan bowing from yuel *and*
 worching good, which is not ellis þan moral vertu, as is open
 in þis book afore. *and* al þis is in oon of þese vij maters of
 þese ij bookis, þat is to seie, in þe iiij^e mater, which is þis:
 which or what is goddis lawe. Wherefore it nedip not a
 20 cristen lyuer to knowe þe opire vj maters now afore rehercid,
 as forto make his good lijf to hange þerupon. And bi so
 moche I mai þe bettir trowe þat such as is now seid doom
and jugement schal be zouun vpon zoure ij now seid bokis,
 bi how moche I haue herd such motryng long eer *and* bifore
 25 þis present daie, in which ben not zitt vtterli maad neiþer
 vtterli pupplischid zoure now seid ij bokis.¹

97^a Sone, for answer herto þou schalt vndirston|de þat 'þe
 lawe of god' is takun in iij maners:

In oon maner 'þe lawe of god' is takun as it comprehendip
 30 *and* conteynyth al þing what euer god comaundiþ to be doon,
 except þe bisynes to gete knowing. And in þis maner I take
 'þe lawe of god' as oft as I noumbre it to be oon of þe seid
 vij maters, And it is þe iiij^e mater amonge þe seid vij.
 Certis, 'þe lawe of god' takun in þis maner is not sufficient
 35 to vs þat we neden not to knowe more þan þis lawe as for
 knowing of oure goostli helpe; fforwhi þis now seid lawe
 muste be kept *and* fulfillid, *and* it mai not be kept *and* ful-

The term 'law
 of God' may be
 taken in three
 ways:

(1) Equivalent
 to the 'Fourth
 Matter', but not
 including the
 command to
 learn the Seven
 Matters.

To know the
 'law of God'
 in this sense
 is *not* sufficient.

¹ See Introd., Section I, B.

fillid wipoute þe knowing of þe¹ vj opire maters, as wel as not *withoute* þe knowing of it silf, as aftir in þis same present *chapitre* schal openly be *proued*. Wherefore folewip þat þe knowing of þis lawe in þe first *maner y-takun* [is]² not so ynouȝ *and* sufficient þat we nedden not to knowe more 5 for oure goostli helpe.

(2) Equivalent to all God's *commandments*, including the command to learn the Seven Matters, and therefore including the 'law of God' in the first sense.

In þe ije maner 'þe lawe of god' is takun as it comprehendip *and* conteynyth al þing, what euer god biddip to be doon, wheþir it be bisynes to learne *and* knowe, or to loue, or eny opire dede comaundid bi þe wil to be doon. And 10 siþen god comaundip not oonly þe lawe now seid in þe first maner taken forto be kept *and* doon, but also he comaundip þe knowingis of alle þe vij seid maters to be doon, kept *and* had, as aftir in þis same present *chapitre* schal also openly be schewid; þerfore 'þe lawe of god' in þe ije³ maner taken⁴ 15 comprehendip *and* conteynep 'þe lawe of god' in þe first maner taken, *and* þe bisynesse to gete þe knowingis of alle þe vij seid maters *and* of eche of hem. And in þis ije maner I schal vndirstonde *and* take 'þe lawe of god' as oft as I schal speke of it bi it silf, not noumbring it wip þe vj opire 20 seid maters.

(3) Equivalent to all God's *commandments* and *counsels*, and so including the 'law of God' taken in the second sense.

In | þe iij maner 'þe lawe of god' is takun as it compre- 97^b hendip *and* conteineþ al þat god biddip to be doon, *and* al þat god counseilip to be doon. *and* so 'þe lawe of god' takun in þe iij^e maner conteineþ generali al þe lawe in þe 25 ije maner takun, *and* ouer it þe counseilis of god. which dedis þo ben þat god counseilip oonly, *and* how þei ben diuers from þe dedis which god biddip to be doon, þou maist sumwhat se,⁵ o my sone, afore in þe first party of þis book, þe ije *chapitre*, *and* bifore in þis ije party of þis book, þe 30 xix⁶ *chapitre*.

Why it is *not* sufficient to know only the 'law of God' in the first sense.

Now, sone, bi þis maad distincçioun *and* declaracioun of þe iij maners of goddis lawe, þou maist esili wite how þou schalt answer to such arguers, which, as þou seist, þou hast

¹ þe overwritten in MS.

² *is*, a correction on the margin; MS. *it*; the usual superior stroke and dot marking the error.

³ MS. *first*, crossed through, and *ij^e*

overwritten.

⁴ After *taken*, the MS. has: *and þe bisynes to gete*, crossed through.

⁵ *se*, overwritten.

⁶ See above, p. 173, note 5.

herd. fforwhi if [bi]¹ her now afore² maad² arguyng [pei]³
 vndirstonden⁴ 'þe lawe of god' in þe first maner takun, it
 is fals *and* it is to be denyed þat it sufficiþ to euery cristen
 lyuer forto knowe þis lawe or þis service of god into þis
 5 eende þat he lyue þerbi holily or goostly sufficientli; And it
 is fals *and* to be denyed þat bi þis lawe schulen be knowen
 alle vertues of goddis comaundementis and alle vicis contrary.
 ffor whi god comaundiþ þe knowing or þe bisynes to gete þe
 knowing vpon þe first, ije, iije, ve, vje *and* vije seid maters,
 10 as schal be proued anon here aftir. And þis bisynes to gete
 þe knowingis of þe seid vij maters is not includid *and* con-
 teynid in þis seid lawe taken aftir þe first seid maner.
 Wherefore more knowing is necessarye to vs þan is þe know-
 ing of þis now seid lawe takun in þe first seid maner, which
 15 lawe is þe iije mater of þe vij.

And if þese arguers in her arguyng vndirstonden 'þe
 lawe' takun in þe ije maner or in þe iije maner, þan it is
 trewe þat þis lawe sufficiþ to euery cristen lyuer þat bi it
 98^a he lyue go|ostli at þe fulle, And it is to be grauntid þat bi
 20 þis lawe eche moral vertu comaundid bi god is in it con-
 teyned *and* includid. But, certis, þan it is to be denyed þat
 þis lawe is þe iije mater of þe seid vij maters, fforwhi þis
 lawe comprehendip, conteyneþ *and* includip þe seid iije
 mater; And ouer it þis same lawe comprehendip, conteyneþ
 25 *and* includip þe bisynes to gete þe knowingis of þe iije
 mater *and* of þe opire vj maters. And þerfore þis lawe
 includip in sum manere⁵ þe same iije mater *and* þe opire vj
 maters, *and* so is her argument assoilid.

þat 'þe lawe of god', takun in þe first maner, mai not be
 30 kept *and* fulfillid wipoute knowing of it silf, þat is to seie,
 not wipoute knowing of þe same seid iij mater, namelich
 meritorily, þankeabli *and* rewardabli, it nedip not to make
 þerto eny proof: it is so open ynouz in it silf. ffor how

If the term 'law of God' is taken in the second or third senses, it is sufficient for a Christian to know only 'God's law'; but then this is a different thing from knowing only the 'Fourth Matter'.

To know the 'law of God' in the first sense is insufficient; for it is impossible to fulfil the law of God unless we know that law, i. e. the Fourth Matter.

¹ *bi*, an addition from the margin. Mark of omission in text before *her*.

²⁻² MS. „*maad* „*afore*, with the oblique marks denoting transposition.

³ *pei*, a correction on the margin; MS.

e; the usual superior stroke and dot denoting error.

⁴ *of* follows in the text, but with the *o* underdotted to denote deletion.

⁵ The *ma* of *manere* overwritten.

myzt a lawe be kept *and* fulfillid meritorily, but if it were knowun?

And it is impossible to fulfil the law of God, unless we know the other six Matters.

but þat 'þe lawe of god', takun in þe first maner, mai not be kept *and* fulfillid *without*e knowing of þe first, ije, iije, ve, vje *and* vije maters, I mai prove in þis wise: Lo, 5 sone, þese ben pointis of goddis lawe *and* seruice takun in þe first maner: forto loue god aboue al opir þing, to preise god, to worschip god, to such repentaunce *and* penaunce do þat we falle not into hise punyschingis of þis worlde *and* of helle. No man mai herto seie nay, as schal be openli proued 10 *and* groundid in 'þe book of repentaunce' or 'of penaunce' in latyn. but so it is þat no man mai fulfille þese now seid pointis, but if he afore knowe god, how worþi he is, which ben hise louyng greet benefetis, *and* which ben hise hard punyschingis. whe[r]fore¹ nedis it folewiþ who so wole 15 kepe goddis lawe *and* his seruice, taken in þe first maner, he muste nedis knowe þat god | is reuerend, hiȝe, digne, 98^b good *and* worþy to be reuerencid, worschipid *and* louyd, boþe for him silf *and* for hise benefetis, *and* þat hise punyschingis mowe not be ascapid but if we do in þis lijf 20 repentaunce *and* penaunce for oure synnys. fferþirmore, how schal a man drede *and* aȝenstonde his natural wrecchidnessis [but yf he bifore knewe his natural wrecchidnessis]²; how schulde a man repente him of hise synnys but if he knowe his synnys; how schulde a man sette remedies aȝens hise 25 wrecchidnessis *and* aȝens hise wickidnessis but if he bifore knewe þe same remedies? And ȝitt þese iij now rehercid gouernauncis ben dedis *and* gouernauncis of goddis seruice *and* of goddis lawe, bi as moche as bi þe moral vertu of clenness a man aȝenstondiþ þe natural pronitee, redynes, or 30 wrecchidnes which wolde drawe him into glotenye *and* leccherye, *and* bi þe moral vertu of benyngnite a man aȝen stondyth his natural redynes or wrecchidnes which wolde drawe him *and* tempte him into wrappe *and* enuye, *and* bi mekenes a man aȝenstondiþ his owne natural wrecchidnes 35 drawing him towarde pride; And so forþ of eche moral

¹ MS. *whefore*.

² *but . . . wrecchidnessis*, a correction on the margin; stroke and dot after the

previous *wrecchidnessis* in text, and corresponding stroke and dot over *but* in margin.

vertu in goddis lawe. Wherfore nedis folewip þat if a man
 schal kepe sufficientli goddis seruice *and* his lawe, he muste
 knowe whiche ben hise wrecchidnessis, *and* which ben hise
 wickidnessis, *and* which ben remedies aʒens hem boþe. how
 5 schulde a man haue greet longing desire into heuenward,
 how schulde he be strong *and* hard to suffre greet peynes in
 contynewaunce for heuen, *and* ʒitt knowe not þat þere is an
 heuen, or knowe not what heuen is, or what ioies ben in
 heuen? How schulde a man drede *and* fle peynes of helle,
 10 *and* ʒitt no þing knowe of hem? how schulde a man be
 stirid to loue god aboue a man him silf but if he knewe
 99^a god|dis worþines to be fer aboue mannys worþines? And
 þerfore I wondre how for schame eny man knowleching him
 silf in louʒest degree a clerk, schulde so iuge, deeme *and*
 15 affeerme, preche *and* publysch, in maner now afore ¹ rehercid,
 þat it is no nede þat þe peple learne *and* knowe [ouʒte]² of
 þe first, ije, iije, ve, vje *and* vije maters.

þat god comaundip þe bisynnessis to gete þe knowingis of
 þe seid vij maters, *and* so þat þerynne he comaundip in sum
 20 wise þe knowingis of þe seid vij maters, *and* so þat þerbi he
 comaundip mo dedis þan ben includid in 'þe lawe of god',
 takun in þe first maner, may be schewid þus: god biddip
 to be knowen *and* kept al þe lawe in þe first maner takun,
 as no man wole seie nai þerto. Wherfore god biddip alle
 25 þo oure dedis *and* gouernauncis to be had *and* doon, wipoute
 which dedis *and* gouernauncis þe seid lawe [beden]³ mai not
 be kept; riʒt as, if I bidde a man speke, in þat I muste
 nedis bidde him breþi, And if I bidde a man ride on myn
 erande, in þat nedis I bidde him lepe vpon þe hors. And
 30 þan ferþir þus: but so it is þat þe lawe in þe first maner
 beden may not be kept *and* fulfillid withoute þe knowingis
 of þe opire vj seid maters, as now bifore in þis same present
 chapitre it is openli schewid, *and* not wipoute knowing of
 þe iije mater of þe vij, as is open ynouʒ. wherfore folewip
 35 þat god biddip þe bisynnessis forto geete þe knowingis of þe
 seid vij maters. *and* herbi it folewip ferþir, which was my

Proof that God
 commands the
 knowledge of
 the Seven Mat-
 ters, and so
 commands more
 deeds than are
 included in the
 'law of God'
 taken in the first
 sense.

¹ MS. *a fore*.

² *ouʒte*, a correction from the margin;
 MS. *oute*.

³ *beden*, a correction on the margin;
 MS. *bidden*; the usual superior stroke and
 dot marking the correction.

purpos to proue, þat þerynne he biddiþ þe knowngis of þe same vij maters, ouer þat þat he biddiþ þe lawe taken in þe first maner to be kept *and* fulfillid in werke, which is þe iiije mater of þe vij.

All that God commands or counsels is His 'law'.

And þan serþir þus: how moche euer god biddiþ to be 5 doon, or counseiliþ or [ordeyniþ]¹ to be doon, so moche is his lawe. And god biddiþ or ordeyniþ or counseiliþ to be doon al þat is | seid in þe ije maner *and* in þe iiije maner of 99^b taking goddis lawe. whe[r]fore² folewiþ þat al þilk þing, which þing boþe in þe ije maner *and* also in þe iiije maner 10 is taken *and* assigned bi me to be clepid 'goddis lawe', is ful worþi to be so clepid 'goddis lawe'. And þus moche, sone, is ynouþ for answer *and* declaracioun to þe mater of þin argument. mo obiecciouns azens þe conceit of þe iiij tablis of goddis lawe, *with* answeris to þe same obiecciouns, 15 schulen be sette in 'þe folewer' to þis present book,³ which þerfore I clepe 'þe folewer to þe donet'.

[xxje chapitre]⁴

The Son desires to learn a form of praising and praying.

[3]itt⁵, fadir, for as moche as bifore in þe [iiije]⁶ chapitre of þe first party of þis book, 3e tauzt þat we ouzte at sum 20 while preise god, *and* also þat we ouzte at sum while preie to god, *and* to me now remembring vpon þilk now rehercid teching, it seemeþ þat, if þere were diuisid a certeyn foorme of preising *and* anoþer certeyn foorme of preying, it were a redy þing to eche man whanne he schulde schape him to 25 preise *and* to preie, And it were a greet eese to him bi þat it schulde be to him forto boþe to gyder fynde or make his foorme of preising *and* of preiyng, *and* forto þerwiþ at oonys to vse þe same foorme of preising *and* of preiyng deuoutely, bi cause þe laboure of fynding is in þe resoun, *and* þe laboure 30 of deuocioun is in þe wil, And whilis a man labouriþ strongli in þe resoun, bi so moche he schal þe lasse laboure in þe wil, And so folewingli þe swetnes of deuocioun in þe wil muste be bi so moche þe lasse, riht as, whilis a man

¹ *ordeyniþ*, a correction on the margin; MS. *denyiþ*; the usual superior stroke and dot marking the correction. Before the following *ordeyniþ*, MS. has *denyiþ*, crossed through.

² MS. *whefore*.

³ See *Folewer*, Pt. II.

⁴ See above, p. 171, note 2, and p. 191, note 1.

⁵ Small *i* in MS.

⁶ MS. *ijje*.

zeueþ greet attent to seing wiþ hise bodili ize, bi so moche þe whilis he schal þe worse heere or smelle or taast delectabili; wherfore¹, good fadir, I preie þoure gentilnes, dresse ze me in þese two now touchid desirid foormes, þat is to 100^a seie, of preising *and* of preiyng, *and* as | for pis tyme I schal aske no more.²

Sone, þi schewid now desiris to haue sette forþ a foorme of preising *and* anopir foorme to be sette for[þ]³ of preiyng ben resonable, *and* þerfore azens hem I wole not be.

The Father assents to the justice of this demand.

10 As forto assigne to þe a foorme of preising, siben preising a persoon is not ellis þan a⁴ declaring of a persoonys dignitee bi wordis þerof in speking, as is tauzt in þe first party of 'þe reule of cristen religioun', in þe vije trefy, And siben so it is þat al þilk 'book of cristen religioun', þoruþ alle hise 15 ij parties, goiþ vpon goddis dignitees *and* goddis worþinessis *and* goodnessis, *and* þat in ful faire *and* swete *and* deuoute maner, þou nedist not haue a fairer, a fruytfuller, a deuouter foorme to preise god þerbi, þat is to seie, if þou wolte preise him bi rehercels of doctryne *and* of cleer knowing vpon 20 goddis worþinessis *and* dignitees *and* goodnessis, þan is forto rede bi worde withouteforþ in þe seid book, 'þe reule of cristen religioun', þoruþ eny of hise ij partyes. Neuerþeles, þe ije partye wole serue herto more deuoutly þan þe first partye. And, if it lijke þee to preise god with rehercels of 25 not so cleer doctryne vpon goddis dignitees, worþinessis *and* goodnessis, but bi wordis of hize swetnes *and* greet enhauncing goddis worþynes *and* goodnes, withoute suche at þe clerist doctryne, þou nedist noon bettir, fairer or swetter foorme fynde þan þou maist haue in þe first party *and* in 30 þe iije party of þe book y-callid 'dyuyne office for alle þe tymes of þe zeere'; And þat wherþir þou wolte preise god in him silf, or in hise seintis, or in hise opire benefetis. And þus moche as for assignyng to þe foormes of preising.

Where forms of praising may be found.

Now as for foormes of preiyng, I seie þus: þou maist 35 preie in þre maners of foormes: ffor whi þou maist, if þou wolte, preie in þe foorme which crist tauzt, *mathew*, þe vj

There are three forms of praying:

(1) The *Pater noster*.

¹ Here, as frequently, *wherfore* is equivalent to 'therefore'. Cf. above, p. 131, l. 20.

² MS. *nomore*.

³ MS *for*.

⁴ *a*, overwritten.

(2) The *Pater noster* with other words and processes joined thereto.

(3) Other forms devised by holy men.

Where the exposition of the *Pater noster* is set forth.

Where examples of the second manner of praying will be found.

This form is also a form of praising.

chapitre,¹ and in luk, xj chapitre,² wipoute | eny setting 100^b
 þerto of eny opire wordis, which foorme is callid in latyn
 ‘Pater noster’; or ellis þou maist preie in þe same foorme,
 with setting to of opire wordis and opire processis; or ellis,
 in þe iij maner, þou maist preie in foormes diuisid bi holy 5
 mennys labour in opire wordis þan is þe Pater noster, þouȝ
 þei ben not contrarye to þe sentence of þe pater noster, And
 þei asken þe same þingis which asken þe parties of þe pater
 noster, þouȝ in opire maner wordis.

If þou wolte preie in þe first of þese iij maners, þan I wole 10
 þat þou take þin vnderstanding of þe pater noster þoruȝ eche
 of þe peticiouns, which vnderstanding is sette forþ in þe vij
 trefte of þe first party of ‘[þ]e³ reule of cristen religioun’,
 and þat þou vse þe doctryne and þe sleiȝtis which ben tauȝte
 þerynne of rehercyng of eche peticioun, which sleiȝtis ben 15
 sumwhat examplid⁴ and practisid in þe fridaie office at
 euensong in þe exposicioun of þe pater noster. And if þat
 þou do so, y weene þilk foorme of preier schal seeme to þee,
 and schal verrily be to þee, ful preciose and ful swete and
 profitable; And peraventure it schal be to þee so ryche, so 20
 swete and so preciose þat þou schalt desire aftir noon opire,
 for, certis, of alle þe exposiciouns and vnderstandingis which
 euer I size vpon þe ‘pater noster’, þilk exposicioun and
 vnderstanding þere I-sett berip þe price.

If þou wolt preie in þe ije maner now seid, þan I wole þat 25
 þou go into ‘þe book of dyuyne office’, in þe first euensong
 of friday, ffor þere þou schalt fynde þe pater noster wel
 mengid wip opire wordis, and wip doubling and trebling of
 peticioun. And þerwip al þou schalt preise god, and þou
 schalt þerbi be disposid to soone learne and to kepe weel in 30
 delyuere and curraunt remembraunce and mynde þe seid
 fruytful exposicioun and vnderstanding of þe pater noster.
 And þerfore þe long and oft vse of þilk foorme þer y-sett in
 þe first euensong of friday is in manye weies | ful profitable 101^a
 as wel as for preiyng. Also for þis secunde maner of preiyng, 35
 þou maist go into þe book y-callid my ‘manuel’⁵ or ellis

¹ vv. 9–13.

² vv. 2–4.

⁴ MS. *exemplis*, altered to *exemplid*.

³ MS. *re*.

⁵ See Notes.

myn 'encheridion', wherynne it is devisid þe rialist foorme of *preiying with pater noster* þat euer, as I trowe, was devisid — which 'encheridion' as to þe office of *preiying* mai not at his euen worþ be apprisid neiþir *preisid*, neiþir be bouzt wiþ 5 siluer or golde or wiþ *preciose stoonys*.

If þou wolt *preie* in þe iij^e seid maner, þan þou maist go into al þe ije party of 'þe book of dyuine office', where is rubrisch sett afore in þis maner, 'Preiers for euensong', or in þis wise, 'Preiers for matyns'. And, as I weene, for þe 10 now seid iij^e maner of *preier*, þou nedist neuer seche eny bettir, swettir, fairer or¹ deuouter þan þou schalt þere fynde, And þerwiþ al so long *and* so large *and* so copiose as þou schalt þere fynde.² I seie not³ þat nouzwhere ben opire *preiers* so good, so swete, *and* so deuoute, seruing for þe iij^e maner 15 of *preiying*, ffor I wote weel þere mowe be maad manye twenty sipis better in alle degrees; but I seie þat, as for þe iij^e maner of *preiying*, þou nedist neuer to seche eny bettir.

but, certis, sone, if þou wolte loke aftir forto haue bi þese seid maners of *preising and* of *preiying* þe hizer auaille *and* 20 effect for which *preising and* *preier* seruen *and* ben to be vsid, þou muste cast forto tarye vpon ech notable clausul in þe *preisingis and* in þe *preiers* a notable while, And not forto renne ouer swiftli as men doon in seiying her sawtir or her matyns *and* euensong *and* opire processis in þe chirche; And 25 þat þou point to þee þi labour of *preising and* of *preiying* forto dure aftir þe quantite of tyme, as forto endure oon hour or ij houris, þan aftir þe quantite of þi maters, or of writing which þou schalt rede or speke; And þat þou reck not how 101^b moche mater | þou ouer rede *and* speke, but how long tyme 30 oon mater or fewe maters þou rollist vp *and* down in þin vndirstonding *and* in þin wil or affect, *and* how wel þou wrastlist wiþ hem in þin vndirstonding *and* in þin effect. ffor, soþeli,⁴ it were bettir seie oonys wel þe *preier* clepid in latyn *pater noster*, wiþ suche a labour as is now spokun off 35 þoruþ a certeyn tyme, þan forto seie an hundrid rabbischly *and* rennyngli þoruþ þe same tyme. fforwhi if þe availis

Where examples of the third manner of praying may be found.

The course to be followed in outward praising and prayer. Each clause of the form of praise or prayer must be well considered. It is the time spent, not the number of words said, that matters.

¹ or, overwritten.

² MS. *fynnde*, the second *n* being crossed through and underdotted.

³ After *not*, MS. has *nouþ*, crossed through.

⁴ MS. *fforsopeli*.

and þe effectis wherfore *preising and preier* weren ordeined schulde rapir *and* more plenteuously be getun bi a fewe wordis seid atretly¹ *and* vndirstondingli, *with* þe answering *perto affeccoun*, þan bi an hundrid wordis seid recchelesly *and* aloone noisingli, it must nedis of ech man be more 5 chosen to seie in þe seid *maner* a fewe wordis in oon tyme þan in þe *opire* maner how euer manye wordis in þe same or lijk tyme; but if a man be so lewid *and* rude þat he trowip god to be charmed, constreynd *and* drawn bi *vertu* of þe wordis, which *vertu* þe wordis schulde haue bi her sown, as 10 it wolde seeme þe moost party of alle þe peple ffeeliþ. *and* sopeli þis is not fer from wiccheecraft. fforwhi what grounde haue we to condempne wiccheecraft saue þis: þat þilk craft puttþ *vertu* in wordis *and* countenauncis *and* dedis more þan bi resoun can þerynne be founde? Neuerþeles, *preising* 15 *and* *preiying* maad bi manye wordis swiftly spokun *and* in long tyme during, 3he, *and* þou3 in a langage not vndirstonde, I not condempne, but in þe first party of 'cristen religioun', in þe []² treticis, I it approue, *and* þe fruyt *and* þe availe þerof I þere opene *and* schewe, which for rude men is 20 good *and* allowable *and* profitable, 3he, *and* for þe more party of men lyuing.

For it is not the mere sound of the words that pleases God.

Witchcraft is condemned for attributing more virtue to mere words than Reason allows.

Sometimes, however, long prayers, and even unintelligible prayers, are to be approved.

The understanding and the will must be concentrated on the praise or the prayer.

Al|so into þe seid hizer *availe* þou muste holde þin vndir- 102^a standing *and* þin affect or wil coplid stifly to þe *maters* which þou redist, *and* þou schalt sett þese boþe now seid powers, 25 vndirstanding *and* wil, into her feruent wirching aboute þe *maters* which þou redist; *and* so bi þis stif attending and occupiying hem aboute þe *maters* of *preising and* of *preiying*, þou schalt lete hem not wauer aboute *opire* þingis *and* *maters* vnþerinent to þe *maters* of þi *preising and* *preiying*. 30 And but if þou kepe þese ij now seid *gouernauncis*, whilis þou redist þe seid *preisingis and* þe seid *preiers*, ellis þou schalt haue but litil of þe *availe* which þe reding of hem is ordeyned to bring forþ, And þou schalt spende tyme febily, *and* þou schalt spille *and* mys vse what my3t be ful fruytfully 35 vsid into a ful greet *availe*.

And forto þe bettir kepe þese ij now seid *gouernauncis*, it

¹ MS. *a tretly*.

² Space left in MS. for reference.

is spedeful *and* profitable to þee, whanne þou wolte preise or preie, þat þou chese to þee, if þou mowe, a secrete¹ *and* priuey place, partles of noise *and* trouble of þe peple; And also þat þou chese to þee tyme of þe nyzt, namelich aftir þi first
 5 sleepe, or eerliche in þe morowe, fer bifore þat þe peple risiþ. Soþeli, in such priuey place *and* in suche nyzt tyme, þou schalt wynne more of þe affectis *and* availis wherto preising *and* præiung weren ordeyned, *and* þat bi moche quantite, þan þou schalt wynne in placis of cumpanye, *and* þan þou schalt
 10 wynne in þe daie tyme, þouþ þou be in placis priuuest. And þus moche, my sone, is ynouþ to þee for assignyng to þee special foormes of preising *and* of præier to be maad bi voice, or bi speche *and* noise of mouþe, to god, *with* þe vndirstonding þerof *and* þe affeccoun þerwith rennyng.

A private place and a quiet time should be chosen for private praise and prayer.

This is the course to be followed in *outward* praising and prayer.

15 [xxij^e chapitre]²

[F]Erþirmore, sone, if þou wolte vse preising *and* præier |
 102^b in meditacioun *and* biþenking, þat is to seie, in inwarde speche in þin vndirstonding to god, *without*³ outwarde speche to be maad, namelich in continewaunce of eny long foorme,
 20 þou muste haue anopir teching þan þis now ȝouun to þee⁴ teching is. fforwhi þou muste kunne þe treuþis of þe vij seid maters wherupon rennyþ 'þe book of cristen religioun'; *and* þou muste kunne remembre þee vpon hem parfiztli *and* currauntli, *and* þat wipoute eny biholding vpon a book to
 25 be maad þerfore, ellis wiþ a biholding vpon a schort pointing of hem in a papir leef, sumwhat aftir þe maner in which þei ben pointid in þe first party of þis present book. And whanne þou hast⁵ þese conclusiouns *and* trouþis of þese vij seid maters in þe maner now seid, þanne þou muste chese to þee
 30 priuey place *and* priuey tyme, as is tauzt bifore in þe next chapitre, *and* specialy þe nyzt tyme, *and* moost special þe tyme aftir þi first sleep, whanne þi vndirstonding *and* þi wil or affeccoun *and* þyne opire louzer wittis *and* her appetitis ben more nakid þan in opire tymes from alle maner of
 35 worldli þingis. þan next aftir þis, þou muste applye þin

The course to be followed in *inward* praising and prayer.

The Seven Matters must be perfectly known from memory.

A private place and a quiet time (preferably the middle of the night) must be chosen.

¹ MS. *asecrete*.

² See above, p. 171, note 2, and p. 191, note 1.

³ After *without*, MS. has *warde*, crossed

through and underdotted.

⁴ After *þee*, MS. has *now*, crossed through.

⁵ After *hast*, MS. has *se*, crossed through,

The understanding and the will must be closely concentrated upon the matter in hand.

There must be a prayer of preparation.

The First Matter should then be pondered.

Then the Fifth Matter.

Then should follow confession and repentance for our wickedness, and so the Sixth Matter is considered.

vndirstonding *and* þyn wil into her werkis strongli vpon þe maters which þou schalt biþenke, *and* þat þou be not in eny of hem to sluggy, vnquyke *and* heuy, as [is]¹ tauzt bifore in þe next *chapitre*.

Next aftir þis þou must dispose þee bi suche a speche 5 inwarde to be doon to god, which oon I sett in 'þe book of diuine office' to be seid next bifore euensong, *and* next bifore matyns. whanne al þis is bifore araied *and* doon, þan in oon daie or in oon tyme of þi bisynes or of þi contemplacioun or of þi meditacioun to be doon, þou maist take þe first of 10 þe vij seid maters, þat is to seie, what god is in him silf | *and* in hise dignitees *and* nobiltees, *and* how he is in hise 103^a personys, *and* biþenke þou now vpon oon troupe þerof, now vpon anopir, as þei ben vttrid in þe first party of 'cristen religioun', þe first treti, *and* in þe ije party of 15 'cristen religioun', þe first treti, *with* manye opire ful swete pointis of troupe which wolen falle into þi mynde *with* hem. but loke þat þou tarye in þe þouzt of ech, *and* holde þou vndir to þis þouzt þi wil, þat þe affeccioune according to þe þouzt be gendrid in þe wil. *And* þat þe wil so gendre, 20 applye þou þe wil to werk, *and* suffre þou not him to be ydil. *And* aftir þat þou haste taried in þis seid wise long tyme vpon trouþis of þe first seid mater, wiþ gendring of affeccious þerto answering in þe wil, þanne þou maist turne þee into þe þenking vpon þe v mater of þo seid vij, 25 which v^e mater is oure natural wrecchidnes; in which while þou schalt considre how vnworþi, how foule, how brotyl, vnsure a wrecche þou art, how perlose to trust to, how redy to be vnkinde *and* to be fals, wiþ setting *and* applyng þerto þi wil to gendre anentis þi silf indignacioun, loþynès, drede, 30 haterede, *and* suche opire to þe seide þouztis according affeccious. *and* þanne þou maist seie to god þus: 'O lord, siþen þou art such as I haue now considerid *and* biþouzt, *and* I am suche oon as I haue also now considerid *and* biþouzt, how myzt I be so boolde, so vnkinde, so cursid, so 35 wood, forto offende þee, forto tarye þee into wrappe, forto vnworschip þee, forto vnobeie to þee? *And* zitt not wiþ-

¹ MS. *it.*

standing al þis, certis, I haue synned *and* trespacid aʒens þee þus'. And þanne make þi confessioun *and* schrift to god in inward speche, wiþ gendring of affeccions in wil þerto answering: as schame *and* sorewe for þi synne *and* drede
 5 toward god *and* desire forto not falle aʒen into synne. þis schrift þou maist make in þi mynde aftir þe foorme which is
 103^b writen | in þe first party of 'cristen religioun', þe vj treti, *and* in 'þe book of dyuine office', in þe matyns of ffridaie seruice; or ellis þou maist make þis schrift aftir þe maner
 10 þat þou canst make remembraunce of þi synnis, fro þe tyme þou were a litil childe into þe same daie in which þou art at þis seid werke of meditacioun. Whanne al þis is do, *and* eche kynde of þese iij labouris ben doon þoruʒ a notable tyme, þanne biseche þou god in þin inward speche þat þou
 15 schalt offende him no more¹, *and* þat þou schalt haue alle þe vertues contrarye to þi synnis *and* to alle synnis. And forto do so as now is seid, falle þou into þi preier y-callid in latyn Pater noster, and speke þou it to god in þe vndirstonding *and* in þe declaring which is maad þerupon in þe first party
 20 of 'cristen religioun', þe vij treti, *and* with sleiʒtis þere tauʒt, *and* as sumwhat it is exaemplid *and* practisid in þe friday seruice at euensong, in þe ije party of þe book clepid 'dyuine office'. And whanne þou hast contynued *and* oft rehercid *and* bi a notable tyme laborid in þis preier clepid
 25 in latyn pater noster, *and* þat boþe wiþ þi resoun to [se]² cleerly þe trouþis, *and* wiþ þi wil to gendre affeccions, namely þe affeccions of desire, þou muste make þerynne an eende as for þilk iorney in þe nyzt.

or in þe morewtide, or in þe euentide in þe next nyzt, or
 30 in þe next morewtide daie or euentide, þou maist chaunge þi course of meditacioun in þis wise: Aftir þi bifore seid disposingis *and* araiyngis, which þou schalt kepe at eche tyme þat þou bigynnist þi meditacioun, as þou bigannyst þi meditacioun at þe first of þe vij seid maters, so now þou
 35 schalt bigynne at þe ije of þe vij seid maters, þat is to seie, at þe benefetis of god which he doop toward alle men, *and*

Then the *Pater noster* should be repeated, and its petitions well considered.

Another time, after the necessary preparation, the Second Matter might be considered.

¹ MS. *nomore*.

² MS. *so*.

þat as þei ben noumbrid, toolde *and* expowned in þe first party of 'cristen religioun', þe ije trety, *and* in þe ije party of 'cristen religioun', þe | ije, iije, iiije, v^e *and* vje treticis, 104^a *and* as god wole sende *and* caste to into þi mynde whilis þou schalt be in þi laboure of biþenking. *and*, for as moche as 5 þis ije mater of goddis benefetis is a ful long mater, þerfore þou maist departe it into iij or iiij or mo porciouns for iij or iiij day iourneys to be maad *in* meditacioun; but fro consideracioun *and* þe biþenking of eche of þo porciouns assigned for oon daye or nyzt, þou schalt falle into þe consideracioun 10 of þe v^e mater, sumwhat *and* in þe maner as þou feeldist from consideracioun of þe first mater into it. *And* þan from þens þou schalt falle into consideracioun *and* meditacioun of þe vj mater, as þou didist bifore in þe first iorney of þi meditacioun, *and* from þens into þe preier clepid *pater* 15 *noster*, as þou didist in þe first now tauzt iourney.

As this Second Matter is long, it might be divided so as to serve for three or four times of meditation.

Then the Fifth Matter should be considered.

Then the Sixth Matter.

Then the *Pater noster*.

Hence there is a special subject for meditation each day, though part of the ground is each day the same.

And so þou schalt chaunge at ech day, if þou wolt, þe hede of þi meditacioun, which schal be þe grettist portacioun of þi meditacioun. *and* al þe remenaunt of þi meditacioun schal be lijk *and* þe same in eche daie as for þe kyndes of 20 maters wherupon þou schalt labour; þou3, wheþer þou wolte or not wolte, þou schalt make manye particuler *and* special chaungis in ech day dyuers from opire, *withynne* þe boondis of oon *and* þe same general mater, *and* þat for quykenes which þi resoun *and* þi wil schulen gete to hem in tyme of 25 þin in hem laboring.

Another day one may consider God's special benefits to oneself. *And* then proceed as before.

Whanne þou hast bi diuers day iourneys or nyzt iourneis spende oute alle þe seid porciouns of goddis benefetis, þan þou maist in an opir daye or nyzt make þe heed or þe cours or substaunce of þi meditacioun vpon þe singuler benefetis 30 of god which he haþ 3ouun to þee *and* to noon oper; *And* þat as þou maist bryng hem to mynde which þei were, fro þe tyme whanne þou were bigete into þe hour in which þou laborist, *and* how greet þei were, *and* so | forþ of opire 104^b circumstauncis. *And* whanne þe remembraunce of alle hem 35 is maad, or of summe of hem is maad, þanne biþenke how wrecchidly *and* vnkyndly þou euer barest þee azens god, so greet a benefetoure to þec. *And* so astir þi wrecchidnes sumwhat biþouzt in a notable tyme, falle þou into schrift of

þi synnys, *and* aftirward into preier, as þou didist in þe first iourneye bifore tauzt.

In anopir iourney þou maist bigynne at goddis punysch-
 ingis in helle, as þei ben tretid in þe ije^e partye of 'cristen
 5 religioun', þe vj trefy, *and* sumwhat in þe first party, þe
 ije trefy; *and* aftirward falle into þe silfe¹ mater, *and* from
 þens into þe vj mater, *and* eende þou in preier.

Another day the special subject may be God's punishments, i. e. the Third Matter.

In an opire tyme þou maist bigynne þi meditacioun in þe
 iiije^e mater, which is þe lawe of god, as it is tretid in þe first
 10 party of 'cristen religioun', þe iije^e trefy, *and* in þe ije^e party,
 þe vije^e trefy; And considre how resonable it is, how cleer,
 how profitable, how fillable, how gentil, how rewardable.
and from þens falle into consideracioun of þe ve^e mater, *and*
 so into þe vj mater, *and* last into preier.

Or the special subject may be the Fourth Matter, i. e. God's law.

15 Neuerþeles, sone, I wote wel þat þou schalt stertmele *and*
 bi litil whilis munge þese maters to gider, wille þou, nylle
 þou, And þou schalt munge schort preiers soone aftir þat þou
 hast bigunne þi preisingis, *and* so aftir whilis þou schryvist
 þee, where azens I wole not be. but zitt, not wiþstonding
 20 þis mengyng which schal so bifalle for habundaunce of con-
 sideraciouns *and* of affeccions, I wole þat þou make þi cours
 to kepe þi seid foorme fro mater into mater, as it mai be
 kept *with* þe seid schort among mengyngis of preiers.

It will probably be impossible to keep strictly to each Matter, but one should do so as far as one can.

In anopir tyme þou maist bigynne þi cours of meditacioun
 25 vpon þe wrecchidnessis of þis worlde, *and* þat as þei ben
 tretid in þe first party of 'cristen religioun', þe vj trefy, or
 ellis as² þou maist gadere into þi mynde bi þin experience
 105^a takun þerupon, or bi reding in stories | *and* cronicles gaderid
 of þee *and* to þee for þis purpos; *and* from þens falle into
 30 consideracioun of þin owne experte *and* knowun to þee
 wrecchidnessis, *and* from þens into þi schrift of synnys,
and so into preier.

Another time the special subject may be the wretchednesses of the world and one's own individual wretchednesses, i. e. the Fifth Matter.

þe remedies azens oure wrecchidnessis *and* oure wickid-
 nessis mowe be sette wiþ meditacioun of goddis benefetis,
 35 And summe *with* his lawe.

The remedies against our wretchednesses and wickednesses may be considered along with God's benefits, or along with His law.

þus moche is ynou3 to þee, my sone, for vse of meditacioun,
with alle þe opire consideraciouns which god wole zeue to

¹ i. e. the Fifth Matter.

² as, overwritten.

Another day the considerations arising from these meditations should be rehearsed.

þee whilis þou laborist þerynne—which consideraciouns þou schalt not recchelesly forȝete, but poynt hem in a papir, *and* þo same reherce in anopir daie iourney, *with* þe standerdis of þe seid ‘book of cristen religioun’, til god wole ȝeue to þee newe wiþ þe same standerdis. And þerfore, þouȝ þou 5 neuer desire to be more leernyd how þou schalt be a meditative man or a contemplative man, in reule *and* in fixe foorme, in treupe *and* in no falshede receyuing for treupe, þan is now in þis present *chapitre* to þee assignyd, þou darist neuer recke, for þis present assygning *and* poynting maad to þee 10 is for euer sufficient.

[xxiije chapitre]¹

One must not be discouraged if the labour of silent meditation is hard at first, for the result is worth the pains taken.

[A]Nd ferþirmore, sone, þouȝ þis labour be straunge to þee in þe bigynnyng, spaare þou not, breke not of, continue þou it, *and* it schal be listir *and* listir aftir þou hast had 15 þerynne continuance.² And þouȝ þou labour *and* swete þerynne, I mai atteeme þee ful wel withoute birewing þat þou so doist, ffor whi I wote weel þe fruyte þerof is gret, *and* also þou schalt haue more ioie, delite *and* solace þerynne aftir þe bigynnyng þan schal be þi peyne of labour *for*to 20 entre, falle *and* to breke into it. fferþirmore, sone, witte þou wel þat no man mai be an excellent laborer in þis now tauȝt craft of meditacioun or contemplacioun, but if his heed be strong *and* hool,³ not sicke or litil sick, *and* but his mynde be stable to procede ordinatli from oon poynt of troupe | into 105^b anopir, *and* þat he mai holde his mynde vpon troupe as long as nede is, til deepe affeccioun be gendrid þerupon in þe wil. *and* if a man be not in þis now seid wise temperid *and* disposid, it is good to him þat he ȝeue him to labour bi outward worde *and* speche to god, in reding vpon a book þe 30 foormes of preisingis *and* of preiers which ben tauȝt in þe *chapitre* next bifore going, wiþ þe disposiciouns *and* gouernauncis þere tauȝt—which gouernauncis he schulde kepe whilis he is reding, or vocaly withoute book speking. but certis, sone, loke how moche þe sunne whanne he apperih 35

Though silent praising and prayer is much more difficult than outward praising and prayer, its fruit is greater.

¹ See above, p. 171, note 2, and p. 191, note 1.

² MS. *continueuance*, the first *e* under-

dotted.

³ After *hool*, MS. has *o* crossed through.

moost cleer passip in bryghtnes, in hete, in counforte, and in profite þe moone; and likeli so moche or more þe labour of meditacioun tauzt in þe next bifore going *chapitre*, treuli doon and daily continued, passip þe oper vocal labour of
 5 preising and preiyng tauzt in þe xxj¹ bifore going *chapitre*; and þat in cleernes of sizt in þe vndirstonding, in hete of affeccions in þe wil gendring, in counforte and strengþe and stabilnes to do and to suffre for god in his lawe keping, and perfore in mede at þe eende of þis lijf receiuyng. And,
 10 peraventure, weel toward like passage þe vocal foormes of preising and of preiyng tauzt bifore in þe xxj¹ *chapitre*, passen summe vocal foormes of preising and of preiyng, þouþ þe opire foormes be takun forþe into² solempne vse and haunte of þe chirche. If þou wolte haue more to be seid
 15 vpon þis craft of meditacioun, go þou into þe vij^e trefy of þe first party of 'cristen religioun', not wiþstonding³ þat þou nedist not moche, afir þis present doctryne here I-leernyd, as perfore come þere.³

wel is him þat is to þis craft and labour of meditacioun
 20 ordeynid and clepid, namelich if he be learned sufficientli in eche poynt what is trewe and what [is]⁴ not trewe, and if
 106^a he make his meditacioun reulily, ordinatli, | bi rewe and in cours, as þe poyntis of maters in her processe and kinde ligen, þat he make not hise meditacions bi fals heedis
 25 and feynyd pointis in stede of trouþis, and lest he make his meditacioun startlyng, heedling, tumbling or reeling, and perbi bryng not forþ þe ful availe of good affeccions, which myzt ellis be forþ brouzte, if þe meditacioun were wel reulid; which affeccions wolen arme and strengþe and chere a man
 30 forto stonde as a giaunt azens temptacions, to not ouer deintyli apprise eny þing a þis side god, forto not ouer moche cherisch him silf and pampre his fleisch; withoute which affeccions so to be gendrid bi such meditacions, ful hard schal be a manny's⁵ batail azens synne to stonde, and

The advantages of meditation in strengthening a man to fight against sin.

¹ See above, p. 173, note 5.

² After *into*, the MS. has *so*, underdotted and crossed through.

³⁻³ See Notes.

⁴ MS. *it*.

⁵ MS. *amannys*.

into hard werkis of vertu to be into þe eende douzti *and* strong.

It is much to be regretted that prayer and praising are so little practised.

And þerfore wo is me þat þe goodnes of þis labour in meditacioun is not knowun, *and* þat men ben so fer from þe assaie *and* þe vse of it; *and* more wo is to me þat þei ben 5 vulosabli lettid boþe from þe labour of meditacioun tauzt in þe next bifore going *chapitre*, *and* from þe labour of vocal preising *and* preiying bi þe foormes *and* in þe maners tauzt in þe xxj¹ *chapitre* bifore going. ffor neiþir in priuate religiouns neiþir oute of priuate religiouns, neiþir of preestis 10 neiþir of layfe, is eny of þese two now seid laboris vsid *and* hauntid so mych as I wolde it were. not þat I wolde eche man *and* womman, or eny man *and* womman, to be occupied þoruȝ alle tymes of eche daie in such preising, preiying or meditacioun, but if he were such a crepul *and* so feble in 15 powers þat he coupe not or myzt not do profitabli eny opir þing. but my meenyng is þat eche man *and* womman schulde in þe morewtide, or in þe nyzt tyme bifore þe morewtide, take a sawli of þese seid occupaciouns, *and* in þe euentide eftsoones; *and* in al þe remenaunt of þe daie | I wolde 106^b þat þei ȝaue hem to opire vertuose occupaciouns: as summe to studie, summe to preching, summe to writing, summe to craft, summe to marchaundising for þe comoun profite, *and* so forþ of alle opire leeful occupaciouns aftir þat men ben þerto bi goddis grace able, callid *and* assigned. 25

Proper time should be allowed for meditation, and the rest of the day given to labour.

Due time given to prayer and praise would enable the day's work to be the better performed, and sin to be the more easily resisted.

And, certis, þan bi vertu *and* strengþe of þese now seid bisynnessis to be doon, first in þe morewtide, *and* aftir in þe euentide, þe doers *and* þe vsers of hem schulden be strengþid ful wel to aȝenstonde temptaciouns *and* synnys, with þe which þei schulden be assailid whilis þei schulen turne hem 30 into þe seid worldli occupaciouns in þe same daie; *and* þei schulen be quykenid *and* strengþid to þe more douztili *and* perseuerauntli worche, do *and* suffre þoruȝ al þe daie in þe same worldli occupaciouns for god, *and* for his cause *and* his sake *and* his charite. 35

The end of the Second Part.

And here ynne I make an ende to þis present ij party longyng to þe lawe of god.

¹ See above, p. 173, note 5.

NOTES

2/19. For brief account of the *Folewer to the Donet*, see above, Introd., p. xxi.

2/20-1. The *Fore Crier*, *Afore Crier*, or *Before Crier*, is an English work of Pecock's, not known to be extant.

3/4-6. Probably the Lollards are meant.

3/7-13. The 'comoun donet in latyn' here referred to is the *Ars grammatica* or *De octo partibus orationis* of Aelius Donatus, the fourth-century grammarian. Hence the name *donatus* = 'grammar' > *donet*. The *Donatus* was the handbook of every schoolboy of the Middle Ages, and of such importance that several editions of it were among the first books to be printed on the Continent. The British Museum possesses at least eight editions printed before 1500.

3/16. For *Afore Crier*, see note above, 2/20-1.

3/20-4/9. Pecock is evidently anxious to win or recover the favour of the Church, his sentiments having already been regarded with suspicion. Cf. p. 7, ll. 6-7.

4/9-16 and footnote 3. Cf. the passages from St. Hilarius' *De Trinitate* quoted by Babington, *Rep.*, p. 172, footnote 3: "Intelligentia dictorum ex causis est assumenda dicendi, quia non sermoni res sed rei est sermo subiectus." S. Hilar. *de Trin.*, lib. IV . . . "Dicti ratio ex sensu erit intelligenda dicendi" . . . Id., lib. II.'

Cf. also the words of the reviser of the Wycliffe Version of the Bible: 'But in translating of wordis equiuok, that is, that hath manie significacions vndur oo lettre, mai listli be pereil, for Austyn seith in the ij book of Cristene Teching [i.e. *De doctrina Christiana*. See Migne, *Patrologia Latina*, tom. 34, p. 38], that if equiuok wordis be not translated into the sense either vndurstanding of the autour, it is errour . . .

'Therefore a translatur hathe greet nede to studie wel the sentence, both bifore and aftir, and loke that suche equiuok wordis acorde with the sentence.' (Forshall and Madden: *The Holy Bible . . . made by John Wycliffe and his followers*, General Prologue, vol. i, pp. 59-60.)

4/18-19. Note syntax—two singular subjects of kindred meaning connected by 'and', and followed by verbs in the singular.

6/16. 'what y haue, or schal seie or write.' Note wrong concord after 'haue'.

6/21-2. This 'litol book to be a declarative' may be a separate work, not known to be extant—the *Declaratory* or *Defensor* of Bale; or, less probably, the second part of the *Donet*, which was written 'for a defensorye and an excusatorye and sumwhat a declaratorye of þe opir first seid party' (see above, p. 176, ll. 30-2). Cf. Babington's Introd. to *Rep.*, p. lxxxii.

7/3-6. Petrarch and Boccaccio and many other mediaeval authors suffered

from similar 'vncurtesie and vndiscreioun of freendis'. See Root's *Publication before Printing; Pub. Mod. Lang. Assoc. Amer.*, xxviii, 15, 1913.

10/2. 'mouing, reste, greetnes, nounbre and figure' are Aristotle's 'Common Sensibles'—motion, rest, size, multiplicity, and form; 'time' is omitted by Pecock. These 'Common Sensibles' are percepts, not belonging exclusively to any one of the five special senses, but perceived by a faculty distinct from these, viz. Common Sense or Common Wit. Cf. *De Anima*, ii, 6, and Zeller's *Aristotle, Physics*, vol. ii, p. 68.

10/16-20. Imagination in Pecock seems, therefore, identical with Memory, the scribe or recorder. Aristotle likewise connects Common Wit and Imagination, Common Wit being the source of Imagination and Memory, and Memory being the name given to that kind of Imagination 'which relates to earlier perceptions and presents a copy of them'. See Zeller's *Aristotle, Physics*, vol. ii, pp. 70, 73.

See also the article on 'Imaginatif in *Piers Plowman*', by H. S. V. Jones, in the *Journal of English and Germanic Philology*, vol. xiii, 1914, pp. 583-8. 'This imagination, to be traced to the Aristotelian *φαντασία*, played a prominent rôle in scholastic psychology from the time of Augustine. Its function was that of recording the images of the phenomenal world, not simply of noting but of retaining the multiple messages that come through the channels of the several senses to the unifying *sensus communis*. The *cella fantastica* was the repository of its records as the *cella rationalis* was the abode of the higher faculty. From all this it is clear that imagination was often equivalent to memory. But the point to be noted here is that in mediaeval psychology imagination was not only a faculty of lower grade than reason, but that in man's mental processes and the growth of his mind it mediated between the world of senses and the intellectual world' (pp. 586-7).

Mr. Jones notes that it is 'Imagination who took the dreamer of *Piers Plowman* in charge after the confession of the Deadly Sins and after he had impatiently sought to know by reason alone' (p. 586); that '*Imaginatif* is not only the spokesman of Reason but is gifted with a vision of joy and sorrow to come, and is entitled to speak of the relation of Kind Wit and Clergy, and the uses to which in our spiritual education we should put the images, the phenomena of the physical world' (p. 584); and that 'throughout we find the Imagination . . . mediating as the character in *Piers Plowman* between the senses and the reason' (p. 588).

10/22-9. Fantasy is much the same in Aristotle, being the power of reproducing images, and often exposed to illusion. See Zeller's *Aristotle, Physics*, vol. ii, pp. 72-3.

11/18. *eche of þese han*. The indefinite pronouns *ech*, *euer eiþir*, *neuer neiþir*, when followed by a partitive genitive in the plural, frequently take a plural verb. Cf. Schmidt's *Studies*, § 63, b.

13/23—14/5. This is the teaching of Aristotle. The senses of the body are so intimately connected with it that they cannot possibly survive dissolution, whereas Reason does not depend upon the body, or, indeed, upon any natural cause; it is divine and immortal. See Bussell's *Religious Thought and Heresy in the Middle Ages*, pp. 519-20.

14/14-15. Note definite reference to a book which probably came out a good deal later, c. 1454. See above, Introd., p. xviii.

15/6-9. In the *Represser*, Part I, Pecock discusses at length the province of Reason, and proves that the knowledge of God's moral law is based on Reason.

15/20-4. These are the three great Evangelical Counsels: Chastity, Voluntary Poverty, and Obedience.

16/29-31. Note sing. vbs. with a plur. subject co-ordinated with a sing. subject (or subjects). Cf. p. 17, ll. 6-8.

16/35. There is in the British Museum (MS. Roy. 17 A. xxvi) a small fifteenth-century manuscript, of which fols. 27^b to 28^b deal with 'þe þre good uertues þat poul clepiþ feiþ, hope and charite'. Of this Babington says: 'It is certainly not impossible that this and other short devotional treatises in the same volume [dealing with the Ten Commandments, the Seven Deadly Sins, the Deeds of Mercy Bodily and Ghostly, the Visitation of Sick Men, &c.] are by Pecock; the style and sentiment are extremely similar; the omission of the descent into hell in the interrogatories to be put to a sick man is also very ominous.' See *Introd. to Rep.*, p. lxxviii.

I have examined this manuscript, and can see no certain grounds for attributing it to Pecock.

17/19-20, 21-2. See below, note to 82/16-20.

17/30-2. Cf. Aristotle, *Ethics*, Book II, chap. i.

20/35-21/5. The Lollards are probably meant.

21/28. The *Provoker* is an English work by Pecock, not known to be extant.

21/28-9. For the *Lasse Book of Cristen Religioun*, see above, p. xv, footnote 2.

23/31. *serueþ* may be plur., but the *-eþ*, *-iþ* plur. is rare in Pecock. (See p. 77, footnote 5.) Note that three sing. nouns intervene between the true plur. subjects and the verb, so that it is possible that the verb is sing. by attraction.

24/18-35. Cf. the plan of Pecock's Tables given in Editor's Summary of Contents, pp. xxvi-xxxiii.

25/9. *hangiþ*. Perhaps an *-iþ* plur. here, and in 165/20, 165/25, 166/14; cf. the *hangiþ* of the Wycliffite Version, to which the *-iþ* in this context may be due. Or *hangiþ* may be sing., and the subject a singular conception of plur. form. Or again, we may have incongruity of number when the subject follows the verb. Cf. Schmidt's *Studies*, § 64.

28/3. There are six places in the *Donet* (28/3, 36/3, 40/24, 61/3, 70/23, 78/11) where *hem* is used in cases where the sense demands the singular. In five of these cases the *P.M.M.* helps us, and there the spelling *hym*, *him*, is uniformly given; in the sixth case the *P.M.M.* omits the phrase in question.

It might be argued that Pecock recognized the form *hem* as a singular, but his uniform practice, except in the instances in the *Donet* quoted above, is *him* in the singular, *hem* in the plural.

Dr. Chambers writes to me: 'The use of *hem* for the singular is less widespread than might be thought from instances given in the *N. E. D.* *Piers Plowman* is, for example, quoted as reading *hem* in the A Text, where the sense is clearly singular, and where the B Text gives *him*. But, in point of fact, only two out of some fourteen MSS. of the A Text read *hem* here. All the rest have *him*, and that was clearly what the author wrote. *Hem* is read

by Vernon and Harleian, 875, which here, as so frequently, agree in a corrupt reading. But there is no evidence that even the scribe who made this alteration from *him* to *hem* recognized *hem* as a singular. It looks much more as if he had deliberately altered a singular *him* into what he meant for a plural *hem*, in conformity with the following line.'

The instances of *hem* in the *Donet* where the singular sense is required, are doubtless due to confusion and attraction, for in every case a plural is found in the same sentence.

28/10. The *Just Apprising of Holy Scripture* is an English work by Pecock, not known to be extant.

28/11. Pecock's *Represser of over much blaming of the Clergy*, edited by C. Babington. Rolls Series. 2 vols. 1860.

28/14. *Filling the Four Tables*, an English work by Pecock, not known to be extant.

29/15. The infinitive stands for a final clause in the subjunctive—'þat it not be amys occupied', &c. Cf. Schmidt, *Studies*, § 117 (a).

30/10-11. 'pryde . . . schulen'. Note wrong concord, probably by confusion with 'warnes and good disposicioun' before.

36/3. The 'opire bokis . . . vndir seruyng' to the *Book of Sacramentis* were probably the *Book of Eucharist* and the *Book of Baptism*.

37/1. See note to 16/35.

44/9. Note indicative *can* in temporal clause after *eer*. The subjunctive would be expected, but the indicative frequently occurs. Cf. Schmidt's *Studies*, § 79 (a).

47/6. *Sche[u]e*. The MS. clearly reads *schene*, but I can find no other instance of this word and no information concerning it. There is a *shene*, 'to break', of which the *N. E. D.* gives an example from Layamon, 28552; but this certainly cannot be the word used here. *Schene* is also a possible form of *shun* (< *seonian*), but that verb seems to have no sense that could be applicable.

Dr. Henry Bradley writes to me: 'Your *schene* is a real difficulty. I incline to think it should be read *scheue*, "to shove". I have looked at the MS. and find *schene* clearly enough; but the MS. cannot be Pecock's autograph, and to read *u* for *n* is always allowable, when the former reading is necessary to get a good sense. The form *scheue*, "to shove", is rare in M.E.; I have given in the *Dict.* one example of c. 1320, guaranteed by the rhyme:

'c. 1320, *Sir Beues*, 1407:

"So fast hii gonne aboute him *scheue*
As don ben aboute þe heue".

'The verb, of course, had not in the 15th c. its present undignified associations. *To shove out* = "to expel", might, I think, have been used in the passage you quote, though I do not know of any exact parallel. It is true that "to expel the blame of a sin" is no very happy mode of expression, but Pecock's constant struggle with the difficulties of English prose is not always successful. To read *scheue* is not wholly satisfactory, but I can suggest nothing better.'

56/28-9. Whether the *Twelve Avauntagis of Tribulacioun* is Pecock's or no, it is difficult to say, but probably it is his. It is not included in the

Pecock bibliographies, and I know of no extant MS. of the name. There is a little anonymous early printed book, bearing the devices of Wynkyn de Worde and Caxton, called the *Twelve Profytes of Tribulacioun*, of which there are copies in the British Museum. The third, fifth, and seventh 'profytes' bear some resemblance to the 'avauntagis' mentioned by Pecock, p. 56, ll. 20-7, and it is possible that the book may be related to the work referred to there.

Cf. e.g. 'The thyrede profyte of tribulacyon is that it purgeth the soule'; then the various manners of purging are considered, and the meekness of the Publican contrasted with the pride of the Pharisee. Cf. above, p. 56, ll. 20-2: 'forto purge him for hise synnes, and forto kepe him in mekenes that he falle not into pryde'.

Cf. again: 'The fyfth profyte of tribulacyon is that it reuoketh or bryngeth the to kowynge of thy selfe'. Cf. above, p. 56, ll. 23-4: 'forto holde him in sadde and holsum consideraciouns and þouztis', &c.

And cf. again: 'The vij profyte of tribulacion is that it spredeth abrode or openeth thy herte to receyue the grace of god'. Cf. above, p. 56, ll. 26-7: 'also þat he deserve grettir grace and grettir glory'.

67/1-18. Under *largenes* are considered the Seven Bodily Works of Mercy and the Seven Ghostly Works of Mercy. See p. 108, ll. 7-9 and notes thereon; and cf. Matt. xxv. 35-6, 42-3; James i. 27.

72/9. Note direct address; Pecock has frequently such hortatory passages. Cf. e.g. p. 73, l. 15, p. 76, ll. 29-30.

73/21-5. The Lollards are obviously referred to.

82/16-20. In actual quotations from the Bible, Pecock generally follows the later Wycliffite Version, though he frequently merely paraphrases, or writes from memory. (Cf. e.g. 17/19-20, 21-2; 25/7-10, 14-15.) The close parallelism of actual quotations in Pecock and the later Wycliffite Version is excellently exemplified by the passage quoted in 82/16-20:

2 Cor. v. 12-14:

Earlier (1380) Wycliffite Version.	Later (1388) Wycliffite Version.	Pecock's 'Donet'.
We comenden not vs silf eftsoone to 3ou, but we 3yuen to 3ou occacioun for to glorie for vs, that 3e haue to hem that glorien in the face, and not in the herte. Sothli wher we by mynde, or resoun, passen to God, wher we ben sobre to 3ou? Sothli the charite of Crist dryueth vs.	We comenden not vs silf eftsoone to 3ou, but we 3yuen to 3ou occasioun to haue glorie for vs, that 3e haue to hem that glorien in the face, and not in the herte. For ethir we bi mynde passen to God, ether we ben sobre to 3ou. For the charite of Crist dryueth us.	We commende not vs silf eftsoon to 3ou; but we 3euen to 3ou occasioun to haue glorie for vs, þat 3e haue to hem þat glorien in þe face and not in þe herte. for ouþer we bi mynde passen to god, ouþer we ben sobir to 3ou. forsoþe, þe charite of crist dryuith vs.

For list of references to the Bible in the *Donet*, see Appendix II.

83/8. The *þou* of the MS. seems almost certainly a scribal error only: Pecock must have intended *þee*. Cf. the Wycliffite Versions:

Earlier Wycliffite Version.

Praise thee an alien, and not thi
mouth.

Later Wycliffite Version.

Another man, and not thi mouth
praise thee.

85/2. The *Book of Divine Office* is a work of Pecock's not known to be extant, and of which the language is uncertain. As Babington says (Introd. to *Rep.*, p. lxxxii) it was probably in English, for it is referred to several times in the *P.M.M.*, which seems to refer only to English books.

85/35 ff. Cf. Fortescue's sudden bursting into praise after sober disquisition: 'O what qwiete shall growe to the kyng by this ordre; and in what reste shall than his people lyff, hauynge no colour off grochyng', &c. (Plummer's edition of the *Governor*, end of chap. iv).

92/33. The text of fol. 53^b of the *P.M.M.*, which deals with God's punishments, and is parallel to *Donet*, p. 92, ll. 18-33, has written alongside, in the large sixteenth-century hand of the similar note on fol. 13^b (see above, p. 35, note 7): 'peynes for syn in thys lyfe and in hell. purgatory not knowne.'

101/3. The *Proof of Cristen Feith* is different from the *Book of Feith*. See *Rep.*, p. 99, where the two are mentioned in the same list, and Babington's note, Introd. to *Rep.*, pp. lxxviii-lxxix. The *Proof* was probably in English, being mentioned in the *P.M.M.* (fol. 63^a) which seems to refer only to English works.

103/33. Cf. *Book of Faith*, pp. 303-5, for Pecock's discussion of the reason for omitting from the Creed the Article of Christ's Descent into Hell:

'O fadir . . . Oon of the best clerkis and wisist divinis, and clepid therefore the Doctour Sutel [i.e. Duns Scotus] seith in his writing, that this article—Crist in his deeth of bodi descendid into hellis—is an article of necessarie feith, and that, for as myche as it is putte in the comoun crede, which crede is ascrivid to have be made of the apostlis; and ȝitt this same article, as he seith, is not groundid in Holi Scripture. Wherefore ȝoure doctryne stondith not, if this doctour was not in his now seid sentence bigilid.

'O sone, he berith him ful wel which is never bigilid, namelich if he write myche or teche myche; for as holi scripture seith: In myche speche defaute is not absent. But that the seid doctour was in his conceit bigilid, lo y may schewe thus. In the tyme of Austyn, and of othere holi clerkis aboute Austyns tyme, the comune crede hadde not withynne him this seid article—Crist in his deeth of bodi descendid to hellis, as y prove in The book of feith in latyn. And no man may seie that the apostlis settiden thilk article in the comoun crede, a this side the daies of Austyn; wherefore, nedis it is trewe that neithir bifore, neither aftir Austyns daies, the apostlis settiden thilk article into the comoun crede,' &c.

104/3, 4-5. Yet Pecock's opponents accused him of denying these Articles concerning the Holy Ghost and the Communion of Saints. For an account of Pecock's 'heresies', see Babington's Introd. to *Rep.*, pp. xlii ff.

104/27-8. The question whether the Apostles made the Creed usually called the 'Apostles' Creed' or no, was probably discussed at the end of the *Book of Feith*. Two chapters, at least, are missing in the extant manuscript of that work. The last section extant deals with the Article of Christ's Descent into Hell (which Pecock omits from his Creed) and the assertion of

Duns Scotus thereon. Cf. Babington's *Introd. to Rep.*, p. xliii, footnote 1; Morison's note at the end of the *Book of Faith*, p. 305; and note above to 103/33.

104/29. Note plur. *ben*, the stress being on *apostlis*.

107/17. I have been unable to trace the 'greet famose scole doctoure'.

108/7-9. *The Seven Bodily Works of Mercy* are generally arranged as follows:

1. To feed the hungry and give drink to the thirsty.
2. To clothe the naked.
3. To harbour the stranger.
4. To visit the sick.
5. To minister unto prisoners and captives.
6. To visit the fatherless and widows.
7. To bury the dead.

In Matthew xxv the last *two* are not given. For the command to visit the fatherless and widows, cf. James i. 27.

The Seven Ghostly Works of Mercy are generally reckoned:

1. To instruct the ignorant.
2. To correct offenders.
3. To counsel the doubtful.
4. To comfort the afflicted.
5. To suffer injuries with patience.
6. To forgive offences and wrongs.
7. To pray for others.

132/3-23. A good example of Pecoock's involved syntax.

141/23. The *Book of apprising Doctouris* is probably the same as the *Just apprising of Doctouris*, written in Latin, of p. 107, l. 28.

151/9-26. Cf. Aristotle, *Ethics*, Bk. VII, chap. iv, on the adding of a further more general specification to a less general.

157/6-31. See Migne, *Patrologiae Cursus Completus*, tom. 198—*Historia scholastica eruditissimi viri Magistri Petri Comestoris*:

pp. 1163-4. *Explicatio Decalogi* (Exod. xx).

“Non habebis deos alienos coram me”. Quod non nisi decem praecepta Dominus dedit omnes asserunt sancti, sed in distinctione eorum differunt. Primum enim et unum, secundum Augustinum, dividit Origenes in duo, et quae sunt duo ultima, secundum Augustinum, colligit in unum; cui consentit Iosephus. Praeterea dicit Augustinus tria fuisse in una tabula, et septem in alia. Iosephus vero, et Hebraei quinque in utraque. Forte quia Augustinus voluit tria pertinere ad dilectionem Dei, et septem ad dilectionem proximi, pro dignitate potius, quam pro Scriptura, dixit ea esse primae, et secundae tabulae, sicut dicere consuevimus homines primae classis et secundae. Quocumque vero modo distinguantur idem est sensus.’

pp. 1165-6. *Nonum praeceptum*.

“Non concupisces domum proximi tui”. Secundum Augustinum, hic prohibet concupiscentiam rei alienae immobilis’.

Decimum praeceptum.

“ Non desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia, quae illius sunt”. Hic autem prohibet concupiscentiam rei mobilis. Secundum Origenem, unum est praeceptum.’

163/5-12. The construction is confused, owing to the long gap between ‘no more þan folewiþ’ and ‘þat þis man ouȝte not go’, and to the awkward repetition of ‘it folewiþ not’.

163/6. *oute* = ‘outside’.

165/20, 165/25, 166/14. *hangip̄*. See note to 25/9.

168/23. Professor Ker remarks: “forberingis of noon willingis” is queer. To “not not-will evil” is to “will evil”. It must be only a superfluous negative: “forbear not to will” = “forbear to will”. Cf. *prohibeo ne*.’

176/30-2. Babington thinks that the Second Part of the *Donet* may be the *Declaratorium* or the *Defensor* of Bale. Cf. Babington’s *Introd. to Rep.*, p. lxxxi. But see also note above to 6/21-2.

181/14 ff. *Contrary* opposition expresses the utmost possible divergence in the same universe, e.g. vice and virtue.

Contradictory opposition expresses simple negation, contradictory terms being mutually exclusive and collectively exhaustive, e.g. virtue and not-virtue.

Privative opposition expresses the absence of an attribute in a subject capable of possessing it, e.g. blind, unkind.

195/7. *smyten*. Note plural, probably due to the intervening of the plural noun *trespacers*.

204/36 and 205/1. The *Manuel* or *Enchiridion* was probably in English. See Babington’s *Introd. to the Rep.*, p. lxxviii.

205/32 and 207/7. Pecoock usually differentiates between *affect* and *effect*, *affect* being the ‘inward feeling’ and *effect* the ‘outward manifestation of it’. (See Babington’s *Glossary to Rep.* under *affect*, and *Rep.*, pp. 510-11.)

But in 205/32 we should expect ‘in þin vnderstanding and in þin *affect*’, and in 207/7, ‘*effectis* and *availis*’ (cf. p. 205, l. 36-p. 206, l. 1, ‘þe *availis* and þe *effectis*’). *Effect* and *affectis* in these respective contexts seem to be slips either of the scribe, or, much less probably, of Pecoock himself. As Dr. Bradley remarks: ‘Pecoock would be very unlikely really to forget a distinction on which he so strongly insisted on another occasion, though the very insistence showed that the mistake was one that people were liable to make’.

212/17. Dr. Henry Bradley writes to me: ‘*Atteeme* rather puzzles me. The sense of *Beteem. N. E. D. v.*¹ 3, would fit, but it does not occur before 1627. I should think *atteem for a-teem* is developed out of *Teem, v.*¹ 6. The meaning seems to be, “I may be your true friend, and yet feel no regret that you have to labour so hard”.’

213/15-18. Professor Ker remarks: “As” is the adverbial symbol; “as þerefore” = “therefore”, “on that account”—“notwithstanding that thou needest not particularly . . . on that account refer there” (i.e. to the *Book of Cristen Religioun*).’

APPENDIX I

'POORE MENNIS MYRROUR'

(Brit. Mus. MS. Addl. 37788.)

SECTION I

Description of Manuscript, Collation, &c.

THE only known extant copy of Reginald Pecock's *Poore Mennis Myrroure* is preserved in the British Museum, MS. Addl. 37788. There is no title at the beginning, but it is given at the end of the Prologue (fol. 3^b).¹ The *P.M.M.* occupies fols. 3^a to 63^b of the manuscript, the preceding folios being blank, save for various notes of later dates, and the remaining twenty-six taken up with pieces of prose and verse, generally of a theological kind. The most important of these are English versions of the 'gaderid counceles of seint ysidre', 'Augustinus de contemptu mundi',² and a version of the mediaeval poem 'Erthe out of Erthe'.³

In 1860 Babington wrote of the MS. containing the *P.M.M.*: 'The MS. preserved in Archbishop Tenison's Library, Leicester Square, London, is in duodecimo, consisting of eighty-one leaves (excluding blanks); each page contains about nineteen lines, well written in a black-letter hand of the fifteenth century.'⁴

This is the manuscript now preserved in the British Museum as MS. Addl. 37788. To the cover is pasted a manuscript note of Babington's⁵ concerning the translation of the *Counceles of seint ysidre*.⁶

¹ In the Museum copy of the *P.M.M.* the old erratic numbering, partly by leaves, partly by pages, which Babington followed, has now been crossed through, and superseded by foliation. See below, p. 224. Unless otherwise stated, the numbering of the folios of the *P.M.M.* given in the footnotes and Appendix to the *Donet* is the new.

² These are in a different hand from that of the *P.M.M.* It is interesting to note that many of the *counceles of seint ysidre* deal with the same subjects as those of the *P.M.M.*: chastity, prayer, fasting, uncleanness, meekness, patience, dispraising, swearing, vows, obedience, &c. The *Counceles* are 'printed at the end of Lupset's

Works, edited by John King, London, 1560.' (See Babington's Introd. to the *Rep.*, p. lxxi, footnote.)

³ Cf. with the versions given in Miss H. Murray's *Erthe out of Erthe*, E.E.T.S., 1911.

⁴ Cf. Babington's Introd. to *Rep.*, p. lxx.

⁵ Cf. Babington's Introd. to *Rep.*, p. lxxi, footnote.

⁶ For information on these and other pieces in prose and verse contained in the manuscript, see Babington's Introd. to *Rep.*, p. lxxi, footnote, and *Catalogue of Additions to the manuscripts in the British Museum in the years MDCCCVI-MDCCCX*, p. 152.

MS. Addl. 37788 is thus described in the *Catalogue of Additions to the manuscripts in the British Museum in the years MDCCCVI-MDCCCX*, p. 152:

'Vellum; ff. iv+89. 6 in. \times 4 $\frac{1}{4}$ in. Middle of the XV. cent. Initials flourished in red and blue (one in gold).¹ . . . Scribbled names (ff. 88, 88^b) of "Wyllam Barton" and "Paulus". A 17th cent. owner (ff. 4, 87)² "George Ouerton". Afterwards in Archbishop Tenison's Library, St. Martin's in the Fields, Westminster. Sale-cat. 1861, lot 68. Then purchased by Sir William Tite, sale-cat. 1874, lot 2271. Bookplate of Lord Amherst, f. i. Amherst sale-cat., lot 676. Morocco binding, 19th cent.'

According to a note in the copy it was 'purchased at Sotheby's Amherst Sale, 24-27 Mar. 1909, lot 676'.

Quaritch's *Catalogue*, 1887, vol. i, No. 54, dates the *P.M.M.* as 'about 1440',³ and prices the MS. at £30.

The text of the Museum copy of the *P.M.M.* begins, according to the modern foliation, at fol. 3^a; but this is really fol. 1^a of a gathering, the foliation having begun at the third leaf of a preliminary gathering of four blank leaves. It ends on fol. 63^b, according to the foliation given.

There are seven gatherings in 8's with catchwords, numbered 1, 2, 3, 4, 5, 6, 7, in the same hand as the text, above the catchword. In addition there is an eighth gathering of four leaves to end the treatise, and an extra leaf—fol. 51^a (blank) and 51^b—about two-thirds the usual size, which is pasted to fol. 16^a in the second gathering, and over which the binding cord passes.

The collation may therefore be summarized as follows:

1^s, 2^{s+1}, 3^s, 4^s, 5^s, 6^s, 7^s, 8^s.

These gatherings have 'signatures', in a contemporary hand, at the extreme edge of the bottom right-hand corner of the first four leaves of each gathering:

1	1	1	1	2	2	2	2	&c.
j	ij	iij	iiij;	j	ij	iij	iiij;	

The eighth gathering, which ends the treatise, and which has only four leaves, has the 'signatures' on the first two:

8	8
j	ij

¹ Viz. the *N* of the Prologue.

² Viz. fols. 4^a, 87^a (twice); also 86^a.

³ It was probably later than the *Donet*, which is probably later than 1443, but further than this one

cannot go. On fol. 2^b is written in a later hand: 'Huius operis autor est Reginaldus Pecock, Asaphensis primo deinde Cicestrensis episcopus, circ. an. 1456'.

As noted above, the initial letters of the chapters are in red and blue, with the single exception of the gold *N* of the Prologue.

The chapters are numbered in the text, and correspondingly along the top margin, in red, with blue device. Similar blue devices occur frequently in the text. Omissions in the text are usually noted at the foot of the page within a scroll.

There are several erasures and corrections, and a few marginal notes in later hands. The most important of these is 'Transsubstantiation not knowne', fol. 13^b. There is a reference to this passage at the end of the volume, fol. 86^a: 'Conc. Transsubst., see p. 20'.¹

The MS. is much faded in places, but the words at present are always recognizable by comparison with those of the corresponding passages in the *Donet*.

It has not been considered necessary to print the whole of the *P.M.M.* in full, because it follows the principal arguments of the First Part of the *Donet* almost word for word. The portions almost exactly corresponding with the *Donet* are collated in the footnotes above, pp. 27–101; but, in order not to swell the footnotes unduly, the writing of words conjunctively or disjunctively, the use of capital letters or small, differences of spelling (except in specially interesting cases, such as *fro*, *from*), differences in grammatical forms, such as past participles in *-e* or *-en*, or pl. pres. indic. in *-e* or *-en*, have not been noted. The question of including or excluding differences of grammatical form in a collation is a difficult one; but the scribes of the *Donet* and *P.M.M.* use the recognized varieties so entirely at random that in the case of these two MSS., at any rate, it seems useless to enumerate them.

The parts which materially differ—the Prologue, the first part of chapter i, and the abbreviated account of Doughtiness—are given in full below, pp. 226–8.

The value of the *P.M.M.* is that, for the parts of the *Donet* with which it corresponds, it virtually represents another MS. of the *Donet*.

¹ Old numbering.

SECTION II

Passages in 'Poore Mennis Myrrour' not collated in footnotes to 'Donet'

[POORE MENNIS MYRROUR]

[Brit. Mus. MS. Addl. 37788]¹

[Prolog.]

The *Poore Mennis Myrrour* is a selection from the *Donet*, Part I.

It is intended to teach the poorest and least intelligent the Seven Matters of Christian religion.

| Not wipstondyng þat I haue maad þe first parti of þe book ^{3a} clepid 'þe donet of cristen religioun' to be of litil quantite þat welniȝ ech poor persoun maye bi sum meene gete coost to haue it as his owne; ȝit, in to þe moor ease of þe persone poorist in hauer and in witt, I haue drawn þis now folewyng extract or outdrawȝt fro þe first parti of þe seid 'donet', þat no persoun cristen growen in to discrecyoun of resoun, or fewe of hem, aftir sufficient pupplisching of þis book to hem, schulde haue eny excusacioun for þis, þat þei knowe not þe lawe and seruice of her lord god, and þat þei knowe not how worþi, god and lovyng is þe lord which þei ouȝten s[er]ue,² and what benefetis and rewardis þei receyuen and schulen receyue, if þei wole, of þe same lord; and so forþ of opir maters conteyned ^{3b} among þe vij maters necessari to be knowen sum what more or lasse of ech cristen persoun which hap vse of his kindeli discrecioun and resoun.

The title.

And þis litil book I wole be clepid 'poore mennis myrrour'.

þe first chapitre.³

There are Four Tables of moral virtues.

Some moral virtues are such because they are means to other moral virtues. Other moral virtues are

FAdir, how many tablis ben of moral vertues, which ben goddis moral commaundementis and counseilis, or goddis moral lawe?

Sone, iiij.

ffadir, how proue ȝe þis?

Sone, among moral vertues, or goddis moral commaundementis or counseilis, as it is seid in þe first parti of þe donet, þe ij⁴ chapitre, sum ben moral vertues not for hem silf, but for þat þei leden in to deedis being moral vertues for hem silf; And sum ben

¹ For description of MS. see above, pp. 223-5.

² MS. *sue*, the contraction mark for *er* being omitted.

³ The first part of this chapter here quoted is a précis of the *Donet*,

Pt. I, chap. iii. The correspondence with the *Donet* starts at fol. 5^a, l. 4: *ffadir, what is it for to lyue leorningli?* See footnotes above, pp. 27 ff.

⁴ *Sic*. In the copy now printed it is the *third* chapter.

4^a moral vertues for hem silf, and of pese sum dresen and rulen vs toward god immediatli or at þe next, summe toward vs | silf immediatli or at þe next, and sum toward our neizboris immediatli or at þe next. And, sipen it is not so wel accordyng to resoun þat alle pese iiij so diuers maners ben in oon table, neipir in oonli two tablis or iij tablis, as þat þei be in iiij tablis, þerfore folewip in resoun þat it is resonable pese iiij so diuers maners of vertues, or of commaundementis or counseilis, to be in iiij diuers tablis.

Moor proof þat þer ben nedis iiij tablis, at þe leest, of goddis moral lawe is sette forþ in þe xiiij and xiiij chapitris of þe ij¹ partie of 'þe donet', and bettir in þe book clepid 'þe sufficiencye of þe iiij tablis'.

so þat of þo now seid digne and worpi deedis which ben not moral vertues for hem silf, but oonli for þat þei ben meenys in to deedis being moral vertues for hem silf, be ma|de þe first table ledyng in to þe opir tablis folewyng. And of þo deedis whiche ben moral vertues for hem silf stretching toward god immediatli, or at þe next, be made þe ij table. And of þo deedis whiche ben moral vertues for hem silf stretching to vs silfward immediatli, or at þe next, be made þe iij table. And of þo deedis which ben moral vertues for hem silf stretching toward oure neizboris immediatli, or at þe next, be made þe iiij table. And so þat þe first table be seruyng to þe opir iij tablis, and be ledyng and meenyng in to þe opir iij tablis, þouz paraurenture more in þe ij table þan in þe iij and iiij tablis.

ffadir, how manye spices of vertues, or of commaundementis or counseilis, conteyneþ þe first table?

Sone, viij.

ffadir, which viij?

5^a Sone, for to | lyue leernyngli, preisingli, dispreisingli, preyngli, þankingli, worschippingli or honouringli, disworschippingli and sacramentali.

Note. Hereafter the correspondence with the *Donet* is almost word for word (see footnotes to pp. 27-101 above), except in the case of *Douztines*, which is much abbreviated in the *P.M.M.*, and so is given in full below.

6^a, l. 7 ffadir, what is douztines?

Sone, it is for to kepe and folewe þe doom of resoun in taking and bering and contynuyng labouris and peynful deedis for god finali or eendli.

such in their own nature. Of these latter, some are moral virtues towards God, others towards ourselves, others towards our neighbour. Hence four Tables are necessary. Where further proof of the necessity of four Tables may be found. The First Table contains *meenal* moral virtues. The Second Table contains *eendal* moral virtues towards God. The Third Table contains *eendal* moral virtues towards ourselves. The Fourth Table contains *eendal* moral virtues towards our neighbour. The eight virtues of the First Table rehearsed.

The office of *Douztines* described.

¹ So MS.; in the copy of the *Donet* now printed the point is treated in Pt. I, chaps. iii and xiii. But part of Part II, chaps. xiii and xiv, seems to be missing, and the point may have been there treated. See above, Introd., pp. xii-xiii.

The four kinds of *Douztines* described:

ffadir, in how many maners of laborose or painful deedis stondip douztines?

Sone, in iiij.

In whiche iiij?

1. (a) The faithful and diligent performance of the duties of one's calling.

Douztines stondip in taking labouris whiche arisen nedisli bi diligent *and* trew performyng eny of þe vij parties of a rewme, or of a sufficient citee, or of a cuntre, which partie we chesen, or in to which we ben callid, or suffrid to chese. Whiche la|bouris¹ ben^{30b} doon in spirit, as in studyng, remembring, preiying, in such mesure *and* maner þat goddis seruice be not made þerbi þe worse, or his bettir seruice be lettid, alle tymes considerid, *and* alle maners *and* deegrees of his seruice weel weyed *and* deemed. Or ellis þese labouris ben don in body, as eering, sowing, werkis of crafte wirching, preiching, singing, speking, counceiling, riding, goyng, bering, drawyng, fasting, waking, *and* alle þese in such mesure, maner *and* tyme þat goddis seruice be not þerbi hindrid, alle tymes *and* alle degrees of goddis seruices *and* alle opir circumstau[n]cis² weel considerid.

(b) And the deliberate choice and performance of laborious deeds necessary for the fulfilment of any moral virtue.

Also douztines stondip in taking labouris wilfulli to fulfille eny opir moral vertue conteyned in eny of þe iiij tablis of goddis seruice for his sake, *and* þat bi labore in spirit or in bodi, | in^{31a} mesure *and* maner of discrecioun, rizt as now bifore is seid þat goddis seruice be þerbi not at þilk tyme, or at eny opir time, vttirli hindrid.

2. The choice of the greater good work rather than the less.

þe ije maner where in stondip douztines is in chesing to do þe grettir vertu *and* goddis bettir seruice rapir þan þe lasse, whan þop stonden vndir choise, and þop mowe not be fulfillid.

3. The avoidance of all things likely to hinder virtue or to lead to vice.

þe iije is in avoiding *and* forbering perelis *and* occasiouns, þe whiche ben woned violentli pulle vs from vertu *and* from goddis seruice in to synne *and* vicis. Also, to avoid alle lettis from vertu, or from þe grettir vertu, to be doon in goddis seruice.

4. Perseverance in all these three kinds of *Douztines*.

þe iiije is in perseueraunt abiding *and* continuaunce of þe forseid labouris and werkis in þe first, ije *and* iije maners al þe while resoun wille deme hem to be borne, suffrid *and* contynued for god. l. 18

¹ Two-thirds of fols. 30^b and 31^a much faded.

² MS. *circumstaucis*.

SECTION III

Table of Correspondences between 'Poore Mennis Myrroure' and 'Donet'

Matter.	Reference to folios of <i>Poore Mennis Myrroure</i> .	Reference to pages of edition of <i>Donet</i> .	
Relation of <i>P.M.M.</i> to <i>Donet</i> and purpose of <i>P.M.M.</i>	Prologue and first part of chap. i, 3 ^a to 5 ^a , l. 4	Appendix I, pp. 226-7.	
FOURTH MATTER.¹			
<i>Meenal</i> virtues of the FIRST TABLE .	End of chap. i, 5 ^a , l. 4, to 13 ^b (end)	27-36	
<i>Eendal</i> virtues towards God of the SECOND TABLE.	Rehearsal of <i>eendal</i> virtues of the SECOND TABLE and account of		
	(a) ² <i>Goostlihode</i>	Chap. ii. 14 ^a to 14 ^b (end) (15 ^a blank)	36-37
	(c) ² <i>Obedience</i>	17 ^b , l. 5, to 18 ^a , l. 19 .	37-38
	(d) ² <i>Rijtwisenes</i>	16 ^a to 17 ^a , l. 2	38-39
	(e) ² <i>Mekenes</i>	17 ^a , l. 2, to 17 ^b , l. 5 .	39-40
	(f) ² <i>Treupe</i>	18 ^a , l. 19, to 19 ^a , l. 2 .	40
	(g) ² <i>Benygnite</i>	13 ^a , ll. 2-14	40-41
(b) ² <i>Larges</i>	15 ^b	41	
<i>Eendal</i> virtues towards ourselves of the THIRD TABLE. ³	Rehearsal of <i>eendal</i> virtues of the THIRD TABLE and account of		
	Chap. iii.		
	<i>Goostlihode</i>	19 ^a , l. 15, to 20 ^a , l. 6 .	41-42
	<i>Clennes</i>	20 ^a , l. 6, to 23 ^a , l. 12 .	47-50
	<i>Honeste</i>	23 ^a , l. 12, to 29 ^a , l. 13 .	50-55
	<i>Pacience</i>	29 ^a , l. 14, to 30 ^a , l. 6 .	56-57
<i>Doustines</i>	30 ^a , l. 7, to 31 ^a , l. 18 .	Appendix I, pp. 227-8.	
Seven parts of a State	31 ^a , l. 18, to 31 ^b , l. 14	74-75	
<i>Eendal</i> virtues towards our neighbour of the FOURTH TABLE.	Rehearsal of <i>eendal</i> virtues of the FOURTH TABLE, and account of		
	Chap. iv.		
	<i>Goostlihode</i>	31 ^b , l. 14, to 32 ^a , l. 15	60-61
	<i>Largenes</i>	32 ^a , l. 15, to 32 ^b , l. 18	66-67
	<i>Attendaunce</i>	32 ^b , l. 19, to 33 ^b , l. 1 .	61-62
	<i>Rijtwisenes</i>	33 ^b , l. 1, to 35 ^b , l. 13 .	62-64
	<i>Mekenes</i>	35 ^b , l. 13, to 36 ^a , l. 3 .	65
	<i>Accordingnes</i>	36 ^a , ll. 3-11	65
<i>Treupe</i>	36 ^a , l. 11, to 36 ^b , l. 2 .	65-66	
<i>Benygnite</i>	36 ^b , ll. 2-13	66	

¹ i.e. The 'Fourth Matter' of Christian religion, viz. God's laws, or the moral virtues. See above, p. 27.

² So lettered in *P.M.M.*

³ The *P.M.M.* omits *Fleischlihode*, *Worldlihode*, and *Largenes*.

Matter.	Reference to folios of <i>Poore Mennis Myrroure.</i>	Reference to pages of edition of <i>Donet.</i>
The term 'riȝtwisenes' applicable to the virtue contrary to both Wrath and Envy.	36 ^b , l. 13, to 37 ^a , l. 9 .	67
Difference between Patience and Benignity.	37 ^a , l. 9, to 37 ^b , l. 9 .	68
The sin of Usury	37 ^b , l. 9, to 38 ^a , l. 17 .	68-69
Additional note on Usury	38 ^a , l. 17, to 38 ^b , l. 12 .	See above, p. 68, footnote 4-4
The sin of Usury, continued	38 ^b , ll. 12-15	69
Simony	38 ^b , l. 15, to 39 ^b , l. 17 .	69
Chap. v.		
• Seven manners of <i>Attendaunce</i> towards inferiors.	39 ^b , l. 18, to 41 ^a , l. 12 .	70-71
References to teaching in <i>Donet</i>	41 ^a , ll. 13-19	See above, p. 71, footnote 8
Relationships towards superiors	41 ^a , l. 19, to 43 ^a , l. 5 .	76-78
Note on necessity of teaching the moral virtues.	43 ^a , ll. 5-10	See above, p. 78, footnote 10
Vices known through the Four Tables of virtues.	43 ^a , l. 10, to 43 ^b , l. 18 .	79-80
Advice as to further teaching on the Four Tables.	43 ^b , l. 18, to 44 ^a , l. 19 .	83-84
Chap. vi.		
FIRST MATTER ¹	44 ^b , l. 1, to 46 ^b , l. 13 .	84-86
Chaps. vii and viii.		
SECOND MATTER ¹	46 ^b , l. 13, to 53 ^a , l. 17 .	86-92
THIRD MATTER ¹	53 ^a , l. 17, to 54 ^b , l. 4 .	92-93
Chap. ix.		
FIFTH MATTER ¹	54 ^b , l. 5, to 57 ^b , l. 7 .	93-96
Chap. x.		
SIXTH MATTER ¹	57 ^b , l. 8, to 58 ^b , l. 8 .	96-97
SEVENTH MATTER ¹	58 ^b , l. 8, to 63 ^b , l. 7 .	97-101

(End of *P.M.M.*)

¹ For enumeration of the 'Seven Matters' of Christian Religion, see above, p. 27.

APPENDIX II

LIST OF REFERENCES¹ TO THE BIBLE IN THE *DONET*

	PAGE		PAGE
Genesis iv. 9	40	<i>St. Luke iii.</i> 3-8	140
		St. Luke v. 34	159
<i>Exodus xvi.</i> 23	149	„ v. 37	159
Exodus xx. 2-17	119 ff.	<i>St. Luke x.</i> 27	123
<i>Exodus xx.</i> 8-11	149	„ xi. 2-4	204
Exodus xx. 17	175	„ xiii. 5	140
<i>Exodus xv.</i> 18-19	121 ff.	St. Luke xviii. 18-20	162 (twice)
„ xxii. 6, 19	126	„ xviii. 27	160
Exodus xxxiv. 17	124	„ xxi. 34	138
<i>Exodus xxxiv.</i> 21	156	<i>St. Luke xxii.</i>	35
<i>Leviticus xxiii.</i> 24 ff.	149	<i>St. John iii.</i> 5	139
Leviticus xxvi. 1	124	„ vi. 53	140
<i>Deuteronomy v.</i>	119	<i>Acts ii.</i> 38	140
„ vi. 5	123, 163, 164	„ xv. 24-9	156
„ vi. 5, 13-18	163	„ xx. 7	131
Proverbs xxvii. 2	83	Romans iv. 25	132
		<i>Romans vi.</i>	34
<i>Isaiah vii.</i> 15	117 (twice)	Romans ix. 16	160
Isaiah xi. 2	114	„ xiii. 8	25
<i>Isaiah xi.</i> 2	116, 117		
<i>Ezekiel</i>	83	<i>1 Corinthians xi.</i>	35 (twice)
		„ xi. 23-5	140
		<i>1 Corinthians xiii.</i> 4-8	164
		„ xv. 14	132
		<i>1 Corinthians xvi.</i> 2	131
<i>St. Matthew iv.</i> 17	140	<i>2 Corinthians v.</i> 12-14	82
St. Matthew v. 21 ff.	196	<i>2 Corinthians v.</i> 17	129
„ v. 28	175	„ vi	81
<i>St. Matthew vi.</i> 9-13	204		
St. Matthew vii. 6	160	<i>Galatians i, ii.</i>	82
„ ix. 15	159	„ (especially ii. 16-21; iii; v)	129, 150, 154
„ ix. 17	159		
„ xix. 16-19	162	<i>Timothy</i>	138
„ xix. 18	136		
„ xix. 18-19	165		
<i>St. Matthew xxi.</i> 37	123		
St. Matthew xxii. 37-8	113	<i>Hebrews vii.</i>	130
„ xxii. 37-40	25, 163	Hebrews vii. 12	155
„ xxii. 40 . 17, 164, 166, 167		„ xi. 6	139
<i>St. Matthew xxv.</i> 35-6, 42-3	175		
„ xxvi. 26-8	140	James i. 14-15	174
„ xxviii. 19	139		
St. Matthew xxviii. 19	138	<i>1 John iii.</i> 23	139 (twice)
		<i>1 John iii.</i> 23	140
		„ iv. 2-3	139
<i>St. Mark vi.</i> 12.	140	<i>1 John iv.</i> 20	17
St. Mark x. 27	160		
„ xii. 28-33	163 (3 times)	<i>Revelation xiii.</i> 1	107
<i>St. Mark vii.</i> 30	123		
St. Mark xvi. 16	139		

¹ Italics denote reference only; roman print, quotations.

GLOSSARY

NOTE

All words are glossed under forms which actually occur in the text. It has been thought useless to note *all* the occurrences of simple, well-known words, one reference and '&c.' being usually considered sufficient. In the case of orthographical variations, instances are usually given, and where difficulty might arise, cross references.

The Glossary is not a complete concordance, but aims at incorporating *all* words which differ materially in spelling, or even slightly in meaning, from the present-day forms and uses. Words exhibiting only slight differences of spelling from present-day forms are not always included—such as *lengþe*, *hungir*, *mater*, *religioun*, *longyng*, *studie*, *substaunce*.

Infinitives which do not occur in the text, if used as headwords, are placed within square brackets.

The following abbreviations are used :

1, first person.	num., numeral.
2, second person.	O.E., Old English.
3, third person.	orig., originally.
acc., accusative.	p., participle.
adj., adjective.	p.p., past participle.
adv., adverb.	pers., person, personal.
anom., anomalous.	pl., plural.
aux., auxiliary.	poss., possessive.
comp., comparative degree.	pr., present.
conj., conjunction.	pr. p., present participle.
dat., dativè.	prep., preposition.
demons., demonstrative.	pron., pronoun.
f., feminine.	s., strong.
gen., genitive.	sb., substantive.
imper., imperative.	sg., singular.
impers., impersonal.	subj., subjunctive.
interj., interjection.	sup., superlative degree.
intr., intransitive.	tr., transitive.
m., masculine.	v., verb.
n., neuter.	vbl., verbal.
N.E.D., <i>New English Dictionary</i> .	w., weak.
nom., nominative.	

A.

- A**, *prep.* on, at, 5/22, 213/31, &c.
- A**, **An**, *article*, a(n), one, 17/3, &c.; 17/31, &c.
- Abide**, **Abyde**, *s.v.* 13/35, &c.; 9/8; 3 *sg. pr.* abidiþ, 9/2, &c.; 3 *pl. pr.* abiden, 14/10, &c.; 3 *sg. pret.* abode, 153/11, &c.; *pr. p.* abiding, 56/14, &c.
- Abiding**, *vbl. sb. of above*, 153/12, &c.
- Abiler**, *adj. comp.* more able, 51/15.
- Abilnes**, *sb.* ability, power, 55/12.
- Able**, *adj.* 126/18, &c.
- Ablid**, 159/15, *p.p.* of **Able**, *w.v.* enable.
- Aboue**, *prep.* 25/7, &c.
- Abrood**, *adv.* abroad, 3/4, &c.
- Abste(y)ne**, *w.v.* abstain, 44/8; 1 *pl. pr. subj.* abstene, 40/21.
- Abyde**. See **Abide**.
- Accidentis**, *sb. pl.* unessential qualities or properties, 12/8, &c.
- Accordaunt**, *adj.* agreeable, agreeing, 10/31, &c.
- Accordauntly**, *adv.* fittingly, 125/27.
- Accorde**, *sb.* agreement, 44/10.
- Accorden**, 44/7, &c.; 3 *pl. pr.* of **Accorde**, *w.v.* agree.
- According**, *adj.* fit, according, 19/34, &c.
- Accordingli**, *adv.* fittingly, agreeably, 22/3, &c.
- Accordingnes**, *sb.* accordance, agreement, 22/17, &c.; *pl.* accordingnessis, 169/33.
- Accordiþ**, 139/7, 3 *sg. pr.* of **Accorde**, *w.v.* agree.
- Actif**, *adj.* 28/3, &c.
- Acumbrid**, 131/2, *p.p.* of **Acumber**, *w.v.* encumber.
- Adnulling**, 95/2, *pr. p.* of **Adnulle**, *w.v.* annul.
- Afeerde**, *adj.* afraid, 194/10.
- Affecioun**, *sb.* disposition of the mind, affection, 207/14; *pl.* affectiouns, 213/29, &c.
- Affect**, *sb.* disposition of the mind, inclination, feeling, 97/9, &c.; *pl.* affectis, 207/7 (? see Notes).
- Affermyng**, *vbl. sb.* 115/3, &c.
- Afore** (1) *adj.* before, 3/16, &c. (2) *adv.* before, 1/9, &c. (3) *prep.* before, 14/27, &c.
- Aftir** (1) *adv.* and *prep.* after, 4/22, &c.; 14/25, &c. (2) *prep.* in accordance with, 5/12, &c.
- Agaste**, *w.v.* terrify, 195/8.
- Agilting**, 193/14, *pr. p.* of **Agilte**, *w.v.* be guilty towards.
- Aþen**, *adv.* again, 14/25, &c.
- Aþen quyte**, *w.v.* requite, 31/29, &c.; *pr. p. (as adj.)* aþen quyting, 194/22.
- Aþens**, *prep.* against, 3/4, &c.
- Aþenseieþ**, 58/28, &c.; 3 *sg. pr.* of **Aþenseie**, *w.v.* gainsay, contradict.
- Aþenstonde**, **Aþens stonde**, *s.v.* withstand, 73/22, &c.; 3 *sg. pr.* aþens stondith, 58/28; aþenstonðiþ, 200/30, &c.; aþenstonðyth, 200/33; 1 *pl. pr. subj.* aþenstonde, 97/6.
- Aþenstanding**, *vbl. sb. of above*, 128/34.
- Aþenward(is)**, *adv.* on the other hand, 16/3; 15/36, &c.
- Aknowe**, *adj.*, joined with verb 'to be' = acknowledge, confess, 31/24, 56/18.
- Al**, *adj.* and *pron.*, all, every, 17/19, &c.; 5/34, &c.; *pl.* alle, 17/4, &c. Note position: of þoure alle tablis, 25/12.
- Alien**, *adj.* other, strange, 119/18, &c.
- Aliþting**, *vbl. sb.* alleviation, 96/31. [**Allege**], *w.v.* assert, produce in support of an argument; 3 *sg. pr.* alleggiþ, 83/4; *p.p.* allegid, 25/22, &c.
- Almes**, *sb. (sg.)* 184/32, &c.
- Aloone**, *adv.* merely, only, simply, 206/5.
- Alweie**, **Alwey**, *adv.* always, 73/3, &c.; 184/12, &c.
- Amendis**, *sb. (sg.)* amends, 194/22, &c.
- Among**, *adv.* at intervals, 7/37, &c.
- Amonge**, *prep.* amongst, 15/10, &c.
- Amys**, *adv.* 29/15, &c.
- Anagogie**, *sb.* allegorical interpretation, 107/7; *pl.* anagogies, 107/12.
- Anentis**, *prep.* as regards, in respect of, in sight of, towards, 4/17, &c.
- Angre**, *sb.* 114/23, &c.
- Anoon**, *adv.* straight on, straightway, instantly, 1/8, &c.
- Answer**, *w.v.* 118/27, &c.
- Answeringli**, *adv.* correspondingly, 175/4.

- Apocriphe*s*, *sb. pl.* fables, 130/32.
- Appeire, *w.v.* make worse, impair, 73/24.
- Appere, *w.v.* appear, 18/5, &c.; 3 *sg. pr.* apperith, 22/19, &c.; *pr. p.* appering, 168/5.
- Appetite, *sb.* natural desire, 14/3, &c.; *pl.* appetitis, 11/25, &c.
- Apprise, *w.v.* appreciate, value, 213/31; 3 *sg. pr.* apprisith, 31/10; *p.p.* apprisid, 205/4.
- Apprising, *vbl. sb. of above*, appreciation, value, 28/10, &c.
- Araie, *w.v.* (1) arrange in position, set in readiness, 126/13; *p.p.* araised, 208/8. (2) attire, dress; *p.p.* araised, 155/21.
- Araiungis, *sb. pl.* settings in array, 209/32.
- Araye, *sb.* array, attire, 33/17, &c.; *pl.* araises, 50/24.
- Argue, *w.v.* 25/17; 1 *sg. pr.* argue, 138/8.
- Arise, *s.v.* 30/11, &c.; 3 *sg. pr.* arisip, 34/22, &c.; 3 *sg. pret.* arose, 34/23, &c.; 3 *sg. pr. subj.* arise, 33/15, &c.; *pr. p.* arising, 72/7, &c.
- Aroume, *adv.* at a distance, 135/2.
- Ascape, *w.v.* escape, 148/5; *p.p.* ascapid, 200/20.
- Ascapyng, *vbl. sb. of above*, escaping, 92/6.
- Aske, *w.v.* 30/19, &c.; 1 *sg. pr.* aske, 153/24; 3 *sg. pr.* askip, 51/26, &c.; 3 *pl. pr.* asken, 66/12, &c.; 3 *sg. pret.* askid, 163/34, &c.; 3 *sg. pr. subj.* aske, 74/7, &c.; *pr. p.* asking, 72/5, &c.; *p.p.* askid, 31/9, &c.
- Asking, *vbl. sb. of above*, 113/10, &c.
- Askis, *sb. pl.* ashes, 33/15.
- Aspiaunce, *sb.* observance, discovery, action of observing, espying, 142/17.
- Aspie, *w.v.* espy, ascertain, discover, observe, 5/12; *p.p.* aspied, 58/6, &c.
- Assaie, *sb.* trial, 54/17, &c.; tasting (of a dish), 2/8.
- Assaie, *w.v.* make trial of, 39/28, &c.; try, attempt, 145/3, &c.
- Assaier, *sb.* one who tests, makes trial of, 54/31, &c.
- Assigne, *w.v.* 149/3, &c.; 1 *sg. pr.* assigne, 25/33; 2 *sg. pr.* assignest, 176/1; 2 *pl. pr.* assignen, 25/1; *p.p.* assigned, 23/15, &c.
- Assignementis, *sb. pl.* commands, biddings, 4/4.
- Assignyng, *vbl. sb. of above*, 25/19.
- As(s)oile, *w.v.* clear up a difficulty, answer a question, refute, 155/4, &c.; 2 *pl. pr.* assoilen, 26/24; 3 *sg. pr. subj.* asoile, 160/37; *p.p.* assoilid, 38/5, &c.
- Assailing, *vbl. sb.* absolution, 117/28; *pl.* assoilingis, 117/34.
- At, *prep.* in the presence of, before, 8/9, &c.
- at pe next, *adv.* next, directly, 21/26, &c.
- at pe fulle, *adv.* fully, 8/2, &c.
- Atretly, *adv.* straight off, continuously, 206/3.
- Atteeme, *w.v.* be attached to, 212/17. See Notes.
- Atttempte, *w.v.* make trial of, 39/28, &c.
- Attemptyng, *vbl. sb. of above*, trial, assay, 40/1, &c.
- Attendauce, *sb.* ministrations, service, 60/24, &c.
- Attendaunt, *adj.* serviceable, ministering, 71/29, &c.
- Attendauntly, *adv.* after the manner of an attendant, 22/3, &c.
- Attent, *sb.* attention, heed, 203/1.
- Availe, (1) *sb.* advantage, benefit, 31/11, &c.; *pl.* availis, 207/7, &c.; availles, 32/7, &c. (2) *w.v.* be of value, service, benefit, 31/13, &c.; 3 *sg. pr.* availep, 31/11, &c.; availip, 32/1, &c.
- Avaunter, *sb.* boaster, 81/33, &c.
- Avauntynge, *vbl. sb.* boasting, 82/10, &c.
- Authoritatively, *adv.* authoritatively, 72/19, &c.
- Auctorite, *sb.* authority, 76/12, &c.
- Avidiosely, *adv.* eagerly, 175/24, &c.
- Avise, (1) *sb.* consideration, reflection, 157/32. (2) *w.v.* consider, reflect, 174/25, &c.; *p.p.* (as *adj.*) avisid, 39/6, &c.
- Avisement, Avisidnes, Avisosnes, *sb.* consideration, reflection, 174/8, &c.; 188/7; 184/35.
- Auisidli, Avisingli, *adv.* deliberately, after consideration, 53/20, &c.; 13/18, &c.
- Auising, *vbl. sb.* consideration, 174/14, &c.
- Aungel, *sb.* angel, 13/32, &c.; *pl.* aungelis, 29/25, &c.

Avoide, *w.v.* avoid, put away, 20/7, &c.
Avoutrie, *sb.* adultery, 48/27, &c.
Avowis, *sb. pl.* vows, 54/12.
Awaite, *w.v.* (1) observe, attend to, watch for; 2 *sg. imper.* awaite, 107/32; (2) watch for (in a hostile sense), 50/5.
Awaiters, *sb. pl.* liers in wait for, 4/8.
Aweie, *adv.* away, 2/25, &c.

B.

Bacbiters, *sb. pl.* 4/8.
Banysching, 2/25, 34/13, *pr. p.* of Banysche, *w.v.*
Baptym(e), *sb.* baptism, 33/22, &c.; 34/13.
Batail, *sb.* battle, 54/23.
Bate, *sb.* contention, strife, 135/19.
Be, Bi, *anom. v.* 1/6, &c.; 183/13, &c.; 1 *sg. pr.* am, 5/2, &c.; 2 *sg. pr. art.* 95/9; 3 *sg. pr.* is, 1/4, &c.; 3 *pl. pr.* **ben**, 1/6, &c.; **be**, 64/12, &c.; 1 *sg. pret.* was, 4/5, &c.; 2 *sg. pret.* were, 209/11, &c.; 3 *sg. pret.* was, 4/13, &c.; 3 *pl. pret.* were, 2/3, &c.; **weren**, 89/3, &c.; 1 *sg. pr. subj.* **be**, 82/12, &c.; 2 *sg. pr. subj.* **be**, 126/18; 3 *sg. pr. subj.* **be**, 2/13, &c.; **bi**, 65/25; 3 *pl. pr. subj.* **be**, 7/8, &c.; **bi**, 63/30, &c.; 2 *sg. pret. subj.* were, 167/19; 3 *sg. pret. subj.* were, 4/14, &c.; *pr. p.* **being**, 1/7, &c.; **beyng**, 25/35, &c.; *p.p.* **be**, 7/20, &c.; **bi**, 54/18.
Bees, *sb. pl.* 11/1.
Beestly, *adv.* as a beast, i. e. unintelligently, unreasonably, 13/20.
Being, *vbl. sb.* existence, 85/4.
Benefete, *sb.* 31/27, &c.; *pl.* **benefetis**, 27/12, &c.
Benefetoure, *sb.* benefactor, 210/38.
Benyngneli, *adv.* graciously, kindly, 21/32, &c.
Benyngnite, *sb.* graciousness, kindness, 22/17, &c.
Bere, *s.v.* 56/17, &c.; 3 *sg. pr.* **berip**, 3/7, &c.; 2 *sg. pret.* **barest**, 210/37; 1 *pl. pr. subj.* **bere**, 39/12; *pr. p.* **bering**, 94/16, &c.; *p.p.* **boren**, 127/15; **born**, 31/8, &c.
Bere on honde, accuse, charge, ascribe (an argument) to a person,

43/18; 3 *pl. pr. subj.* **bere on honde**, 157/32.
Bering, *vbl. sb.* 57/19, &c.
Best. See under **Good**.
Besynes. See **Bisynes**(se).
[Betoken(e), Bitoken(e)], *w.v.* signify; 3 *sg. pr.* **bitokenep**, 156/24, &c.; 3 *pl. pr.* **betoken**, 118/9; **bitoken**, 118/18.
Bettir, *adj. comp.* See under **Good**.
Bettir, *sb.* betterment, 89/8.
Bewte, *sb.* beauty, 94/12.
Bi, *prep.* 70/10, &c. Generally separated in **Bi** cause.
Bi, *anom. v.* See **Be**.
Bicam. See under **[Bicome]**.
Biclippe, *w.v.* embrace, 92/5.
[Bicome], *s.v.*; 3 *sg. pret.* **bicam**, 87/29; *p.p.* **bicome**, 102/14.
Bidde, *s.v.* 53/8; 3 *sg. pr.* **biddip**, 53/7, &c.; 3 *sg. pret.* **bade**, 121/21, &c.; 3 *sg. pr. subj.* **bidde**, 59/29, &c.; *p.p.* **beden**, 148/34, &c.; **bede**, 148/19, &c.
Bi(e), Bye, *w.v.* buy, 70/7; 70/3, &c.; 70/4, &c.; *p.p.* **bou3t**, 50/23, &c.; **bou3te**, 46/14, &c.
Bifalle, *s.v.* 56/18, &c.; 3 *sg. pr.* **bifallip**, 158/7; 3 *pl. pr.* **bifallen**, 10/26; 3 *sg. pr. subj.* **bifalle**, 195/33.
Bifore, (1) *prep.* 24/12, &c. (2) *adv.* 25/29, &c.
[Bigete], *s.v.* **beget**; 3 *sg. pr.* **bigetip**, 85/10, &c.; *p.p.* **bigete**, 210/33; **bigeten**, 103/30.
Bigetyng, *vbl. sb.* 63/17, &c.
Bigynne, *s.v.* 96/18, &c.; 1 *sg. pr.* **bigynne**, 136/12; 2 *sg. pr.* **bigynnist**, 209/33; 3 *sg. pr.* **bigynnyþ**, 1/1, &c.; **bigynnep**, 102/1, &c.; 2 *sg. pret.* **bigannyst**, 209/33; 2 *pl. pr. subj.* **bigynne**, 84/25; *p.p.* **bigunne**, 84/6, &c.
Bihe(e)st, *sb.* promise, 62/14, &c.; 185/7; *pl.* **biheestis**, 39/9, &c.
Biheeting. See **Bihetyng**.
Bihetid, 38/27, 190/7, &c., *p.p.* of **Bihet**, *w.v.* vow, promise.
Bihete, *w.v.* promise, 189/31; 1 *sg. pr.* **bihete**, 186/28; 3 *sg. pr.* **bihetip**, 189/33; 3 *sg. pret.* **bihi3te**, 77/14; 3 *sg. pr. subj.* **bihete**, 189/32; *p.p.* **bihi3t**, 39/3, &c.
Biheter, *sb.* promiser, 189/37.
Bihetyng, Biheeting, *vbl. sb.* promising, 187/26; 187/24; *pl.* **bihe(e)tingis**, 189/36, &c.; 185/33.

- Bihizt(e)**. See under **Bihete**.
- Biholde**, *s.v.* 142/14; 2 *sg. pr. subj.* biholde, 103/10; 3 *sg. pr. subj.* biholde, 195/2; *p.p.* biholden, 142/27.
- Bihoue**, *sb.* behoof, benefit, 30/23, &c.
- Bihoueful**, *adj.* profitable, 2/29, &c.
- Bildip**, 10/35, 3 *sg. pr.* of **Bilde**, *w.v.*
- Bileeue**, (1) *sb.* belief, 33/31, &c. (2) *w.v.* 139/1, &c.; 1 *sg. pr.* bileeue, 103/15, &c.; beleuee, 104/7; 3 *sg. pr.* bileeueþ, 164/33; 1 *pl. pr. subj.* bileeue, 139/5; *pp.* bileeued, 103/13, &c.; bileuyd, 66/18, &c.; bileuyd, 66/18, &c.; bileuid, 103/26, &c.
- Bilowe**, *sb.* bellows, 6/30.
- [**Binde**, **Bynde**], *s.v.*; 3 *sg. pr.* byndip, 100/8, &c.; bindip, 148/28, &c.; 3 *pl. pr.* binden, 152/38; *pr. p. (as adj.)* binding, 189/26, &c.; bynding, 192/34; *p.p.* bounden, 61/26, &c.; bounde, 16/23, &c.; bound, 16/29.
- Birewing**, *vbl. sb.* sorrow, pity, 95/19, &c.
- Biried**, 34/20, &c., *p.p.* of **Birie**, *w.v.* bury.
- Biryng**, *vbl. sb.* burying, 67/9.
- Birpen**, *sb.* burden, 48/30, &c.
- Biseche**, 209/14, 2 *sg. imper.* of **Biseche**, *w.v.*
- Biseemyng**, *pr. p. (as adj.)* beseeming, fitting, 161/27.
- Bisett(e)**, *w.v.* use, employ, 5/4, &c.; 147/21; *pp.* bisette, 129/4, &c.
- Biside**, *prep.* contrary to, 5/7.
- Bisidis**, *prep.* and *adv.* apart from, 114/13; 114/14.
- Bisie**, *adj.* diligent, 27/3, &c.
- Bisily**, *adv.* diligently, 21/5, &c.
- Bisynes(se)**, **Besynes**, *sb.* employment, diligence, 113/29, &c.; 198/17; 113/29; *pl.* bisynessis, 201/35, &c.
- Bitake**, *s.v.* hand over, commit, entrust, grant, 160/28; 3 *pl. pret.* bitoken, 158/36; *pr. p.* bitaking, 95/21.
- Bitoken**. See under [**Betokene**, **Bitoken(e)**.]
- Bitwix(e)**, *prep.* between, 2/7, &c.; 10/13, &c.
- Bipenke**, *w.v.* bethink oneself of a thing, 208/2, &c.; 3 *sg. pr.* bipenkip, 172/33, &c.; 2 *sg. imper.* bipenke, 208/13, &c.; 1 *sg. pr.* subj. bipenke, 172/6; *p.p.* bipouzt, 208/33, &c.
- Bipenking**, *vbl. sb.* of above, 210/5, &c.
- Biwamblen**, 142/13, 3 *pl. pr.* of **Biwamble**, *w.v.* vomit.
- Biyng**, *vbl. sb.* buying, 70/10.
- Blissid**, 128/22, 3 *sg. pret.* of **Blisse**, *w.v.* make sacred, consecrate.
- Blowe**, *s.v.* inflate, puff up, 6/30; *p.p.* blowen, 164/30.
- Blowen**, 124/10, &c., *p.p. (as adj.)* of **Blowe**, *s.v.* cast (of metal).
- Blusch**, *sb.* gleam, 173/14.
- Bodili**, *adj.* 67/3, &c.
- Boisto(u)senes**, *sb.* rudeness, want of courtesy, 66/23, 142/11, &c.
- Book**, *sb.* 1/3, &c.; *pl.* bokis, 1/4, &c.
- Boond**, *adj.* servile, pertaining to a bondman, 37/14, &c.
- Boond**, *sb.* bond, obligation, 16/17, &c.
- Boondis**, *sb. pl.* bounds, limits, 210/23, &c.
- Boonys**, *sb. pl.* bones, 14/4, &c.
- Botels**, *sb. pl.* bottles, 159/23, &c.
- Bope**, **Boop**, *adj.* and *pron.* 18/37, &c.; 100/29, &c.
- Note position: of oure bope body and of oure resonable soule, 87/2; þe bope tablis, 124/34; bope hem, 196/6.
- Bound(en)**. See under [**Binde**, **Bynde**].
- Bourding**, *vbl. sb.* jesting, 53/31.
- Bourdis**, *sb. pl.* jests, 97/32.
- Bowe**, *w.v. tr. (orig. s.)* bend, bow, 194/21; 3 *sg. pr.* bowip, 17/3.
- Bowing**, *vbl. sb.* of above, 32/17.
- Bowing**, 96/3, 197/15, *vbl. sb.* of **Bowe**, *w.v. (orig. s.)* go, wend one's way.
- Braunche**, *w.v.* divide into branches, 24/8; *p.p.* braunchid, 23/19, &c.
- Braunching**, *vbl. sb.* of above, 23/21, &c.
- Breemest**, *adj. sup.* strongest, 10/28.
- Breke**, *s.v.* break, 39/1, &c.; 1 *sg. pr.* breke, 172/10; 3 *sg. pr.* brekip, 63/21; 2 *sg. imper.* breke, 212/14; 3 *sg. pr. subj.* breke, 189/13, &c.; *p.p.* broke, 88/16.
- Breking**, *vbl. sb.* of above, 63/13.
- Brent**, **Brend**, 7/19, 7/19, *p.p.* of **Brenne**, *w.v. (orig. s.)* burn.
- Brepi**, *w.v.* breathe, 201/28.
- Bring**, **Bryng**, *w.v.* 80/24, &c.;

- 127/4; 3 *sg. pr. bringip*, 59/28, &c.; 1 *pl. pr. bringen*, 126/33; 3 *pl. pr. bringen*, 85/13; 1 *sg. pret. brouzte*, 119/17; *brouzt*, 120/19; 1 *sg. pr. subj. brynge*, 177/3; 3 *sg. pr. subj. bryng*, 213/27; *p.p. brouzt*, 30/6, &c.; **brouzte*, 161/33, &c.
- Broder**, *adv. comp.* broader, 135/6.
- Brood**, *adj.* broad, 1/15, &c.
- Brotyl**, *adj.* brittle, 208/27.
- Broþir**, *sb.* brother, 40/21; *pl. briþeren*, 193/33.
- But**, *prep.* except, 115/2, &c.
- But if**, *conj.* unless, 25/29, &c.
- Butter**, **Buttir**, *sb.* 117/5; 117/14, &c.
- Bryng**. See **Bring**.
- Bye**. See **Bi(e)**.
- [**Bynde**]. See [**Binde**].
- C.**
- Caas**, **Case**, *sb.* 15/21, &c.; *pl. casis*, 56/10, &c.
- Bi case**, perhaps, perchance, may-be, 170/16.
- In a caas, supposing (in propounding a hypothesis), 170/9.
- Can(ne)**. See under **Kunne**.
- Capiteyn**, *sb.* 50/3.
- Careful**, *adj.* full of anxiety, 94/4.
- Carpentrie**, *sb.* craft of carpenter, 7/27.
- Case**. See **Caas**.
- Cast(e)**, *w.v.* 53/1; 205/21; 2 *pl. imper. caste*, 160/5.
- Caste to** = add, throw into, 210/4.
- Ceese**, *w.v.* 145/26; 3 *sg. pr. ceesip*, 150/11, &c.; 3 *pl. pr. ceesen*, 156/31; *p.p. ceesid*, 148/28, &c.
- Ceesing**, *vbl. sb. of above*, 156/32, &c.
- Cellis**. See under **Selle**.
- Certified**, 31/3, *p.p. of Certife*, *w.v. inform*.
- Certis**, *adv.* certainly, 5/8, &c.
- Chaff(a)re**, *sb.* merchandise, 83/20; 83/25, 118/27.
- Challenge**, (1) *sb.* accusation, blame, 5/5, &c. (2) *w.v.* accuse, 44/3, &c.
- Challengeable**, *adj.* fit to be accused, 67/20, &c.
- Chapitre**, *sb.* 113/14, &c.; *pl. chapitris*, 105/16, &c.; *chapitres*, 104/8.
- Chare**, *sb.* car, chariot, 102/18.
- Charge**, *sb.* burden, responsibility, duty, 61/25, &c.; *pl. chargys*, 77/6, &c.
- Chargeable**, *adj.* weighty, serious, 190/12.
- Chargeose**, *adj.* burdensome, 80/30.
- Chargid**, 194/26, &c., *p.p. of Charge*, *w.v. command, bid*.
- Charging**, *vbl. sb.* commanding, bidding, 193/39.
- Charging**, 95/11, *pr. p. of Charge*, *w.v. take in charge, undertake*.
- Charitative**, *adj.* charitable, 18/17, &c.
- Charite**, *sb.* 168/28, &c.; *pl. charitees*, 168/29, &c.
- Charmed**, 31/4, *p.p. of Charme*, *w.v. influence as by a charm*.
- Chastite**, *sb.* 15/21, &c.
- Chaumbres**, *sb. pl.* chambers, 11/18.
- Change**, *sb.* exchange, 69/22, &c.
- Chaungyd**, 31/5, *p.p. of Change*, *w.v. change, alter*.
- Chere**, *sb.* face, aspect, 147/19.
- Chere**, *w.v.* 213/29; *p.p. cherid*, 29/11.
- Chese**, *s.v.* choose, 27/4, &c.; 3 *sg. pr. chesip*, 13/19, &c.; 3 *pl. pret. chese*, 132/15, &c.; 2 *sg. pr. subj. chese*, 207/2, &c.; *pr. p. chesing*, 13/10, &c.; *p.p. chosun*, 41/13, &c.; *chosen*, 173/5, &c.
- Cheseable**, *adj.* worthy to be chosen, 12/18, &c.
- Cheser**, *sb.* chooser, 54/34.
- Chesing**, *vbl. sb.* choosing, 113/1, &c.; *pl. chesingis*, 170/18, &c.
- Chesingli**, *adv.* by choice, by selection, 13/18.
- Childe**, *sb.* 76/34, &c.; *pl. children*, 42/28, &c.
- Chirche**, **Church**, *sb.* 4/4, &c.; 7/7.
- Circumstancionacioun**, *sb.* supporting with circumstances, 192/10, &c.
- Circumstanci(on)at(id)**, 66/14, 106/30, 192/9, *p.p. of Circumstanciate*, *w.v. support with circumstances*.
- Circumstauncid**, 116/22, &c., *p.p. of Circumstance*, *w.v. support with circumstances*.
- Clausul**, *sb.* little clause, 205/21; *pl. clausulis*, 141/19.
- Cleer**, *w.v.* 24/37.
- Cleeven**, 21/3, 3 *pl. pr. of Cleeve*, *w.v.*
- Clenly**, *adv.* purely, 21/36, &c.

- Clenes**, *sb.* purity, 22/14, &c.
- Clepe**, *w.v.* call, name, 187/22; 1 *sg. pr.* clepe, 30/18, &c.; 2 *pl. pr.* clepen, 43/21, &c.; 3 *pl. pr.* clepen, 16/18, &c.; 3 *sg. pret.* clepid, 26/32, &c.; *p.p.* clepid, 2/19, &c.
- Cleping**, **Clepyng**, *vbl. sb. of above*, calling, naming, 26/33, &c.; 43/23, &c.
- Clergie**, *sb.* learning, scholarship, 8/13, &c.
- Clering**, *vbl. sb.* 113/11, &c.
- Clerk**, *sb.* cleric, scholar, 134/30; *pl.* clerkis, 118/15, &c.
- Cleyme**, *w.v.* 38/27, &c.
- Cloop**, *sb.* cloth, 33/15.
- [**Close**], *w.v.* enclose; 3 *sg. pr.* closep, 16/31; *p.p.* closid, 112/3.
- Clumprid**, 147/31, *p.p.* of **Clumpre**, *w.v.* bring together.
- Colourabili**, **Colowrably**, *adv.* plausibly, 49/2; 7/23.
- Come**, *s.v.* 30/19, 213/18, &c.; 3 *sg. pr.* comeþ, 9/10, &c.; 3 *pl. pr.* comen, 56/5, &c.; 3 *sg. pret.* came, 162/13, &c.; 3 *pl. pret.* came, 2/2, &c.; 2 *sg. pr. subj.* come, 90/22; 3 *sg. pr. subj.* come, 35/9, &c.; 3 *pl. pr. subj.* come, 160/18; *pr. p.* comyng, 19/7, &c.
- Com(m)aunde**, **Commawnde**, *w.v.* 13/13, &c.; 13/16; 3 *sg. pr.* comaundip, 15/36, &c.; *3 *pl. pr.* comaunden, 15/36, &c.; 3 *sg. pr. subj.* comaunde, 174/2; *pr. p.* comaunding, 169/4, &c.; *p.p.* comaundid, 19/25, &c.
- Commune**, **Comoun**, *adj.* 11/13, &c. 9/16, &c.
- Comounte**, *sb.* community, 74/19, &c.
- Compendi**, *sb.* abridgement, book containing the substance of a larger one, 84/22, &c.
- Compendiose**, *adj.* 19/35, &c.
- Compendioseli**, *adv.* 20/10, &c.
- Compowne**, *w.v.* combine, 10/22; *p.p.* compownd, 150/10, &c.
- Comunalte**, *sb.* commonwealth, people, 73/1, &c.
- Comune**, 63/19, 3 *sg. pr. subj.* of **Comune**, *w.v.* bring into fellowship.
- Comuner**, *sb.* commoner, 79/26.
- Conceit**, **Conseit**, *sb.* conception, device, 3/5, &c.; 128/26; *pl.* conceitis, 34/25, &c.
- Condepnid**, 4/13, *p.p.* of **Condepne**, *w.v.*
- Confuse**, *adj.* lit. 'poured together so that the distinction of elements is lost'. Seems to have the meaning 'condensed', 'reduced into a small compass', and so 'preliminary', 'not detailed enough to be understood fully', 1/9, 2/9, 23/23.
- Conteyne**, *w.v.* 24/20, &c.; 3 *sg. pr.* conteyneth, 22/24, &c.; conteynyth, 22/25; 3 *pl. pr.* conteynen, 115/11; 3 *sg. pret.* conteyned, 117/5; *pr. p.* conteynyng, 25/35; *p.p.* conteyned, 20/23, &c.; conteynyd, 137/25.
- Contradiccioun**, *sb.* 181/20. See Notes to 181/14 ff.
- Contrarie**, *adj.* 181/20, &c. See Notes to 181/14 ff.
- Contrariete**, *sb.* 181/15, &c. See Notes to 181/14 ff.
- Contrariosely**, *adv.* 182/28. See Notes to 181/14 ff.
- Contynence**, *sb.* capacity of containing, including, 136/21.
- Contynewaunce**, *sb.* continuance, 201/7, &c.
- Conuersacioun**, *sb.* conduct, mode of life, 103/3.
- Coold**, *sb.* 9/22, &c.
- Coote**, *sb.* coat, 7/29.
- Coplid**. See under [**Couple**, **Cowple**].
- Corrupcioun**, *sb.* perversion of speech, perverse way of regarding a thing, 81/27.
- Costiose**, *adj.* costly, 177/14, &c.
- Couetise**, *sb.* covetousness, 105/14, &c.
- Counfort**, *sb.* comfort, 2/24, &c.
- Counforte**, *w.v.* comfort, 71/13, &c.
- Counseil**, *sb.* 21/34, &c.; *pl.* counseilis, 19/33, &c.
- [**Counseile**], *w.v.*; 1 *sg. pr.* counseil, 54/10; 3 *sg. pr.* counseilip, 16/3, &c.; 3 *pl. pr.* counseilen, 16/2, &c.; 3 *sg. pr. subj.* counseil, 59/29; *p.p.* counseilid, 19/25, &c.
- Countenaunce**, *sb.* continuance, 53/23.
- [**Couple**, **Cowple**], *w.v.*; 3 *pl. pr. subj.* couple, 6/29; *p.p.* couplid, 8/32; couplyd, 9/5, &c.; cowplyd, 13/31; cowplid, 63/21; coplid, 206/24.
- Cours**, **Cowrs**, *sb.* 96/22; 76/14.
- Coupe**. See under **Kunne**.

- Cowde. See under **Kunne**.
- Craft, *sb.* power, craft, trade, 31/5, &c.
- Crafty(s), *adj.* skilled in a craft (trade), 62/2; 74/22.
- Crepul, *sb.* cripple, 214/15.
- Crist, *sb.* 25/5, &c.; *gen.* cristis, 26/9, &c.
- Cristen, *adj.* and *sb.* Christian, 1/5, &c.; 145/5, 161/14.
- Cronical, *adj.* of the nature of a chronicle, 115/4.
- Cuntrees, *sb.* pl. 83/18.
- Curate, *sb.* 'Anv ecclesiastic (including a bishop, &c.) who has the spiritual charge of a body of laymen' (*N.E.D.*), 78/9, &c.; *pl.* curatis, 74/25, &c.
- Curatouris, *sb.* *pl.* curates, those having the 'cure' of souls, 176/6.
- Curiose, *adj.* over-particular about details, perversely minute in inquiry, 117/4, &c.
- Curiosely, *adv.* with over-minuteness, subtly, 116/30, &c.
- Curiosite, *sb.* over-particularity, excessive attention to details of inferior moment, subtlety of argument, 114/26, &c.
- Curraunt, *adj.* running, flowing, 204/31.
- Currauntli, *adv.* readily, like a flowing stream, 119/3, 207/24.
- Cursing, *vbl. sb.* excommunication, 117/26, &c.; *pl.* cursingis, 117/34.
- Curteis, *adj.* courteous, 135/10, &c.
- D.**
- Daie, *sb.* 4/13, &c.; *pl.* daies, 6/10, &c.
- Dampnacioun, *sb.* damnation, 92/7.
- Dampned, 72/21, &c., *p.p.* of Dampne, *v.v.* condemn, dann.
- [Dare], *pret. pr. v.*; 1 *sg. pr.* dare, 160/29, &c.; 2 *sg. pr.* darist, 212/9; 3 *pl. pr.* dare, 156/15.
- Debutees, *sb. pl.* deputies, 76/17.
- Declarative, *sb.* declaration, 6/22.
- Declaratory, *sb.* declaration, 176/31.
- Dede, Deed, *adj.* dead, 34/20; 34/22, &c.
- Dede, *sb.* deed, 19/5, &c.; *pl.* dedis, 17/4, &c.
- Deedli, *adj.* deadly, causing death, 193/4.
- Deel, *sb.* part, 145/32.
- De(e)me, *v.v.* judge, 10/5, &c.; 1 *sg.* *pr.* deeme, 183/12; 3 *sg. pr.* demep, 12/34, &c.; deemeþ, 12/36, &c.; *pr. p.* demyng, 182/8; *p.p.* deemyd, 15/12; deemed, 15/16, &c.
- Deep, *sb.* death, 14/25, &c.
- Defaute, *sb.* fault, defect, 30/3, &c.; *pl.* defaultis, 35/4, &c.
- Defende, *v.v.* defend by argument, vindicate, 123/12.
- Defensis, *sb. pl.* vindications, 3/4.
- Defensory, *sb.* defence, 176/30.
- Deie, Dye, *v.v.* die, 8/36, &c.; 8/35, &c.; 3 *sg. pr.* deiep, 9/2, &c.; dieþ, 9/9, &c.; 3 *pl. pr. subj.* die, 72/36.
- Deintyli, *adv.* fastidiously, 213/31.
- Delectabili, *adv.* 203/2.
- Delectacioun, *sb.* delight, 172/8; *pl.* delectaciouns, 47/28, &c.
- Delectaunt, *adj.* delightful, 95/11, &c.
- Delyuere, *adj.* quick, free from encumbrances, 204/31.
- Deme(e)ne, *v.v.* manage, deal with, employ, 63/9, &c.; 1 *pl. pr. subj.* demeene, 39/14, &c.; *p.p.* deemeenyd, 39/16.
- Demening, *vbl. sb.* of above, employment, 66/21.
- Denounce, *v.v.* announce, report, 6/15, &c.; *p.p.* denouncid, 157/15.
- Denouncing, *vbl. sb.* of above, announcing, 108/16, &c.
- Departe, *v.v.* divide, 24/8, &c.; *p.p.* departid, 2/26, &c.
- Departing, *vbl. sb.* of above, dividing, separating, 29/21, &c.
- Depose, *v.v.* 130/22.
- Depper, *adj. comp.* deeper, 30/6, &c.
- Derk, *adj.* difficult to understand, 23/22, &c.
- Derkeable, *adj.* liable to have the intellect darkened, 53/11.
- Derking, 115/14, *pr. p.* of Derke, *v.v.* make difficult to understand.
- Derking, *vbl. sb.* making difficult to understand, 117/11.
- Desijr, *sb.* desire, 31/8, &c.
- Desirose, *adj.* 1/7, &c.
- Dette, *sb.* debt, 41/9, &c.
- Deuse, *sb.* 3/5.
- Deuoute, *adj.* 2/29, &c.
- Dewe, *adj.* 24/12, &c.
- Dewly, *adv.* 6/2, &c.
- Deynte, *sb.* honour, esteem, affection, 7/35.
- Diffame, (1) *sb.* evil report, dis-

- honour, 8/12, &c. (2) *w.v.* evilly report, 4/9, &c.
- Diffence**, *sb.* defence, 92/29.
- Difficultyng**, 115/14, *pr. p.* of **Difficult(e)**, *w.v.* make difficult.
- Diffoulen**, 160/6, 3 *pl. pr. subj.* of **Diffoule**, *w.v.* pollute, sully.
- Digne**, *adj.* worthy, 200/17.
- Dizt(e)**, *w.v.* prepare, 71/12, &c.; 149/17.
- Disalowid**, 128/10, &c., *p.p.* of **Disalow**, blame, disapprove of.
- Disauayle**, *sb.* disadvantage, loss, 65/19.
- Disceite**, *sb.* 63/25.
- Discordaunt**, *adj.* disagreeing, 10/31.
- Discounfortid**, 2/17, *p.p.* of **Discounforte**, *w.v.* discomfort.
- Discrive**, **Discryue**, *w.v.* (1) describe, 85/4, &c.; 2 *pl. pr.* **discruien**, 191/20. (2) discriminate between, 10/8, &c.; *p.p.* **discryuyd**, 90/30, &c.; **discryvid**, 45/8.
- Disparclid**, 124/25, *p.p.* of **Disparcle**, *w.v.* disperse.
- Dispeir**, *sb.* 2/25, &c.
- Dispensid**, 52/20, *p.p.* of **Dispense**, *w.v.* distribute, deal out.
- Dispensing**, *vbl. sb.* of *above*, distribution, 52/13.
- [**Displaie**], *w.v.* display, exhibit; 3 *pl. pr.* **displaien**, 21/5; *p.p.* **displaied**, 177/31.
- Displaiyng**, *vbl. sb.* 24/2, &c.
- Displesaunt**, *adj.* displeasing, 11/28.
- [**Dispose**], *w.v.* dispose, apply to a particular purpose; 2 *pl. pr.* **disposen**, 25/1; *p.p.* **disposid**, 4/6, &c.
- Disposing**, *vbl. sb.* *arrangement, disposition, 24/36, &c.; *pl.* **disposingis**, 209/32.
- Dispreise**, *w.v.* blame, censure, reproach, 30/1, &c.
- Dispreisingly**, *adv.* dispraisingly, 24/22, &c.
- Distroie**, *w.v.* 7/14, &c.
- Disturblaunce**, *sb.* disturbance, 40/28, &c.
- Disturble**, *w.v.* disturb, 68/15, &c.; *p.p.* **disturbed**, 78/16.
- Dishorschip(e)**, *w.v.* dishonour, do dishonour to, 33/3, &c.; 179/22.
- Dishorschippingly**, *adv.* dishonouringly, 24/23, &c.
- Diuerse**, **Dyuers**, *adj.* 23/4; 32/19, &c.
- Do**, *v.* 51/16, &c.; 1 *sg. pr.* **do**, 172/10; 2 *sg. pr.* **doist**, 212/18; 3 *sg. pr.* **doop**, 11/34, &c.; **doip**, 64/20, &c.; 3 *pl. pr.* **doon**, 118/8, &c.; 2 *sg. pret.* **didist**, 210/14, &c.; 3 *sg. pret.* **did(e)**, 40/19, &c.; 163/8; 3 *pl. pret.* **diden**, 34/31, &c.; 1 *sg. pr. subj.* **do**, 81/28, &c.; 2 *sg. pr. subj.* **do**, 204/18; 3 *sg. pr. subj.* **doo**, 73/34; **do**, 57/12, &c.; 1 *pl. pr. subj.* **do**, 60/8, &c.; 2 *pl. pret. subj.* **did**, 83/33; *pr. p.* **doying**, 56/15, &c.; *p.p.* **doon**, 19/2, &c.; **don**, 33/26; **do**, 49/26, &c.; **y-doon**, 88/24, &c.
- Doctour**, *sb.* 141/30, &c.; **doctouris**, 128/27, &c.
- Doing**, **Doying**, *vbl. sb.* 77/7, &c.; 78/10, &c.
- Donet**, *sb.* grammar, 3/8, &c. See **Notes**.
- Doom**, *sb.* judgement, 20/11, &c.
- Dosyns**, *sb. pl.* dozens, 135/24.
- Douzt**. See **Doute**.
- Douztid**, 122/16, *p.p.* of **Doute**, *w.v.* doubt.
- Douztily**, *adv.* energetically, actively (in good deeds), 21/36, &c.
- Douztir**, *sb.* daughter, 128/24.
- Douztynes**, *sb.* energy, perseverance, 22/15, &c.
- Doun**, *adv.* down, 29/14, &c.
- Doute**, **Douzt**, *sb.* doubt, 26/24, &c.; 178/7; *pl.* **doutis**, 72/7.
- Dradde**. See under **Drede**.
- Drauzt**, *sb.* draft, 2/9, &c.
- Drawe**, *s.v.* 58/7, &c.; 3 *sg. pr.* **drawip**, 151/23, &c.; 3 *pl. pr.* **drawen**, 173/26; *pr. p.* **drawing**, 200/36; *p.p.* **drawen**, 111/18, &c.; **drawe**, 141/1.
- Drede**, (1) *sb.* 2/24, &c. (2) *w.v.* (*orig. s.*) fear, 200/22, &c.; 2 *sg. pr.* **dredist**, 176/13; *p.p.* **dradde**, 161/18.
- Drededeful**, *adj.* full of fear, 94/5.
- Dressable**, *adj.* capable of being guided, 160/16.
- Dresse**, *w.v.* direct, arrange, 138/35, &c.; 3 *pl. pr.* **dressen**, 157/12, &c.; 2 *pl. imper.* **dresse**, 203/3; *p.p.* **dressid**, 3/3.
- Dresser**, *sb.* arranger, director, 110/23.
- Dressingis**, *sb. pl.* directions, 158/19.
- [**Drinke**], *s.v.*; 1 *sg. pr.* **drynk**, 167/36; 3 *sg. pr.* **drinkip**, 35/19, &c.; *p.p.* **drunken**, 35/23, &c.; (*as adj.*) **drunke**, 174/18, &c.

- Dryue**, *s.v.* (1) drive, compel; 3 *sg. pr.* dryueþ, 77/25, &c.; dryuith, 81/6, &c.; 3 *pl. pr.* dryven, 19/1, &c.; *pr. p.* dryving, 68/32, &c. (2) dryue oute, prove, conclude, 20/33, &c.; *p.p.* dryue, 5/6, 12/15, &c.; dryuen, 138/3, &c.
- Dryuing**, *vbl. sb. of above*, conclusion, proof, 20/6, &c.
- Dukis**, *sb. pl.* rulers, leaders, 75/4.
- Dure**, *w.v.* last, 205/26; 3 *sg. pr.* dureþ, 154/12, &c.; duryp, 154/16; 3 *pl. pr.* duren, 154/12, &c.; *pr. p.* during, 206/17.
- Dye**. See Deie.
- Dymynuschid**, 155/9, *p.p.* of **Dymynusche**, *w.v.* diminish.
- Dyuers**. See Diuerse.
- E.**
- Ebrowe**, *sb.* 118/16.
- Eche**, *pron. and adj.* 11/18, &c.; 10/31, &c.
- E(e)ndal**, (1) *adj.* final, ultimate, 22/32, &c. (2) *sb.* object aimed at, end, goal, 22/33, &c.
- Eende**, *sb.* 49/11, &c.
- Eendli**, *adv.* finally, ultimately, 57/21.
- Eer**, *adv.* before, sooner, 25/30, &c.
- Eere**, *sb.* ear, 172/32; *pl.* eeris, 11/21.
- Eere**, *w.v.* plough, 152/37.
- Eerliche**, *adv.* early, 207/5.
- Eese**, *sb.* 7/29, &c.; *pl.* eesis, 44/36.
- E(e)te**, *s.v.* 117/4, &c.; 1 *sg. pr.* ete, 167/36; 3 *sg. pr.* eetip, 35/19, &c.; 3 *sg. pret.* ete, 117/6; eete, 117/14; *p.p.* eten, 35/23, &c.
- Effect(e)**, *sb.* 29/16, &c.; 205/32 (? See Notes); *pl.* effectis, 46/21, &c.
- Eftsoon(e)**, **Eftsoonys**, *adv.* again, 9/4, &c.; 13/31, &c.; 119/10.
- Eir**, *sb.* air, 47/26.
- Ellis**, *adv.* else, 25/11, &c.
- Encresing**, *vbl. sb.* 32/6, &c.
- Endentid**, 161/9, *p.p.* of **Endente**, *w.v.* covenant, enter into engagement (with a person).
- Endewid**, 8/10, *p.p.* (as *adj.*) of **Endewe**, *w.v.* endow, enrich (with the knowledge of).
- Endewing**, *vbl. sb. of above*, 75/17, &c.
- Endure**, *w.v.* last, 205/26.
- Enqueryng**, *vbl. sb.* inquiring, 72/13.
- Ensaumple**, *sb.* example, 67/7, &c.; *pl.* ensaumplis, 151/26, &c.
- Ensercher**, *sb.* one who searches, inquires into, 147/9.
- [Entende]**, *w.v.* intend; 1 *sg. pr.* entende, 6/17; 3 *sg. pret.* entendid, 164/9.
- Entent**, *sb.* 3/20, &c.; *pl.* ententis, 1/13, &c.
- Entirmeting**, *vbl. sb.* intercourse, 29/16, &c.; *pl.* entirmetyngis, 73/37.
- Eny(e)**, **Enyze**, *pron. and adj.* 4/13, &c.; 145/1. Occasionally = 'either', 'either of', 54/7.
- Epistil**, *sb.* 17/21.
- Equyuocal**, *adj.* 118/14.
- Eritage**. See (H)eritage.
- Error**, *sb.* one who wanders from the right way, one who makes mistakes, 4/14, &c.
- Errour(e)**, 4/9, &c.; 3/23, &c.
- Eschewe**, *w.v.* avoid, shun, 197/14; *p.p.* eschewid, 76/31.
- Esili**, *adv.* 1/16, &c.
- Estate**, *sb.* standing, position, 53/23.
- Estimacioun**, *sb.* 11/16, &c.
- Ete**. See E(e)te.
- Euen**, (1) *adv.* equally, evenly, 16/27, &c. (2) *adj.* equal, even, 54/32, &c. (3) *w.v.* make equal, even, 8/3.
- Euenesse**, *sb.* equality, 82/12.
- Euentide**, *sb.* evening, 209/29, &c.
- Euer eipir**, *pron.* both one and the other, 2/6, &c.
- Excellent**, *adj.* exceeding, existing in a great degree, 57/19, &c.
- Excellentli**, *adv.* exceedingly, 57/28, &c.
- Excusatorye**, *sb.* apology, 176/31.
- Execucioun**, **Execusioun**, *sb.* 23/12, &c.; 23/8, &c.; *pl.* execuciouns, 25/4, &c.
- Executive**, *adj.* 23/9, &c.
- Explaiyng**, *vbl. sb.* unfolding, displaying, 135/3.
- Expowne**, *w.v.* expound, explain, 124/4; 3 *sg. pr.* expownep, 124/7; *p.p.* expowned, 30/28.
- Expresse**, *w.v.* 24/18, &c.
- F.**
- Fadir**, *sb.* father, 19/22, &c.; *pl.* fadris, 4/4, &c.
- Falle**, *s.v.* 40/1, &c.; 3 *sg. pr.* fallip, 58/20, &c.; falleþ, 165/2; 3

- pl. pr. fallen*, 8/1, &c.; 2 *sg. imper. falle*, 209/17, &c.; 2 *sg. pret. feeldist*, 210/11; 3 *sg. pr. subj. falle*, 56/22, &c.; 1 *pl. pr. subj. falle*, 200/9, &c.; 3 *pl. pr. subj. falle*, 10/20, &c.; *pr. p. falling*, 56/30, &c.; *p.p. falle*, 89/7, &c.; *fallen*, 54/20, &c.
Fantasia, *sb. fancy*, 11/15, &c.
Fare, *w.v. (orig. s.) get on*, 90/3, &c.; 3 *sg. pr. it fariþ*, 174/17.
Fast(e), *w.v.* 150/4; 156/7; 1 *sg. pr. subj. fast*, 184/33.
Fauorabili, *adv.* 5/30, &c.
Feeldist. See under **Falle**.
Fe(e)l(e), *w.v.* 4/8, &c.; 81/10, &c.; 172/5.
Feende, *sb. devil*, 56/7, &c.; *pl. feendis*, 95/20.
Feer(e), *sb. mate, companion*, 48/26, &c.; 48/32, &c.
Feip, *sb.* 19/26, &c.
Felawis, **Felewis**, *sb. pl. fellows*, 51/22, &c.; 52/8, &c.
Felawschip, **Felowschip**, *sb. fellowship*, 38/3, &c.; 94/24.
Fer, (1) *adj. far*, 20/20, &c.; *comp. ferþir*, 118/11, &c. (2) *adv. far*, 2/29, &c.; *comp. ferþir*, 20/8, &c.; *sup. ferpest*, 143/32, &c.
Fer fet, *adj. fetched from afar*, 134/33.
Feruentlier, *adv. comp. more fervently, with more warmth of feeling*, 32/2.
Fet(t), 21/11, 83/18, *p.p. of Fecche*, *w.v. fetch*.
Feyn, 10/24, 3 *sg. pr. subj. of Feyne*, *w.v.*
Fier, *sb. fire*, 6/31, &c.
Figure, (1) *sb. form, shape*, 10/2, &c. (2) *w.v. represent, portray*, 118/20.
Fillable, *adj. able to satisfy, to fulfil*, 211/12.
Filling, *vbl. sb. fulfilling*, 72/33.
Fle(e), *w.v. (orig. s.)* 12/19, &c.; 95/25; 3 *sg. pr. fleep*, 10/34.
Fleing, *vbl. sb. of above*, 72/33.
Fleisch(e), *sb. flesh*, 42/25, &c.; 15/22, &c.
Fleischely, *adv. carnally, not spiritually*, 21/36, &c.
Fleischli, *adj. carnal*, 29/14, &c.
Fleischlhode, *sb. gratification of the flesh*, 22/14, &c.
[Flowe], *w.v.*; 3 *sg. pr. flowep*, 173/3; *pr. p. flowyng*, 91/7.
Folewe, *w.v. follow*, 23/34, &c.; 3 *sg. pr. folewip*, 19/23, &c.; 3 *pl. pr. folewen*, 59/2; 3 *sg. pr. subj. folewe*, 121/16; *pr. p. folewing*, 11/14, &c.; *p.p. folewid*, 114/22.
Folewer, *sb. follower*, 18/5, &c.; *pl. folewers*, 21/1, &c.
Folewingli, *adv. consequently*, 29/15, &c.
Foorme, *sb. form*, 2/6, &c.
[Foorme], *w.v. form*; 3 *pl. pret. foormeden*, 158/36; *p.p. foormed*, 20/26, &c.
For as moche, *conj.* 1/3, &c.
Forbede, *s.v. forbid*, 137/17; 3 *sg. pr. forbedip*, 121/24, &c.; 3 *sg. pr. subj. (as optative) forbede*, 81/9; 3 *sg. pret. forbade*, 179/22, &c.; *pr. p. forbeding*, 158/12; *p.p. forboden*, 137/15, &c.; *forbode*, 136/24, &c.; *forbodid*, 135/17.
Forbeding, *vbl. sb. of above*, 136/13, &c.; *pl. forbedingis*, 183/23, &c.
Forbere, *s.v.* 30/24, &c.; 1 *sg. pr. forbere*, 84/8, &c.; 3 *sg. pr. forberip*, 52/7, &c.; *p.p. forborn*, 48/5, &c.
Forbering, *vbl. sb. of above*, 73/36, &c.; *pl. forberingis*, 52/5, &c.
Forbode, *sb. forbidding*, 136/16, &c.; *pl. forbodis*, 161/9, &c.
Forþete, *s.v. forget*, 145/32; 2 *sg. pr. subj. forþete*, 184/15; 3 *sg. pr. subj. forþete*, 27/25; *p.p. forþeten*, 145/36; *forþete*, 142/14.
Forþeue, *s.v. forgive*, 194/5, &c.; 3 *sg. pr. subj. forþeue*, 195/6; *p.p. forþouun*, 193/13, &c.
Forþeuenes, *sb. forgiveness*, 30/24, &c.
Forþeving, *vbl. sb. forgiving*, 67/10.
Forhede, *sb.* 11/13.
Formest, *adj. sup. foremost, first*, 47/1.
Fors, *sb. concern, care, heed*, 95/6.
Forsake, *s.v.* 4/3, &c.; 3 *sg. pr. forsakiþ*, 53/3, &c.; 3 *sg. pr. subj. forsake*, 194/31; *pr. p. forsaking*, 95/15, &c.
Forsaking, *vbl. sb. of above*, 53/24, &c.; *pl. forsakingis*, 54/29, &c.
Forsop, *adv. truly*, 26/24, &c.
Forswering, *vbl. sb.* 127/14, &c.
Forto, **For to**, *prep.* 25/4, &c.
Forþenking, *vbl. sb. repentance*, 47/1.
Forþering, *vbl. sb. furthering*, 74/4.
Forwhi, *conj. because*, 24/37, &c.

- Foundement**, *sb.* foundation, 144/15.
- Founders**, *sb. gen.* 124/11.
- Fourtipe**, *num. adj.* fortieth, 88/8.
- Freel**, *adj.* frail, 53/10, &c.
- Freelnes**, *sb.* frailty, 55/10, &c.
- Freelte**, *sb.* frailty, 71/4, &c.
- Freend(e)**, *sb.* friend, 61/17; 90/6, &c.; *pl.* freendis, 7/4, &c.
- Fre(e)ndful**, *adj.* friendly, loving, 28/25, &c.; 29/6.
- Freer**, *sb.* friar, 79/26.
- Fro(m)**, *prep.* 23/4, &c.; 34/22, &c.
- Fugitive**, *adj.* elusive, fitting, 141/24.
- Fulfile**, *w.v.* 17/16, &c.; 3 *sg. pr.* fulfillip, 17/15, &c.; fulfillēp, 25/15, &c.; *p.p.* fulfillid, 17/14, &c.
- Fulfilling**, *vbl. sb. of above*, 6/1, &c.
- Ful(le)**, (1) *adj.* 19/32, &c. (2) *adv.* 2/15, &c.; *comp.* fullier, 118/10. at pe fulle, *adv.* fully, 8/2, &c.
- Fundamentis**, *sb. pl.* foundations, 10/19.
- Fynde**, *s.v.* 7/27, &c.; 3 *sg. pr.* fyndip, 12/26, &c.; 3 *pl. pr.* fynden, 116/31; 3 *sg. pret.* founde, 7/13, &c.; 3 *pl. pret.* founden, 141/7; *p.p.* founden, 12/15, &c.; founde, 4/14, &c.
- Fynding**, *vbl. sb.* maintenance, 75/17.
- Fyndingis**, *sb. pl.* discoveries, 73/23.
- Fyxli**, *adv.* fixedly, 13/25.
- G.**
- Gad(e)re**, *w.v.* gather, 24/6, &c.; 211/27; *p.p.* gaderid, 20/24, &c.
- Gaste**, *w.v.* terrify, be terrified, 100/16, &c.
- Gastful**, *adj.* terrifying, terrible, 93/7.
- Gastnes**, *sb.* terror, dread, 54/25.
- Gastyng**, *vbl. sb.* terrifying, 72/11.
- Gatis**, *sb. pl.* gates, 50/5.
- Ge(e)te**, *s.v.* get, beget, 42/24; 48/24, &c.; 201/35; *p.p.* gete, 45/12, &c.; geten, 48/8, &c.; getun, 49/12, &c.; y-gete, 87/7, 99/17.
- Gelose**, **Geious**, *adj.* 119/23; 120/22.
- Gendre**, *sb.* kind, class, 'genus' in the logical sense, as opposed to 'species', 16/27, 17/8, 24/7, &c.; *pl.* gendris, 23/5.
- Gendre**, *w.v.* beget, 29/5, &c.; 3 *sg. pr.* gendrip, 85/31, &c.; 3 *sg. pr. subj.* gendre, 208/20; *p.p.* gendrid, 85/32, &c.
- Gendring**, *vbl. sb. of above*, begetting, 17/34, &c.
- General**, *sb.* 'genus' in the logical sense, as opposed to 'species', 17/33, 18/28, &c.; *pl.* generalys, 26/30, &c.
- Generalte**, *sb.* state or quality of being a 'general', 17/29.
- Gentil**, *adj.* mild, merciful, kind, 211/12.
- Gentilnes**, *sb.* kindness, 93/19, &c.
- Gest**, *sb.* 128/25.
- Gete**. See Ge(e)te.
- Geting**, **Getyng**, *vbl. sb.* begetting, 113/23, &c.; 113/31, &c.
- Giaunt**, *sb.* giant, 213/30.
- Gibilettis**, *sb. pl.* 146/29, &c.
- Gile**, **Gyle**, *sb.* deceit, 8/7, &c.; 69/21.
- Glading**, 95/20, *pr. p.* of Glade, *w.v.* make glad.
- Glottenye**, **Glottonye**, *sb.* gluttony 138/8, &c.; 158/8.
- Go**, *anom. v.* 24/12, &c.; 3 *sg. pr.* goop, 33/16, &c.; goip, 180/33, &c.; 3 *pl. pr.* goon, 52/35; 2 *sg. imper.* go, 213/15, &c.; 2 *pl. imper.* go, 138/22; 2 *sg. pr. subj.* go, 13/7; 3 *sg. pr. subj.* go, 177/11; *pr. p.* goyng, 17/33, &c.; going, 1/9, &c.; goiyng, 18/15; *p.p.* go, 7/5; goon, 188/27.
- God**, *sb.* 4/6, &c.; *gen. sg.* goddis, 17/18, &c.; *pl.* goddis, 119/18.
- Good**, *adj.* and *sb.* 114/19, &c.; 114/4, &c.; *comp.* better, 205/16, &c.; bettir, 205/17, &c.; *sup.* best, 113/26.
- Goost**, *sb.* spirit, 114/28.
- Goostli**, *adj.* spiritual, 49/19, &c.
- Goostlihode**, **Goostlines**, *sb.* spiritual conduct, 22/16, &c.; 22/12.
- Goostly**, *adv.* spiritually, 21/31, &c.
- Gouernaunce**, *sb.* practice, 22/18, &c.; *pl.* gouernauncis, 22/21, &c.
- Gouerne**, *w.v.* 24/21, &c.; *p.p.* gouerned, 13/12, &c.
- Gramercy**, *sb.* thanks, 102/3, &c.
- Grauen**, 119/19, &c., *p.p.* (as *adj.*) of Graue, *w.v.* engrave.
- Graunte**, *w.v.* grant, allow, 20/29, &c.; 1 *sg. pr.* graunte, 20/6, &c.; 2 *sg. pr.* grauntist, 153/24; 3 *sg. pr.* grauntip, 31/10, &c.; 3 *pl. pr.* graunten, 141/31; 2 *sg. pr. subj.*

graunte, 155/27; *p.p.* grauntid, 142/29, &c.
 Greet, *adj.* great, 143/29, &c.; *comp.* gretter, 136/16, &c.; grettir, 136/26, &c.; *sup.* grettist, 80/1, &c.
 Greetnes, *sb.* size, 10/2.
 Ground(e), *w.v.* 115/8; 123/19; 3 *sg. pr.* groundip, 139/12; *p.p.* groundid, 115/4, &c.
 Growe, *s.v.* 77/21, &c.; 3 *sg. pr.* growip, 38/26; *pr. p.* growing, 1/17.
 Grucching, *sb.* murmuring, grumbling, 87/18, &c.

3.

3e, *pers. pron.* 2 *pl. nom.* you, 24/37, &c.
 3eere, *sb.* year, 149/7, &c.
 3eerli, 3eerly, *adv.* yearly, 149/13, &c.; 150/5.
 3ens, *prep.* against, 155/10.
 3eue, *s.v.* give, 2/8, &c.; 1 *sg. pr.* 3eue, 82/23, &c.; 3 *sg. pr.* 3euep, 135/28; 3 *pl. pr.* 3even, 63/15, &c.; 3 *sg. pret.* 3af, 135/22, &c.; 3aue, 120/17, &c.; 1 *sg. pr. subj.* 3eue, 184/32; 3 *sg. pr. subj.* 3eue, 212/29, &c.; 1 *pl. pr. subj.* 3eue, 60/8, &c.; 3 *pl. pr. subj.* 3eue, 73/10, &c.; 3 *pl. pret. subj.* 3aue, 214/21, &c.; *p.p.* 3ouun, 19/27, &c.; 3ouen, 41/11.
 3euing, 3euyng, *vbl. sb.* of above, 67/10, &c.; 72/6, &c.
 3he, *adv.* yea, 17/6, &c.
 3his, *adv.* yes, 166/18.
 3ift, *sb.* 5/9, &c.; *pl.* 3iftis, 5/34, &c.
 3istirdaie, *sb.* 186/26, &c.
 3it(t), (1) *adv.* yet, 4/5, &c. (2) *conj.* yet, 25/5, &c.
 3olde, *s.v.* yield, give, 41/6, &c.; 3 *sg. pr. subj.* 3ilde, 110/8; *p.p.* 3ulde, 41/11.
 3ongpe, *sb.* youth, 76/34, 94/10.
 3otten, 125/17, *p.p.* (as *adj.* = molten) of 3e(e)te, *s.v.* melt, cast in metal.
 3ottid, 124/29, &c., *weak p.p.* (as *adj.*) of 3e(e)te. See 3otten, above.
 3ou, 3ow, *pers. pron.* 2 *pl. acc.* and *dat.* you, 43/18, &c.; 124/2, &c.
 3ouen, 3ouun. See under 3eue.
 3oure, *pers. pron.* 2 *pl. gen.* your, 25/12, &c.

H.

Habundaunce, *sb.* abundance, 51/13, &c.
 Habundaunt, *adj.* abundant, 95/11, &c.
 Half, *sb.* hand, side, 88/10.
 Halidaie, *sb.* day set apart for religious rites, 130/14; *pl.* halidaies, 129/34.
 Hang, *s.v.* 143/14, &c.; 3 *sg. pr.* hangip, 166/34, &c.; 3 *pl. pr.* hangen, 17/20, &c.; hangip, (? See Notes), 25/9, 165/20, 165/25, 166/14; 3 *pl. pr. subj.* hange, 166/32; *pr. p.* hangyng, 56/14; hanging, 166/26.
 [Happe], *w.v.* befall, happen; 3 *sg. pr. subj.* if . . . it happe me, 3/25, &c.; 3 *pl. pr. subj.* if pei happe, 75/7.
 Happili, Happily, *adv.* by hap, by chance, perhaps, 173/14, &c.; 173/16.
 Happis, *sb. pl.* in happis = in case, 160/18.
 Hard. See under Heere.
 [Hard], *w.v.* make hard, harden; *pr. p.* harding, 115/14; *p.p.* hardid, 160/10.
 Haue, *w.v.* bear oneself, behave, 78/3.
 Haue, *aux.* and *princ. v.* have, possess, 1/9, &c.; 1 *sg. pr.* haue, 27/22, &c.; 2 *sg. pr.* hast, 103/6, &c.; 3 *sg. pr.* hap, 19/12, &c.; hape, 71/2; 2 *pl. pr.* han, 146/2; 3 *pl. pr.* han, 19/18, &c.; 2 *sg. imper.* haue, 125/3; 3 *sg. pret.* had, 4/15, &c.; hadde, 178/16, &c.; 2 *sg. pret.* haddist, 120/2; 3 *pl. pret.* had, 1/14, &c.; hadden, 141/7, &c.; 1 *sg. pr. subj.* haue, 7/34, &c.; 3 *sg. pr. subj.* haue, 2/22, &c.; 1 *pl. pr. subj.* haue, 140/4; 3 *pl. pr. subj.* haue, 55/21, &c.; 3 *sg. pret. subj.* hadde, 121/19; 3 *pl. pret. subj.* hadden, 131/18, &c.; *pr. p.* hauyng, 127/16, &c.; *p.p.* y-had, 171/5; had, 30/19, &c.; hadde, 46/22, &c.
 Haunt(e), *sb.* custom, 213/14; 147/35.
 Hauntid, 35/12, 214/12, *p.p.* of Haunt, *w.v.* practise habitually, accustom oneself.
 Hauntyng, *vbl. sb.* practice, 58/37.
 He, *pers. pron. m.* 3 *sg. nom.* 17/16, &c.

- Heed, Hede**, (1) *sb.* head, heading, 11/11, &c.; 210/18; *pl.* heedis, 107/3, &c. (2) *adj.* head, chief, 104/35, &c.
Heedling, *adv.* headlong, precipitate-ly, thoughtlessly, 213/26.
He(e)re, *adv.* 6/4; 14/12, &c.
Heere, *w.v.* 9/21, &c.; 3 *sg. pr.* heerip, 31/10, &c.; 2 *sg. imper.* heere, 122/12, &c.; 1 *sg. pret.* hard, 186/32, &c.; 1 *sg. pr. subj.* heere, 172/5; *p.p.* herd, 14/28, &c.
Heestis, *sb. pl.* commands, 119/26.
Heet, *sb.* heat, 9/22.
Hefte, *sb.* heaviness, 12/12.
Heizt, *sb.* 192/1, &c.
Helpe, *s.v.* 11/33, &c.; 3 *sg. pr.* helpip, 59/36; 3 *sg. pr. subj.* helpe, 70/27, &c.; *pr. p.* helping, 2/24, &c.
Helpe, *sb.* salvation, 5/20.
Helyng, *vbl. sb.* healing, 67/8.
Hem, *pers. pron.* 3 *pl. dat. and acc.* (all genders) them, 82/18, &c.; 3/5, &c.
Her, Hir, *pers. pron.* (1) *f.* 3 *sg. acc., gen., and dat.* her, 175/10; 71/6, &c.; 71/10, &c. (2) *pl. gen.* (all genders) their, 3/3, &c.; 23/35.
Herborewyng, *vbl. sb.* sheltering, lodging, 67/8.
(H)eritage, *sb.* 194/4; 194/14, &c.
Hertily, *adv.* heartily, 54/11; *comp.* hertlier, 32/2.
Heuen(e), *sb.* heaven, 5/10, &c.; 162/16.
Heuy, *adj.* heavy, 138/10, &c.
Hiz(e), *adj.* high, 125/18, &c.; 203/26; *comp.* hizet, 205/19; *sup.* hizest, 125/19, &c.
Hize, *w.v.* elevate, raise, 39/26, &c.
Him, *pers. pron. m.* 3 *sg. dat. and acc.* 1/4, &c.; 2/24, &c.
Hir. See **Her**.
Hir(e), *pers. pron. m. and n.* 3 *sg. gen.* his, its, 2/24, &c.; 63/31, &c.; 38/13, &c.
Historial, *adj.* historical, 115/4.
Hit. See **It**.
Holde. See **Ho(o)lde**.
Holding, *vbl. sb.* 115/4.
Holsum, *adj.* wholesome, 56/24, &c.
Hond(e), *sb.* hand, 53/30, &c.; 172/28, &c.
Bere on honde. See **Bere**.
Honeste, *sb.* honourable conduct, 50/17, 161/16, &c.
Hony, *sb.* 117/2.
Hool, *adj.* whole, 2/27, &c.
Ho(o)lde, *s.v.* 3/21, &c.; 132/4; 1 *sg. pr.* holde, 80/28, &c.; 3 *sg. pr.* holdip, 52/11, &c.; 3 *pl. pr.* holden, 109/1, &c.; 2 *sg. imper.* holde, 208/18; *pr. p.* holding, 26/18, &c.; *p.p.* holden, 48/29, &c.; holde, 83/23, &c.
Hoolid, 186/35, *p.p.* of **Hoole**, *w.v.* make whole.
Hoolnes, *sb.* wholeness, 154/26.
Hoom, *sb.* home, 135/1.
Hous(i)lid, 140/1, 140/12, *p.p.* of **Housel**, *w.v.* administer, or receive, the Sacrament.

I, J.

- I, Y**, *pers. pron.* 1 *sg. nom.* 187/29, &c.; 4/2, &c.
Japis, *sb. pl.* tricks, jests, gibes, 97/32, 190/12.
Jewe, *sb.* 157/26; *pl.* **Jewis**, 118/5.
Ize, *sb.* eye, 172/32; *pl.* izen, 11/21.
Immediatly, *adv.* directly, i. e. without medium or instrument, 21/25, &c.
In, *prep.* 119/20, &c.
Inconuenient, (1) *adj.* 138/28, &c. (2) *sb.* inconvenience, 60/15, &c.
Indepartabili, *adv.* indivisibly, 63/16.
Ingardying, *vbl. sb.* guarding, keeping in safety, 74/12.
Inhoneste, *sb.* dishonour, disgrace, dishonourable or disgraceful conduct, 161/18, &c.; *pl.* inhonestees, 54/7.
In lasse pan(ne), *conj.* unless, 24/37, &c.; 81/31, &c.
Inpacience, *sb.* 158/10, &c.
Inportune, *adj.* importunate, 31/5.
Inproued, **Inprovid**, 152/5, 81/7, &c., *p.p.* of **Inprove**, *w.v.* prove to be wrong, disprove.
Inprouing, *vbl. sb.* disproving, 81/20.
Inpugnacioun, *sb.* detraction, 8/8; *pl.* inpugnaciouns, 7/21.
Inpugne, *w.v.* call in question, contradict, 3/5, &c.
Inpugners, *sb. pl.* opposers, 8/7.
In sensible, *adj.* incapable of being perceived by the senses, 168/18.
Intellectual, *adj.* 115/34, &c.

Into, *prep.* until, 2/3, &c.
 Into tyme = until, 7/5, &c.
 Joieþ, 164/32, &c., 3 *sg. pr.* of Joie, *w.v.* enjoy, rejoice.
 Jo(u)rney(e), *sb.* 209/28, &c.; 210/16; 211/2; *pl.* iourneys, 210/8, &c.; iourneis, 210/27.
 Joye, *sb.* joy, 14/27, &c.
 It, Hit, *pers. pron. n.* 3 *sg. nom. acc.* and *dat.* 20/16, &c.; 4/2, &c.; 83/21, &c.
 Judicial, *sb.* 152/28; *pl.* iudicials, 129/16.
 Juge, (1) *sb.* judge, 144/11. (2) *w.v.* judge, 10/5, &c.; 3 *sg. pr.* iugip, 29/28, &c.; *p.p.* iugid, 4/13, &c.
 Juging, *vbl. sb.* judging, judgement, 4/17, &c.

K.

Kan. See under Kunne.
 Kepe, *w.v.* 17/5, &c.; 3 *sg. pr.* kepiþ, 164/18, &c.; 3 *pl. pr.* kepen, 119/25, &c.; 2 *sg. imper.* kepe, 162/7, &c.; 3 *sg. pret.* kepte, 35/18, &c.; 3 *sg. pr. subj.* kepe, 78/7, &c.; 2 *sg. pr. subj.* kepe, 125/4; *p.p.* kept, 148/7, &c.
 Keping, *vbl. sb. of above*, 74/8, &c.
 Kinde, Kynde, *sb.* nature, natural reason, 15/32; 13/22, &c.
 Knowe, *s.v.* 4/18, &c.; 1 *sg. pr.* knowe, 9/27, &c.; 2 *sg. pr.* knowist, 105/17, &c.; 3 *sg. pr.* knowith, 12/34, &c.; 3 *pl. pr.* knowen, 11/1, &c.; knowun, 118/16; 3 *sg. pret.* knewe, 174/27, &c.; 2 *sg. pr. subj.* knowe, 93/30; 3 *sg. pr. subj.* knowe, 28/1, &c.; 2 *pl. pr. subj.* knowe, 82/23; *pr. p.* knowing, 142/34, &c.; *p.p.* knowen, 28/8, &c.; knowun, 1/6, &c.; knowe, 25/23, &c.; known, 72/23, &c.
 Knowing, *vbl. sb. of above*, knowledge, 17/4.
 Knowinal, *adj.* bearing on, dealing with, knowledge, 115/34, &c.
 [Knowleche], *w.v.* acknowledge; 3 *pl. pr.* knowlechen, 155/9; 3 *sg. pr. subj.* knowleche, 161/3; 3 *pl. pr. subj.* knowlech, 103/1; *pr. p.* knowleching, 96/21, &c.; *p.p.* knowlechid, 85/2.
 Knowleching, *vbl. sb. of above*, 147/36, &c.
 Knytte, *w.v.* 175/26; 3 *pl. pr.* knytten, 175/24; 3 *pl. pr. subj.*

knytte, 6/29; *p.p.* knytte, 176/23; knytt, 196/3.

Koude. See under Kunne.

Kowys, *sb. gen. sg.* cow's, 10/25.

Kunne, *pret. pr. v.* get to know, know, be able, 27/5, &c.; 3 *sg. pr. can.* 139/9, &c.; kan, 6/8, &c.; canne, 70/27; kanne, 7/27; 3 *sg. pret.* cowde, 5/27; coupe, 6/19, &c.; 3 *pl. pret.* coupen, 150/25, &c.; koude, 140/16; *p.p.* kunned, 21/7, &c.; kunnen, 146/1; kunne, 146/15.

Kunnyng, *vbl. sb. of above*, knowledge, science, 3/8, &c.

It seems hardly possible to keep the MS. reading 'kunnyng' with the modern bad meaning 'cunning' in 94/5, for this bad sense is believed to be much later, the *N.E.D.* giving no example before 1590: *Faerie Queene*, II. i. 1. Hence the reading '[vn]-kunnyng', which is that of the *P.M.M.*, is almost certainly correct.

Kynde. See Kinde.

Kyndeli, *adj.* natural, 42/4, &c.

Kyndelyd, 28/25, *p.p.* of Kyndle, *w.v.* kindle, rouse to action.

L.

Labore, Labour, *w.v.* work at laboriously, take pains with, 160/18; 210/21, &c.; 2 *sg. pr.* laborist, 210/34, &c.; 2 *sg. pr. subj.* laboure, 212/16; *p.p.* laborid, 209/24, (*as adj.*) 130/25.

Lacke, Lak(e), *w.v.* lack, 36/15, &c.; 99/31; 96/6; 3 *sg. pr.* lackip, 45/20, &c.; 3 *pl. pr.* lacken, 158/25; 3 *sg. pr. subj.* lack, 64/14; lak, 106/4; *pr. p.* lackyng, 63/3, &c.

Lad, Ladde. See under Lede.

Laie. See under Ligge.

Langage, *sb.* language, 2/18, &c.

Large, *adj.* big, liberal, generous, 36/2, &c.; *comp.* larger, 118/11, &c.; *sup.* largist, 14/4, &c.

Largeli, Largely, *adv.* at length, generously, 34/1, 21/32, &c.

Large(ne)s, *sb.* generosity, 22/13, &c.; 41/23, &c.

Lasse, *adj.* and *adv.* less, 21/22, &c.; 177/15, &c.

Lassid, 155/8, *p.p.* of Lasse, *w.v.* lessen.

- Lassyng**, *vbl. sb.* lessening, diminution, 30/8, &c.
- Lauzing**, *vbl. sb.* laughing, 47/30, &c.; *pl.* lauzingis, 50/26.
- Lawe**, *sb.* 113/17, &c.; *pl.* lawis, 115/11, &c.
- Lay**. See under **Ligge**.
- Layfe**, *sb.* laity, 214/11.
- Lede**, *w.v.* lead, deal with, treat; 1 *sg. pret.* ledde, 119/16, &c.; *pr. p.* leding, 73/8, &c.; *p.p.* lad, 48/21, &c.; *ladde*, 161/21.
- Leding**, *vbl. sb. of above*, 70/23.
- Leef**, *sb.* leaf, 7/23.
- Le(e)ful**, *adj.* lawful, 57/13, &c.
- Leene**, *w.v.* lean, incline, 146/10, &c.; 3 *pl. pr.* leenen, 175/14, &c.
- Leene**, *w.v.* lend, 68/24.
- Leener**, *sb.* lender, 68/26, &c.
- Leenyng**, *vbl. sb.* lending, 68/30, &c.
- Leerid**, 74/23, *p.p.* (*us adj.*) of **Lere**, *w.v.* learn, teach.
- Le(e)rne**, *w.v.* learn, teach, 17/3, &c.; 2 *sg. imper.* leerne, 172/31; 3 *sg. pret.* leerned, 4/23, &c.; *pr. p.* leernyng, 2/19, &c.; *p.p.* leerned, 24/17, &c.; *leernyd*, 2/16, &c.; *leernid*, 80/10; *I-leernyd*, 213/17.
- Leernyng**, *vbl. sb. of above*, 23/24, &c.
- Leernyngly**, *adv.* 27/1, &c.
- Le(e)se**, *w.v.* (*orig. s.*) lose, 37/12, &c.; 91/21, &c.; *pr. p.* leeing, 95/11; *p.p.* loste, 89/4; *lost*, 161/31.
- Le(e)st**, *conj.* lest, 176/13, &c.; 191/2, &c.
- Lefully**, *adv.* lawfully, 77/26.
- Lege**, **Legy**, *adj.* liege, 75/22, &c.; 76/11.
- Leggid**, 167/22, *p.p.* of **Legge**, *w.v.* aphetic form of **Allege**, cite, quote.
- Leggis**, *sb. pl.* legs, 168/8.
- Legi**, *sb.* vassal, subject, 62/4, 62/7; *pl.* legies, 62/9; *legis*, 130/3, &c.
- Leie**, *w.v. tr.* lay, 57/7.
- Leiser**, *sb.* leisure, 73/18, &c.
- Lenger**, **Lengir**, *comp. adj.* and *adv.* See **Long**.
- Lese**. See **Le(e)se**.
- Lesing**, *vbl. sb.* lying, 66/2, &c.
- Lete**, *s.v.* let, 114/1, &c.; 2 *sg. imper.* lete, 44/5, &c.; *p.p.* lette, 161/30.
- Letable**, *adj.* apt to be hindered, 193/23.
- Let(te)**, (1) *sb.* hindrance, 95/26, &c.; 196/12; *pl.* lettis, 58/13, &c. (2) *w.v.* hinder, be a hindrance, 5/19, &c.; 3 *sg. pr. subj.* lette, 58/19, &c.; 1 *pl. pr. subj.* lette, 87/17; *p.p.* lettid, 28/24, &c.
- Letting**, *vbl. sb. of above*, hindrance, 52/31, &c.; *pl.* lettyngis, 52/35.
- Leudenes**, *sb.* ignorance, 92/26.
- Leue**, 115/1, 2 *sg. imper.* of **Leue**, *w.v.* believe.
- Leue**, *w.v.* leave, 40/7, &c.; 1 *sg. pr.* leue, 182/24; 1 *pl. pr.* leeuën, 38/4, &c.; *p.p.* lefte, 145/18.
- Lewid**, *adj.* ignorant, 206/8.
- Lie(n)**, 40/25, 40/18, 1 *pl. pr. subj.* of **Lie**, *w.v.* (*orig. s.*) tell untruths.
- Liep**. See under **Ligge**.
- Ligge**, *s.v.* lie, 161/26; 3 *sg. pr.* lijþ, 58/2; *lieþ*, 120/31, &c.; 3 *pl. pr.* ligger, 213/24; 3 *sg. pret.* laie, 88/4; *lay*, 34/22; 3 *sg. pr. subj.* ligge, 58/35.
- Ligging**, *vbl. sb. of above*, lying, 47/30, &c.
- Lijþ** (1) *adj.* light, easy, 54/19, &c.; *comp.* lijþtir, 212/15, &c. (2) *sb.* light, 159/13.
- Lijþli**, *adv.* easily, 32/28, &c.
- Lijþnes**, *sb.* joy, mirth, 98/8, 100/21; *pl.* lijþnessis, frivolities, thoughtless acts, 97/33.
- Lijf**, **Lyue**, *sb.* life, 5/3, &c.; *pl.* lijfis, 121/16.
- On **lyue**, **In lyue** = alive, 155/4, &c.; 5/27, &c.
- Lijflode**, *sb.* livelihood, 71/7, &c.
- Lijk**, **Like**, **Y-lijk**, (1) *adj.* like, 38/7, &c.; 83/24. (2) *adv.* like, 17/24, &c.; 85/21.
- [**Lijk(e)**], *w.v.* please; 3 *pl. pr.* whiche to hem liken, 140/27; 3 *sg. pr. subj.* if him lijk, 71/11; if it lijke pee, 203/24; if it lijk to men, 44/19.
- Lijp**. See under **Ligge**.
- Litil**, *adj.* little, 2/5, &c.
- Lipp**, *sb.* limb, 147/30.
- Logging**, *sb.* lodging, 21/11.
- Loke**, *w.v.* look, 205/18; 2 *sg. imper.* loke, 208/18, &c.; 3 *sg. pr.* lokip, 196/34.
- Lombe**, *sb.* lamb, 10/33, &c.
- Londe**, *sb.* 119/17.
- Long**, *w.v.* belong, 42/29; 3 *sg. pr.* longip, 50/3, &c.; *pr. p.* long-

- yng, 18/23, &c. ; longing, 75/25, &c.
- Long(e)**, *adj.* 6/3; 177/2; *comp.* lengir, 54/36, &c. ; lenger, 6/21, &c.
- Loor(e)**, *sb.* teaching, 37/27; 102/8.
- Loopsum**, *adj.* loathsome, 94/31, &c.
- Lose**, *adj.* loose, 146/29.
- Lopines**, **Lopynes**, *sb.* loathing, 95/27; 208/30.
- Loue**, *sb.* 17/2, &c. ; *pl.* loues, 17/35, &c. ; louys, 17/33, &c. ; lovis, 25/34, &c.
- Loue**, *w.v.* 17/22, &c. ; 3 *sg. pr.* louep, 17/21, &c. ; 1 *sg. pr. subj.* loue, 123/2, &c. ; 3 *sg. pr. subj.* loue, 122/28, &c. ; 1 *pl. pr. subj.* loue, 139/6; 3 *pl. pr. subj.* louen, 160/15, &c. ; 3 *sg. pret. subj.* loued, 25/30, &c. ; *p.p.* lovyd, 12/33, &c.
- Louze**, *w.v.* abase, lower, 39/25, &c.
- Louzer**, *adj. comp.* lower, 173/25; *sup.* louzest, 201/14, &c.
- Louzing**, *vbl. sb.* abasing, 32/17.
- [**Louse**], *w.v.* loose, release; 1 *pret. sg.* lousid, 7/4; *p.p.* lowsid, 72/30.
- Loute**, *s.v.* stoop to, bow to, worship, 119/21, &c.
- Lust**, *sb.* pleasure, 26/32, &c.
- Lustid**, 173/7, *p.p.* of **Lust**, *w.v.* desire.
- Lusty**, *adj.* pleasant, 11/27, &c.
- Lynne**, *sb.* linen, 152/36.
- Lyouns**, *sb. gen. sg.* lion's, 10/26.
- Lyue**, *sb.* See **Lijf**.
- Lyue**, *w.v.* live, 21/31, &c. ; 3 *sg. pr.* lyvip, 14/24, &c. ; lyuep, 13/20, &c. ; 3 *pl. pr.* lyuen, 63/17; 3 *pl. pret.* lyueden, 88/12; 3 *sg. pr. subj.* lyue, 197/8, &c. ; 3 *pl. pr. subj.* lyuen, 97/16; *pr. p.* lyuyng, 157/26; *p.p.* lyued, 88/13, &c.
- Lyuyng**, *vbl. sb. of above*, living, 2/29, &c.
- M.**
- Maad**, *adj.* foolish, 107/27.
- Mageste**, *sb.* 36/15.
- Mai**, **May**. See under **Mowe**.
- Maiestful**, *adj.* majestic, 85/6.
- Maist**, **Mayst**. See under **Mowe**.
- Maistir**, **Maystir**, *sb.* master, 62/2; 71/19, &c. ; *gen. sg.* maistris, 77/17, &c. ; *pl.* maistris, 142/6.
- Make**, *sb.* partner, companion, 63/22.
- Make**, *w.v.* 8/7, &c. ; 1 *sg. pr.* make, 3/20, &c. ; 3 *sg. pr.* makip, 116/32, &c. ; 2 *pl. pr.* make, 103/5, &c. ; 3 *pl. pr.* maken, 19/1, &c. ; 3 *sg. pret.* maad, 103/22, &c. ; 3 *pl. pret.* maden, 126/6; 2 *sg. pr. subj.* make, 211/21; 3 *sg. pr. subj.* make, 47/11, &c. ; 3 *pl. pr. subj.* maken, 114/35; 3 *sg. pret. subj.* made, 174/28; *pr. p.* making, 24/14, &c. ; *p.p.* maad, 2/5, &c. ; y-made, 8/20; made, 124/18, &c.
- Makyng**, *vbl. sb. of above*, 63/26.
- Man**, *sb.* 30/16, &c. ; *pl.* men, 29/25, &c. ; *gen. sg.* manys, 16/16, &c. ; mannys, 26/11, &c. ; mannes, 13/36, &c. ; *gen. pl.* mennys, 24/19, &c.
- Manassing**, *vbl. sb.* menacing, 68/27.
- Maner(e)**, *sb.* 17/1, &c. ; 204/25, &c. ; *pl.* maners, 17/23, &c.
- Manhode**, *sb.* 77/2.
- Manly**, *adv.* as a man (opposed to 'beestli'), 13/20.
- Manslauzt**, **Manslauzter**, *sb.* 136/27, &c. ; 138/2, &c.
- Mansleyng**, *sb.* murder, 162/9, &c.
- Marchaundising**, *vbl. sb.* trading, 214/23.
- Margaritis**, *sb. pl.* pearls, 160/6.
- Markis**, *sb. pl.* limits, boundaries, 110/14.
- Markis**, *sb. pl.* stones, monuments, 124/18.
- Masis**, *sb. pl.* mazes, bewilderingments, 10/26.
- Maundement**, *sb.* commandment, 58/20, &c. ; *pl.* maundementis, 79/3.
- Mayme**, *sb.* maiming, 92/24, &c.
- Maystir**. See **Maistir**.
- Me**, *pers. pron.* 1 *sg. acc.* and *dat.* 4/18, &c. ; 24/5, 214/3, &c.
- Mede**, *sb.* reward, 213/9, &c.
- Meenal**, *adj.* instrumental, as a means to, 24/21, &c.
- Meenaly**, *adv.* instrumentally, 21/33, &c.
- Meene**, *sb.* mean, medium, instrument, 22/34, &c. ; *pl.* meenys, 24/12, &c. ; meenes, 25/4, &c.
- Meene**, *w.v.* mean, 152/8, &c. ; 3 *sg. pr.* meenep, 153/7; 2 *pl. pr.* meenen, 44/23; 3 *sg. pret.* meenyd, 26/6, &c. ; meened, 160/3; mened, 166/12; menede, 166/14; 3 *sg. pr. subj.* meene, 153/4.

- Me(e)re, *adv.* merely, 132/2; 132/16.
 Meeting, *pr. p.* of *w.v.* Meet, in Meeting a3ens = opposing, being contrary to, 122/8.
 Meke, *w.v.* humble, 89/19.
 Mekeli, *adv.* 60/27, &c.
 Mekenes, *sb.* 60/25, &c.
 Mencion, *sb.* mention, 23/35, &c.
 Menge, *w.v.* mingle, 211/16, &c.; *p.p.* mengid, 204/28.
 Mengyng, *vbl. sb.* of above, mingling, 211/20; *pl.* mengyngis, 211/23.
 Meritorily, *adv.* meritoriously, 199/32, &c.
 Meritorye, *adj.* meritorious, 52/27.
 Merveile, Merveyle, *sb.* marvel, 8/2; 7/33.
 Mesurable, *adj.* moderate, 47/25, &c.
 Measure, *sb.* moderation, measure, 51/9, &c.
 Mesuryng, *vbl. sb.* moderating, 66/21.
 Mete, *sb.* 117/3, &c.; *pl.* metis, 117/6, &c.
 Meyne, *sb.* household, retinue, company, 71/13, &c.
 Mo, (1) *comp.* of Moche, *q.v.* (2) *pron.* more, 146/31, &c.
 Moche, (1) *adj.* great, 20/35, &c.; *comp.* mo, 6/12, &c.; mo(o)re, 36/23, &c.; 49/13, &c.; *sup.* moost, 145/32. (2) *adv.* much, 17/23, &c.; *comp.* more, 118/4, &c.; *sup.* moost, 19/24, &c.
 Modir, *sb.* mother, 6/33, &c.; *pl.* modris, 98/2.
 Molten, 124/11, *p.p.* of Melt(e), *s.v.*
 Mo(o)re, (1) *comp.* of Moche, *q.v.* (2) *pron.* 117/20, &c.
 Moost, *sup.* of Moche, *q.v.*
 Moralte, *sb.* doctrine of duty, of conduct, 167/33, &c.
 Morewtide, *sb.* morning, morrow, 209/29, &c.
 Morowe, *sb.* morning, morrow, 207/5, &c.
 Motryng, *vbl. sb.* muttering, 197/24.
 Move, *w.v.* 11/33; 3 *sg. pr.* moveþ, 17/3, &c.; 3 *pl. pr.* moven, 19/1, &c.; 3 *sg. pr. subj.* moue, 114/18, &c.; *pr. p.* moving, 97/10, &c.; *p.p.* moved, 31/4, &c.; movid, 116/30.
 Mouing, *vbl. sb.* of above, 10/2, &c.
 Mowe, *pret. pr. v.* be able, may, 49/26, &c.; 1 *sg. pr.* may, 144/3, &c.; 2 *sg. pr.* maist, 14/13, &c.; mayst, 153/26; 3 *sg. pr.* may, 17/18, &c.; mai, 107/6, &c.; 3 *pl. pr.* mowe, 21/8, &c.; mow, 44/36, &c.; 1 *sg. pret.* my3t, 139/25, &c.; 3 *sg. pret.* my3t, 20/12, &c.; my3te, 3/11, &c.; 1 *pl. pret.* my3t, 139/20; 3 *pl. pret.* my3ten, 1/16, &c.; my3t, 1/12, &c.; 2 *sg. pr. subj.* mowe, 207/2; 3 *pl. pr. subj.* mowe, 10/32, &c.; *pr. p.* mowing, 1/11, &c.
 Mowyng, *vbl. sb.* derision, 41/2, &c.
 Munke, *sb.* monk, 79/26.
 Murmur, *sb.* muttering of discontent, grumbling, repining, 92/24 (where see footnote).
 [Muste], *pret. pr. v.*; 1 *sg. pr.* must, 20/29, &c.; 2 *sg. pr.* must, 15/10, &c.; muste, 207/21, &c.; 3 *sg. pr.* must, 17/1, &c.; muste, 17/10, &c.; 1 *pl. pr.* muste, 41/2; 3 *pl. pr.* musten, 124/11, &c.; muste, 147/9.
 My, Myn, *poss. pron.* 1 *sg.* 4/19, &c.; 4/18, &c.; 7/7.
 Myddis, *sb.* middle, midst, 81/36, &c.
 My3t(e), My3ten. See under Mowe.
 My3tly, *adv.* mightily, greatly, 90/18, &c.
 Myri, Myry, *adj.* pleasant, delightful, 85/6, &c.; merry, 147/22.
 Mys, (1) *adj.* faulty, ill, 77/5, &c. (2) *adv.* amiss, faultily, 7/13, &c. (Usually separated from the word it qualifies or modifies, but occasionally joined. Cf. *mys luying*, 77/5; *mysluying*, 77/9.)
 Mysful, *adj.* wrong, 128/35.
 Mysluying, *sb.* ill conduct, 6/33.
 Mystily, *adv.* in a misty way, 156/25.

N.

- Nai, Nay, *adv.* 201/24, &c.; 166/18, &c.
 Name, *w.v.* 24/7, &c.; 3 *sg. pr.* nameþ, 19/3, &c.; namyp, 19/4; *p.p.* named, 22/11, &c.; namyd, 23/33, &c.
 Namelich, Namelyche, *adv.* especially, 17/1; 27/25, &c.
 Natureward = nature, *sb.* + ward, *suffr.*: as to . . . his natureward = 'with regard to . . . his nature', 52/13.
 Ne, *conj.* nor, 119/20, &c.
 Nede, *sb.* 24/16, &c.; *pl.* nedis, 161/33, &c.

- Nedis(li), *adv.* necessarily, 17/10; 44/31, &c.
- [Ne(e)de], *w.v.*; 2 *sg. pr.* pou nedist, 203/17, &c.; 3 *sg. pr.* it needith, 23/3; him needip, 28/1, &c.; god needip, 29/9, &c.; nedip, 117/24; 1 *pl. pr. subj.* we neden, 197/35, 198/5.
- Neizbore, *sb.* 17/21, &c.; *pl.* neizboris, 27/9, &c.
- Neischnes, *sb.* softness, 9/22, &c.
- Neipir, Neyper, Nepir, *conj.* neither, nor, 118/23, &c.; 119/19, &c.; 180/24.
- Neperer, *sb.* inferior, 138/29, &c.
- Neuere pe latter, *conj.* nevertheless, 17/8, &c.
- New(e), *adj.* 117/17, &c.; 117/33.
Of the newe, *adv.* over again, anew, 194/19.
- Newingis, *sb. pl.* renewings, 86/24.
- Next, *adj.* and *adv.* 123/22, &c.; 125/5, &c.
At pe next, *adv.* in the next place, directly, 21/26, &c.
- Nil. See under [Nyle, Nile].
- Nobiltees, *sb. pl.* noble attributes, 196/32, &c.
- Noisingli, *adv.* loudly, with noise or outcry, 206/5.
- Nolle, *sb.* nape of the neck, back of the head, 11/17.
- Noo(n), *adj.* and *pron.* no, none, 5/6, 10/4, &c.; 17/35, &c.
- Norysching, Nurisching, *vbl. sb.* 50/7, &c.; 32/5, &c.
- Nouelries, *sb. pl.* novel things, novelties, 73/22.
- Nouzwhere, *adv.* nowhere, 143/33, &c.
- Noumbre, *w.v.* number, 21/16, &c.; 2 *pl. pr.* noumbren, 26/28; noumbre, 27/20; *p.p.* noumbrid, 26/29.
- Now, *adj.* present, 21/1, &c.
- Noysum, *adj.* annoying, troublesome, 31/6.
- Nurisching. See Norysching.
- Ny3(e), *adv.* and *adj.* nigh, near, 33/18, &c.; 143/34; 145/32; *comp. (adv.)* ny3er, 6/28.
- [Nyle, Nile], (= O.E. *nyllan* = *ne* + *willan*), *v.* not-will, be unwilling; 3 *sg. pr.* nyle, 145/15, &c.; 1 *pl. pr.* nyllen, 168/19; 2 *pl. imper.* nil, 160/5; 2 *sg. pr. subj.* nylle, 211/16; 3 *pl. pr. subj.* nyle, 148/10.
- Nyilling, *vbl. sb.* not-willing, 23/12, &c.; *pl.* nyillingis, 64/22, &c.
- O.
- Obeie, *w.v.* 76/35.
- Obeisaunce, *sb.* obedience, 77/7, &c.; *pl.* obeisauncis, 117/34.
- Obeisauntly, *adv.* obediently, 117/32.
- Occupie, *w.v.* (1) possess, 68/20.
- Occupied, 7/25, 7/37, *p.p.* of Occupie, *w.v.* (2), practise, carry on, perform, ply as a craft, employ.
- Occupied, 214/13, &c., *p.p.*, and Occupying, 189/23, &c., *pr. p.*, of Occupie, *w.v.* (3), occupy.
- Odiouse, *adj.* 10/32.
- Of, *adv.* off, 40/5, &c.
- Officiyng, *vbl. sb.* performing of divine service, 6/36.
- Oft(e), *adv.* and *adj.* often, 194/3, &c.; 35/22, &c.; 114/26, &c.; *comp.* ofter, 39/8, &c.; oftir, 6/29, &c.; 58/37; *sup.* oftist, 191/32, &c.
- Omely, *sb.* homily, 83/4.
- On lyue. See Lyue, *sb.*
- Oolde, *adj.* old, of olden times, 28/7, &c., 120/17, 196/21.
- Oon(e), (1) *num. adj.* one, 17/1, &c.; 114/2, &c. (2) *pron.* one, 17/10, &c.
- Oonli, Oonly, (1) *adj.* one, single, 9/33; 78/1, &c. Note position: 'in her *oonli* presence', 9/33 = 'in their presence alone'. (See *N.E.D.*) (2) *adv.* only, 24/16, &c.
- Oonyng, *vbl. sb.* uniting, 29/20, &c.
- Oonys, *adv.* once, 23/37, &c.
- Oope, *sb.* oath, 189/11, &c.; *pl.* oopis, 54/14, &c.
- Open, *adj.* clear, evident, 136/23, &c.
- Or . . . or, *conj.* either . . . or, 209/29, &c.
- Ordinaries, *sb. pl.* 4/4. See *N.E.D.*: 'Eccl. and Common Law. [An Ordinary is] one who has, of his own right, and not by special deputa- tion, immediate jurisdiction in ecclesiastical cases, as the arch- bishop in a province, or the bishop or bishop's deputy in a diocese.'
- Ordinatli, Ordinaty, *adv.* in due order, 213/22; 28/16, &c.
- Ordinaunce, *sb.* 117/17, &c.
- Ordre, *sb.* 24/12, &c.
- Ordrid, *adj.* in Holy Orders, 75/1.
- Opir(e), *adj.* and *pron.* 6/13, &c.;

- 18/11, &c.; *pl.* opire, 17/4, &c.; 3/21, &c.; opir, 5/34, &c.
- Ouer, (1) *prep.* beside, in addition to, 111/37, &c.; (2) *adv.* over, too much, 6/14, &c.
- Ouerer, *adj.* superior, higher, 13/22, &c.
- Ouerers, *sb. pl.* superiors, 61/24.
- Ouerpeise, *w.v.* overweigh, outweigh, 59/35, &c.
- Ouerte, *sb.* superiority, 61/23, 92/1.
- Ouzte, Ouzten, Ouztist. See under Owe.
- Ouzte, *indef. pron.* anything, 201/16.
- Ouzwher(e), Owzwhere, *adv.* anywhere, 143/13, &c.; 143/27, &c.
- Oure, *pers. pron.* 1 *pl. gen.* our, 22/16, &c.
- Oute, (1) *adv.* out, 138/3, 136/17, &c.; (2) *adj.* outside, at a distance, 135/1, &c.; (3) oute of, *prep. phrase* (see *N. E. D.*), 48/17, &c.
- Ouper . . . ouper, *conj.* either . . . or, 82/19.
- Owe, *pret. pr. v.* owe, ought, 64/15; 2 *sg. pr.* (strictly *pret.*) ouztist, 153/33, &c.; 3 *sg. pr.* owip, 14/31, &c.; (strictly *pret.*) owzt, 14/30; ouzte, 19/28, 42/9, 42/11, &c.; owzte, 78/3; 1 *pl. pr.* owen, 21/25, &c.; (strictly *pret.*) ouzte, 117/6; 3 *pl. pr.* owen, 130/31; 1 *pl. pret.* ouzte, 202/20, &c.; 3 *pl. pret.* ouzten, 118/6.
- Owzwhere. See Ouzwhere.
- P.
- Pacchis, *sb. pl.* patches, 147/10.
- Pacience, *sb.* 22/15, &c.
- Paciently, *adv.* 21/36, &c.
- Paie, *w.v.* 36/19, &c.; 3 *pl. pr.* paien, 195/5.
- Paiyng, *vbl. sb. of above*, 6/1, &c.
- Palice, *sb.* palace, 7/28.
- Papir, *adj.* 207/26.
- Parcel, *sb.* portion, lot, sort, 23/38, &c.; *pl.* parcellis, 22/21, &c.
- Parcelling, *sb.* sorting, 23/14, &c.
- Parfit(e), *adj.* perfect, 11/32, &c.; *comp.* parfiter, 57/26, &c.
- Parfitly, Parfytli, *adv.* perfectly, 11/33, &c.; 207/24.
- Parischen, *sb.* parishoner, 62/4, 138/36; *pl.* parischen, 78/9, &c.
- Parti(e), Party(e), *sb.* (1) part, 17/13, &c.; 18/6, &c.; 93/15, &c.; *pl.* parties, 2/26, &c. (2) side in a dispute, 196/17, &c.
- Partles, *adj.* having no part or share in, destitute of, 207/3.
- Passage, *sb.* surpassing, 213/10.
- Passe, *w.v.* (1) pass, 114/1; 3 *sg. pr.* passip, 183/8, &c.; 1 *pl. pr.* passen, 82/19, &c.; 1 *sg. pr. subj.* passe, 82/27, &c.; 3 *pl. pr. subj.* passe, 13/2; *p.p.* passid, 150/35, &c. (2) surpass, 11/34, &c.; 1 *sg. pr.* passe, 82/27, &c.; 3 *sg. pr.* passip, 13/9, &c.; *pr. p.* passing, 40/3.
- Passing, *adj.* and *adv.* surpassingly, 91/11, &c.; 89/13, &c.
- Passionable, *adj.* liable to the influence of the passions, 53/10.
- Passional, *adj.* pertaining to the passions, 37/6, &c.
- Passioun, *sb.* (1) suffering, Passion (of Christ), 35/15, &c. (2) passion —of hate, love, &c., 114/6, &c.; *pl.* passiouns, 37/8, &c.
- Pees, *sb.* peace, 44/10, &c.
- Penaunce, *sb.* penance, 46/36.
- Peple, *sb.* 34/5, &c.; *gen.* peplis, 3/23, &c.; *pl.* peplis, 138/22, &c.
- Perauenture, *adv.* perhaps, 1/7, &c.
- Persoon(e), *sb.* 114/4, &c.; 5/2; *pl.* persoonys, 54/9, &c.
- Perteynyng, 1/4, &c., *pr. p.* of Perteayne, *w.v.*
- Pesibily, *adv.* 179/5, &c.
- Peyne, *sb.* trouble, torment, 9/6, &c.; *pl.* peynes, 27/26, &c.; peynys, 56/30, &c.
- Peyned, Peynyd, 1/13, 94/25, *p.p.* of Peyne, *w.v.* inflict anguish upon.
- Peynful, *adj.* laborious, full of trouble, 57/20, &c.
- Pitee, *sb.* pity, 114/32, &c.
- Piteful, *adj.* full of pity, 85/8.
- Piteously, *adv.* compassionately, pitifully, 90/17, &c.
- Pleies, *sb. pl.* games, frolics, sports, 50/26.
- Pleinely, Pleynly, *adv.* 28/4, &c.; 25/27, &c.
- Pleiyng, *vbl. sb.* playing, 53/31, &c.
- Plenteuousenes, *sb.* plenteousness, 41/8, &c.
- Plenteuouseli, Plenteuously, *adv.* plenteously, 99/23; 206/2.
- Plesauce, *sb.* pleasure, 51/6, &c.
- Pleynes, *sb.* plainness, 136/11.
- Point, Poynt, *sb.* 55/23, &c.; 113/8, &c.
- Point, Poynt, *w.v.* (1) arrange under 'points' or headings, 212/2; *p.p.*

- pointid, 207/27. (2) appoint; 2 *sg. pr. subj. point*, 205/25.
- Pointing, *vbl. sb.* arrangement under 'points' or heads, 207/25, &c.
- Pore, *adj.* poor, 7/29, &c.
- Portacioun, *sb.* portion, share, 210/18.
- Poulis, i. e. Paul's Cross, 7/3.
- Preie, *w.v.* pray, 207/2, &c.; 1 *sg. pr. preie*, 70/16, &c.; 3 *sg. pr. preieþ*, 31/1, &c.; 3 *sg. pr. subj. preie*, 121/18, &c.; 3 *pl. pr. subj. preien*, 97/17; *preie*, 99/18, &c.
- Preier, *sb.* prayer, 30/26, &c.
- Preisable, *adj.* worthy to be praised, 3/19, &c.
- Praise, *w.v.* praise, 28/26, &c.; 3 *sg. pr. subj. (as optative) preise*, 83/8; *p.p. preysid*, 80/11.
- Preising, *vbl. sb. of above*, 29/4, &c.; *pl. preisingis*, 29/10, &c.
- Preisngly, *adv.* praisingly, 28/20, &c.
- Preiung, *vbl. sb.* praying, 31/7, &c.
- Preiungly, *adv.* with prayer, 24/22, &c.
- Prest, *adj.* eager, prompt, 126/8.
- Prentce, *adj.* intended, purposed, designed, 58/19.
- Pretende, *w.v.* (1) pretend, 5/28. (2) signify; 3 *pl. pr. pretenden*, 138/29.
- Price, *sb.* price, 143/29.
Berip þe price, surpasses all, has the pre-eminence, 204/24.
- Pricke, *sb.* spur, 114/19.
- Priuacioun, *sb.* privative opposition, 181/19. See Notes to 181/14 ff.
- Priuate, *adj.* withdrawn from the world, i. e. monastic, 79/1, &c.
- Priuateli, *adv.* in privative opposition, 181/29. See Notes to 181/14 ff.
- Priuei, Priu(e)y, *adj.* private, secret, 143/5; 207/2; 142/23; *sup. priuyest*, 207/10.
- Priuyng, 106/24, &c.; *pr. p. of Priue*, *w.v.* oppose privatively. See Notes to 181/14 ff.
- Priuyng, *vbl. sb.* opposing privatively, 181/30, &c. See Notes to 181/14 ff.
- Procede, *w.v.* 24/2.
- Proces(se), *sb.* passage (of a book), argument, plan, 22/19; 21/15, &c.; *pl. processis*, 4/21, &c.
- Procutoure, *sb.* steward, 8/4; *pl. procutouris*, 73/11.
- Profecie, *sb.* 25/10.
- Profityng, 75/2, *pr. p. of Profite*, *w.v.* make progress, advance.
- Prolog, *sb.* 1/2, &c.
- Promissorye, *adj.* conveying a promise, 189/16, &c.
- Propirte, Propurte, *sb.* 75/23, &c.; 52/8, &c.
- Propre, *adj.* peculiar, proper, 51/4, &c.
- Prouoke, *w.v.* give rise to, induce, bring about, 7/24, &c.
- Publysch, *w.v.* publish, issue to the public copies of a book, 201/15; *p.p. publischid*, 7/17, 63/29; *pupplischid*, 197/26.
- Punyschyng, *vbl. sb.* 72/15, &c.; *pl. punyschingis*, 27/12, &c.; *punysschingis*, 92/17, &c.
- Pure, *adj.* mere, simple, 190/14.
- Purtenauncis, *sb. pl.* appurtenances, 2/1, &c.
- Purveiung, *vbl. sb.* providing, 115/24.
- Putte, *w.v.* 124/15; 1 *sg. pr. putte*, 25/24, &c.; 3 *sg. pr. puttþ*, 26/22, &c.; 3 *pl. pr. putten*, 50/13, &c.; 3 *sg. pret. puttid*, 25/37, &c.; *pl. pret. puttiden*, 25/24; 3 *sg. pr. subj. putte*, 47/9, &c.; *pr. p. putting*, 2/25, &c.; *p.p. putte*, 59/20, &c.; *put*, 144/17.

Q.

- Questioun, *sb.* 164/6, &c.; *pl. questiouns*, 113/12, &c.
- Quick, Quyck, *adj.* alive, living, 8/20, &c.; 151/15.
- Quyetenes, *sb.* 40/28.
- Quyke(e), *w.v.* make alive, sharpen, 30/17, &c.; 31/21, &c.; *p.p. quykened*, 28/25; *quykenid*, 214/32.
- Quykenes, *sb.* sharpness, quickness of mental grasp, 210/24.
- Quyte. See Aȝen quyte.
- Quytyng, *vbl. sb.* setting free, releasing, 67/9.

R.

- Rabbischly, *adv.* rashly, without consideration, 205/35.
- Rad. See under Rede.
- Ra[n]ging, *vbl. sb.* roaming, straying, 3/4.
- Raueyn(e), *sb.* 136/23; 63/26.
- Raunsum, *sb.* ransom, 89/21.

- Raunsumner**, *sb.* ransom, 89/21.
Recche, *sb.* care, heed, regard, 95/5.
Reccheles, *adj.* careless, 133/3, &c.
Recchelesly, *adv.* carelessly, 206/4.
Recchelesnessis, *sb. pl.* careless, heedless acts, 195/33.
Recke, *w.v.* care, heed, 212/10; 2 *sg. pr. subj.* reck, 205/28.
Recording, *pr. p.* pertaining, belonging to, 90/1.
Recours, *sb.* 5/1.
Redili, *adv.* evidently, 119/2, &c.
Rede, *w.v.* read, 82/29, &c.; 2 *sg. pr. redist*, 206/27, &c.; 2 *sg. pr. subj.* rede, 205/29; *pr. p.* reding, 190/25, &c.; *p.p.* rad, 7/25; red, 1/14, &c.; redde, 157/18.
Red(e)ding, *vbl. sb.* 6/27, &c.; 172/2, &c.
Refreyne, *w.v.* refrain from, forbear, 73/21; *p.p.* refreynd, 114/22.
Refuse, *sb.* refusal, casting aside, 51/5.
Reioice, *w.v.* enjoy, 179/4.
Religiosite, *sb.* observance of monastic rules, 79/1.
Religioun, **Religyoun**, *sb.* (1) religion (in the ordinary sense), 1/4, &c. (2) the monastic rule, 78/25.
Religio(u)se, *adj.* living under monastic rule, 75/1; 78/25.
Remembratife, *adj.* reminding, 34/24.
Remembrauncyng, *adj.* reminding, serving as a reminder, 35/23.
Remembre, *sb.* reminder, 42/8.
Remembre, *w.v.* (1) *intr.* remember, recollect, 1/16, &c.; *pr. p.* remembring, 202/22, &c.; *p.p.* remembrid, 119/4, &c. (2) *reflexive*, remember, 34/6, &c. (3) *tr.* remind; *p.p.* remembrid, 31/3, 39/8, 62/29.
Remenaunt, *sb.* 17/17.
Renne, *s.v.* run, 1/5, &c.; 3 *sg. pr. renny, 56/28, &c.; **rennep**, 102/18; 3 *pl. pr. rennen*, 176/21; 3 *sg. pr. subj. renne*, 179/32; *pr. p. rennyng*, 115/23, &c.; *p.p. runne*, 7/1.
Renner, *sb.* runner, 160/24.
Rennyng, *vbl. sb.* running, 151/19, &c.
Rennyngli, *adv.* rapidly, swiftly, 205/36.
Reportacioun, *sb.* report, 158/32.
Reprove, *sb.* reproof, censure, 161/18.
Repugnaunt, *sb.* thing opposite, inconsistent, 180/9.
Rere, *w.v. tr.* raise, 124/15; 3 *sg. pret. rerid*, 187/9.
Re(s)ceyue, *w.v.* receive, 2/23; 141/4.
Resoun, *sb.* 19/26, &c.
Retrete, *w.v. tr.* withdraw, remove, 4/3.
Reule, *sb.* 1/3, &c.
Reule, *w.v.* 28/2, &c.; *p.p.* reulid, 15/4, &c.
Reulily, *adv.* by rule, 213/22, &c.
Reup, **Roupe**, *sb.* pity, 37/7; 37/10, &c.
Reward(e), *sb.* (1) regard. In reward of = in comparison with, 65/4. (2) reward, 5/22.
Rewe, *sb.* row, 213/22, &c.
Reweable, *adj.* pitiable, 95/14.
Rewer, *sb.* pitiar, 160/25.
Rewme, *sb.* realm, 112/25.
Reysid, 14/25, *p.p.* of **Reyse**, *w.v.* raise.
Rialist, *adj. sup.* most royal, 205/1.
Ricchenes, **Ricchete**, *sb.* state of being wealthy, 180/22; 180/22.
Ricchis, **Richesse**, *sb.* wealth, riches, 50/23; 15/23; *pl. ric(c)hessis*, 51/18, &c.; 51/27, &c.
Ride, *s.v.* 201/28.
Riztfully, *adv.* righteously, justly, 22/3, &c.
Riztwisly, *adv.* righteously, justly, 21/32, &c.
Riztwisnes, *sb.* righteousness, 22/12, &c.
Risch, *sb.* rush, 136/15.
Rise, *s.v.* 6/23, &c.; 3 *sg. pr. risip*, 59/24, &c.; 3 *sg. pret. roos*, 88/6, &c.; rose, 103/33; 3 *sg. pr. subj. rise*, 40/24, &c.; 3 *sg. pret. subj. roos*, 132/33.
Roosting, *vbl. sb.* roasting, 149/18.
Roupe. See **Reup**.
Rubrisch, *sb.* rubric, 205/8.
Rude, *adj.* rough, unmannerly, 206/8, &c.
Rudely, *adv.* roughly, in unmannerly fashion, 142/13, &c.
Runne. See under **Renne**.*

S.

- Saaf**, *prep.* except, 178/9.
Sabot, *sb.* Sabbath, 130/14, &c.
Sacrament, *sb.* 117/23; *pl. sacramentis*, 117/17, &c.

- Sacramentaly, Sacramentingly**, *adv.* with observance of the Sacraments, 33/19, &c.; 24/23, &c.
- Sacramente**, *w.v.* observe, participate in, the Sacraments, 113/30.
- Sad(de)**, *adj.* grave, serious, solemn, 35/16; 56/23, &c.
- Sadly**, *adv.* gravely, seriously, 80/9, &c.
- Sadnes**, *sb.* gravity, solemnity, 98/7.
- Save wardyng**, *vbl. sb.* safeguarding, 70/22.
- Sauoure**, *sb.* relish, 176/26.
- Sawli**, *sb.* 'satisfying meal, satisfaction of appetite', 214/19. (See *N.E.D.*)
- Sawtir**, *sb.* Psalter, 140/25, &c.
- Scant**, *adv.* and *adj.* scarcely sufficient, 7/23; 23/23.
- Scateringly**, *adv.* in various places, here and there, 20/23, &c.
- Schal**, *aux. v.*; 1 *sg. pr.* schal, 4/2, &c.; 2 *sg. pr.* schalt, 17/29, &c.; 3 *sg. pr.* schal, 2/23, &c.; 2 *sg. pret.* schuldist, 159/4, &c.; 3 *sg. pret.* schulde, 3/24, &c.; 3 *pl. pret.* schulden, 5/30, &c.; schulde, 73/10, &c.; 2 *pl. pr. subj.* schulen, 24/37, &c.; 1 *pl. pret. subj.* schulde, 37/23, &c.; 3 *pl. pret. subj.* schulden, 7/21, &c.
- Schame**, *sb.* 114/23, &c.
- Schap**, *sb.* shape, 9/27.
- Schape**, *s.v.* 202/25.
- Sche**, *pers. pron.* 3 *sg. f. nom.* 71/5, &c.
- Sche[u]e**, 47/6. See Notes.
- Schewe**, *w.v.* show, 136/6, &c.; 1 *sg. pr.* schewe, 206/20; 3 *sg. pr.* schewip, 144/26, &c.; 3 *sg. pret.* schewid, 144/35; 3 *sg. pr. subj.* schewe, 135/21; *p.p.* schewid, 21/21, &c.
- Schewing**, *vbl. sb. of above*, 72/6.
- Schrift**, *sb.* 209/2.
- Schryven**, 38/5, 1 *pl. pr. of Schryue*, *s.v.*
- Science**, *sb.* knowledge, 94/12, &c.
- Scole**, *sb.* schooling, teaching, 101/17, 102/15; *pl. scolis*, 102/23.
- Se**, *s.v.* see, 14/13, &c.; 1 *sg. pr.* se, 138/26, &c.; 2 *sg. pr.* seest, 193/28; 3 *sg. pr.* seep, 17/21, &c.; 1 *pl. pr.* seen, 194/23, &c.; 2 *pl. pr.* seen, 25/20, &c.; 3 *pl. pr.* seen, 156/17, &c.; 2 *sg. imper.* se, 60/17, &c.; 1 *sg. pr. subj.* se, 172/5; 3 *sg. pr. subj.* se, 66/8; 3 *pl. pr.* subj. se, 156/16; 1 *sg. pret.* size, 9/29, &c.; 3 *sg. pret.* sawe, 25/18, &c.; 3 *pl. pret.* sawen, 25/20; *p.p.* seen, 20/15, &c.
- Seche**, *w.v.* seek, 17/3, &c.; 3 *sg. pr.* sekip, 164/30; *p.p.* souzte, 42/27, &c.
- Seching**, *vbl. sb. of above*, 43/1, &c.
- See**, *sb. sea*, 83/19.
- Seelden**, *adv.* seldom, 192/28.
- Seelder**, *adj. comp.* less frequent, 192/22.
- Se(e)me**, *w.v.* 25/5, &c.; 204/18; 3 *sg. pr.* it semep, 24/5, &c.; it seemep, 25/13, &c.
- Seeping**, *vbl. sb.* boiling, 149/18.
- Seie**, *w.v.* say, 2/8, &c.; 1 *sg. pr.* seie, 25/21, &c.; 2 *sg. pr.* seist, 22/26, &c.; 3 *sg. pr.* seip, 4/24, &c.; 1 *pl. pr.* seien, 12/28; 2 *pl. pr.* seien, 14/31, &c.; seie, 113/18; 3 *pl. pr.* seyn, 11/19; seien, 141/3; 2 *pl. imper.* seie, 114/36; 3 *sg. pret.* seid, 17/19, &c.; 1 *sg. pr. subj.* seie, 186/25, &c.; 2 *sg. pr. subj.* seie, 133/16, &c.; 3 *sg. pr. subj.* seie, 153/4; *pr. p.* seiying, 164/28; *p.p.* seid (as *adj.*), 17/2, &c.; seide, 7/30, &c.
- Seie nai = make denial, 201/24, &c.
- Seing, Seiying, Seyng**, *vbl. sb.* seeing, 203/1, &c.; 71/25, &c.; 74/18.
- Seint, Seynt**, 25/22, &c.; 25/13, &c.; *pl.* seintis, 29/3, &c.; seyn-tis, 28/27, &c.
- Sei(y)ng**, *vbl. sb.* saying, 16/16; 106/36, &c.; *pl.* sei(y)ngis, 17/25, &c.; 158/14.
- Selle**, *sb.* cell, 11/14, &c.; *pl.* cellis, 11/19.
- Sende**, *w.v.* 40/8, &c.; 3 *sg. pret.* sente, 162/22, &c.; sent, 162/17, &c.; 3 *sg. pr. subj.* (as *optative*) send, 5/11; *p.p.* sent, 41/4, &c.
- Sengle, Syngle**, *adj.* single, formed of one thing only, 150/9, &c.; 151/12.
- Sengli**, *adv.* 'singly', in sense of 'without support of other evidence', 21/7.
- Sentence**, *sb.* (1) judgement, opinion, 174/10. (2) meaning, sense, substance of a passage, 15/3, &c.
- Serue**, *w.v.* serve (in ordinary sense), be subordinate or subsidiary to, 17/12, &c.; 3 *sg. pr.* servip, 172/

- 18, &c.; (or *pl.*?) *serueþ*, 23/31 (see Notes); 3 *pl. pr. serven*, 32/8, &c.; *pr. p. seruyng*, 21/33, &c.; 36/3.
- Seruyce*, *sb.* 31/30, &c.; *pl. seruycis*, 23/16, &c.
- Sett(e)*, *w.v.* 24/11; 6/19, &c.; 1 *sg. pr. sette*, 5/22, &c.; *sett*, 208/6; 3 *sg. pr. settip*, 57/8; 2 *pl. pr. setten*, 67/20; 3 *pl. pr. setten*, 67/25, &c.; 1 *sg. pr. subj. sette*, 191/2; 1 *pl. pr. subj. sette*, 39/6, &c.; *pr. p. setting*, 88/9; *p.p. sett*, 13/23, &c.; *sette*, 23/3, &c.; *I-sett*, 204/24; *y-sett*, 204/33; *y-sette*, 79/30, &c.
- Setting*, *vbl. sb. of above*, 189/26.
- Seueral*, *adj.* separate, 23/4, &c.
- Sick(e)*, *adj.* sick, 212/24; 212/24.
- Side*, *sb.* 5/22, &c.
- Signe*, *Sygne*, *sb.* sign, 31/26; 30/21, &c.
- Size*. See under *Se*.
- Sigt(e)*, *Sigtnes*, *sb.* sight, 1/10, &c.; 180/25; 180/25.
- Sijknes*, *sb.* sickness, 77/9, &c.
- Sikir*, *adj.* sure, certain, 17/14.
- Sikirnes*, *sb.* certainty, 91/21.
- Silf*, *refl. pron.* (uninflected), self, selves, 25/8, &c.; 73/18, &c.
- Silfe*, *adj.* same, 211/6.
- Sille*, *w.v.* sell, 69/8, &c.; *p.p. soolde*, 50/24, &c.; *soold*, 69/22, &c.
- Siller*, *sb.* seller, 70/10.
- Simpli*, *adv.* 'simply' in the bad sense, i. e. indifferently, inadequately, 21/7.
- Singular*, *adj.* single, 7/4, &c.
- Singularly*, *adv.* separately, singly, 188/17.
- Sinowis*, *sb.* *pl. nerves*, 11/23.
- Sistren*, *sb.* *pl. sisters*, 87/12.
- [*Sitte*], *s.v.*; 3 *sg. pr. sittip*, 14/6, &c.; *pr. p. sitting*, 168/5, &c.
- Sipen*, *conj.* since, 3/7, &c.
- Sipis*, *sb.* *pl. times*, 205/16.
- Skile*, *sb.* reason, 23/6, &c.; *pl. skilis*, 12/25, &c.
- Slee*, *s.v.* slay, kill, 134/4, &c.
- Sleizt*, *sb.* cunning device, 146/13; *pl. sleiztis*, 209/20, &c.
- Sliþe*, *adj.* sly, 55/8, &c.
- Slippe*, *w.v.* 114/14; 3 *sg. pr. slip-pip*, 114/12.
- Slouþpe*, *Slouþe*, *sb.* 105/15, &c.; 105/24, &c.
- Sluggy*, *adj.* sluggish, 208/3.
- Slyde*, 11/5, 3 *pl. pr. subj. of Slyde*, *s.v.*
- [*Smyte*], *s.v.*; 3 *sg. pr. smytip*, 173/17; 3 *pl. pr. subj.* (see Notes) *smyten*, 195/7.
- Sobirte*, *sb.* sobriety, 48/2, &c.
- Sodeinly*, *adv.* suddenly, 159/10, &c.
- Sodeyn*, *adj.* sudden, 173/14.
- Solempne*, *adj.* (1) famous, renowned, customary, established, 23/25, &c. (2) sacred, religious, 213/13.
- Solemp(ne)ly*, *adv.* customarily, in a 'solemn' manner (see *Solempne*), 181/26; 157/15.
- Somir*, *sb.* summer, 94/7.
- Sone*, *sb.* son, 17/23, &c.
- Soneli*, *adj.* sonlike, 37/12, &c.
- Soon(e)*, *adv.* 21/9, &c.; 123/10, &c.; *comp. soner*, 84/2; *sunner*, 146/8; *sup. sunnest*, 10/29.
- Soort*, *sb.* sort, 24/1, &c.; *pl. soortis*, 22/26, &c.
- Soortid*, 22/20, *p.p. of Soorte*, *w.v.* sort.
- Soorting*, *vbl. sb.* 23/14.
- Soop*, *sb.* truth, 22/26, &c.
- Sopers*, *sb. pl. suppers*, 195/29.
- Sorewe*, *sb.* sorrow, 33/11, &c.
- Sopeli*, *adv.* truly, 21/21, &c.
- Sown*, *sb.* sound, 9/21, &c.
- Sparclid*, 116/20, *p.p. of Sparcle*, *w.v.* scatter, disperse.
- Special*, *sb.* species, 151/12, &c.; *pl. specialis*, 18/11, &c.
- In more special, more particularly, 17/28.
- Specialte*, *sb.* state or quality of being a 'special', 151/24.
- Spedeful*, *adj.* advantageous, profitable, 28/18, &c.
- Spedelier*, *adv. comp.* more speedily, quickly, 39/8.
- Speden*, 19/1, 3 *pl. pr. of Spede*, *w.v. tr.* advance, hurry, expedite.
- Speeris*, *sb. pl. spheres*, 87/5.
- Speke*, *s.v.* 6/12, &c.; 3 *sg. pr. spekip*, 177/8; 2 *sg. imper. speke*, 209/18; 3 *sg. pret. spake*, 25/30, &c.; 2 *sg. pr. subj. speke*, 205/29; *p.p. spokun*, 4/12, &c.; *spoken*, 128/11; *spoke*, 45/37.
- Speking*, *vbl. sb. of above*, 53/31.
- Spende*, *w.v.* 71/17; *p.p. spent*, 51/24; *spendid*, 51/26, &c.; *spended*, 52/2; *spende*, 114/27, &c.

- Spice, *sb.* species, 36/16, &c.; *pl.* spicis, 18/11, &c.
- Spille, *w.v.* waste, spend unprofitably, 206/35.
- [Spire], *w.v.* breathe forth, create, produce; 3 *pl. pr.* spiren, 85/13, &c.; *p.p.* spirid, 85/34.
- Sprad, 104/14, &c., *p.p.* of Sprede, *w.v.* spread.
- Squaymose, *adj.* apt to produce qualms, 93/8.
- Squaymosenesse, *sb.* squeamishness, 106/13.
- Stabilnes, *sb.* steadiness, stability, 213/8.
- Stable, *adj.* steady, 212/25.
- Stablid, 74/20, &c., *p.p.* of Stable, *w.v.* establish.
- Startlyng, *adj.* fitful, capricious, 213/26.
- Stedely, *adv.* steadily, 13/29.
- Steede. See Stide.
- Stele, *s.v.* 177/29.
- Sterris, *sb. pl.* stars, 87/4.
- Stertmele, *adv.* by starts, by quick movements, by digressions, 211/15.
- Stid(e), Steede, Styd(e), *stead*, place, 127/30; 68/7, &c.; 15/19, &c.
- Stif, *adj.* steadfast, 206/27.
- Stify, *adv.* steadfastly, firmly, 206/24.
- Sti(3)e, *w.v.* (*orig. s.*) mount, 86/10; 3 *sg. pret.* stized, 5/10, &c.; stied, 88/9.
- Stille, Style, *adj.* quiet, 160/2; 160/12.
To be stille = to hold one's peace, 160/2.
- Stillid, 138/17, 138/18, *p.p.* of Stille, *w.v.* still, pacify, make quiet.
- Stire, *w.v.* urge, incite, stir up (to do a thing), 114/19; 3 *sg. pr.* stirip, 17/3; *p.p.* stirid, 122/3.
- Stonde, *s.v.* stand, 7/23, &c.; 3 *sg. pr.* ston dip, 38/20, &c.; 1 *pl. pr.* stonden, 98/28; 3 *pl. pr.* stonden, 78/10, &c.; ston dip, 77/6, 78/17 (? see p. 77, note 5) 113/19; 1 *pl. pr. subj.* stonde, 98/25; *pr. p.* standing, 15/18, &c.
Stonden in, 3 *pl. pr.* 58/16 = strive, endeavour.
- Stoon, *sb.* stone, 124/10, &c.
- Streitli, Streitly, *adv.* strictly, narrowly, 192/34; 21/13.
- Streit, *adj.* strict, narrow, 52/12.
- Strenger. See under Strong.
- Strengpe, *w.v.* strengthen, 213/29; *p.p.* strengpid, 214/28, &c.
- Strengpe, *sb.* 116/5, &c.; *pl.* strengpis, 36/21.
- Strong, *adj.* 201/6; *comp.* strenger, 107/9.
- Stryue, 44/12, 3 *pl. pr. subj.* of Stryue, *s.v.*
- Styd(e). See Stid(e).
- Stylle. See Stille.
- Sugettis, *sb. pl.* subjects, 78/28, &c.
- Sum, *adj.* some, 25/35, &c.
- Sunner. See under Soon.
- Sunnest. See under Soon.
- Superflue, *adj.* superfluous, 68/19, &c.
- Sutel, Sutil, *adj.* subtle, 55/8, &c.; 7/21, &c.
- Sweetlier, *adv. comp.* more sweetly, 6/29.
- Swenge, *sb.* scourge, 167/16.
- Swere, *s.v.* 126/31; 1 *pl. pr.* sweren, 126/33; *p.p.* (*as adj.*) swoorn, 189/14, &c.
- Swete, *adj.* sweet, 203/16, &c.; *comp.* swetter, 203/28; swettir, 205/11.
- Swete, 212/16, 2 *sg. pr. subj.* of Swete, *w.v.* sweat.
- Sydir, *sb.* 137/22.
- Symonier, *sb.* one who practises simony, 69/7, &c.
- Sympilte, *sb.* simplicity, ignorance, 44/26.
- Syngle. See Sengle.
- Synne, *sb.* 209/4, &c.; *pl.* synnis, 209/10; synnys, 209/16, &c.

T.

- Taast, *sb.* 2/8, &c.
- Taastyng, *vbl. sb.* 11/22, &c.
- Table, *sb.* 113/8; *pl.* tablis, 113/13, &c.
- Tabling, *vbl. sb.* tabulating, 23/36.
- Take, *s.v.* 1/11, &c.; 1 *sg. pr.* take, 197/31; 2 *sg. pr.* takist, 61/15; 3 *sg. pr.* takip, 51/12, &c.; 2 *pl. pr.* take, 183/22; 2 *sg. imper.* take, 101/15, &c.; 2 *sg. pret.* tokist, 167/13; 3 *sg. pret.* took, 104/10; 3 *sg. pr. subj.* take, 54/14, &c.; 1 *pl. pr. subj.* take, 88/29, &c.; *pr. p.* taking, 81/16, &c.; *p.p.* takun, 23/18, &c.; taken, 145/19, &c.; take, 17/18, &c.; y-takun, 167/22, &c.
- Taking, *vbl. sb. of above*, 57/19, &c.; 74/13 (see footnote).

Talagə, *sb.* tax, subsidy, 76/22.
 Talke, *w.v.* 132/19.
 Variable, *adj.* apt to be made to tarry, 193/23.
 Tariyngli, *adv.* tardily, with delay, 1/6.
 Tarye, *w.v.* (1) (*a*) *intr.* delay, 194/34, &c.; 2 *sg. pr. subj.* tarye, 208/18; *p.p.* taried, 208/22. (*b*) *tr.* hinder; *p.p.* taried, 193/15. (2) provoke, irritate, 208/36.
 Teche, *w.v.* 21/16, &c.; 1 *sg. pr.* teche, 6/21, &c.; 2 *pl. pr.* techen, 177/32, &c.; 3 *pl. pr.* techen, 116/30; 2 *pl. imper.* teche, 138/22; 3 *sg. pret.* tauʒte, 35/18, &c.; tauʒt, 166/6, &c.; 2 *pl. pret.* tauʒt, 202/20; tauʒte, 191/6; 3 *pl. pret.* tauʒten, 166/23, &c.; 1 *sg. pr. subj.* teche, 178/18, &c.; 3 *sg. pret. subj.* tauʒt, 178/27, &c.; *pr. p.* teching, 81/6, &c.; *p.p.* tauʒt, 2/27, &c.; tauʒte, 78/5, &c.
 Teching, *vbl. sb.* of above, 72/1, &c.
 Tediose, *adj.* 24/3, &c.
 Tere, *s.v.* tear, 160/7.
 Time. See Tyme.
 Tising, *vbl. sb.* enticing, 55/9.
 Title, *sb.* 187/9, 124/18; *pl.* titlis, 124/15, where see footnote.
 To gedir, To gider(e), *adv.* together, 113/20; 17/7, &c.
 Tokene, Tokun, *sb.* 35/24, &c.; 33/5.
 Tolling, *vbl. sb.* alluring, enticing, drawing, 133/31.
 To morewe, *sb.* 186/26, &c.
 Toolde, 107/34, &c., *p.p.* of Telle, *w.v.*
 Traueyl, *sb.* toil, 92/24.
 Traueyling, 115/15, *pr. p.* of Traueyle, *w.v. tr.* make to travail, toil.
 Treti(ce), *sb.* treatise, division of a book, 6/20; 15/27, &c.; *pl.* treticis, 165/15.
 Treup(e), Trewpe, Troup(e), *sb.* 22/17, &c.; 181/10, &c.; 39/11, &c.; *pl.* treupis, 14/17, &c.; treupis, 181/10, &c.; troupis, 2/28, &c.
 Trewē, *adj.* 19/22, &c.
 Trewly, *adv.* 21/32, &c.
 Triflose, *adj.* trifling, 190/22.
 Tropologies, *sb. pl.* rhetorical modes of speech, especially in allegorical interpretation of scripture, 107/11.

Troubleable, *adj.* apt to be troubled, 53/11.
 Troup(e). See Treup(e).
 Trowe, *w.v.* believe, trust, 123/23, &c.; 1 *sg. pr.* trowe, 21/6, &c.; 3 *sg. pr.* trowip, 206/8; 1 *pl. pr.* trowen, 65/25; 3 *pl. pr.* trowen, 131/22; *p.p.* trowid, 66/11, &c.
 Tung(e), *sb.* 30/21, &c.; 172/28, &c.
 Tweien, Tweine, Tweyn(e), *pron.* and *num. adj.* two, 17/16; 113/7; 26/29, &c.; 151/34, &c.; 157/24.
 Twies, *adv.* twice, 194/2, &c.
 Two, *num. adj.* 113/11, &c.
 Tyme, *sb.* 54/30, &c.; *pl.* tymes, 114/26, &c.
 Into tyme = until, 7/5, &c.
 Tymeli, *adj.* and *adv.* at the same time, keeping time, 180/30; 180/31.
 Tysip, 172/8; 3 *sg. pr.* of Tise, *w.v.* entice.

p.

panke, *w.v.* 56/30, &c.; 1 *sg. pr.* pank, 4/6; panke, 93/19, &c.; *p.p.* y-pankid, 80/12.
 pan(ne), (1) *conj.* then, 55/21, &c.; (2) *adv.* then, 45/34, &c.
 pat, (1) *demons. pron.* that, 25/8, &c.; *pl.* (also as *demons. adj.*) po(o), those, 60/7, &c.; 88/15; 5/8, &c.; 31/30, &c. Note position: 'in her po wordis', 25/23. (2) *relative pron.* 119/16, &c. (3) *conj.* that, in order that, so that, 25/14, &c.
 pe(e), *pers. pron.* 2 *sg. acc.* and *dat.*, 119/16, &c.; 120/6, &c.
 pe(e)ft, *sb.* theft, 134/6; 136/25.
 pefe, *sb.* thief, 193/31, &c.
 pei, *pers. pron.* 3 *pl. nom.* (all genders), 1/14, &c.
 [penkə], *w.v.* think; 3 *sg. pr.* penkip, 164/32; *p.p.* pouʒt, 54/22, &c.
 penking, *vbl. sb.* of above, thinking, 84/29, &c.
 pese. See under pis.
 pilk(e), *demons. adj.* and *pron.* the same, that, 149/5, &c.; 2/23, &c.; 12/28, &c.; *pl. (demons. adj. only)* pilk(e), those, 17/13, &c.; 173/12, &c.
 pi(n), py(n), pyne, *pers. pron.* 2 *sg. gen.* thy, thine, 25/7; 163/26; 163/26; 128/24; 128/19, &c.

[pinke], *impers. v.* seem; 3 *sg. pr.* me pinkith, it seems to me, 26/24, &c.
 pis, *demons. adj.* and *pron.* 2/5, &c.; 7/24, &c.; *pl. pese*, 2/4, &c.; 177/25, &c.; pis, 7/18, &c.
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 poruz, *prep.* through, 28/3, &c.
 pou, *pers. pron.* 2 *sg. nom.* 22/26, &c.
 pousindis, *sb. pl.* 119/25, &c.
 praldom, *sb.* bondage, servitude, 119/18.
 pridde, *num. adj.* third, 17/25, &c.
 pries, *adv.* thrice, three times, 23/34, &c.
 [prowe], *s.v.*; 3 *pl. pr.* prowen, 142/16; *p.p.* prouze, 88/17; prowen, 167/15; prowe, 147/13.

U, V.

Vanysche, *w.v.* 13/37.
 Vauntagis, *sb. pl.* 94/28, &c.
 Venging, *vbl. sb.* avenging, 195/8.
 Verified, 80/22, *p.p.* of Verify, *w.v.* prove to be true, establish, confirm.
 Verri, Verry, *adj.* true, 168/29, &c.; 120/3, &c.
 Verrili, *adv.* truly, 20/12, &c.
 Vertu, *sb.* 17/30, &c.; *pl.* virtues, 19/24, &c.
 Vertuose, *adj.* 17/4, &c.
 Vilonye, *sb.* disgrace, dishonour, 92/26, &c.
 Vilonyed, 126/30, *p.p.* of Vilonye, *w.v.* disgrace.
 Vinose, Vynose, *adj.* 15/22; 74/5.
 Unablenes, *sb.* inability, 55/11.
 Unaccordingly, *adv.* inconsistently, 21/13.
 Unazendressabli, *adv.* obstinately, with refusal to be directed, 160/10.
 Unazenseiabili, *adv.* incontrovertibly, too clearly to be called in question, 16/34.
 Unattendaunce, *sb.* inattention, 82/7.
 Unausidnes, *sb.* inattention, carelessness, 4/1.
 Unbroking, *vbl. sb.* unbroking, want of enjoyment, 159/11.
 Uncharite, *sb.* want of charity, 6/32.
 Unelennes, *sb.* impurity, 50/14, &c.
 Uncraftiose, *adj.* unskillful, 24/4, &c.
 Uncurtiesie, *sb.* want of courtesy, 7/3.

Undeuocioun, *sb.* want of devotion, 6/32.
 Undirnymyng, *vbl. sb.* blaming, 72/14.
 Undirstonde, *s.v.* understand, 17/29 &c.; 2 *sg. pr.* vndirstondist, 146/23; 3 *sg. pr.* vndirstondip, 172/33, &c.; 3 *pl. pr.* vndirstonden, 199/2, &c.; 3 *sg. pret.* vndirstode, 26/12; 3 *sg. pret. subj.* vndirstode, 26/11, &c.; *p.p.* vndirstonden, 124/8, &c.; vndirstonde, 1/15, &c.
 Undirstondyng, *vbl. sb.* of above, understanding, 5/7, &c.
 Undiscrecioun, *sb.* want of discretion, of discrimination, 7/3.
 Undiscreet, *adj.* indiscreet, 4/8, &c.
 Undoon, 15/13, &c., *p.p.* of Undo, *pret. pr. v.*
 Unese, *sb.* uneasiness, 68/14.
 Unformal, *adj.* wanting in due form or method, not methodical, 24/4.
 Ungood, *adj.* wrong, not good, 12/37.
 Unknowen, *p.p.* (as *adj.*) 96/18.
 Unknowlechild, *p.p.* (as *adj.*) unacknowledged, 96/18.
 Unkunnyng, *sb.* ignorance, 77/4; 94/5 (see under Kunnyng.)
 Unleeful, *adj.* unlawful, 69/1, &c.
 Unlosabli, *adv.* immovably, 214/6.
 Unlusti, Unlusty, *adj.* unpleasant, giving no pleasure, 11/28; 24/3, &c.
 Unmesurable, *adv.* immeasurably, 85/5.
 Unnepis, *adv.* with difficulty, hardly, 102/25.
 Unnobilte, *sb.* want of nobility in nature or character, 33/7, &c.
 Unobeie, *w.v.* disobey, 208/37.
 Unpacience, *sb.* impatience, 66/25, &c.
 Unpees, *sb.* want of peace, 68/11.
 Unpertinent, *adj.* not pertinent, 206/30.
 Unprovid, *p.p.* (as *adj.*) unchallenged, 7/23.
 Unquyke, *adj.* not quick or lively, slow, 208/3.
 Unrebukid, *p.p.* (as *adj.*) unrebuked, 7/24.
 Unredili, *adv.* awkwardly, 142/13.
 Unscapeable, *adj.* not to be escaped, 95/14.
 Unsett, *p.p.* (as *adj.*) not set, not placed, not appointed, 138/17, &c.
 Unskillful, *adj.* unreasonable, 94/14.

Unsoilably, *adv.* unanswerably, 141/15.
 Unsuccessful, (1) *adj.* insufficient, inadequate, 74/9, &c. (2) *sb.* insufficiency, 82/25.
 Untaught, *p.p.* (as *adj.*) untaught, 6/9.
 Untobepouztvpon, *p.p.* (as *adj.*) 161/5.
 Untrewe, *adj.* untrue, 16/33, &c.
 Untroupe, Untrowpe, *sb.* untruth, 5/6, &c.; 81/9.
 Unpenkable, *adj.* unthinkable, 84/27, &c.
 Unwaar, *adj.* unwary, 94/18.
 Unworschip, *w.v.* dishonour, 208/37; *p.p.* vnworschipid, 126/30.
 Unwritun, *p.p.* (as *adj.*) unwritten, 6/9.
 Voidid, 165/3, *p.p.* of Voide, *w.v.* empty, make void, make to fail.
 Volupte, *sb.* voluptuousness, excess of pleasure, 48/1.
 Us, *pers. pron.* 1 *pl. acc.* and *dat.* 24/21, &c.; 115/5, &c.
 Useri, Usure, *sb.* usury, 68/26; 69/4, &c.
 Uttir, *adj.* outer, 50/5, &c.
 Utre, *w.v.* 6/13.
 Vynose. See Vinose.

W.

Waar, *adj.* wary, 106/36, &c.
 Wa(a)rnes, *sb.* caution, wariness, 30/10; 100/22, &c.
 Wa(i)schipe, 34/18, 34/19, 3 *sg. pr.* of Wa(i)sche, *w.v.* wash.
 Waite, *w.v.* watch, look for, observe, expect, look forward to, 40/7, &c.; 2 *sg. pr. subj.* waite, 108/4.
 Waiting, *vbl. sb.* of above, 95/16.
 Waking, *vbl. sb.* watching, 98/24, &c.
 Wanhope, *sb.* despair, 92/25.
 Wanto(u)n, Wantowne, *adj.* unrestrained, 53/32; 73/22; 147/17.
 Warde, *sb.* outworks of a castle, 50/5, &c.
 Warde, *w.v.* guard, 100/1.
 Wardyng, *vbl. sb.* of above, 70/22.
 We, *pers. pron.* 1 *pl. nom.* 26/3, &c.
 We(e)l, *adv.* well, 49/12, &c.; 43/35, &c.
 Weene, 80/18, &c., 1 *sg. pr.* of Weene, *w.v.* think.
 We(e)rne, *w.v.* forbid, refuse, warn against, prevent, 73/21, &c.; 1 *sg. pr.* weerne, 135/11; 3 *sg. pr.*

weernyp, 58/10; werneþ, 15/13; 3 *sg. pr. subj.* weerne, 135/12.
 We(e)rnyng, *vbl. sb.* of above, refusal. forbidding, 51/22, &c.; 51/32, &c.
 Weie, *sb.* way, 4/20, &c.; *pl.* weies, 148/12, &c.
 Weie, Weye, *w.v.* weigh, 58/30, &c.; 59/35, &c.; 1 *pl. pr. subj.* weie, 26/3, &c.
 Weifere, *sb.* companion in travel, 89/20.
 Wel. See We(e)l.
 Were, *s.v.* (*orig. w.*) wear, 152/36.
 Werk, *sb.* 128/23, &c.; *pl.* werkis, 128/20, &c.
 Werneþ. See under We(e)rne.
 Weye. See Weie.
 Whanne, *conj.* when, 5/8, &c.
 Whennes, *adv.* whence, 130/33.
 Wher, *sb.* situation, place, 92/16.
 Where, *conj.* 156/16, &c.
 Wherefore, *conj.* wherefore, therefore, 131/21, 203/3, &c.
 Whi(3)tnes, *s^b.* whiteness, 151/17, &c.; 10/6, &c.
 Wicheckraft, *sb.* witchcraft, 79/7, &c.
 Wijder, *adv. comp.* wider, 135/7.
 Wijf, *sb.* wife, 42/27, &c.
 Wijlde, *adj.* wild, 195/33.
 Wijle, *sb.* trick, artifice, 8/7.
 Wijdsom, *sb.* wisdom, 104/19, &c.
 Wijt, *sb.* punishment, 46/29, &c.
 Wilili, *adv.* willingly, 71/21.
 [Wille] (= O.E. *willan*), **A.** (1) *princ.* *v. tr.* wish, desire. (2) *princ. v. intr.* be willing. **B.** *aux. v.* denoting future tense, determination, wish, desire, propensity, &c. 1 *sg. pr.* wole, 7/7, 6/17, &c.; wil, 184/35; 2 *sg. pr.* wolte, 165/33, &c.; 3 *sg. pr.* wole, 9/4, 3/14, &c.; 1 *pl. pr.* wolen, 38/21; 3 *pl. pr.* wolen, 3/5, &c.; wollen, 46/4; 3 *sg. pret.* wolde, 24/2, &c.; 2 *sg. pr. subj.* wille, 211/16; 3 *sg. pr. subj.* wole, 48/24; 3 *pl. pr. subj.* wole, 148/10, &c.; 1 *sg. pret. subj.* wolde, 187/7, &c.; (*as optative*) wolde = would, 54/23, 214/12, &c.; 1 *pl. pret. subj.* wolde, 40/1.
 Wil(le) (= O.E. *willian*), *w.v. tr.* and *intr.* desire, wish, will, 27/3, &c.; 66/26; 3 *sg. pr.* willip, 170/25, &c.; 1 *pl. pr.* (?) willip, 61/1 (see footnote); 1 *pl. pr. subj.* wille, 63/9; *pr. p.* willing, 56/9, &c.; *p.p.* willid, 113/1.

- Willi, Willy**, *adj.* willing, 131/28 ; 77/19.
- Willing**, *vbl. sb.* 113/1, &c.
- Wirche, Worche, Wyrche**, *v.v.* work, 13/3, &c. ; 30/25, &c. ; 99/1, &c. ; 3 *sg. pr.* worchip, 8/24, &c. ; 1 *pl. pr.* wirche, 111/30 ; 2 *sg. imper.* wirche, 101/18 ; 3 *sg. pr. subj.* worche, 46/13 ; wirch, 57/9 ; wirche, 57/12 ; 3 *sg. pret.* wrouz̄te, 90/18 ; *pr. p.* worching, 173/3, &c. ; *p.p.* wrouz̄t, 32/21, &c.
- Wircher**, *sb.* worker, 57/15.
- Wirching, Worching**, *vbl. sb.* working, 99/24 ; 17/5, &c. ; *pl.* wirchingis, 13/3, &c. ; worchingis, 29/2, &c.
- Wise**, *sb.* fashion, manner, 11/12, &c.
- Wite**, *pret. pr. v.* know, 3/14, &c. ; 116/29, &c. ; 1 *sg. pr.* wote, 7/20, &c. ; 2 *sg. imper.* wite, 84/3 ; witte, 212/21 ; 1 *pl. pr.* witen, 130/33 ; 3 *pl. pr. subj.* wite, 5/24 ; *pr. p.* witing, 174/18.
- Wipoute**, *prep.* (1) outside of, 135/34, &c. (2) without, destitute of, 154/30, &c.
- Witing**, *vbl. sb.* knowing, knowledge, 87/1, &c.
- Witt**, *sb.* (1) knowledge, good sense, 2/23, &c. (2) one of the five senses, outward or inward, 10/5, &c. ; *pl.* wittis, 9/24, &c.
- Witti, Witty**, *adj.* (1) related to the wits or senses, 12/37, &c. (2) learned, possessed of wisdom, 141/10 ; 141/11, &c.
- Wittingli, Wityngly**, *adv.* knowingly, 192/35 ; 174/17.
- Wolde, Wole, Wollen, Wolte**. See under **Wille** (= O.E. *willan*).
- Wolle**, *sb.* wool, 152/37.
- Womman**, *sb.* 175/9, &c. ; *pl.* wommen, 196/13, &c.
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- Wones**, *sb. pl.* customs, 160/15.
- Wood**, *adj.* mad, 208/36.
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- Worldly**, *adv.* with a reasonable attitude towards worldly things, 21/36, &c.
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- Woun**, 11/23, *p.p.* of **Weue**, *s.v.* weave.
- Wrasting, Wrestyng**, *vbl. sb.* wrestling, 140/27 ; 142/26.
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Y. See I.

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ERRATA

- Page 2, footnote 4, l. 4. Read *Cicestrensis* instead of *Cisestrensis*.
,, 41, l. 14. Read comma after *fynaly*.
,, 73, l. 18. Delete comma after *leiser*, and insert comma after *labouris*.
,, 118, footnote 6, l. 5. Read *Moses'* instead of *Moyses*.
,, 162, l. 24. Delete comma after second *sufficient*.
,, 183, ll. 12 and 14. Substitute dashes for comma after *vsufficient*
(l. 12) and for full-stop after *vsufficient* (l. 14).

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