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# Peacock's Donet









# Decock's Donet

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EARLY ENGLISH TEXT SOCIETY

*Original Series*, No. 156.

1921 (for 1918).

PRICE 35s.

PRINTED IN ENGLAND  
AT THE OXFORD UNIVERSITY PRESS  
BY FREDERICK HALL



ve all suche ynnys vultum & vntaunt ffor ellis manye ful pffitable  
botis schulde we into pese daies haue lackid. And for as moche as whā  
ne ī amat ben dymers oppymōis & molwe be mo oppymōis. it is ho  
nest ynouz aman to speke & wite aſtir oon of po oppymōis & an  
oſe tyme to vitte ye oſe opymōi. And also for as moche as our  
lony it were forto pffith denounce & notifie vnder what entent  
y ſeie & wite al what y haue or ſchal ſeie or wite & how y wole  
& entende pat it be take of ye heerers & reders. And also for as  
moche as uenie man itt wroote enye notable book whiche coupe  
ſo ſuerli ſett his wordis pat noon impygnatōi coupe be made pe  
aycus as in a lital tette y ſo lenger teche & y fore y haue made a  
lital book to be a declauntide of peſt pōntis & of mo ayens endie &  
detraimōi & malice whiche pūcture myzt riſe into ſūme heerers  
or reders be myt moche redier forto ſuche wittyns lette & diſtroie  
pan forto enye ſuche bi her owne labour. ffinde make & multiple  
into good occupatōi for aſten lay men. pat yei bi reeding ynn  
diſſeie hem ſilf pe more fro pe worlde & pe fleiſch & pe nyzer & pe  
oſen & pe ſweetuer kaytte hem & couple hem to god & to his wel wil  
lyngis. as forto be abilwe to blotte & puſſe vp ye fier of deuocōi  
in her ſoule into banſchmyt. Alwe ye wolde of vnderuocōi & of  
vnharte whiche wolde is modir of moche myſlymyt. as pe cō  
trey heet is modir of moche good lymity pe donet of criſteu re  
lymōi & pe book of aſten wittyns & oſe ſuche of doctre & of offia  
yng. whiche bi fore pe deuoyce & ſetting of yis pſent book ben vūne  
abrood & copied ayens my wil & myn entent as y haue openly pre  
chid at poulis & bi vūnrecſic & vūdiſtreacōi of ſirecūdis ito whos  
ſingular ſizt y louſid po wittyns to tye & forto not haue yo ſerp  
into tyme yei were bettir examyined of me & approvid of my lor  
dis & faders of pe church & y wole to be as noon of myn but ias



MS. A. 10. 1  
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  
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9. 5. 28.

LONDON:

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

AMEN CORNER, E.C.

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PR  
1119  
A2  
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 ricches, 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*,<sup>1</sup> 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 þerwiþ 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 Peacock*; 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

<sup>1</sup> 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 *Follower*.

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 works<sup>1</sup>—only one MS. Bodl. 916, the only copy of the *Donet* known to be extant. 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.'<sup>2</sup>

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<sup>a</sup>, 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<sup>a</sup>, the old shelf-mark, 'Arch. B. I.', denoting that it was No. 1 of the Bodleian Archives, still remains. Previous history of MS. Bodl. 916.

MS. Bodl. 916 is imperfect.<sup>3</sup> As it now stands it consists, Imperfections of MS. Bodl. 916. 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.<sup>4</sup> 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

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

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> Fol. 46<sup>b</sup>, 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<sup>a</sup>.

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<sup>b</sup> and 57<sup>a</sup>, 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<sup>b</sup>—'which a'—does not correspond with the first words on fol. 57<sup>a</sup>—'is not ymagis'—and though the sense does not run on. For fol. 57<sup>a</sup>, 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<sup>a</sup>, consists of six leaves only, instead of the usual ten. The catchword—'is sched'—of fol. 76<sup>b</sup>, does not correspond with 'and experiencis', the first words of fol. 77<sup>a</sup>. 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<sup>b</sup>, 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.<sup>1</sup> The missing portion seems to have dealt, in part at least, with presumptuous and ignorant interpretation of the Scriptures in the

<sup>1</sup> 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 J, 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,<sup>1</sup> hand (probably early sixteenth-century<sup>2</sup>). 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 <sup>a</sup> -10 <sup>b</sup>	Catchword correct.
	b	10	11 <sup>a</sup> -20 <sup>b</sup>	Catchword correct, but spelt 'seching'.
	c	10	21 <sup>a</sup> -30 <sup>b</sup>	Catchword correct.
	d	10	31 <sup>a</sup> -40 <sup>b</sup>	" "
	e	6	41 <sup>a</sup> -46 <sup>b</sup>	To end Part I.
Pt. II.	a	10	47 <sup>a</sup> -56 <sup>b</sup>	Catchword wrong. Probably little missing.
	b	10	57 <sup>a</sup> -66 <sup>b</sup>	Catchword correct.
	c	10	67 <sup>a</sup> -76 <sup>b</sup>	Catchword wrong.
	d [3-8?]	6	77 <sup>a</sup> -82 <sup>b</sup>	Probably two leaves lost at beginning of gathering. No catchword on fol. 82 <sup>b</sup> . Probably two leaves lost at end of gathering.
	e	10	83 <sup>a</sup> -92 <sup>b</sup>	Catchword correct.
	f	10	93 <sup>a</sup> -102 <sup>b</sup>	" "
	g	4	103 <sup>a</sup> -106 <sup>b</sup>	To end Part II.
	4 blank and cut short.			

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

<sup>2</sup> 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<sup>a</sup>)  
Here . . . present book. (fol. 4<sup>a</sup>)  
Thus endith . . . book. (fol. 46<sup>b</sup>)  
Here bigynneþ . . . book. (fol. 47<sup>a</sup>)

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<sup>a</sup>, alongside 'Some, it is forto forbere worde', attention is called by a hand, delicately drawn, with outstretched finger, and portion of a sleeve. On fol. 1<sup>a</sup> there is a note in italic as to authorship. (See below, Introduction, Section I, B, p. xvi.) On fol. 78<sup>b</sup>, along the margin, and nearly cut off, is a note in Secretary hand:<sup>1</sup> '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<sup>b</sup> there is 'a copy of nearly all of a bond of April 13, 1589, between James Godson and John Walton, both tailors of York'.<sup>2</sup>

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

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<sup>a</sup>, 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.

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

<sup>2</sup> See *Summary Catalogue of Western MSS. in the Bodleian Library*.

save for the much later note on fol. 1<sup>a</sup>.<sup>1</sup> The reasons for the title 'Donet' are given by the author on fol. 1<sup>b</sup>, 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*,<sup>2</sup> Lewis imagined it to be the *Reule* itself.<sup>3</sup> 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. James<sup>4</sup> made a series of notes,<sup>5</sup> but these seem to be taken at random, and are quite inadequate as a summary.

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

<sup>1</sup> See below, p. xvi.

<sup>2</sup> 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.

<sup>3</sup> Lewis's *Life*, chap. vii, p. 220.

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

<sup>5</sup> 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<sup>a</sup> 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'<sup>1</sup> is too late, and the statement of the footnote—its writer being so far removed from Pecock's time—is of no importance.<sup>2</sup>

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 raune 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.'<sup>3</sup>

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

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

<sup>1</sup> 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.

<sup>2</sup> There are similar notes in sixteenth-century hands in: (a) the British Museum copy of the *Poore Meennis 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<sup>a</sup>: 'Reginaldus Peacock, Episcopus Cicestrensis clarus anno domini 1450. Educatus oxoniæ in Collegio orialensi'.

<sup>3</sup> Gairdner's monograph on the *Reule*, Prologue, p. 20.

<sup>4</sup> 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.<sup>1</sup> Nevertheless, in the Second Part of the *Donet*, the *Reule* is referred to as 'not zitt vtterli maad neiper vtterli pupplischid',<sup>2</sup> and so late a book as the *Folewer* makes a certain protestation 'bifore pe fynal vttryng and publischyng of eny of my bookis, englich or latyn'.<sup>3</sup> 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',<sup>4</sup> and to the matter of a definite chapter of the *Donet's* Second Part.<sup>5</sup>

The *Reule* is generally accepted as the 'first' book, and the *Donet* was therefore probably 'published' later than 1443.<sup>6</sup> 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,<sup>7</sup> but both parts of the *Donet* were written before the *Reule* was 'vtterli maad' or 'vtterli pupplischid'.<sup>8</sup> The relation between the *Donet* and the *Reule* is most intimate; there are sixty-four references in the *Donet* to the *Reule*,<sup>9</sup> and several in the *Reule* to the *Donet*.<sup>10</sup>

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.

<sup>1</sup> *Donet*, pp. 1-2.

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

<sup>3</sup> Chap. i, fol. 3<sup>b</sup>.

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

<sup>5</sup> 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.'

<sup>6</sup> 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.ccccxliij<sup>e</sup> yeer aftir thi birthe".' (Gairdner's monograph on the *Reule*, p. 52.)

<sup>7</sup> See above, p. xvi, l. 4.

<sup>8</sup> See *Donet*, p. 197, ll. 25-6.

<sup>9</sup> See General Index.

<sup>10</sup> 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.<sup>1</sup> 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,<sup>2</sup> but this seems too early; Gairdner places it in 1444.<sup>3</sup> 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,<sup>4</sup> and the fact that there are only two vague references to this important work in the *Donet*<sup>5</sup> 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*,<sup>6</sup> two being definite ones of Part and Chapter;<sup>7</sup> although the *Folewer*, the *Donet*'s sequel, was not 'published' till 1453-4.<sup>8</sup>

## 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*,<sup>9</sup> *u* for *v* and *vice versa*, *3* and *g*, has been

<sup>1</sup> See *Donet*, pp. 6-7.

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

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

<sup>4</sup> See Babington's Introduction to *Rep.*, p. xxii, footnote 1.

<sup>5</sup> See pp. 28, 126.

<sup>6</sup> See General Index.

<sup>7</sup> See pp. 14, 59.

<sup>8</sup> See Babington's Introduction to *Rep.*, p. xxi, footnote 2.

<sup>9</sup> See Skeat's *Principles of English Etymology*, § 299.



preserved, and the old symbol  $\beta$  retained. The scribe sometimes uses the small *th* at the end of a word.<sup>1</sup> *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* (139/8); when numerical as *j* or roman *I*, e. g. *vij* (1/5), *I<sup>u</sup>* (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:—*ober*, *opir*; *anober*, *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 Peacock'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 nou3* (O.E. *genoh*), which is transcribed *y-nou3*.

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

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

for the sake of clearness. Thus *amannys* is transcribed *a mannys*; *summan* is transcribed *sum man*; and *nomore* is printed *no more*.<sup>1</sup> 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*,<sup>2</sup> are in the form of a didactic dialogue. The *Donet* is designed as an intro-

<sup>1</sup> 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.

<sup>2</sup> 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<sup>b</sup>, 20<sup>a</sup>, and 35<sup>b</sup>, as 'þe iij<sup>e</sup> parti of þe donet'. But a similar reference on fol. 62<sup>b</sup> 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*.<sup>1</sup> 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'.<sup>2</sup> The *Poore Mennis Myrroure*,<sup>3</sup> 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',<sup>4</sup> and follows the principal arguments of the first part of the *Donet* almost word for word.<sup>5</sup> 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 Aristote-  
 lian, scholastic type of mind that reverences Reason and the syllo-  
 gism even as it reverences its idea of God, and that confines to as  
 narrow limits as possible the mysteries of Faith, which the philo-  
 sopher, 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'.<sup>6</sup> 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, 3itt we schulde leeve the aungels seiung, and we  
 schulden truste more to the proof of thilk sillogisme than to the  
 contrarie seiung 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.

<sup>1</sup> See *Donet*, pp. 1-2.

<sup>2</sup> See *Folewer*, fol. 3<sup>a</sup>.

<sup>3</sup> 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<sup>a</sup> to 63<sup>b</sup>, 15<sup>a</sup> 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*.

<sup>4</sup> *P. M. M.*, Prologue, fol. 3<sup>a</sup>.

<sup>5</sup> Cf. footnotes to *Donet*, pp. 27-101.

<sup>6</sup> See *Folewer*, Part I, chap. i, fol. 5<sup>b</sup>.

gisme is not ellis than doom of resoun.’<sup>1</sup> 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’,<sup>2</sup> that Pecoock had to surrender his books to be ‘deputed unto the fire and openly . . . burnt, into the example and terror of all other’.<sup>3</sup>

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,<sup>3</sup> 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; <sup>4</sup> ‘pilk parti of dyuynyte which is not feiþ . . . is not ellis þan philosophie’,<sup>5</sup> and ‘no man schal perfitli . . . undirstonde . . . Holi Scripture . . . but if he be bifore weel and perfitli . . . learned in moral philosophie’.<sup>6</sup>

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

<sup>1</sup> See *Book of Faith*, pp. 69, 174–5.

<sup>2</sup> Pecoock’s recantation; quoted by Babington, Introduction to *Rep.*, pp. xlvii and xlix.

<sup>3</sup> See *Donet*, pp. 14–16.

<sup>4</sup> 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’.

<sup>5</sup> *Folewer*, fol. 30<sup>a</sup>.

<sup>6</sup> *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'.<sup>1</sup> 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.<sup>2</sup> 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*:<sup>3</sup>

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 *bigynnþ*, 8/15).

<sup>1</sup> 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.

<sup>3</sup> Cf. Schmidt's *Studies*, pp. 34-6.

<sup>2</sup> 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.<sup>1</sup> 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.<sup>2</sup>

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

<sup>2</sup> Quoted in Miss I. D. Thornley's this extract by Miss Jeffries Davis.

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<sup>1</sup> The Anglican First and Second.<sup>2</sup> The Anglican Third.<sup>3</sup> The Anglican Fourth.<sup>4</sup> The Anglican Fifth.<sup>5</sup> Five in the Anglican reckoning,  
in which Pecock's Ninth and Tenth  
are combined as the Tenth.

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<sup>1</sup> The Anglican Fourth.

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<sup>1</sup> See above, p. xxvi, footnote 1.

# [THE DONET]

[MS. Bodl. 916]

1<sup>4</sup> In nomine pat[ris et filii et spiritus sancti. Here]<sup>1</sup> bigyn-  
nyþ þe prolog.

<sup>2</sup>[F]Or as moche as þe book y-callid <sup>3</sup> ‘þe reule of cristen  
religioun’<sup>4</sup>, with þe opìre bokis to him perteynyng, is made  
5 to renne vpon vij maters<sup>5</sup> moost necessary to eche cristen  
lyuer to be knowun, and þese maters ben þerynne so tariyngli  
tretid þat, perauenture, 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 siȝt and feling, and  
þei, not mowing to so take for lengþe of þese maters þerynne  
treeting, myȝt 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, ȝit, perauenture,  
þei myȝten not esili reporte and remembre þe vij maters of  
þe book, with alle þe parties and pointis oute of hem growing;

The SEVEN  
MATERS<sup>5</sup> 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.

<sup>1</sup> The words in square brackets are almost erased in the manuscript.

<sup>2</sup> 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.

<sup>3</sup> See *Introd.*, Section II.

<sup>4</sup> 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.

<sup>5</sup> 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*<sup>1</sup> (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,<sup>5</sup> 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'<sup>1</sup> herto; *and* euer eipir in foorme of a dialog bitwix þe sone asking *and* þe fadir answering: þat is to seie, forto ʒeue a fore<sup>2</sup> taast, a fore<sup>2</sup> assaie, *and* a fore<sup>2</sup> general *and* a confuse knowing of þe ful drauʒt<sup>3</sup> *and* of þe ful feeding *and* of þe special siʒt *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 seid 'bo|ok 1<sup>b</sup> 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 þerof þe viije, ix<sup>e</sup> *and* x<sup>e</sup> *chapitris*; *and* aftirward he haue þese seid *chapitris* red, y truste to god *and* to þilk reeders resonable witt þat he schal resceyue into his laboure 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<sup>5</sup>, as fer as is bihoueful into deuoute lyuyng, wiþ a fewe certein pointis *and* trouþis of natural philosophie in 30 þe i<sup>e</sup> *chapitre*, And wiþ a fewe certeyn trouþis of moral philosophie in þe ij<sup>e</sup> *chapitre*, 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.

<sup>1</sup> The *Folewer* will appear subsequently in a separate volume.

<sup>2</sup> MS. *afore*.

<sup>3</sup> MS. *fuldrauʒt*.

<sup>4</sup> At the foot of folio 1<sup>a</sup> 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.

<sup>5</sup> 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]ging<sup>1</sup>, with certein defensis aʒens  
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 objec-  
tions against  
the plan of the  
*Donet*.

And siþen it is so, þat þis book berip him silf toward þe  
hool ful kunnyng<sup>2</sup> 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 myʒte 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,<sup>3</sup> 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 fauoure, in þis book, or in enye opire  
2<sup>a</sup> bi me writun, | or to<sup>4</sup> be writun, in latyn or in þe comoun  
peplis langage, enye erroure or heresie or enye co[n]clusioun<sup>5</sup>  
whiche schulde be aʒens 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 with-  
draw it at the  
command of the  
Church.

<sup>1</sup> MS. *raging*.

<sup>2</sup> MS. „*kunnyng* „*ful*, the oblique dashes  
signifying transposition.

<sup>3</sup> 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  
cumbryng 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.

<sup>4</sup> MS. *orto*.

<sup>5</sup> MS. *coclusiōū*.

holde, defende, or fauour, bi enye vnauidnes, hastynes, or ignoraunce, or bi eny opire maner, y schal be redi it to leue, forsake *and* retere, mekely *and* deuoutli, at þe assignementis of myn ordinaries, fadris of þe chirche. In contrarye manere to þis gouernaunce 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* vndiscreet<sup>1</sup> awaiters *and* bacbiters in opir wise of me feel or diffame.<sup>2</sup> 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,<sup>3</sup> *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, englishe *and* latyn, certis, oon ful goode weie is forto<sup>4</sup> attende to þe 20 circumstauncis in þe processis whiche y make þere bfore *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 seip in his 'book of 83 questiouns'<sup>5</sup>, þe [lij]<sup>6</sup> 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.

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

<sup>2</sup> 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.

<sup>3</sup> 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*'.

<sup>4</sup> *for* inserted above line in MS.

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

nedis graunte, that bi circumstauncis of the textis and processes liggig bfore 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 knouelehid 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*.

<sup>6</sup> 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<sup>b</sup> al biside<sup>1</sup> 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 pis<sup>2</sup> side god, y sette me into þe  
 labour of my bokis makyng.

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 maad<sup>3</sup> ben receiued in grete fauour, for  
 þe good *and* profitable trouþis 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 plesaut

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

<sup>1</sup> MS. *albiside*.

<sup>2</sup> MS. *apis*.

<sup>3</sup> MS. *maade*. The second *a* is inserted

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

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

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<sup>a</sup>  
 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 mater<sup>2</sup> ben dyuers opyniouns, *and* mowe be mo opyniouns, it is honest ynou3 a man<sup>3</sup> 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 declarative<sup>4</sup> of pese pointis *and* of mo, azens envie *and* detraccioun *and* malice, whiche perauenture myzt 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 bilowe<sup>5</sup> to blowe *and* 30  
 puffe vp þe fier of deuocioun in her soule, into banysching aweie þe coolde of vndeucioun *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,

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

<sup>2</sup> MS. *amater*.

<sup>4</sup> See Notes.

<sup>3</sup> MS. *aman*.

<sup>5</sup> 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<sup>b</sup> 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 for<sup>1</sup> þe eese *and* þe chering  
 30 of a begger. þus moche herof as now. more is seide in þe  
 litil book bifore spokun<sup>2</sup>.

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 merveyle is  
 if y so haue? And sipen ful manye famos 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.

<sup>1</sup> MS. *cootefor*.

<sup>2</sup> i. e. the 'declarative'; see above, p. 6.

Why should it  
not be so with  
Pecock?

fallen fro it þat myȝt be bettir seid, *and* whiche þei myȝten  
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<sup>a</sup>

May God  
amend the  
ways of envious  
detractors!

Alle inpuĝners whiche laboren bi gile *and* wijle to make  
her inpuĝnacioun seme good bfore 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]ken<sup>1</sup> *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<sup>o</sup> partie]

[i<sup>e</sup> 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 bestys  
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

<sup>1</sup> MS. *spoken*.

<sup>2</sup> 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 abidiþ 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<sup>b</sup> from þe body, whanne þe beest | dieþ ? <sup>1</sup>

The soul of a beest dies when the beest dies.

10 Nai, sone, eche beestis soule dieþ *and* comeþ to nouȝt, whanne þe beest dieþ.

ffadir, whiche ben þe v outward bodili wittis ? <sup>2</sup>

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 ? <sup>3</sup>

Sone, þese ben þei: Comoun witt, ymaginacioun, ffantasye, Estimacioun *and* mynde.

The FIVE INWARD BODILY WITS. enumerated.

ffadir, what is þe office <sup>4</sup> 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 <sup>5</sup> eeris, touche hardnesse, neischnes, heet, or cold 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 ? <sup>6</sup>

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* knowiþ alle suche bodili þingis of

The office of COMMON WIT described.

<sup>1</sup> Cf. *Folewer*, Pt. I, chap. iv.

<sup>2</sup> Cf. *Folewer*, Pt. I, chap. v.

<sup>3</sup> Cf. *Folewer*, Pt. I, chap. vi.

<sup>4</sup> MS. *officie*; the second *i* underdotted.

<sup>5</sup> After *þe*, MS. has *h*, crossed through.

<sup>6</sup> 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<sup>a</sup>  
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 to<sup>1</sup> 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 forþ<sup>2</sup> of opire masis whiche bifallen in  
dreemys, whilis a man slepiþ. ffor in tyme of sleep a  
mannys<sup>3</sup> 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

<sup>1</sup> MS. *orto*.

<sup>2</sup> MS. *soforþ*.

<sup>3</sup> 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 of<sup>1</sup> mynde?

The office of  
MIND described.

Sone, it is to kepe in<sup>2</sup> store alle þe forseid knowingis wip  
5 her groundis, þat þei liztli not aweie slyde, and þerwip  
forto worche alle þe same now rehercid inward worchingis  
of þe opire seid inward bodily wittis, wip þe seid sure  
keping.

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

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 aftir<sup>4</sup> folewing, toward þe myddis of þe  
5<sup>b</sup> 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 conly man alle þese now seid outward *and*  
25 inward worchyngis of bodili wittis, wip 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, wip her seid worchingis *and* wip  
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.<sup>5</sup>

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

ffadir, wherynne<sup>6</sup> þan doop a man<sup>6</sup> *and* his soule passe alle  
35 beestis *and* her soulis?

<sup>1</sup> MS. of þe : þe underdotted.

through and underdotted.

<sup>2</sup> in over-written in MS.

<sup>5</sup> For Moving, see *Folewer*, Pt. I, chap. vii.

<sup>3</sup> Cf. *Folewer*, Pt. I, chap. vii.

<sup>6-6</sup> MS. wherynne ,floop a man ,þan,

<sup>4</sup> 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.<sup>1</sup>

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 afore<sup>2</sup> seid mowe perceyue *and* knowe, as ben hefte *and* liȝtnes of bodies, fadirhode *and* sonehode, of *persoones* to gider 6<sup>a</sup> 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, conceiueþ *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,<sup>3</sup> 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

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

<sup>2</sup> MS. *a fore*.

<sup>3</sup> 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<sup>b</sup> 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 stedely; and þerfore þei abiden wiþ þe soule and in þe 30 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 is to seie, þe v outward wittis with her v appetitis, and þe 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 nouzt<sup>1</sup>; 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.

<sup>1</sup> 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<sup>a</sup> 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]<sup>1</sup> chapitre þere into þe eende of þe viij chapitre 15 þere,<sup>1</sup> with answers to certeyn argumentis *and* obiecciouns whiche mowe be made azens þe treuþis tretid schortly here in þis present first chapitre.

[ij<sup>e</sup> 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,<sup>2</sup> 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 ioie *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

<sup>1</sup> MS. *ijj*.

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

<sup>2</sup> The work of Reason and Free Will in controlling the sensual appetites of man is

Sone, bitwix þese iij<sup>1</sup> 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 ȝouun 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<sup>b</sup> 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 þese 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 þerfore resoun or feiþ wernep hem to be left vndoon, or her contraries to be doon. And þese 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 of [f]<sup>2</sup> 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,<sup>3</sup> 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, þese 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<sup>e</sup> treti, þe [ ]<sup>4</sup> 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.

<sup>1</sup> MS. *ijj maners of*; *maners of* being crossed through.

<sup>2</sup> MS. *or*.

<sup>3</sup> Chap. xix.

<sup>4</sup> Space left in MS. for reference.

comaundementis *and* comaundementis 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<sup>a</sup> þan goddis comaundementis *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]<sup>1</sup> þe comaundementis *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’<sup>2</sup> to þis 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?

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.

Where this is  
proved.

fadir, þe iii<sup>e</sup> manere of seiþng 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<sup>e</sup> 20 seiþng 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 seiþng ben trewe or no, y wolde learne.

Certis, sone, neiþir þe iii<sup>e</sup>, neiþir þe v<sup>e</sup> of þese seiþngis 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 morali 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]<sup>3</sup> 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 þis is vntrewe, as schal be provid openli *and* vnʒenseiabili in þe secunde part of þis present book, þe xij chapitre, And in ‘þe book of feip, hope, *and* charite’<sup>4</sup>. 35

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

<sup>2</sup> Chaps. xv–xvii; also the end of chap. xxvii.

<sup>3</sup> MS. *he*.

<sup>4</sup> 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 þe<sup>1</sup> wil of god. 3he, *and*  
 8<sup>b</sup> þilk first loue *and* þe | ij<sup>e</sup> *and* iij<sup>e</sup> 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 take<sup>2</sup> þe wordis of crist, whanne he seid þat 'in þo seid loues al  
 20 lawe *and* prophecies hangen'<sup>3</sup>; And what Johan in his epistil seiþ: 'he þat loueþ not his neizbore whom he seeþ, how may he loue god whom he seeþ not?'<sup>4</sup>

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<sup>e</sup> *and* ve 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.

fferþirmore, in more special as to þe iij<sup>e</sup> 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.<sup>5</sup> *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.

<sup>1</sup> MS. *bijþe*.

<sup>2</sup> MS. *betake*.

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

<sup>4</sup> 1 John iv. 20.

<sup>5</sup> 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 partie<sup>1</sup>; *and* eche 'habitual loue' is 'habitual charite'; wherfore 'moral vertu' *and* 'habitual loue' or 'habitual charite' ben oon. And perfore oon *and* þe 9<sup>a</sup> 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 gendring, *and* to moral dedis goyng aftir þe same habit into 15 whiche þe same habyt inclynep. 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 'charitative dedis' *and* 'moral vertuose dedis' *and* 'morali good 20 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*

<sup>1</sup> 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' namyþ oonli habit or his disposicioun  
 5 into him, but not eny dede inward or outward; 'moral  
 9<sup>b</sup> 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'  
 namyþ 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.

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* þefore þis name 'loue' or 'charite'  
 20 namyþ þo habitis and her dedis whiche ben inward *and* not outward.<sup>1</sup>

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

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 coman- did *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.

<sup>1</sup> 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.

This does so follow.

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.

Sone, al þis y graunte, | for al þis dryuing *and* concluding <sup>5</sup> 10<sup>a</sup> may no man avoide.

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 <sup>10</sup> 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 <sup>15</sup> 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, <sup>20</sup> sufficient, ful<sup>1</sup> *and* compendiose treting 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, <sup>25</sup> clenly þerupon foormed *and* writen, so fer ben þo tablis from þe cleer, sufficient, ful *and* compendiose teching *and* treting 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, bope for þe proof nowe made, *and* for largir proof in þe secunde partie of þis same <sup>30</sup> book, fro þe begynnynge of þe iiije chapitre into þe eende of þe ix<sup>e</sup> chapitre. And 3itt more þanne þis folewiþ of þe opire bfore my seiying, whiche y wole not conclude *and* dryue oute here, but in þe ije partie of þis present book.<sup>2</sup>

And þerfore moche wondir myzt a <sup>3</sup> wel learned clerk haue <sup>35</sup> vpon þe greet, ouer long woned rudenes of newe doctouris

<sup>1</sup> MS. *sufficientful*.

<sup>2</sup> Chaps. iii, vi-ix.

<sup>3</sup> a overwritten in MS.

and of her now folewers, whiche, withoute enye nede, and withoute enye resoun, and wipoute þe peplis profite, 3he, 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<sup>b</sup> sufficient commaunde<sup>mentis</sup> of god displaien hem so bisily. And, as y trowe, þis is oon cause whi<sup>1</sup> goddis comaundementis ben kunned so sengli<sup>2</sup> 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<sup>e</sup> chapitre]

15 [F]Adir, what processe is þanne to be maad forto knowe and teche and noumbre 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, rihtwisly, 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, douztily, 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.

<sup>1</sup> MS. *whiche*; *che* being underdotted.

<sup>2</sup> 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, ryztfully, mekely, | accordingly, 11<sup>a</sup> 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]dementis<sup>1</sup> 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, ryztwisnes, 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, ryztwisnes, mekenes, accordyngnes, 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.

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

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.

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]d<sup>1</sup> 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 conteyneth viij poyntis, *and* þe iij<sup>e</sup> viij poyntis. 25

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

And for as moche as eche moral meenal vertu<sup>2</sup> 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,<sup>2</sup> 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

<sup>1</sup> n omitted in MS.

<sup>2</sup> 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]<sup>1</sup> 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<sup>b</sup> 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.

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?

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]<sup>2</sup> 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 iiij<sup>e</sup> table, whiche  
 schal be made þe first table.

And aȝenward, if meenal moral vertu in general schulde  
 be braunchid oute into his spicis, þanne, siþen þe same  
 30 kindes or gendris of meenal vertues of þe first dede, soort, or  
 parcel, or table, serueþ into vertues of þe ij<sup>e</sup> *and* of þe iij<sup>e</sup>  
 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 ij<sup>e</sup> seid soort *and* parcel, *and* þe

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.

Is this classifi-  
 cation under  
 three tables the  
 best?

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

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.

<sup>1</sup> MS. *eendal*.

<sup>2</sup> Omitted in MS.

ijje tyme in þe ijje seid soort *and* parcel. And forto þus do *and* procede in displaiyng goddis | moral lawis wolde be ouer 12<sup>a</sup> longe *and* tediose *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 ijje 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 ijje 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 sacramentyngly.

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

And þat þe ije, ijje *and* iiije 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 ijje 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 iiije 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.<sup>1</sup> 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 disposing of tablis, in lasse þan ȝe schulen | cleer ȝoure silf; fforwhi ȝe 12<sup>b</sup>

<sup>1</sup> 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*<sup>1</sup>: '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 oure<sup>2</sup> 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<sup>e</sup> *chapitre*,<sup>3</sup> þat 'who ever loueþ his  
 15 neiþbore fulfilleþ al þe lawe of god.' *and* þis is, as it seemeþ, [þe iije table]<sup>4</sup> of 3oure eendal moral vertues, *and* is þe iiije of 3oure alle tablis. Wherefore 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 pleynly ynou3 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. Wherefore 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<sup>a</sup> ben noon opir þan þese same iij general moral | lovys,  
 35 conteynyng in sum maner wiþ hem alle dedis beyng meenys to hem *and* alle dedis being execuciouns of hem, it folewip 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.

<sup>1</sup> vv. 37-40.

<sup>2</sup> So MS.; probably an error for 3oure.

<sup>3</sup> v. 8.

<sup>4</sup> Omitted in MS.

putte of eendal vertues; 3he, and he þerwip *and* þerynne 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 loue<sup>1</sup> 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,<sup>2</sup> *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<sup>b</sup> mowe be clepid 'iij', *and* euerciþir cleping is trewe ynou3.

<sup>1</sup> MS. *loue himsilf*; *himsilf* being crossed through and underdotted.

<sup>2</sup> MS. *alþing*.



[iiije chapitre]<sup>1</sup>

[F]Adir,<sup>2</sup> what is<sup>3</sup> 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 remembre<sup>4</sup> alle þo trouþis whos kunnyng *and* remembring schulen be meeny to vs forto governe vs in dedis of oure wil aftir resoun or<sup>5</sup> feiþ, anentis god immediatly, anentis vs silf immediatly, *and* anentis oure neiþboris immediatly. And, siþen<sup>6</sup> 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; þerfore<sup>7</sup> 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 rehersed vij maters.<sup>7</sup>

The SEVEN MATTERS rehearsed.

ffadir, whi noubre 3e þese vij þingis, or maters, more þanne opire?

Why are these said SEVEN MATTERS so specially important?

Certis, sone, y<sup>8</sup> haue now seid þe cause,<sup>8</sup> for in þese vij ben conteyned cleerly, fully, *and* compendiosely al þat euer<sup>9</sup> is necessary a man<sup>10</sup> to knowe forto be a good cristen, goostly 25 lyuer<sup>11</sup>; Namelyche if a man forþete not þat alle creaturis made of god, except peynes of helle,<sup>12</sup> ben hise benefitis 3ouun

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

<sup>1</sup> Chapter numbered 4 in margin.

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

For the Prologue and first part of Chapter I of the *P.M.M.* (fols. 3<sup>a</sup> to 5<sup>a</sup>, l. 4), and for the abbreviated account of Doughtiness (fols. 30<sup>a</sup>, l. 7, to 31<sup>a</sup>, 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*.

<sup>3</sup> *P.M.M.* inserts *it*.

<sup>4</sup> *P.M.M.* inserts *þese vij þingis or maters*.

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

<sup>6</sup> *P.M.M.* omits *siþen*.

<sup>7-7</sup> *P.M.M.* omits *þerfore . . . maters*.

<sup>8-8</sup> *P.M.M.* omits *y . . . cause*.

<sup>9</sup> *P.M.M.* omits *euer*.

<sup>10</sup> MS. *aman*; *P.M.M.* *aman*.

<sup>11</sup> MS. „*lyuer goostly*, with the marks of transposition; *P.M.M.*, *goostli lyuer*.

<sup>12</sup> In *P.M.M.*, *of hell* is a correction on the margin.

to man. And if he knowe þese vij, him neediþ knowe<sup>1</sup> no ferþir to wynne heuen; ffor þei schulen sufficiently reule h[i]m<sup>2</sup> in kunnyng<sup>3</sup> þoruþ al contemplative lijf and al actif lijf, as is plainly schewid in þe prolog of þe book<sup>4</sup> 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 bible<sup>5</sup>, made of þe oolde testament and of þe newe, þei mowe be knowen<sup>6</sup> | sumwhat, but not<sup>14\*</sup> cleerly, neiþir fully, as it is provid in þe book clepid 'þe iust apprising of holy scripture',<sup>7</sup> and in 'þe afore crier',<sup>10</sup> and<sup>8</sup> in 'þe prouoker', and in 'þe represser'<sup>8</sup>. also<sup>9</sup> 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 book<sup>15</sup> 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 god<sup>10</sup> preisingly, as it<sup>20</sup> is þe secunde poynt of þe first table?

Sone, it is forto, at sum whilis, whanne opire grettir seruicis of god, þat<sup>11</sup> is to seie, fynal<sup>12</sup> seruycis of god,<sup>11</sup> schulen not þerbi be lettid, and whanne a man<sup>13</sup> in his semyng haþ nede forto be kyndelyd and quykened into goostly freendful<sup>14</sup> <sup>25</sup> loue toward god or toward him silf, a man forto<sup>15</sup> 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

<sup>1</sup> P.M.M., to knowe.

<sup>2</sup> MS. *ken*; P.M.M., *hym*.

<sup>3</sup> P.M.M. omits *in kunnyng*.

<sup>4</sup> In P.M.M., of þe book is a correction on the margin.

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

<sup>6</sup> In P.M.M. *be knowen* is a correction on the margin.

<sup>7</sup> 'Bokes made by Bysshope pecock' in margin, and the titles underlined in the

text.

<sup>8-8</sup> P.M.M. omits: and *in þe prouoker* and *in þe represser*.

<sup>9</sup> P.M.M., *and*.

<sup>10</sup> P.M.M. omits *anentis god*.

<sup>11-11</sup> P.M.M. omits *þat . . . god*.

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

<sup>13</sup> MS. *aman*.

<sup>14</sup> P.M.M. omits *goostly freendful*.

<sup>15</sup> P.M.M. omits *a man forto*.

inward [or outward]<sup>1</sup> 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 princypaly for to gendre *and* contynue  
*and* to kepe in þe preiser greet frendful, goostly welwilling  
*and* loue anentis god *and* anentis a man<sup>2</sup> him silf, *and* alle  
her purtenauncis aftir in þe [xxiiij<sup>e</sup>]<sup>3</sup> chapitre of þis book  
rehercid, *and* for noon opire<sup>4</sup> princypally; for god needip  
10 noon of oure preisingis, neiþir as for him silf he is in oure  
preising amendid, betterid, cherid, or delitid. Neuerpeles,  
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<sup>b</sup> 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 afore<sup>5</sup>  
seid of preising to god, may be knowe what is forto lyue  
25 preisingly anentis aungelis *and* men, *and* wherto it availip.

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.

ffadir, what is it forto lyue dispreisingly, as<sup>6</sup> it is a vertu<sup>6</sup>  
of þe first table?

Sone, it is forto, at sum while, whanne resoun iugip it to  
be doon, *and* whanne bettir seruice of god, þat<sup>7</sup> is to seie,  
30 final<sup>8</sup> seruice to god,<sup>7</sup> schal not þerbi be lettid, a man to

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

<sup>1</sup> 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<sup>b</sup>, reads: *inward speche*  
*or outward speche*.

<sup>2</sup> MS. *aman*.

<sup>3</sup> Space left in MS., and in *P.M.M.*,

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

<sup>4</sup> *P.M.M.* inserts *eend*.

<sup>5</sup> MS. *a fore*; *P.M.M.*, *bifore*.

<sup>6-6</sup> *P.M.M.* substitutes: *as it is þe iiij<sup>e</sup>*  
*point*.

<sup>7-7</sup> *P.M.M.* omits *þat . . . god*.

<sup>8</sup> 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,<sup>1</sup> 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,<sup>2</sup> wiþdrawing, or lassyng of<sup>3</sup> 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 speech, 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, þat<sup>4</sup> is to seie, fynal<sup>5</sup> seruicis of god,<sup>4</sup> 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 here<sup>6</sup> y clepe 'louys' or 'willingis'<sup>7</sup>) vpon goodis to come and to be had, a<sup>8</sup> man forto<sup>9</sup> 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<sup>a</sup> 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 maner<sup>9</sup> as þilk preier, 'Pater noster', is expowned in þe first parti of þe book y-callid 'þe reule<sup>10</sup> 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]<sup>11</sup>, þe now seid desires toward

<sup>1</sup> Cf. above, p. 29, note 1.

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

<sup>3</sup> *P.M.M.* omits *of*.

<sup>4-5</sup> *P.M.M.* omits *þat . . . god*.

<sup>5</sup> See above, p. 28, note 12.

<sup>6</sup> *P.M.M.* omits *here*.

<sup>7</sup> *P.M.M.*, *wilnyngis*.

<sup>8-8</sup> *P.M.M.* omits *a man forto*.

<sup>9</sup> *P.M.M.* inserts *of*.

<sup>10</sup> *P.M.M.*, *þeule*, and cross in margin.

<sup>11</sup> 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 whiche<sup>1</sup> is brouzt forþ  
 in vs silf<sup>2</sup> 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.<sup>3</sup> Neucrpeles, bisidis þis availe, preier availeþ  
 into þe same opire good into whiche now afore is seid preis-  
 ing to availe, þouþ þis<sup>4</sup> secunde availe<sup>4</sup> of preier be includid  
*and* conteynynd in his seid first availe. Bi þis now bifore  
 15 seid of<sup>5</sup> preier to god, may be knowe esili what is<sup>6</sup> forto  
 lyue anentis creaturis preiyngli, *and* wherto it availith.

ffadir, what is it for to lyue þankingly to god,<sup>7</sup> as it is þe  
 v<sup>e</sup> 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 here<sup>8</sup> 'loves' or 'willingis'<sup>9</sup>) vpon goodis to  
 come *and* to be had, seie *and*<sup>10</sup> be aknowe<sup>10</sup> to god, bi inward  
 25 speche in resoun oonly, or þerwip bi outward speche in  
 tunge, or bi opire outward signe, countenaunce, or dede<sup>11</sup>  
 15<sup>b</sup> occupiyng þe stide of speche, þat | he haþ receyuid benefete  
 or benefetis of god, *and* þat he haþ cause forto in sum  
 maner<sup>11</sup> of vndirstonding azen quyte god fully, or sumwhat,  
 30 in seruice for þoo<sup>12</sup> 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.

<sup>1</sup> Omitted in *P.M.M.*

<sup>2</sup> *P.M.M.* inserts *which* here.

<sup>3</sup> Cf. below, p. 46.

<sup>4-4</sup> *P.M.M.*, þese ij arailles.

<sup>5</sup> *P.M.M.* omits *of*.

<sup>6</sup> *P.M.M.* inserts *it*.

<sup>7</sup> *P.M.M.* omits *to god*.

<sup>8</sup> *P.M.M.* omits *here*.

<sup>9</sup> *P.M.M.*, wilnyngis.

<sup>10-10</sup> *P.M.M.* omits: *and be aknowe*.

<sup>11-11</sup> *P.M.M.* runs: *or dede þat he wole  
 in sum maner*, and then the parallelism  
 continues.

<sup>12</sup> *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 specially, 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*<sup>1</sup> 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<sup>e</sup> poynt of þe first table? 10

Sone, it is forto at sum whilis, whanne opire fynal<sup>2</sup> 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]þ<sup>3</sup> 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 louþing vs silf ynneforþ<sup>4</sup> in þe vndirstonding, or in þe ymaginacioun, or ellis bi signe, countenaunce, or dede *withoutforþ*, dyuers<sup>5</sup> from outward word,<sup>5</sup> sum excellence, or worþines, or goodnes of god, being in him silf, or beyng in 20 hise worchingis, wrouþt 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; fforwhi<sup>6</sup> bitwixe preising<sup>6</sup> *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.<sup>7</sup> And herbi may listli be knowe what is forto lyue anentis aungels *and* men worschippingly, and wherto it availith. 30

To live *dis-*  
*worschingli* is  
to denounce a

ffadir, what is<sup>8</sup> forto lyue disworschippingli, as it is þe vij vertu of þe first table?

<sup>1</sup> P.M.M. omits *and*.

<sup>5-5</sup> P.M.M. omits *dyuers . . . word*.

<sup>2</sup> P.M.M. omits *fynal*. See above, p. 28, note 12.

<sup>6-6</sup> From foot of page in P.M.M.; omission mark in text.

<sup>3</sup> MS. *wiþ*: P.M.M., *haþ*.

<sup>7</sup> Cf. above, p. 29, note 1.

<sup>4</sup> P.M.M., *wiþinforþ*.

<sup>8</sup> P.M.M. inserts *it*.

16<sup>a</sup> Sone, it is forto, at | sum while, whanne resoun iu ip it<sup>1</sup> fault, either our  
to be doon, *and* whanne bettir<sup>2</sup> seruice of god schal not perbi own, or  
be lettid, a man to disworschip him silf or sum opire another's, by  
creature<sup>3</sup>; þat is to seie, forto declare, denounce, or witesse, other means  
than by inward  
or outward  
speech.

5 withinne forþ or wiþoute forþ, bi sum signe or tokun  
diuerse fro inward *and* outward speche<sup>4</sup> of<sup>5</sup> word, sum  
vnworþines or vnnobilte, lacke, defaute, or<sup>6</sup> 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 þe<sup>7</sup> depper mekenes, or into  
sorewe for his synne, or into removing, wiþdrawing, or  
lassing<sup>8</sup> 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 man<sup>9</sup> 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 lyue<sup>10</sup> sacramentaly, as<sup>11</sup> it is þe  
20 viij membre of þe first table?<sup>11</sup> To live *sacra-*  
*mentaly* is to  
receive Christ's  
sacraments  
duly.

Sone, it is forto receyue cristis<sup>12</sup> 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 age<sup>13</sup> *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 forzeuenes of mys-  
dedis passid, *and* grace forto<sup>14</sup> forbere mysdedis *and* to  
30 fulfille vertues in<sup>15</sup> tyme to come<sup>15</sup>, in þilk ful *and* hcol  
bileuee whiche is tauzt bi crist and his apostlis—of whiche

<sup>1</sup> *it* overwritten in MS.

<sup>2</sup> See above, p. 28, note 12.

<sup>3</sup> *P.M.M.*, *creaturis*.

<sup>4</sup> Cf. above, p. 29, note 1. *P.M.M.* reads  
*fro outward speche* only.

<sup>5</sup> *P.M.M.*, *or*.

<sup>6</sup> *P.M.M.* omits *or*.

<sup>7</sup> *P.M.M.* omits *þe*.

<sup>8</sup> MS. *orlassing*.

<sup>9</sup> MS. *aman*.

<sup>10</sup> *P.M.M.* inserts *anentis god*.

<sup>11-11</sup> *P.M.M.* omits *as . . . table*.

<sup>12</sup> *P.M.M.*, *his*.

<sup>13</sup> *age* overwritten in MS.

<sup>14</sup> *P.M.M.*, *to*.

<sup>15-15</sup> *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 be<sup>1</sup> rehercid in<sup>2</sup> þis same book, in þe first chapitre of þe ije partie<sup>2</sup>, and ben also sett forþ in a ful compendiose maner in þe book clepid 'þe prouoker of cristen peple'; | And he<sup>16b</sup> must remembre him silf vpon þe eende and<sup>3</sup> 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, whanne<sup>4</sup> he receiuiþ bapty<sup>m</sup>,<sup>4</sup> þanne he is excusid<sup>10</sup> from þis þat is now seid into tyme he come into sufficient discrecioun to perfoorme what is now<sup>5</sup> 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 make<sup>15</sup> a couenaunt wiþ god to kepe al þat is now afore<sup>6</sup> seid; and þat he schulde in þis wise remembre him þat crist, bi meryt of his blood scheduling, 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 arise<sup>20</sup> into a new<sup>7</sup> 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<sup>m</sup> schulde be a signe<sup>8</sup> and a remembratife tokene<sup>9</sup> of þis now seid couenaunt, and also of þis now seid conceitis<sup>9</sup>,<sup>25</sup> perfore was bapty<sup>m</sup> ordeyned, as may be takun of seint poul, Romans, vj<sup>e</sup><sup>10</sup> chapitre.

What is meant by receiving the Eucharist duly.

ffadir, how receiuiþ a man þe eukarist dewli?

Sone, if he be of sufficient age and of sufficient witt and discrecioun whanne he it receiuiþ, he must take þe eukarist,<sup>30</sup> not as opire comoun or vsual meete and drynk, as diden men

<sup>1</sup> For *schulen* be, the *P.M.M.* substitutes *ben*.

<sup>2-2</sup> *P.M.M.* reads: *in þe donet, þe parti, þe chapitre*, spaces being left for the references.

<sup>3</sup> *P.M.M.* inserts *þe*.

<sup>4-4</sup> *P.M.M.* omits *whanne . . . bapty<sup>m</sup>*.

<sup>5</sup> *P.M.M.*, "*noue* "is, the oblique

dashes denoting transposition.

<sup>6</sup> MS. *a fore*.

<sup>7</sup> MS. *anew*.

<sup>8</sup> MS. *assigne*; cross under first *s*.

<sup>9-9</sup> *P.M.M.* reads: *tokene of þese now seid conceitis*.

<sup>10</sup> Space left for reference in *P.M.M.*



of corinthe in poulis daies, i<sup>a</sup> *corinthies*, xj<sup>e</sup> *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]forme<sup>1</sup> him þerto. and if þe receiver be not of so sufficient age and discrecioun as is now<sup>2</sup> 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<sup>a</sup> 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 god<sup>3</sup> 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 substauce. And forto make ofte þis remembrance and oft þis purpos, was ordeynyd þe eukarist ofte to be eten and drunken, as to be<sup>4</sup> of þis seid<sup>5</sup> purpos a remembrancecyng tokene, or signe of witnessse þerof, as may be  
 25 takun, luke, þe xxij<sup>6</sup> *chapitre*, and I<sup>a</sup> *corinthies*, xj<sup>e</sup> *chapitre*. And,<sup>7</sup> þerfore, if enye man receiveþ<sup>8</sup> þis sacrament of eukarist, or þe sacrament of baptyem, wiþ contrarye entent þan it signifieþ and bitokeneþ to be takun and vsid fore,  
 30 And þerfore he must needis greuously<sup>10</sup> in þat<sup>10</sup> do synne.

<sup>1</sup> MS. *conforme*; *P.M.M.*, *cōforme*.

<sup>2</sup> *P.M.M.*, *now is*.

<sup>3</sup> *P.M.M.* inserts: *þouȝ without newe bond and couenaunt*.

<sup>4</sup> *P.M.M.* inserts *ofte*.

<sup>5</sup> *P.M.M.* omits *seid*.

<sup>6</sup> Space left for reference in *P.M.M.*

<sup>7</sup> 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.

<sup>8</sup> *P.M.M.*, *receyue*.

<sup>9</sup> *P.M.M.* omits *to*.

<sup>10-10</sup> *P.M.M.*, in *þat greuouseli*.

<sup>1</sup>No 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 <sup>2</sup>vndir seruyng.<sup>1</sup>

[v<sup>e</sup> 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]Adir<sup>3</sup>, how manye moral vertues, comaundis or coun- 5  
seilis, ben of þe ije<sup>e</sup> table?

Sone, vij.

ffadir, whiche vij?

Sone, anentis god goostlynes,<sup>4</sup> obedience, riȝtwisnes, meke-  
nes, treupe, benyngnite, *and*<sup>5</sup> larges<sup>6</sup>. 10

ffadir, what is<sup>7</sup> forto lyve anentis god goostly<sup>8</sup>, as it is  
þe first poynt of þe ij table?

Sone, it is forto wille<sup>9</sup> to god al his good, whiche is not  
in a<sup>10</sup> 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 goostlihode<sup>11</sup> is oon spice<sup>12</sup> of þe al,  
hool, freendful welwilling *and* loue whiche we owen to god.<sup>13</sup>  
*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<sup>b</sup>  
al þis is to be vndirstonde is sumwhat tauȝt in þe ije partie  
of 'þe<sup>14</sup> moore book of<sup>14</sup> cristen religioun', þe iije<sup>e</sup> treti,

<sup>1-1</sup> *P.M.M.* substitutes: *More of sacramentis maye be seen in þe book of sacramentis.*

<sup>2</sup> MS. *hem.*

<sup>3</sup> Cf. henceforward *P.M.M.*, ije<sup>e</sup> chapitre, fol. 14<sup>a</sup> to 14<sup>b</sup> (end).

<sup>4</sup> *P.M.M.* reads *loue*, and names *larges* next.

<sup>5</sup> and, overwritten.

<sup>6</sup> *larges* comes second in the list in the *P.M.M.*

<sup>7</sup> *P.M.M.* inserts *it.*

<sup>8</sup> *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<sup>a</sup>). 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<sup>a</sup>). See Appendix for Table of Correspondences between *P.M.M.* and *Donet.*

<sup>9</sup> *P.M.M.*, *wilne.*

<sup>10</sup> *P.M.M.* omits *a.*

<sup>11</sup> *P.M.M.*, *loue.*

<sup>12</sup> *P.M.M.*, *speche*, with the *h* underdotted to denote deletion.

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

<sup>14-14</sup> *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.

and<sup>1</sup> in 'þe book of feiþ, hope and charite<sup>1</sup>,' and in þe book 'filling þe iiij tablis'.

purtenauncis to þis now seid freendful, welwilling loue, in þe vndirstonding þerupon ʒouun in þe first partie of 'cristen  
5 religioun', þe iij<sup>e</sup> treti, þe [ ]<sup>2</sup> chapitre, ben þese viij<sup>3</sup> in  
þe sensual appetitis and in þe herte: þat is to seie, passional  
love, hate, desijr, drede, gladnes, sorynes, reuþ,<sup>3</sup> schame,  
and<sup>4</sup> opir lijk viij<sup>4</sup> passiouns vndir þe same names in þe  
ouerer appetite or wil: þat is to seie, passional love, hate,  
10 desijr, drede, gladnes, sorynes, rouþe<sup>4</sup>, and schame.

Of<sup>5</sup> passional drede ben ij maner: 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'.<sup>5</sup> More<sup>6</sup>  
15 of þese passiouns schal be seid aftir in 'þe folewer to þe  
donet'.<sup>6</sup>

ffadir, what is forto lyue anentis god obediently?<sup>7</sup>

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  
assignmentis and positive ordinauncis, and to receyve hem  
and fulfille hem, as fer forþe<sup>8</sup> as we knowen his wil to be  
þat we so schulde do, bi witnessing of his holi scripture, as  
ben þese: forto<sup>9</sup> loue god moost of alle, and oure neiþbore  
25 as vs silf; and<sup>9</sup> forto allowe, receyue, and honoure þe<sup>10</sup> newe  
preesthode<sup>10</sup> 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, as<sup>11</sup> whanne

The passions  
pertaining to  
our love to-  
wards God:

(1) Eight in the  
sensual appet-  
ites and the  
heart.

(2) The corre-  
sponding eight  
in the Will.

The distinction  
between 'son-  
like' dread and  
'servile' dread.

To live to God  
obediently is to  
keep His com-  
mandments and  
counsels.

These com-  
mandments and  
counsels re-  
hearsed.

<sup>1-1</sup> and . . . charite omitted in *P.M.M.*

<sup>2</sup> Space left in MS. and in *P.M.M.* for reference.

<sup>3</sup> *P.M.M.*, vij; reuþ being omitted.

<sup>4-4</sup> *P.M.M.* substitutes: and þese vij; rouþe being omitted.

<sup>5-5</sup> *P.M.M.* omits *Of passional drede* . . . seruyle drede.

<sup>6-6</sup> *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.

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

<sup>8</sup> MS. *ferforþe*.

<sup>9-9</sup> *P.M.M.* omits *forto* . . . and.

<sup>11-10</sup> *P.M.M.* runs: *his new preesthode bi hym*.  
<sup>11</sup> *P.M.M.* omits *as*.

euer þei iustly for oure open defaultis putten vs<sup>1</sup> oute of cristen, or sauēd mennys comuning<sup>2, 3</sup> or felawschip<sup>3</sup>; and forto be receivid aȝen<sup>4</sup> bi hem into cristen mennys felawschip<sup>3</sup> and comunyng<sup>3</sup> whanne we leeuē þe same defaultis; and for to be bi hem<sup>5</sup> of oure synnes assoilid whanne we schryven 5 vs to hem | of þe same synnes, and<sup>6</sup> so of oþire<sup>6</sup>; And in 18<sup>a</sup> lijk maner to alle<sup>7</sup> goddis voluntarye posityve assignementis ordeined<sup>8</sup> al redy, and to alle oþire,<sup>8</sup> in caas þat he enye suche wole make, ordeyne, schewe, or reule; pouȝ<sup>9</sup> 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.<sup>9</sup>

Where teaching on the Christian priesthood may be found.

how cristen preesthode, with hise officis,<sup>10</sup> in his sum maner is of lawe<sup>11</sup> of feiþ, is tauȝt and declarid sumwhat in þe first partie of 'cristen religioun', þe [iij]<sup>12</sup> trety, þe [xvj]<sup>12</sup> 15 chapitre, and more<sup>13</sup> in þe first partie of 'þe iust apprising of holy scripture', and in 'þe book of preesthode'.<sup>13</sup>

To live to God riȝtfulli 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 riȝtfulli, or iustly?<sup>14</sup>

Sone, it stondip in two maners: Oon is, whanne euere 20 and<sup>15</sup> how of[te]<sup>16</sup> 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, to<sup>17</sup> whiche we weren bifore free<sup>17</sup>, þat we perfoorme pilke boond and<sup>25</sup> couenaunt, bi cause þat bi pilke boond growip to god a riȝt<sup>18</sup> forto cleyme pilk dede bihestid in boond and couenaunt,

<sup>1</sup> P.M.M. inserts *denouncingli*.

<sup>2</sup> On erasure in MS.

<sup>3-3</sup> P.M.M. simply *mennys soorte*.

<sup>4</sup> P.M.M. inserts *denouncingli*.

<sup>5</sup> P.M.M. inserts *at þe leeste denouncingli*.

<sup>6-6</sup> P.M.M. omits: and . . . oþire.

<sup>7</sup> P.M.M. inserts *oþire*.

<sup>8-8</sup> P.M.M. omits *ordeined . . . oþire*.

<sup>9-9</sup> P.M.M. omits *pouȝ . . . consideracioun*.

<sup>10</sup> P.M.M., *office*.

<sup>11</sup> P.M.M. inserts here: *of kynde* and *in his sun oþir maner is of lawe*.

<sup>12</sup> Spaces in MS. and P.M.M.; reference

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

<sup>13-13</sup> P.M.M. runs: *And more þerof schal appere in þe boke of sacramentis and in þe boke of preesthode*.

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

<sup>15</sup> P.M.M., *or*.

<sup>16</sup> MS. *of*; P.M.M., *ofte*.

<sup>17-17</sup> P.M.M. omits *to . . . free*.

<sup>18</sup> MS. *ariȝt*.

and<sup>1</sup> also ellis we schulde breke oure promys<sup>1</sup>, 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 offer, and þe spedelier<sup>2</sup> remembrid and  
 stirid to perfoorme þo<sup>3</sup> biheestis; þouȝ,<sup>4</sup> aftir sum opir skile  
 10 and consideracioun, alle suche dedis ben in þe v poynt of þis  
 same secunde table, whiche is trovpe to god.<sup>4</sup>

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

Anopir<sup>5</sup> maner of rihtwisnes to god is þat we so bere vs  
 anentis alle hise creaturis þat we in no maner trete, vse, or  
 18<sup>b</sup> 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 þefore  
 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 is<sup>6</sup> forto<sup>7</sup> lyve anentis god mekely?<sup>8</sup>  
 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]<sup>9</sup> 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<sup>a</sup>, l. 2, to 17<sup>b</sup>, 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 leue 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 waite<sup>1</sup> afir þat god schulde sende vs helpe þerto aboute 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,<sup>2</sup> what is it forto lyue anentis god trewly, *nameliche*<sup>3</sup> wipoute such boond as is spokun of in þe iij<sup>4</sup> 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 to<sup>5</sup> come,<sup>6</sup> þat we þerinne afferme *and* denye trewly: þat is to 15 seie, as it is, was, or<sup>7</sup> 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<sup>a</sup> present or passid, as cayn dide, *genesis*, iij<sup>8</sup> *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, wipoute<sup>9</sup> promysse, in oonly purpos,<sup>9</sup> but if iust cause rise forto h[i]m<sup>10</sup> 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?<sup>11</sup>

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

<sup>1</sup> MS. *awaits*; the first *a* underdotted.

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

<sup>3</sup> *P.M.M.* omits *nameliche*.

<sup>4</sup> *P.M.M.*, *ij*, as the Points are differently arranged.

<sup>5</sup> MS. *orto*.

<sup>6</sup> *P.M.M.* inserts *bi vs or bi eny opir doer*.

<sup>7</sup> *P.M.M.*, *and*.

<sup>8</sup> v. 9. Space for reference in *P.M.M.*

<sup>9-9</sup> *P.M.M.* omits *wipoute . . . purpos*.

<sup>10</sup> MS. *hem*; *P.M.M.*, *hym*.

<sup>11</sup> Cf. henceforward *P.M.M.*, fol. 19<sup>a</sup>, 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 we<sup>1</sup> muste forbere blasphemynge, chiding, and reuyling, mowynge, scornynge, and suche opire toward god, for eny of his chastisingis sent to vs, or suffrid falle to vs.<sup>2</sup>

5 ffadir, what is it<sup>3</sup> forto lyue anentis god largely? <sup>4</sup>

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 pilk 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<sup>e</sup> 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<sup>e</sup> table.

[vj<sup>e</sup> chapitre]<sup>5</sup>

THE THIRD TABLE.

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

There are eight virtues in the THIRD TABLE.

20 Sone, viij.<sup>7</sup>

ffadir, whiche viij?<sup>7</sup>

The eight moral virtues of the THIRD TABLE rehearsed.

Sone, to vs silward<sup>8</sup> goostlihode,<sup>9</sup> fleischlihode,<sup>10</sup> worldlihode,<sup>10</sup> clenness, honeste, pacience,<sup>11</sup> douztines, and largenes.<sup>10</sup>

Or ellis þus: ffor to lyue toward vs silf, as<sup>12</sup> resoun or feip  
25 deemeþ,<sup>12</sup> goostly,<sup>13</sup> fleischly,<sup>14</sup> worldly,<sup>14</sup> clenly, honestly, pacientli,<sup>11</sup> douztily, and largeli.<sup>14</sup>

<sup>1</sup> P.M.M., he.

<sup>2</sup> 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*.

<sup>3</sup> P.M.M. omits it.

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

<sup>5</sup> Chapter numbered 6 in margin.

<sup>6</sup> Cf. henceforward P.M.M., *ij<sup>e</sup> chapitre*, fols. 19<sup>a</sup>, l. 15, to 20<sup>a</sup>, l. 6.

<sup>7</sup> P.M.M., *v*; *fleischlihode*, *worldlihode*, and *largenes* being omitted.

<sup>8</sup> P.M.M., *silward*.

<sup>9</sup> P.M.M., *loue*.

<sup>10</sup> These three Points are omitted in P.M.M.

<sup>11</sup> P.M.M. here inserts *and*.

<sup>12-12</sup> P.M.M., as . . . *deemeþ* omitted.

<sup>13</sup> P.M.M., *louyngli*.

<sup>14</sup> 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 goostlihode<sup>1</sup> of a man anentis him silf, as it is þe first poynt of þe iij table?

Sone, it is a willing<sup>2</sup> bi whiche a man willip<sup>3</sup> to him | silf 19<sup>b</sup>  
þo goodis whiche is not in eny creaturis kyndeli power forto  
zeue to him, or putte to him, or take aweie from him: as 5  
ben oure blisful<sup>4</sup> rewardis to be had in heuene, *and* goddis  
fre<sup>5</sup> gracis þidirward helping here in erþe. Certis,<sup>6</sup> 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.<sup>6</sup> 10

ffadir, how moche ouzte a man loue him silf wip þilk  
goostlihode<sup>1</sup> whiche is þe first poynt of þis present<sup>7</sup> iije  
table?

Sone, wip þilk loue he schal loue him silf lasse þan god,  
*and* more þan enye<sup>8</sup> opir creature. What þis loue is, *and* 15  
what is loue of frendschip, *and* what is loue of concupiscence,  
*and* how a man hap not loue of frendschip saue to god, *and*  
to him silf, *and* to opire resonable creaturis, is<sup>9</sup> tauzt in 'þe  
lasse book of cristen religioun', þe first treti, *and* in 'þe  
book of feip, hope, *and* charite', *and* in þe ije<sup>e</sup> partie of 20  
'þe grettir book of cristen religioun'.<sup>9</sup>

ffadir, what is fleischlihode, as it is þe ije<sup>e</sup> poynt of þe iije  
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 comaundiþ 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

<sup>1</sup> P.M.M., *loue*.

<sup>2</sup> P.M.M., *wilnyng*.

<sup>3</sup> P.M.M., *wilneþ*.

<sup>4</sup> P.M.M., *blesful*.

<sup>5</sup> P.M.M. inserts *stiring*.

<sup>6-6</sup> P.M.M. omits *Certis . . . him silf*.

<sup>7</sup> MS. *present f*; *f* being crossed through obliquely.

<sup>8</sup> P.M.M. omits *enye*.

<sup>9-9</sup> P.M.M. runs: *is tauzt in þe iij parti of þe donet, chapitre and in þe filling of þe iij tablis, þe ije 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.

<sup>10</sup> 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,<sup>1</sup> 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]<sup>2</sup> 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 be resonable, þat is to seie, according to doom of resoun, ben vertues. *And* þerfore folewiþ 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.

<sup>1</sup> P.M.M. omits the Point of *worldlihode*.

<sup>2</sup> 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 specyall 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<sup>b</sup> þat alle wordis mowe signifie as men at her owne lust wole haue hem to<sup>1</sup> 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 lijk 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 wipoute yuel perof comyng, y wole rapir faouure þan lette. And, þerfore, take who so wole þe namyngis for whiche, sone, þou pledist.

<sup>1</sup> 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 iiije point, whiche is clennes; And þat þe iije 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\* 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 reasonable seeking after, getting, having, and keeping of fleshly goods; *clennes* with the reasonable 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 man<sup>1</sup> 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?<sup>2</sup>

Man needs God's grace :

<sup>1</sup> MS. *aman*.

<sup>2</sup> 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 perilose  
placis, where ben perels of deep, *and* zitt to vs vnknowun,  
*and* so of opire maners; and | azens whiche, whanne *and* if 21<sup>b</sup>  
pei falle, no man<sup>1</sup> may lette for þe while but god; *and* god  
no man<sup>1</sup> so helpiþ in such a caas saue whom as þerto he hap 10  
in a specyal grace. Also, wipoute grace no man<sup>1</sup> may have  
forzeuenes of his synne bifore doon, how euer moche contri-  
cioun *and* confessioun *and* opire dedis he worche forto have  
þerof 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]<sup>2</sup> effectis, *and* into  
encrecing *and* into multipliynge of suche gracis. Certis,<sup>3</sup> asking  
bi<sup>3</sup> 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 *withinförþe* in þe asker, as it is sumwhat bifore  
[seid]<sup>4</sup> in þe fourþe *chapitre*.<sup>5</sup> Also specialy, into zeving of  
grace into þis effect, þat þerbi 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 þer azens was doon trespase, *and* opire mo aftir in þe  
xviij *chapitre* to be rehercid, ben *prouocative* meenys. *and*  
þe hool agregate of þese meenys for þe iij<sup>e</sup>, or þe last now 35  
rehercid grace, is clepid 'penaunce', or, more propirly,

<sup>1</sup> MS. *noman*.

<sup>2</sup> MS. *sam*.

<sup>3-5</sup> MS. *Certis* „bi asking, with the

marks of transposition.

<sup>4</sup> Omitted in MS.

<sup>5</sup> 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<sup>a</sup> a spice of þis goostliho|od, and is an execucioun of a willing to haue þe seid grace whiche schulde sche[u]e<sup>1</sup> 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, þouþ 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?<sup>2</sup>

Sone, it is forto kepe and fulfille þe doom of resoun in vse<sup>3</sup> of nurysching and in vse<sup>3</sup> 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 vse<sup>3</sup> of nurysching?

Sone, clenles in nurysching is ech gouernaunce doon bi doom of resoun in vse of<sup>4</sup> nurysching, or aboute vse in<sup>5</sup> 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 þe<sup>6</sup> 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, as<sup>7</sup> profit or<sup>7</sup> as nede askith to<sup>8</sup> þe fleisch<sup>8</sup>, for goddis sake, and for his seruce þe

(1) Clennes in nurysching is of two degrees:

(a) Sobriety, which is a commandment.

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

<sup>2</sup> Cf. henceforward *P.M.M.*, fols. 20<sup>a</sup>, 1. 6, to 23<sup>a</sup>, 1. 12.

<sup>3</sup> *P.M.M.* substitutes *dedis*.

<sup>4</sup> *P.M.M.* omits *vse of*.

<sup>5</sup> *P.M.M.* omits *vse in*.

<sup>6</sup> *P.M.M.* omits *þe*.

<sup>7-7</sup> *P.M.M.* omits *as profit or*.

<sup>8-8</sup> *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 biddip or commaundip 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<sup>b</sup> effect to be þerbi geten, resoun wel allowip *and* preisip, for as moche as resoun deemep þilk forbering to be a profitable meene into sum g[r]ettir<sup>1</sup> 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'; þouȝ<sup>2</sup> 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<sup>e</sup> table, whiche is largenes of a man to him silf.<sup>2</sup>

Clenness as a counsel is included under largenes to oneself.

(2) Clennes in gending is of three degrees :

ffadir<sup>3</sup>, what is clenness of gending ?

Sone, clenness anentis dedis of gending is ech gouernaunce 20 doon *and* lad bi doom of resoun anentis vsis<sup>4</sup> of gending. 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 of<sup>5</sup> wery *and* perilose luste 25 of his feere, whanne she<sup>6</sup> or he<sup>6</sup> askip þe fleischli dede to be doon, for drede of her falle into avoutrie,<sup>7</sup> or into worse; And in þese ij caasis is clenness from<sup>8</sup> al synne in þe paier, as is comounli holden; Or ellis, in þe iij caase, forto satisfie his owne wery *and* perilose birpen of lust, *and* not for his 30 owne desirid *and* willid<sup>9</sup> voluptuose lust, neipir for such of his feer voluptuose willid lust. And þanne in such an asker is clenness from<sup>8</sup> deedly synne, but not from<sup>8</sup> venial synne, as is comounly holden; þouȝ in þis caase be no synne in þe

(a) Temperance, which is a commandment.

<sup>1</sup> MS. *gettir*; P.M.M., *grettir*.

<sup>2-2</sup> P.M.M. omits *þouȝ . . . him silf*.

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

<sup>3</sup> *ffadir*, an addition from the margin in P.M.M.

<sup>4</sup> P.M.M., *deedis*.

<sup>5</sup> P.M.M., *for*.

<sup>6-6</sup> P.M.M., *he or she*.

<sup>7</sup> P.M.M., *fornicioun*.

<sup>8</sup> P.M.M., *fro*.

<sup>9</sup> P.M.M. omits: *and willid*.

paier, as is now afore seid. Neuerpeeles<sup>1</sup>, moche þing may be seid colourabili azens þis iij<sup>e</sup> caase, as schal appere in 'þe book of cristen religioun', þe first partie, þe iij<sup>e</sup> tretice. þefore no more<sup>2</sup> of þis mater here, but þat þis degree of  
5 clennes anentis gendring mai be clepid 'temperaunce'.<sup>1</sup>

þe ij<sup>e</sup> degree of clennes anentis gendring is to forbere, wip  
23<sup>a</sup> vowe or wipoute vowe, dedis of gendring, sumwhat | more, or moche more, þan resoun biddiþ or comaundiþ to be forborn, And þefore sumwhat more, or moche more, þan is bi  
10 þe now next bifore goyng degree to be forborn; þouȝ resoun forto so moche forbere, into sum eende *and* effecte to be þerbi getun, weel allowiþ *and* preisþ, for as moche as resoun deemþ 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<sup>e</sup> degree of clennes anentis dedis of gendring is forbering vtirly for euer, in vowe or wipoute vowe, dedis of gendring, vndir þis entent, þat þerbi sum greet goostli goode  
20 be geten, which good, wipoute 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, wipoute þe<sup>3</sup> now seid vtirly forberyng, *and* wip<sup>4</sup> enye of þe opire now bifore goyng forberyng<sup>5</sup>, schulde be getun; And  
25 þefore [resoun]<sup>6</sup> wel allowiþ *and* deemþ þis vtirly forbering to be mowe do. And þis iij<sup>e</sup> degree is comounly clepid 'chastite'; þouȝ<sup>7</sup> þe ij<sup>e</sup> *and* iij<sup>e</sup> degree, aftir sum opir skile *and* consideracioun, ben in þe viij poynt of þis iij<sup>e</sup> table, *and*, aftir sum opire skile *and* consideracioun, þei mowe be  
30 in þe vij<sup>e</sup> poynt of þe ij<sup>e</sup> 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;

<sup>1-1</sup> P.M.M. (fols. 21<sup>b</sup>, l. 13, to 22<sup>a</sup>, l. 6) substitutes: *Neuerpeles to summen it semþ ful probable þat pure clennes from al synne may be couli in þe first case now rehercid, þat is to scie, 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'.*

<sup>2</sup> MS. *nomore.*

<sup>3</sup> P.M.M., *þis.*

<sup>4</sup> P.M.M., *without.*

<sup>5</sup> P.M.M., *forberigis* [*sic*].

<sup>6</sup> Omitted in MS.; P.M.M., *resoun.*

<sup>7-7</sup> 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  
*Vncleennes*, is  
included under  
*Clennes*.

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

and, siþen to a<sup>1</sup> capiteyn of a castel, to whom longiþ þe  
saaf gadyng of þe ynner warde, longiþ forto se<sup>2</sup> þe saaf gard  
of þe *vttir<sup>3</sup>* warde and of þe *gatis*, and awaite to alle *vttir<sup>3</sup>* 5  
*þingis* which *schulen<sup>4</sup>* make *perel* into þe *wynnyng* of þe  
castel; þefore to boþe *clennes* of *norysching* and to *clennes*  
of *gendring* 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]cyng<sup>5</sup>* in | maner, mesure, *quantite* and tyme, 23<sup>b</sup>  
and in *opire* circumstauncis, as þei putten not vs in *perelle*  
to falle into þe now seid *vncleennes* of *gendring* and<sup>6</sup> of  
*norysching*.<sup>6</sup> 15

[*vij<sup>e</sup>* chapitre].<sup>7</sup>

[F]Adir,<sup>8</sup> what is þe *vertu* of honeste ?

Sone,<sup>9</sup> it [is]<sup>10</sup> forto kepe and fulfille þe doom of resoun  
anentis vse of<sup>11</sup> worldly goodis to vs silf ward, and anentis  
þe moving,<sup>12</sup> gesture, and countenaunce, and setting of oure 20  
body. And so it stondiþ in two maners, or *ij* spicis: Oon is  
*mesurable* and *resonable* vsing<sup>13</sup> 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*, not<sup>14</sup> *considerid* to be vsid for *nede* and *profite* to  
þe *fleisch*, but into *anopir* eende of *worldlynes*,<sup>14</sup> 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.

<sup>7-7</sup> See previous page.

<sup>1</sup> *P.M.M.*, þe.

<sup>2</sup> *P.M.M.* inserts *to*.

<sup>3</sup> *P.M.M.*, *vttirer*.

<sup>4</sup> *P.M.M.*, *schulld*.

<sup>5</sup> MS. omits contraction mark for *n*:  
*P.M.M.*, *countenauncyng*.

<sup>6-6</sup> *P.M.M.* omits: and of *norysching*.

<sup>7</sup> Numbered 7 *chapitre* in margin.

<sup>8</sup> Cf. henceforward *P.M.M.*, fols. 23<sup>a</sup>,  
1. 12, to 29<sup>a</sup>, 1. 13.

<sup>9</sup> *Sone*, in *P.M.M.* a correction from  
margin.

<sup>10</sup> Omitted in MS.; *P.M.M.*, *is*.

<sup>11</sup> *P.M.M.* omits *vse of*.

<sup>12</sup> *P.M.M.* inserts *and* after *moyng*.

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

<sup>14-14</sup> *P.M.M.* omits *not considerid* . . .  
*worldlynes*.



sake *and* his seruice<sup>1</sup> perbi<sup>1</sup> þe bettir to be doon. Which  
 now seid honeste men *and* wommen maken to haue dyuers  
 maners *and* degrees: fforwhi sum man<sup>2</sup> vsip<sup>3</sup> þe bifore<sup>3</sup>  
 rekened kyndis of worldly godis into his propre lordschip,  
 5 withoute eny refuse of her multitude or quantite, forto vse  
 hem, not into his owne lust or plesaunce oonly, neipir  
 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 vsip<sup>4</sup> into his propre  
 10 civil lordschip sum kyndis of þe<sup>5</sup> now seid godis, *and* forberip  
 vse of<sup>6</sup> sum opire kyndis of hem, *and* þat wip vowe or  
 wipoute vowe; or ellis he takip into vse<sup>7</sup> 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 goostli<sup>8</sup>  
 goode þan he can do wipoute þe now seid maner of forbering.  
 Sum man<sup>2</sup> forberip þe propre cyuyl lordschip of summe now<sup>9</sup>  
 bifore seid<sup>9</sup> worldly goodis, þat is to seie, of worldli richnessis,  
 24<sup>a</sup> *and* þat wip vowe | or wipoute vowe; And he kepip þe  
 20 cyuyl lordschip in comoun with summe neiȝboris, 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 whepir þo ricchessis ben movable or vnmouable; Neuer-  
 peles, herwip he takip no more<sup>10</sup> to be spent vpon his owne  
 25 persoune þan natural nede or goostly nede, bi riȝt doom of  
 resoun, askip to be aboute his persoun spendid. Sum man<sup>2</sup>  
 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  
 neiȝboris, or felewis, vpon mouable worldli richnessis, 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 persooone pan natural nede or goostly nede, bi riȝt doom of resoun, consentip *and* grauntip to be aboute his persooone 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 al<sup>1</sup> 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<sup>b</sup> mesure, of worldli ricchessis to be dispensid bi him, *and* in 20 forbering to take moche more<sup>2</sup> 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 wilful<sup>3</sup> pouerte', or 'hiȝest wilful<sup>3</sup> 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 first<sup>4</sup> vertuose degree in vse of wil, which degree may wel be clepid 'fredom', or 'liberte'; ȝitt<sup>5</sup> such now seid fredom *and* liberte of wil is an occasioun into moral yuel, 30 *and* is, as it were, a letting fro sum 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

<sup>1</sup> P.M.M. inserts *ciuil*.

<sup>2</sup> MS. *mochemore*.

<sup>3</sup> P.M.M. omits *wilful*.

<sup>4</sup> P.M.M. substitutes *lowist*.

<sup>5</sup> P.M.M. inserts *for as myche as*.

geten. And ȝitt, siben<sup>1</sup> no man may caste from him vttrily alle hise fre willingis *and* nyllingis into anopir mannys willing *and* reuling; þefore sum man<sup>2</sup> so moche forsakip his owne wil, *and* so moche puttip his wil vnder anopir 5 mannys wil, wip vowe or wipoute vowe, þat what euer þing not azens comaundement of<sup>3</sup> resoun *and* goddis lawe þe opir man to him biddip, he wole do; þouȝ to alle opire dedis whiche þe opire man wole<sup>4</sup> 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* þefore 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 is<sup>5</sup> now<sup>5</sup> 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; þefore sum man<sup>2</sup> submyttip *and* puttip, wip vowe or wipoute vowe, his wil vnder anopir 25 many's wil | so fer oonli as þe opir man biddip him to do eny dede comaundid bi sum certey[n]<sup>6</sup> reule writen *and* approvid 20 ausidli bi<sup>7</sup> þe chirche, *and* chosen of þis same man, or whanne euer þe opir seid man biddip<sup>7</sup> eny dede so nyȝ *and* so moche longyng to þe seide reule þat, wipoute þilk dede, þe estate<sup>8</sup> of þe seide reule myȝt not have his countenaunce<sup>9</sup> in good prosperite. And þis forberying or forsaking of fre- 25 dom [of]<sup>10</sup> wil is clepid 'obedience'. þus moche as for þe first princypal bifore spoken honeste.

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

þe ij<sup>e</sup> princypal bifore spokun honeste is a mesurable *and*<sup>11</sup> 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 lauyng, 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.*

<sup>1</sup> *P.M.M.* omits *siben*.

<sup>2</sup> MS. *summan*.

<sup>3</sup> *P.M.M.* omits *comaundement of*.

<sup>4</sup> *P.M.M.* omits *wole*.

<sup>5-5</sup> *P.M.M.*, *now is*.

<sup>6</sup> MS. *certey*; *P.M.M.*, *certeyu*.

<sup>7-7</sup> *P.M.M.* omits *bi . . . biddip*, running a *visidli* [*sic*] or *eny dede*, &c.

<sup>8</sup> *P.M.M.*, *state*.

<sup>9</sup> *P.M.M.*, *continuaunce*.

<sup>10</sup> Omitted in MS.; *P.M.M.*, *of*.

<sup>11</sup> *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 eny<sup>1</sup> 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 avowis<sup>2</sup> or<sup>2</sup> oopis he make, ȝhe, *and* wiȝ counseil of hem þat han experience how men han doon wiȝ 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<sup>b</sup> 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 wiȝoute þerof þe assaie, ȝhe, *and* taken þoruȝ a notable tyme into assaie, of a persooone, 30 seeme to þe consid[er]er,<sup>3</sup> 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, or<sup>4</sup> it was ful likely<sup>4</sup> aftirward bi lengir assaie *and*

<sup>1</sup> P.M.M. inserts *of*.

<sup>2-2</sup> P.M.M., *vow and*.

<sup>3</sup> MS *consider*, with the contraction

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

<sup>4-4</sup> 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  
 it<sup>1</sup> haþ be grettir occasioun to him into wors moral yuel þan  
 if he had not take vpon him<sup>2</sup> suche seid reule or gouernaunce  
 5 of forberingis, *and*<sup>3</sup> at þe leest, it haþ lettid him from greet  
 notable good, which bi him myzt *and* schulde haue be<sup>4</sup> 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 vnacordyng to his freelnes, or vnacording to  
 sum special *and* notable in him vnablenes,<sup>5</sup> or to<sup>6</sup> of grettir  
 good abilnes.<sup>6</sup>

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

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

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

Whi þe v<sup>10</sup> point of þe ij table, which enclenyþ *and*  
 reulip vs answeringli to resoun aboute þe<sup>11</sup> vse of<sup>11</sup> worldli  
 25 goodis, may accordyngli<sup>12</sup> *and* conuenientli be clepid 'honeste',  
 is sumwhat seid *and* declarid in þe first parti of 'cristen  
 religioun', þe ij<sup>e</sup> treti, þe [ ]<sup>7</sup> chapitre, *and* more pleimli  
 in þe ij<sup>e</sup> parti of þe book 'filling<sup>13</sup> þe iiij tablis', þe [ ]<sup>7</sup>  
 chapitre.

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

<sup>1</sup> *P.M.M.* omits *it*.

<sup>2</sup> *P.M.M.* omits *him*.

<sup>3</sup> *P.M.M.* omits *and*.

<sup>4</sup> *P.M.M.* omits *be*.

<sup>5</sup> *P.M.M.*, *abilnes*.

<sup>6-6</sup> MS. *orto*. In *P.M.M.*, *or to . . .*  
*abilnes* omitted.

<sup>7</sup> Space left for reference in MS. and in  
*P.M.M.*

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

chapitre.

<sup>9-9</sup> *but . . . ij<sup>e</sup> point of þe ij table* omitted  
 in *P.M.M.*

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

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

<sup>11-11</sup> *P.M.M.* omits *þe vse of*.

<sup>12</sup> *P.M.M.*, *accordauntli*, much faded.

<sup>13</sup> *P.M.M.* omits *filling*.

[vii<sup>e</sup> chapitre].

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

[F]Adir, what is pacience ?<sup>1</sup>

Sone, it is forto holde *and* kepe [þe wil]<sup>2</sup> in a softnes *and* in pees *and* reste, withoute disturblauce *and* grucching, whanne enye maner of greefys fallen or<sup>3</sup> comen; *and* þat<sup>4</sup> 5 wheþir þese greefis comen fro god immediatli, or fro þe feende, or fro oure fleisch, or fro<sup>5</sup> 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,<sup>6</sup> in how manye casis ouzte þis pacience be had ? 10

Certis, sone,<sup>6</sup> in two.

ffadir,<sup>6</sup> in<sup>7</sup> whiche two ?

Sone,<sup>6</sup> oon is whilis þese seid greefis ben fallen *and* vpon a man hangyng, or abiding<sup>8</sup>; *And* þe opire case is whilis a man is aboute hem aweie doyng or remediyng, or ellis, þat 15 þei not falle, he be preserving *and* defending.

(1) *Pacience* in suffering adversity.

In<sup>9</sup> þe first of þese ij casis, a man schal bere him silf þus: ffirst, þat he be aknowe<sup>10</sup> 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<sup>b</sup> vpon which rennyþ þe preciose litil book made of 'þe xij avautagis of tribulacioun'.<sup>11</sup> *And* þerfore þis man schal þanke god ful hertely for þese grevauncis *and* peynys falling 30

<sup>1</sup> Cf. henceforward *P.M.M.*, fols. 29<sup>a</sup>, 1. 14, to 30<sup>a</sup>, l. 6.

<sup>2</sup> MS. *wel*; *P.M.M.*, *þe wil*.

<sup>3</sup> *P.M.M.* substitutes *and*.

<sup>4</sup> *and þat* erased in *P.M.M.*, and cross in margin.

<sup>5</sup> *P.M.M.*, *from*.

<sup>6</sup> *P.M.M.* omits *ffadir*, *sone*, *ffadir*, *sone*.

<sup>7</sup> Omitted in *P.M.M.*

<sup>8</sup> MS. *a biding*.

<sup>9-9</sup> 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.)

<sup>10</sup> MS *a knowe*.

<sup>11</sup> See Notes.

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

5 In þe ij<sup>e</sup> caas of pacience bifore seid, a man schal bere him þus<sup>9</sup>: þat<sup>1</sup> is to seie, in þo whilis þat a man be aboute to remedie *and* to leie a side hise greefis, or þe<sup>2</sup> whilis þat he settip defense wherbi þei schulen not come, he so in his remedying *and* defending wirch *and* do, bi sobirte *and* 10 softnes, mesure *and* obedience of spirit, wipoute grucchyng or disturblauce, 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 þis<sup>3</sup> 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 man<sup>4</sup> þerbi<sup>5</sup> be wrongid, *and* þat no man<sup>4</sup> þerbi be made to synne.

(2) *Pacience* in remedying or preventing adversity.

ffadir, what is doughines?<sup>6</sup>

Sone, it is forto kepe *and* folewe þe doom of resoun in taking *and* bering *and* continuyng excellent<sup>7</sup> labouris *and* 20 excellent<sup>7</sup> peynful dedis for þe<sup>8</sup> seruice *and* lawe of<sup>8</sup> 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.<sup>9</sup>

25 In which v?

Sone,<sup>10</sup> 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.

<sup>9-9</sup> See previous page.

<sup>1</sup> Here the *P.M.M.* resumes.

<sup>2</sup> *P.M.M.* substitutes *þo*.

<sup>3</sup> *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.

<sup>4</sup> MS. *noman*.

<sup>5</sup> *P.M.M.*, "þerbi" "no man, with the marks of transposition.

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

<sup>7</sup> *P.M.M.* omits *excellent*.

<sup>8-8</sup> *P.M.M.* omits *þe . . . of*.

<sup>9</sup> *P.M.M.*, *iiij*. From this point, for the account of Doughiness, see Appendix only.

<sup>10</sup> MS. *Soone*.

þe lasse parfite degree of þe same vertu; siþen in euereþir of þese choisis *and* in her execucious 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 ij<sup>e</sup> maner is in removing excellentli hard occasions 27<sup>a</sup> *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*<sup>1</sup> 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<sup>e</sup> 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 iij<sup>e</sup> case, as wel as in þe bifore going ij<sup>e</sup> *and* iij<sup>e</sup> casis, weie wel *and* knowe riþtli 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<sup>e</sup> 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.

<sup>1</sup> and : overwritten in MS.



oute of þe declaracioun made vpon þese v maners of doutzines  
 folowen þese iij troupis: Oon is þat doutzines hap  
 27<sup>b</sup> fo[r]<sup>1</sup> oon of<sup>2</sup> | his princypal circumstauncis vpon which he  
 falliþ, excellent difficultee or hardnes or peyne, which aboute  
 5 stondiþ moral vertu; þouȝ he haue for his mater þe principal  
 mater of þilk vertu, which euer þilk vertu be, and in which  
 table þilk vertu be, þouȝ ech opir vertu hap difficulte as for  
 his circumstaunce as wel.

þe ije troupe is, þat þouȝ doutzines bi sum skile and con-  
 10 sideracioun be a<sup>3</sup> 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 doutzines is wipinne þe worcher, and not  
 15 wipoutforþ, which is þe seid difficultee; ȝitt doutzines is  
 aboute alle maters of vertues in ech opire table wherynne  
 ben excellent difficultees or hardnessis. And so doutzines is  
 not formali oon specialist moral vertu; but it conteyniþ an  
 aggregat of manye moral vertues beyng in dyuers tablis, of  
 20 of counseil oonly. And whi þis doutzines is putte into þe  
 iije table, and whi he is so gaderid and spokun among moral  
 vertues, causis ben ȝouun in 'þe folower to þe donet', in þe  
 ije parti, þe vije and ix<sup>e</sup> chapitris.

þe iije troupe is þis: whanne euer a difficultee risiþ<sup>4</sup> fro  
 25 wipinforþ<sup>4</sup> or fro wipouteforþ to þe purposer forto worche  
 eny vertuose dede, he may wel ynouȝe do his purpos and  
 entent bi vertu of doutzines, þouȝ 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 counseil  
 30 or allowe þilke 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 þilke chaunge, þat þan þe  
 purposid dede may not be doon riztli bi doutzines. 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  
*Doutzines*.

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

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

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

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

<sup>1</sup> MS. fo.

<sup>2</sup> of repeated in MS.

<sup>3</sup> u overwritten in MS.

<sup>4-1</sup> MS. risiþ „wipinforþ, fro, with the  
 marks of transposition.

haue write | in 'pe lasse book of cristen religioun', pe first 28<sup>a</sup>  
tretice.

To live to one-  
self *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 im-  
mediatli ?<sup>1</sup>

Sone, it is for to zeue or to<sup>2</sup> do to vs silf goodis which 5  
we ben not bounde bi god or bi resoun forto so hem zeue  
or to<sup>2</sup> do to vs silf, *and* pat of what euer maner of goodis po  
be, So pat god or resoun wel allowe pat we so zeue or do po  
goodis to vs silf.

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

And so, as it is seid bifore, bi *and* affir dyuers skilis *and* 10  
consideraciouns, moral vertues mowe be in dyuers tablis, *and*  
in dyuers pointis of oon *and* of pe same table; *and* in  
special, now to seie, summe vertues which now ben in pis  
vii<sup>e</sup> point of pe iij table, ben in opire pointis of pe same iij  
table. *and* pat pis is noon inconuenient, y declare *and* 15  
schewe in 'pe folewer' to pis 'donet', in pe i<sup>e</sup> parti, pe  
[ix]<sup>3</sup> *chapitre*. perfore, sone, se what is tauzt pere. And  
pus moche as for vertues of pe iij<sup>e</sup> table.

THE FOURTH  
TABLE.

There are eight  
moral vertues  
in the Fourth  
Table.

These virtues  
rehearsed.

[ix<sup>e</sup> *chapitre*].<sup>4</sup>

[F]Adir,<sup>5</sup> how manye vertues, or comaundementis *and* 20  
counseilis in general, ben of pe iii<sup>e</sup> table ?

Sone, viij.

Which viij ?

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

To live to  
our neighbour  
*goostly* is to

ffadir, what is oure goostlihode<sup>6</sup> towarde oure neiȝbore, as  
it is pe first poynt in pe iii<sup>e</sup> table ?

30

<sup>1</sup> *Largenes* is not included in the Third Table in the *P.M.M.*

<sup>2</sup> MS. *orto*.

<sup>3</sup> Space left for reference in MS.

<sup>4</sup> 9 *chapitre* in margin.

<sup>5</sup> Cf. henceforward *P.M.M.*, fols. 31<sup>b</sup>,  
l. 14, to 32<sup>a</sup>, l. 15.

<sup>6</sup> *P.M.M.*, *loue*.

<sup>7</sup> *largenes* comes second in the list in the *P.M.M.*

<sup>8</sup> *P.M.M.*, *accordignes* [*sic*].

<sup>9</sup> *P.M.M.* inserts *and*.

<sup>10</sup> *P.M.M.*, *lovyngli*.

<sup>11</sup> *largeli* comes second in the list in *P.M.M.*

Sone, it is oure willing<sup>1</sup> bi whiche we willip<sup>2</sup> to him goodis which, forto to him zeve, or forto<sup>3</sup> to<sup>4</sup> him sette, and forto fro<sup>5</sup> h[i]m<sup>6</sup> take, is not in a creaturis power: as ben his blisful rewardis to be had in hevене, and goddis gracis freely helping him pidirward, in þe maners tauzt in þe ije<sup>e</sup> parti of 'cristen religioun', þe iij<sup>e</sup> trefy.<sup>7</sup> 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<sup>b</sup> ffadir, in which | vsis may y execute profitabli toward 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 him silf; and also bi þis, þat þou takist and acceptist him into þi speycal freendschip 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 hap to þee, deservid bi þi vertuose dedis of þe iij tablis doon for goddis 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?<sup>8</sup>

Sone, it is þe fulfilling of þe lawe<sup>9</sup> and boonde of ouerte toward vndirlingis, or of subieccioun toward ouerers. Or 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 maners<sup>10</sup> ben þere ouer her vndirlingis?

Sone, vij.

30 Which vij?

THE SEVEN RELATIONSHIPS OF SUPERIORS TOWARDS INFERIORS rehearsed.

<sup>1</sup> *P.M.M.*, *wilnyng*.

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

<sup>3</sup> MS. *orforto*.

<sup>4</sup> *to* omitted in *P.M.M.*

<sup>5</sup> *P.M.M.*, *from*.

<sup>6</sup> MS. *hem*; *P.M.M.*, *him hem*.

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

<sup>8</sup> Cf. henceforward *P.M.M.*, fols. 32<sup>b</sup>, l. 19, to 33<sup>b</sup>, l. 1.

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

<sup>10</sup> *P.M.M.* inserts of *ouerers*.

The fadir *and*<sup>1</sup> modir ouer þe<sup>2</sup> childe, þe<sup>3</sup> hu[s]bonde<sup>4</sup> ouer his wijf,<sup>3</sup> þe scole maistir ouer his scolers, þe crafty man ouer his appre[n]tise,<sup>5</sup> þe hirer ouer his hired laborer, þe<sup>6</sup> curate ouer his *parischen*, And þe king ouer his legi.<sup>6</sup> Bitwix þe freeman *and* his boond man, it neediþ not to<sup>7</sup> 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 þat alle legies of a prince ben to him boond.<sup>6</sup>

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,<sup>8</sup> 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<sup>a</sup> þat we perfoorme þilk boonde *and* couenaunt, bi cause þat bi<sup>9</sup> þilk boonde þere growiþ to oure neiþbore a riht<sup>10</sup> 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; 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,

<sup>1</sup> *P.M.M.* inserts *þe*.

<sup>2</sup> *P.M.M.*, *her*.

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

<sup>4</sup> MS. *hubbonde*; *P.M.M.*, *husbonde*.

<sup>5</sup> Contraction mark for *n* omitted in MS.

<sup>6-6</sup> *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.

<sup>7</sup> *P.M.M.* omits *to*.

<sup>8</sup> Cf. henceforward *P.M.M.*, fols. 33<sup>b</sup>, l. 1, to 35<sup>b</sup>, l. 13.

<sup>9</sup> *bi* overwritten in MS., and omission mark in text.

<sup>10</sup> MS. *arist*.

<sup>11</sup> 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*<sup>1</sup> þerfore þe making of þilk promys, vndir *and* wiþ such oopþ or vow, is not allowid of resoun.<sup>1</sup>

An opir maner of rihtwisnes to oure neiþbore is, þat we not wille<sup>2</sup> forto<sup>2</sup> hoolde or<sup>3</sup> demene or trete eny þing which is  
10 his in possessioun, or in riht clayme, aþens his licence or iust wil, or<sup>4</sup> *wit*hout sufficient autorite of<sup>5</sup> lawe made<sup>5</sup>, *and* þat wheþir þilk þing be his worldly good or his fleischly good.

bi þe first membre is excludid al wilful couenaunt breking; And, siþen matrimonye is a couenaunt made bitwix man  
15 and womman, wherynne þei 3even to gider, ech of hem to opire<sup>6</sup>, 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 wiþ<sup>7</sup> straunge persooone, whilis þei boþe to  
20 gider lyuen; þerfore, what euer persooone, whilis he is<sup>8</sup> lawfully cowplid in matrimonye, brekiþ eny parti of þis couenaunt,  
29 þe doop to his make þe<sup>9</sup> vnriht of þis first membre of þe iij<sup>10</sup> principal poynt of þe iiije table.

Also, bi þe secunde membre of rihtwisnes ben excludid al  
25 fraude, gile *and* disceite in<sup>11</sup> couenauntis whilis<sup>12</sup> þei ben in makyng,<sup>12</sup> al þeft *and* raveyne, *and* al maner seching, taking, or tetryng of an opir personys goodis aþens his resonable wil or<sup>13</sup> licence, or<sup>13</sup> *wit*hout sufficient auctorite of god<sup>14</sup> bi reuelacioun, or bi manys lawe þerto made *and* publischid<sup>14</sup>;  
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, wordly 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.

<sup>1-1</sup> and þerfore . . . resoun is repeated in the MS.

<sup>2-2</sup> P.M.M. omits *wille forto*.

<sup>3</sup> P.M.M. substitutes *neiþir*.

<sup>4</sup> P.M.M. substitutes *and*.

<sup>5-5</sup> P.M.M. omits *of lawe made*.

<sup>6</sup> P.M.M. inserts *of hem*.

<sup>7</sup> P.M.M. inserts *eny*.

<sup>8</sup> MS. *is a*; P.M.M. omits *a*.

<sup>9</sup> P.M.M. omits *þe*.

<sup>10</sup> P.M.M., iiije, the Points being differently arranged.

<sup>11</sup> P.M.M. inserts *contractis or*.

<sup>12-12</sup> P.M.M. omits *whilis . . . makyng*.

<sup>13</sup> P.M.M., *and*.

<sup>14-14</sup> P.M.M. inserts *and man*; and omits *bi . . . publischid*.

leeful werkis beyng vndir his iust leeful liberte to wirche or to<sup>1</sup> forbere, or eny of hise opire worldli goodis<sup>2</sup> afore touchid<sup>2</sup> in þe vertu of honeste in þe<sup>3</sup> 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 vnresonabili<sup>4</sup> wiþdrawen or<sup>5</sup> kept or occupied azens his<sup>6</sup> resonable wil; and also satisfaccioun or amendis making to oure neiþbore for<sup>7</sup> doying of eny þing which now 10 bifore is rehercid as to be excludid.<sup>7</sup>

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 wrappe anentis oure neiþboris, ffor as moche as enuye to oure neiþbore is not ellis þan a willing<sup>8</sup> 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 wrappe 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 trespassith, doith yuel, or displesith to vs. so þat 20 envie and wrappe ben habitis<sup>9</sup> or disposiciouns or her<sup>9</sup> dedis of þe wil, and so bi<sup>10</sup> willyngis or nyllingis or outwarde dedis comaundid bi hem; þouȝ comounly, whilis a man hap enuye or wrappe, he schal haue peynes and movingis in his 30<sup>a</sup> body and folewingli in his soule; which peynes and movingis 25 ben not þe envie, neiþir þe wrappe, bi cause þat, as ech moral vertu is a<sup>11</sup> disposicioun or habit or his<sup>11</sup> dede of þe fre wil, so ech moral vice must nedis be a disposicioun<sup>12</sup> or habit or<sup>12</sup> dede of þe fre wil oonli, as schal appere in 'þe folewer to þe donet'.<sup>13</sup> 30

<sup>1</sup> MS. *orto*.

<sup>2-2</sup> MS. *goodis „touchid afore*, with the marks of transposition; *P.M.M.*, *afore touchid*.

<sup>3</sup> *P.M.M.* has a hole after *þe*, before the number.

<sup>4</sup> *P.M.M.* substitutes *wrongfulli*.

<sup>5</sup> *P.M.M.* inserts *wrongfulli*.

<sup>6</sup> *P.M.M.* inserts *iust* and.

<sup>7-7</sup> *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.*

<sup>8</sup> MS. *awilling*.

<sup>9-9</sup> *P.M.M.* omits *habitis . . . her*.

<sup>10</sup> In *P.M.M.* a half-faded *be* follows.

<sup>11-11</sup> *P.M.M.* omits *disposicioun . . . his*.

<sup>12-12</sup> *P.M.M.* omits *disposicioun . . . or*.

<sup>13</sup> Pt. I, chap. xv.

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

ffadir,<sup>1</sup> what is mekenes<sup>2</sup> 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. Wherefore<sup>3</sup> 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.<sup>3</sup>

The contrary vice is pride.

ffadir,<sup>4</sup> what is it<sup>5</sup> forto lyue accordingli, as it is þe v<sup>6</sup>  
poynt of the iiij table?

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

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,<sup>7</sup> namelich if þerwiȝ þei schulen come  
into þe availe<sup>7</sup> of þe consenter, and not into<sup>8</sup> disauayle.

ffadir,<sup>9</sup> what is troupe, or forto<sup>10</sup> 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,<sup>11</sup> namelich<sup>12</sup> as we trowen,<sup>12</sup> and þat whepir  
þe mater so affermed or denyed bi present, passid, or to<sup>13</sup>  
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.*

<sup>1</sup> Cf. henceforward *P.M.M.*, fols. 35<sup>b</sup>, l. 13, to 36<sup>a</sup>, l. 3.

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

<sup>3-3</sup> *P.M.M.* omits *Wherefore . . . labour.*

<sup>4</sup> Cf. henceforward *P.M.M.*, fols. 36<sup>a</sup>, l. 3 to l. 11.

<sup>5</sup> *P.M.M.* omits *it.*

<sup>6</sup> *P.M.M.*, *vj<sup>e</sup>*, the Points being differently arranged.

<sup>7-7</sup> *P.M.M.* runs: *gostli* and *þerwith* into *þe avail*, &c.

<sup>8</sup> *P.M.M.* inserts *his.*

<sup>9</sup> Cf. henceforward *P.M.M.*, fols. 36<sup>a</sup>, l. 11, to 36<sup>b</sup>, l. 2.

<sup>10</sup> MS. *orforto.*

<sup>11</sup> *P.M.M.* substitutes *trewe.*

<sup>12-12</sup> In *P.M.M.* *namelich . . . trowen* is omitted.

<sup>13</sup> MS. *orto.*

whepir þer to be sette eny oop, or no, eny vowe, or no<sup>1</sup>; ffor ellis we schulden make lesing wipoute oop or vowe, or ellis wip oop or vowe, *and* neuer neipir of pese 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 allowip not oop or 30<sup>b</sup> 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 of<sup>2</sup> 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 þerfore alle such affermyngis or denyingis, 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 askip not þat þe affermer or denyer be þe more bileuyd or be bileeuyd, resoun not allowip, but iugip to be ydil *and* veyn, *and* þerfore to be not doon.

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

ffadir,<sup>3</sup> what is benyngnyte to oure neiȝbore<sup>4</sup>? 20

Sone, it is a mesuryng, reuling, temperyng *and* demening of oure speche, countenaunce, gesture *and* dede toward oure neiȝbore f[ro]<sup>5</sup> boistousenes, rudenes, þat at þe leest oure neiȝbore be not þerbi temptid or movid into<sup>6</sup> vnrestful passions or into vnpacience, or<sup>6</sup> forto breke vp his loue from<sup>7</sup> 25 vs, *and* forto wil<sup>8</sup> *and* wirche to vs yuel *and* harme. *and* so bi benyngnite ben excludid al vnresonable<sup>9</sup> angry reprov- ing, scornung,<sup>10</sup> 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,<sup>11</sup> what is largenes? 30

Sone, it is a<sup>12</sup> willing forto releue<sup>12</sup> oure neiȝboris lak *and* nede bi oure habundaunce *and* plente.

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

<sup>2</sup> *of* overwritten in MS., and mark of omission in text.

<sup>3</sup> Cf. henceforward *P.M.M.*, fol. 36<sup>b</sup>, l. 2 to l. 13.

<sup>4</sup> *P.M.M.*, *neiȝboris*.

<sup>5</sup> *fro*, a correction from margin; MS.

*for*: *P.M.M.*, *fro*.

<sup>6-6</sup> *P.M.M.* omits *into . . . or*.

<sup>7</sup> *P.M.M.*, *fro*.      <sup>8</sup> *P.M.M.*, *wilne*.

<sup>9</sup> *P.M.M.* omits *vnresonable*.

<sup>10</sup> *P.M.M.* omits *scornung*.

<sup>11</sup> Cf. henceforward *P.M.M.*, fols. 32<sup>a</sup>, l. 15, to 32<sup>b</sup>, l. 18.

<sup>12-12</sup> *P.M.M.* substitutes *to releue*.



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

Certis, sone, in two maners: fforwhi we mowe releue  
oure neiȝboris bodili lak *and* nede bi oure bodili habundaunce  
and plente; *and* also we mowe releue oure neiȝboris goostli  
5 lak *and* nede bi oure goostli habundaunce *and* plente, ouer<sup>1</sup>  
þat we be þerto bounde bi precept of god or of resoun.<sup>1</sup>

There are two  
kinds of  
*largenes* :

- (1) Relief of  
bodily need.  
(2) Relief of  
ghostly need.

Ensaumple of þe first maner<sup>2</sup> is þis: feding, cloping,  
31<sup>a</sup> helyng, *herborewyng*,<sup>3</sup> visiting in | bodili maner, glading *and*  
cheriing, oute of prisoun quytyng, biriying, 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<sup>e</sup> chapitre]

20 [F]Adir,<sup>4</sup> is þis chalengeable, þat ȝe setten riȝtwisnes to  
be comune, vndir oon name comprehending *and* conteynyng  
þe vertu contrarye to<sup>5</sup> wrappe *and* þe vertu contrarye<sup>5</sup> 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,<sup>6</sup> þis is not chalengeable, more þan it is chalenge-  
25 able to treters of cardynal vertues in þat þat<sup>7</sup> þei setten  
temperaunce, as it is a cardynal vertu, vndir oon name to be  
comune, in comprehending *and* conteynyng sobirnes contrarye  
to glotenye, *and*<sup>8</sup> 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<sup>e</sup> table.

<sup>1-1</sup> *P.M.M.* omits *ouer . . . resoun.*

<sup>2</sup> *P.M.M.* omits *maner.*

<sup>3</sup> MS. *herborewyng*, with the first *e*  
underdotted.

<sup>4</sup> Cf. henceforward *P.M.M.*, fols. 36<sup>b</sup>,  
l. 13, to 37<sup>a</sup>, l. 9.

<sup>5-5</sup> In *P.M.M.*, to . . . *contrarie* is an

addition from foot of page ; omission  
mark in text after the former *contrarie.*

<sup>6</sup> MS. *may*, with the first stroke crossed  
through and underdotted.

<sup>7</sup> *P.M.M.* omits second *þat.*

<sup>8</sup> *P.M.M.* inserts *þat.*

The difference between patience and benignity: Patience ensures a man's personal peace; benignity our neighbour's peace.

ffadir,<sup>1</sup> which is þe difference bitwix pacience *and* benyngnyte?

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 into<sup>2</sup> greef toward eny opir þing, And benyngnite repressiþ þe cause | in a 31<sup>b</sup> mannys beryng which schuld be a moving to vnese, *and* disturble sum opir outward þing. 15

Usury violates the commandment of *rihtwisnes* towards our neighbour, the Third Point of the Fourth Table.

ffadir,<sup>3</sup> aþens 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* compelliþ 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 aþens lawe of kynde, of resoun, and of charite, as is now openli seid; þerfore such a leener, so dryving þe borewer, tretip þe borewers good aþens þe borewers fre resonable wil; *and* þerfore þe leener trespassiþ aþens<sup>4</sup> þe seid secunde membre of þe iij poynt, callid 'rihtwisnes', of þe iiij<sup>e</sup> table.<sup>4</sup> 35

<sup>1</sup> Cf. henceforward *P.M.M.*, fols. 37<sup>a</sup>, 1. 9, to 37<sup>b</sup>, l. 9.

<sup>2</sup> *P.M.M.*, in.

<sup>3</sup> Cf. henceforward *P.M.M.*, fols. 37<sup>b</sup>, 1. 9, to 38<sup>a</sup>, l. 17.

<sup>4-4</sup> *P.M.M.* runs: *aþens þe first seid*

and<sup>1</sup> bi þat þat is now seid, is open whi vsure is vnleeful, for þat it is aʒens þe lawe of resoun or kynde, and<sup>2</sup> whi it is so aʒens þe seid lawe of resoun and of kynde.<sup>2</sup> more<sup>3</sup> of vsure at þe ful schal be tauʒt in ' þe book of vsure '.<sup>3</sup>

5 ffadir,<sup>4</sup> aʒens which poynt of þe iiij<sup>e</sup> 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, forto<sup>5</sup> do þerwiþ what he wole,<sup>5</sup> 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<sup>a</sup> riʒt,<sup>6</sup> aʒens god|dys licence. And so þerynne he trespasiþ aʒens þe iij<sup>7</sup> poynt of þe secund table, which<sup>8</sup> 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 sille<sup>9</sup> 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 þerfore<sup>10</sup> aʒens iustnes [or]<sup>11</sup>

And that of *riʒtwisnes* towards our neighbour, the Third Point of the Fourth Table.

membre of þe iiij<sup>e</sup> 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<sup>e</sup> 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 ʒeue, he is bi þe same lawe bounde to freli ʒeue 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<sup>e</sup> point and aʒens þe iiij<sup>e</sup> point of þe iiij<sup>e</sup> table* (fols. 38<sup>a</sup>, l. 17, to 38<sup>b</sup>, l. 12).

<sup>1</sup> Cf. henceforward, *P.M.M.*, fol. 38<sup>b</sup>, l. 12 to l. 15.

<sup>2-2</sup> In *P.M.M.*, and . . . kinde is an addition from foot of page. Mark of omission in text after previous *kynde*.

<sup>3-3</sup> *P.M.M.* omits *more . . . vsure*.

<sup>4</sup> Cf. henceforward *P.M.M.*, fols. 38<sup>b</sup>, l. 15, to 39<sup>b</sup>, l. 17.

<sup>5-5</sup> *P.M.M.* omits *forto . . . wole*.

<sup>6</sup> *P.M.M.*, inserts *aʒens goddis leene* and.

<sup>7</sup> *P.M.M.*, *ij*, the Points being differently numbered.

<sup>8</sup> *P.M.M.* inserts *point*.

<sup>9</sup> *P.M.M.* inserts *it*.

<sup>10</sup> *P.M.M.* inserts *And*.

<sup>11</sup> MS. *and*; *P.M.M.*, *or*.

riȝtwisnes to his neiȝbore, whiche iustnes to neiȝbore is þe iij<sup>1</sup> poynt of þe iiij<sup>e</sup> table.

The buyer trespasses against God and against his neighbour in like manner as the seller.

fferþ<sup>ir</sup>more, þe neiȝbore which takip vpon him forto bie such a spiritual þing, which he may not bye, bi cause it may be no mannys<sup>2</sup> propre<sup>2</sup> good save goddis aloone, trespasip<sup>5</sup> azens þe same seid iij<sup>3</sup> 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, forto<sup>4</sup> do þerwip what he wole.<sup>4</sup> Also he trespasip to þe siller bi vniustnes *and vnriȝt* of biyng or of chaunge, bi<sup>10</sup> 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 iij<sup>1</sup> poynt of þe iiij<sup>e</sup> table.

[xj<sup>e</sup> chapitre].

THE SEVEN RELATIONSHIPS OF ATTENDANCE OF SUPERIORS TOWARDS INFERIORS :

[F]Adir,<sup>5</sup> of ech of þese vij maners rehercid bifore in þe<sup>15</sup> [ix]<sup>6</sup> chapitre, in þe vertu of attendaunce, y preie ȝou þat ȝe seie forþ alle<sup>7</sup>, or manye, of þo chargys or purtenauncis openli.

Certis, sone, wip þe grace of god, so schal y.<sup>7</sup>

(1) The parents towards their child.

The first attendaunce, whiche is to be of þe fadir *and*<sup>20</sup> modir toward þe childe wityhynne his mannys age, haþ þese poyntis: bodili nurischyng; bodili save wardyng, with al her necessary<sup>8</sup> purtenauncis<sup>8</sup>; into vertues h[i]m<sup>9</sup> ledyng *and* customaryng; him chastising *and* punyschyng; oure bileeue *and* goddis lawe him teching, or forto<sup>10</sup> be tauȝt of<sup>25</sup> opire ordeyning; comaunding, if þei wole, þat þe childe helpe hem in bodili laboring wip hem, as he canne | *and*<sup>32<sup>b</sup></sup> may.

<sup>1</sup> P.M.M., *iiij<sup>e</sup>*, the Points being differently arranged.

<sup>2-2</sup> P.M.M., "*propre*" mannes, the oblique dashes signifying transposition.

<sup>3</sup> P.M.M., *ij<sup>e</sup>*, the Points being differently arranged.

<sup>4-4</sup> P.M.M. omits *forto . . . wole*.

<sup>5</sup> Cf. henceforward P.M.M., fols. 39<sup>b</sup>, l. 18, to 41<sup>a</sup>, l. 12.

<sup>6</sup> *ix*, a correction from the margin: MS. *vij*, marked as error; P.M.M., *next*.

<sup>7-7</sup> 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<sup>e</sup> [sic, but *xj<sup>e</sup>* & *xij<sup>e</sup>* in the copy now printed] chapitre. Cf. p. 71, note 8.*

<sup>8-8</sup> P.M.M., "*purtenauncis*" *necessarie*, with the marks denoting transposition.

<sup>9</sup> MS. *hem*; P.M.M., *him*.

<sup>10</sup> MS. *orforto*.

The ij<sup>e</sup> attendaunce, which þe husbonde man<sup>1</sup> 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]esing<sup>2</sup> of his vnsuffrable fleischli freelte; Also paiyng to his wijf fleischli dette, if sche aske it, for childe bigetyng, or for her fleischli nede remedyng; getyng worldli goodis for hope<sup>3</sup> and for her childrens lijflode; comaunding<sup>4</sup> to her, if him lijk,<sup>4</sup> 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 þerwijþ; 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]<sup>5</sup> and resoun wolen suffre; to not ȝeue or spende goodis of þe husbondys getyng in waast, or withoute her nede, azens his benyuolence.

(2) The husband towards his wife.

þe iij<sup>1</sup> attendaunce<sup>6</sup> of a scole maystir towarde his scoler  
 20 haþ þese poyntis: teching treuly, fully, diligently, þe doctryne of his scole, and in not wilili<sup>7</sup> 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, wijpoute bigiling, fraude, extorcion, 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.)

þe<sup>8</sup> gouernaunce of a prelaté, wherbi he myzt be worpili attendaunt vpon hise peple, conteynyþ þese poyntis:

(6) The prelate towards his parishioners.

<sup>1</sup> Omitted in *P.M.M.*

<sup>2</sup> MS. *cesing*; *P.M.M.*, *eesing*.

<sup>3</sup> *P.M.M.* inserts *her lijflode*.

<sup>4-4</sup> In *P.M.M.*, *comaunding* . . . *like* is an addition from foot of page. Mark of omission in text after *lijflode*.

<sup>5</sup> MS. *resoun*; *P.M.M.*, *rehercid*.

<sup>6</sup> MS. *attendaunce is*; the *is* being crossed through and underdotted.

<sup>7</sup> *P.M.M.* omits *wilili*.

<sup>8</sup> 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<sup>e</sup> partie, in þe vj<sup>e</sup> and vij<sup>e</sup> chapitris (*P.M.M.*, fol. 41<sup>a</sup>, 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 ȝongþe*, &c. Cf. below, pp. 76-7.

The prelate's duties comprise :

(a) Preaching and teaching.

prechyng *and* teching goddis lawe, which is made of oure<sup>1</sup> feiþ<sup>1</sup> 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* re|medies schewing, answeris zeuyng to 33<sup>a</sup> doutis arising azens oure feiþ *and* þe lawe of kynde ;

(b) Setting a good example.

exaumping vertuose dedis, namelich þat he do no þing azens 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 mynysting ; 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 ;

(f) Punishing, or procuring the punishment of, heretics and obstinate sinners.

rebellis, heretikis *and* obstynatis azens þi lawe punyschyng, 15 or hem bi þe pope or þe prynce to be punyschid procuring ; for his peple oft *and* deuoutly preiyng ;

(g) Praying for his people.

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

(h) Denouncing obstinate sinners.

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 yune, þat is to seie, if þei schulen be dampned ; 25

(i) Absolving the repentant.

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<sup>e</sup>] 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 ;

(j) Assuring the virtuous of everlasting life.

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 ;

<sup>1-1</sup> MS. *oure neiȝboris feiþ* ; *neiȝboris* being crossed through.

<sup>2</sup> MS. *riij* ; the *v* being probably unintentionally omitted.

<sup>3</sup> 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

33<sup>b</sup> schulden hem | kepe, lawis, ordinauncis, resonable, holsum *and* profitable, leding into goddis more plesaunce *and* his seruike þe bettir or more sureli to be doon, if þe peple which

(l) Framing, with consent of the people, laws for the better fulfilling of their duty towards God.

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 forþ<sup>1</sup> 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 seid officis he freeli ministre, *and* þe werkis of þe same officis freeli ʒeue *and* forþ doo, withoute saale or chaunge or eny

35 bargeyning as price for þe werke or for þe office receyuing. also his good gouernaunce stondiþ in forbering al maner of fleischli *and* worldli vsis, entirmetyngis *and* sollicitudis,

(n) Abstaining from fleshly and worldly

<sup>1</sup> MS. *soforþ*.

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<sup>a</sup> more forþeryng of goddis seruice for opire tymes it askiþ, As ben pese 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.<sup>1</sup>

[xij<sup>e</sup> 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 prince<sup>2</sup> 15 towarde his peple conteynyth pese 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 vij<sup>3</sup>: 20

The first,<sup>4</sup> erpetiliers, wiþ<sup>5</sup> beestys multiplieng<sup>5</sup>; The ije,<sup>4</sup> craftys men; The iije,<sup>4</sup> merchauntys; The iiije,<sup>4</sup> mynistris<sup>6</sup> or seruauentis or laborers<sup>6</sup>; The v<sup>e</sup>,<sup>4</sup> leered<sup>7</sup> men or scolers, boþe of natural kunnyng *and* of moral kunnyng<sup>7</sup>; The vje,<sup>4</sup> prelatiſ, or curatiſ, wiþ<sup>8</sup> vndir hem helpers, as louþer 25

<sup>1</sup> '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*.

<sup>2</sup> Omitted in *P.M.M.* See p. 71, note 8.

<sup>3</sup> The following seven points are numbered in the MS., in the same hand, i<sup>e</sup> to vij<sup>e</sup>.

The *P.M.M.* deals with these seven states in connexion with Doughtiness (after the account given in *Donet*, Appendix), fols. 31<sup>a</sup>, l. 18, to 31<sup>b</sup>, 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.*

<sup>4</sup> *P.M.M.* inserts *is*.

<sup>5-5</sup> MS. *wiþ beestys multiplieng* repeated. *P.M.M.* substitutes: with *purtenauncis, as bringing forþ of beestis and opire*.

<sup>6-6</sup> *P.M.M.* substitutes: *laborers or mynystris*.

<sup>7-7</sup> *P.M.M.* has: *þe v<sup>e</sup> is scolers or learned men; boþe . . . moral kunnyng* being omitted.

<sup>8-8</sup> The *P.M.M.* runs: with *opire to hem subseruyng, or to hem perteynyng*.



preestis and opire ordrid men, and wip religiouse personys 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 <sup>8</sup> ;

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 ;

seyng also þat eche of þese vij parties haue suche personys as ben able and sufficiētyly disposid to þe vse and exercise

<sup>10</sup> of pilk partie ; And þanne þat pilk partie haue so many  
<sup>34<sup>b</sup></sup> suche personys as is nede and profite for pilk parties | con-  
tynuyng 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,

<sup>15</sup> 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

<sup>20</sup> 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

<sup>25</sup> 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 ;

<sup>30</sup> 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

<sup>35</sup> schulen to him and to his comunalte bi holi scripture treuli

(b) Abolition of all offices and crafts harmful to the State.

(c) Proper provision of fit labourers in the seven kinds of labour necessary in Church and State.

(d) Proper provision of sustenance for scholars and priests.

(e) Framing just laws, with the people's consent, and governing according to them.

(f) Governing according to the laws of Reason and Faith, as taught by the priest.

And þe vij<sup>o</sup> is þe hiȝ prince, with his vndir-  
neþe him dukis and officeris. And þus  
myche as for vertues of þe iij<sup>o</sup> table. Then

it goes on to virtues of the Fourth Table.  
See above, pp. 60 ff.

<sup>8-8</sup> 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<sup>a</sup>  
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 þese<sup>1</sup> bi enye man 15  
rekyred, or whanne euer he may þerof haue sure knowing;

(i) Seeing that  
his ministers  
properly per-  
form their  
duties.

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

(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;

(k) Allowing  
just liberty  
to his people,  
especially in  
spiritual things.

neipir þat he lette his peple to consente, to ordeyne, to do,  
to go, to passe, to zeue, 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.

THE CORRE-  
SPONDING RELA-  
TIONSHIPS

The childe<sup>2</sup> in his ȝongþe is bounde anentis his fadir and  
modir to reuerence hem and<sup>3</sup> obeie to hem in alle poyntis 35

<sup>1</sup> After *þese*, the MS. has *rekyred*, crossed through.

<sup>2</sup> Cf. henceforward *P.M.M.*, fols. 41<sup>a</sup>, l. 19, to 43<sup>a</sup>, l. 5.

<sup>3</sup> *P.M.M.* inserts *to*.

afore<sup>1</sup> rehercid in þe attendaunce of fadir *and* modir to þe childe. In<sup>2</sup> his age of manhode, þe childe<sup>2</sup> is bounde to reuerence fadir *and* modir, *and* to helpe *and* releue þe febilnes, þe pouerte, wrongis suffring, þe vnkunnyng, *and*<sup>3</sup> amende<sup>3</sup> þe mys lyuing of hem, if þei falle into such nede.

TOWARDS SUPERIORS.  
(1) The child towards his parents.

Chargys of þe wijf toward þe<sup>4</sup> husbonde stondiþ<sup>5</sup> in reuerence to him doing; in obeisaunce to alle hise comaunde-  
35<sup>b</sup> mentis afore | touchid paiyng; in releuing *and* helping his febilnes, sijknes, vnkunnyng, pouerte, aduersite *and* myslyu-  
10 ing, as moche as sche may<sup>6</sup> *and* can<sup>6</sup> wiþ resonable *and* discreet circumstauncis, *and* namely wiþ wise counseil per-  
upon of opire wise men asking, if þei falle.

(2) The wife towards her husband.

Chargys of þe apprentyse to his maistir<sup>7</sup> ben<sup>8</sup> 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 þe<sup>9</sup> 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 avauntage, 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 leffully renounce *and* forsake what is for

(4) The apprentice towards his master.<sup>7</sup>

<sup>1</sup> MS. *a fore*.

<sup>2-2</sup> *P.M.M.* runs: *þe child in his age of manhode*.

<sup>3-3</sup> *P.M.M.* omits: *and amende*.

<sup>4</sup> *P.M.M.* substitutes *her*, but the word is half erased.

<sup>5</sup> *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<sup>b</sup>, 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.

<sup>6-6</sup> *P.M.M.*, *can* and *may*.

<sup>7</sup> The third relationship, the scholar towards his schoolmaster, is omitted both in *Donet* and in *P.M.M.*

<sup>8</sup> *P.M.M.* substitutes *is*. Cf. above, footnote 5.

<sup>9</sup> *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 þe<sup>1</sup> hired laborer, and how þe hyrid laborer ouzte bere him anentis his hyrer, may be open bi what is tauzte in þe combynacioun or knyting 5 of a crafty man *and* his apprentyse,<sup>2</sup> 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 of<sup>3</sup> parischens toward her curate or her prelate stonden<sup>4</sup> in reuerence to him doying, in suffring him to ful- 10 fille alle þe dedis of his office afore rehercid,<sup>5</sup> *and* to h[i]m<sup>6</sup> obeiyng; Also<sup>7</sup> in paiyng to him temperal subsidie, mouable or vnmouable, in mesure *and* maner<sup>8</sup> sufficient, wipoute lak, to his bodili sustinaunce *and* to alle necessaries wher | wip he 36<sup>a</sup> schulde parfitly 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 stondip<sup>4</sup> in reuerencyng him, in obeiyng to his commaundis,<sup>9</sup> lawis, maad afore seide; Also<sup>7</sup> 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,<sup>10</sup> 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 iij<sup>e</sup> pryncipal poynt of þe iiij<sup>e</sup> table; fforwhi al

<sup>1</sup> *P.M.M.*, *his*.

<sup>2</sup> See above, p. 71.

<sup>3</sup> MS. *of þe*; the *þe* being crossed through and underdotted.

<sup>4</sup> *P.M.M.*, *stondip*. See above, p. 77, footnote 5.

<sup>5</sup> *P.M.M.* omits *afore rehercid*.

<sup>6</sup> MS. *hem*; *P.M.M.*, *him*.

<sup>7</sup> *P.M.M.* omits *Also*.

<sup>8</sup> *P.M.M.* omits: *and maner*.

<sup>9</sup> *P.M.M.* inserts *punyschingis* *and*.

<sup>10</sup> 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<sup>e</sup> chapitre hidirto muste nedis be seid, tauzt and knowe at þe leest, if goddis comaundementis and his lawe schulde be fulli and parfitli knowen* (fol. 43<sup>a</sup>, 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 wiccheecraft in it silf, and wheþir wiccheecraft be  
 enye trespase azens eny poynt of þe iiij seide tablis, and how  
 it is foly and yuel, it is tauzt bi lengþe in 'þe' reule of  
 20 cristen religioun', in þe first party, þe [ ]<sup>2</sup> trety, þe  
 [ ]<sup>2</sup> chapitre, and more largeli in 'þe filling of þe iiij  
 tablis', þe first party.

Advice as to  
 where to find  
 teaching con-  
 cerning witch-  
 craft.

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 edifyng.

This completes,  
 for the present,  
 the teaching on  
 the Four Tables.

[xiiij<sup>e</sup> chapitre]

[S]iþen<sup>3</sup> þere is no vice or synne, neiþir may be eny vice  
 36<sup>b</sup> or synne, which<sup>4</sup> is not contrarie<sup>4</sup> or azens sum vertu | of þi  
 seruice, And siþen alle maners and braunchis of þi vertues  
 and of<sup>5</sup> þi seruice, o lord god, ben expressid in þe forseide<sup>6</sup>  
 iiij tablis, it folewiþ þat þer is no<sup>7</sup> 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,<sup>8</sup> freer or<sup>9</sup> hermyte or<sup>9</sup>  
 nunne, or in enye maner gouernaunce of hem, or of enye  
 opire in þe fizting chirche, but þat<sup>10</sup> he<sup>10</sup> is azens sum vertu  
 30 such a vertu y-sette in oon of þe iiij tablis, and known to be azens  
 þese iiij tablis; And it folewiþ

Since every vice  
 has a corre-  
 sponding virtue,  
 vices are  
 sufficiently  
 known through  
 the teaching of  
 the Four Tables  
 of the virtues.

<sup>1</sup> þe overwritten in MS., and mark of  
 omission in text.

<sup>2</sup> Space left for reference in MS.

<sup>3</sup> Small *i* in MS.

Cf. henceforward *P.M.M.*, fols. 43<sup>a</sup>,  
 1. 10, to 43<sup>b</sup>, l. 18.

<sup>4-4</sup> *P.M.M.* substitutes: *but for as  
 myche as it is contrarie.*

<sup>5</sup> *P.M.M.* omits *of*.

<sup>6</sup> *P.M.M.*, *afore seid*.

<sup>7</sup> *P.M.M.*, *noon*.

<sup>8</sup> *P.M.M.* here inserts *or*.

<sup>9-9</sup> *P.M.M.* omits *or hermyte or*.

<sup>10-10</sup> *P.M.M.* substitutes *but for as  
 myche as it*.

ferþir þat it is not<sup>1</sup> grettist<sup>2</sup> nede forto make enye longe writing vpon þe kyndis of vicis or of synnes, fforwhi alle vicis schulen be knowe competently,<sup>3</sup> if þe vertues to whom þe vicis ben contrarye, be known at þe fulle; þouȝ sumwhat y haue writun bifore in<sup>4</sup> þis first partie<sup>4</sup> of certeyn vices for<sup>5</sup> more pleyne, wipoute grettist<sup>2</sup> nede; Or,<sup>5</sup> at þe leest, if a man schal knowe sufficiently vicis, it is to him good forto knowe bifore sufficiently þe contrarye vertues<sup>5</sup>; And þerfore þe poyntis of þese iiij tablis ouȝte be sadly and diligentli discussid, and afore<sup>6</sup> alle opire þingis to be leernid. and<sup>10</sup> 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,<sup>7</sup> 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,<sup>15</sup> if goddis comaundementis and his lawe [schulde be fulli and parfitli knowen]<sup>7</sup>; 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,<sup>3</sup> he,<sup>20</sup> 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 into<sup>37</sup> remembraunce of him þat so hap hem in mynde, y dare weel<sup>25</sup> seie, alle goddis commaundementis and alle moral vertues of his lawe, as openli and as sufficiently as so litil a noubre of xxxj names may do (which noubre y holde to be in a goode meene, not ouer greet, leest it schulde be ouer chargeose to þe mynde, neþir ouer litil, leest it schulde be<sup>30</sup>

<sup>1</sup> *P.M.M.*, no.

<sup>2</sup> *P.M.M.* omits *grettist*.

<sup>3</sup> *P.M.M.* substitutes *at þe ful*.

<sup>4-4</sup> *P.M.M.* omits *in . . . partie*.

<sup>5-5</sup> *P.M.M.* omits *Or . . . vertues*.

<sup>6</sup> MS. *a fore*.

<sup>7-7</sup> 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<sup>a</sup>, 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 insufficiencie *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, doop; 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, neþir write hem, vnder þilk corrupcioun, *and* y beseche þat y neuer so do. And, lorde, þou knowist  
 37<sup>b</sup> þat | for ȝele to þi troupe *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 veyn<sup>1</sup> avauunter 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<sup>a</sup> corinthies, xje<sup>e</sup> 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.

<sup>1</sup> 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 avauntyng *and* of 10  
 op[ir]e<sup>1</sup> 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 forto seie what poul seide of him silf, ij<sup>a</sup> corinthies, 15  
 v<sup>e</sup> chapitre,<sup>2</sup> 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  
 ouper we bi mynde passen to god, ouper 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<sup>a</sup>  
*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 hiȝe 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 forto preise  
 him silf or his owne kunnyng *and* hise owne werkis, *and*

St. Gregory  
 admits that  
 St. Paul was  
 in the right.

<sup>1</sup> MS. *ope*, the contraction mark for *ir* being omitted.

<sup>2</sup> 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<sup>e</sup> omely, into confirmacioun whe[r]of<sup>1</sup> 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, proverbes, xxvij chapitre<sup>2</sup>:  
 ‘Preise þ[ee]<sup>3</sup> 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; for-  
 whi gregory maad it not to be trewe, þou3 he so made  
 15 mencioum þat it is trewe.

how schulde a<sup>4</sup> man<sup>4</sup> bring peple of englonde into wil  
 for to bye or<sup>4</sup> to<sup>4</sup> freely receyue and haue preciouise 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<sup>b</sup> zeel which he had into | her good and availe; And 3it herbi  
 and herfore ou3te not þis man be holde<sup>5</sup> 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 litzli in þe  
 defaute of which, god, þou knowist, y canne not in no wise  
 fynde my silf gilti.

More<sup>6</sup> 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<sup>e</sup> treti, and in þe book clepid ‘þe filling of  
 þe iiij tablis’, þoru3 oute hise iiij parties.

ffadir, whi witnessen 3e not now þe xxxj<sup>7</sup> 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

<sup>1</sup> MS. *whcof*.

<sup>2</sup> v. 2.

<sup>3</sup> MS. *þou. Cf. laudet te alienus*.

<sup>4-4</sup> Joined in MS.

<sup>5</sup> MS. *beholde*.

<sup>6</sup> Cf. henceforward *P.M.M.*, fols. 43<sup>b</sup>,  
 l. 18, to 44<sup>a</sup>, l. 19.

<sup>7</sup> *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?

The relationship  
of the Four  
Tables to Holy  
Scripture is  
elsewhere  
proved.

peple wolde þe more likingli receyue þis þpresent book, *and*  
þe soner bileeue to 3oure present doctryne.

Sone, wite þou weel þat forto witnes ful wel *and* openli  
in holi scripture eche of þese seide xxxj<sup>1</sup> poyntis of þe iiij  
tablis, which maken þe iiij<sup>e</sup> princypal mater of cristen<sup>2</sup> 5  
religioun,<sup>2</sup> y haue bigunne<sup>3</sup> make<sup>3</sup> a special book bi him silf,  
clepid 'þe witnessing<sup>4</sup> of þe iiij tablis'<sup>5</sup>; *and* þefore, *and*  
also for schortnes, y forbere to sette her witnessing here,  
And<sup>6</sup> 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 [ ]<sup>7</sup> chapitre.<sup>6</sup>

[xiiij<sup>e</sup> chapitre]<sup>8</sup>

Teaching is  
requested on  
the six other  
MATTERS.

[F]Or as moche<sup>9</sup> as afore, in þe iiij<sup>e</sup> 10 *chapitre* of þis first  
parti,<sup>10</sup> 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 aʒens hem boþe; And for as moche as þoruʒ al oure 20  
afore goyng to gider talking, þe iiij<sup>e</sup> mater, þat is to seie, þe  
lawe of god, is resonabli, as vndir a compendi, forþ spokun  
*and* tretid, y preie 3ou, fadir, þat 3e sumwhat me enfoorme,  
3oure sone, vpon þe vj opire seid maters, *and* first þat 3e  
bigyn|ne to teche me what is god. 39<sup>a</sup>

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 fer<sup>11</sup> aboue  
alle creaturis þouzt vnþenkable, fer<sup>11</sup> aboue alle creaturis  
speche vnspekable, *and* fer<sup>12</sup> aboue al signe vndeclarable,  
forto<sup>13</sup> meene of vtterist *and* cleerist penking, speking *and*

<sup>1</sup> *P.M.M.*, *xxvij*. See note 7 on p. 83.

<sup>2-2</sup> *P.M.M.* substitutes *þis book*.

<sup>3-3</sup> *P.M.M.* substitutes *made*.

<sup>4</sup> *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.

<sup>5</sup> *P.M.M.* inserts: *And also for to witnesse in holi scripture ech of þe opir vj principal maters serueþ þe iiij<sup>e</sup> parti of cristen religioun.*

<sup>6-6</sup> *P.M.M.* omits *And . . . chapitre*.

<sup>7</sup> Space left in MS. for reference.

<sup>8</sup> Numbered 14 in margin.

<sup>9</sup> Cf. henceforward *P.M.M.*, fols. 44<sup>b</sup>, l. 1, to 46<sup>b</sup>, l. 13.

<sup>10-10</sup> *P.M.M.* substitutes: *first chapitre of þis litil extract*.

<sup>11</sup> *P.M.M.* omits *fer*.

<sup>12</sup> *P.M.M.* omits: *and fer*.

<sup>13-13</sup> *P.M.M.* omits *forto . . . declaring*.

declaring,<sup>13</sup> And þerfore 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 stance<sup>1</sup> 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 þerfore 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 þerfore, nedisli, þese iij persoonys ben<sup>2</sup> þe  
 same substaunce, þe same beyng, and þe same godhede, ech  
 20 wiþ opire. And also þerfore in eche of hem ben alle þe same  
 seid nobil dignitees afore rehercid, ful and hoole y-lijck 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, neiþir<sup>3</sup> kept, neiþir  
 reulid of enye opire. neiþir þere may be enye opire fadir,  
 eny opir sone, eny opir holi goost, in þe<sup>4</sup> same now seid  
 godhede þan þere now is. And what euer werk oon of þese  
 persoonys wirchip wiþoute forþ into creaturis, þe same |  
 39<sup>b</sup> werk, ful and hool, wirchip ech of þe<sup>5</sup> iij persoonys. Neuer-  
 þeles, wiþynne þe godhede noon persoone gendriþ<sup>6</sup> 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.

<sup>13-13</sup> See previous page.

<sup>1</sup> P.M.M. inserts *oon godhede*.

<sup>2</sup> P.M.M. inserts *in*.

<sup>3</sup> P.M.M., *neiþir neiþir*.

<sup>4</sup> P.M.M., *þis*.

<sup>5</sup> P.M.M., *þese*.

<sup>6</sup> MS. *is gendriþ*; the *is* being crossed through.

able *and* obeiable, a þing is þis þing now seid, which is god ! as ful wel is schewid in declaracioun of þis now seid stile.

More of þis mater, what god is, *and* how he is in his *persoonys*, may be seen in þe first party of þe book clepid 'cristen religioun', þerof<sup>1</sup> in<sup>1</sup> þe first treti, And in<sup>2</sup> 'þe 5 book of dyuine office', in þe preisingis for matyns in Trynitees<sup>3</sup> sundaye.

Gramercy, fadir, for þis so woundirful discryuing god, bi so reuerend a stile. wiþ þis knowing of god y holde me content at þis 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,<sup>4</sup> o my fadir, into þe benefetis of so reuerend *and* so worschipful a god.

[xv<sup>e</sup> chapitre]<sup>5</sup>

THE SECOND  
MATTER:  
GOD'S BENEFITS.  
Of these there  
are three kinds:

[S]One,<sup>6</sup> hise benefetis stonden in þre general kyndis, or 15 in þre general maners: fforwhi of goddis benefetis doon *and* bihizt to man, summe ben undir<sup>7</sup> graciose,<sup>8</sup> summe ben graciose,<sup>8</sup> 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, lou3er þan ben<sup>9</sup> 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 þe<sup>10</sup> same, *and* of alle þe newingis,<sup>11</sup> chaungis, chauncis *and* effectis which fallen in eny of þe same, *and* þat, aftir<sup>12</sup> sum opynioun, alle<sup>12</sup> 25 bi him silf immediatli (þat is to seie, in<sup>13</sup> þilk worching<sup>13</sup> withoute eny<sup>14</sup> meene of eny opir creature), or ellis,<sup>15</sup> aftir sum opir opinioun, summe immediatli *and* opire summe mediatli<sup>15</sup> (þat is to seie, bi meene of opire crea|turis), but 40<sup>a</sup>

<sup>1-1</sup> P.M.M., in þerof.

<sup>2</sup> P.M.M. inserts: þe ij<sup>e</sup> partie of cristen religioun, þe i<sup>e</sup> treti, and in þe iij<sup>e</sup> partie, þe i<sup>e</sup> treti, and in. The words following religioun are an addition from the foot of the page.

<sup>3</sup> P.M.M., trinite.    <sup>4</sup> P.M.M., ferþir.

<sup>5</sup> Numbered 15 in margin.

<sup>6</sup> Cf. henceforward P.M.M., fols. 46<sup>b</sup>, l. 13, to 53<sup>a</sup>, l. 17.

<sup>7</sup> MS. *woundir*, the *wo* being crossed through and underdotted.

<sup>8</sup> P.M.M. inserts *and*.

<sup>9</sup> P.M.M. omits *ben*.    <sup>10</sup> P.M.M., þo.

<sup>11</sup> P.M.M., *new þingis*.

<sup>12-12</sup> P.M.M. omits *aftir . . . alle*.

<sup>13-13</sup> P.M.M. omits *in . . . worching*.

<sup>14</sup> P.M.M. omits *eny*.

<sup>15-15</sup> P.M.M. runs: *or ellis of sum immediatli [sic] and of opir sum mediatli*.

3itt enermore þoru3 his power, witing *and* willing princi-  
 pali; his 3ift to vs of oure boþe body *and* of<sup>1</sup> oure resonable  
 soule, wip alle her kyndeli goodis; His 3ift into oure seruice  
 of heuenli bodies, as ben planetis *and* sterris, wip her large  
 5 speeris; Also his 3ift of elementis, wip 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]iþeren<sup>2</sup> *and* sistren<sup>3</sup> 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 to<sup>4</sup> vs, excepte oure owne<sup>5</sup> synne, schulen turne<sup>6</sup> 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 into<sup>7</sup> 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'<sup>8</sup>; 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;

<sup>1</sup> P.M.M. omits *of*.

<sup>2</sup> MS. *briþeren*; P.M.M., *briþeren*.

<sup>3</sup> P.M.M. inserts: *and neiþboris*.

<sup>4</sup> P.M.M. omits *to*.

<sup>5</sup> P.M.M. omits *owne*.

<sup>6</sup> P.M.M. inserts *vs*.

<sup>7</sup> P.M.M., *to*.

<sup>8</sup> 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<sup>b</sup>  
vndir pounce pylate, bi departing of his soule from his<sup>1</sup>  
body, but euer wipoute eny hurte to his godhede; which  
body also laie deed in þe sepulcre,<sup>2</sup> *and* was aȝen quykened  
in þe iij<sup>e</sup> daie to lijf bi aȝen coupling of þe bodi to þe soule; 5  
And so Jesus roos þe iij<sup>e</sup> 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 which<sup>3</sup> 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  
perof be amendid in þis lijf, schulen be þrouȝe, 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<sup>m</sup> *and* eukarist, whos availis  
*and* dewe receitis ben afore in þe iiij<sup>e</sup> chapitre of þis first  
party<sup>4</sup> declarid; His ordinaunce þat forȝeuenes of synnes  
y-doon aftir tyme of bapty<sup>m</sup> may be hadde bi repentaunce  
*and* ful aȝen turnyng to god, y-made in oon hede<sup>5</sup> of cristis 25  
feijþ *and* cristis holi chirche, þoruȝ maners whiche ben tauȝt  
aftir in þis first<sup>5</sup> party, in þe xvij chapitre<sup>6</sup> toward þe  
eende; His ordinaunce þat cristis holi lijf *and* passioun  
deseruid to vs grace to gete forȝeuenes of synnes,<sup>7</sup> if we take  
*and* perfoorme þe remedies whiche ben resonabli ordeyned 30  
þerfore; Also þat it deseruid to vs grace or power to aȝen-

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.

<sup>1</sup> *P.M.M.*, þe.

<sup>2</sup> 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.

<sup>3</sup> *P.M.M.* inserts þat.

<sup>4-4</sup> *P.M.M.* substitutes: *first chapitre of þis lital extract.*

<sup>5</sup> *P.M.M.*, ooned.

<sup>6-6</sup> *P.M.M.* substitutes: *lital extract, þe laste chapitre.*

<sup>7</sup> *P.M.M.*, syune.

stonde synne, grace to make aȝen restoring or in<sup>1</sup> sum  
 maner<sup>1</sup> satisfaccioun for synne, grace to deserue perpetual  
 41<sup>a</sup> mede bi vertuose werkis ; | which gracis or powers weren  
 loste bi Adamys<sup>2</sup> synne, and þei weren vnrecouerable to be  
 5 hadde, or to be geten, or aftirwarde to be kepte bi manny's  
 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]<sup>3</sup> þat gracis afore ȝoun  
 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 þe<sup>4</sup> iiij eu[an]gelistis,<sup>5</sup> and sumwhat ben  
 expressid in [þe]<sup>6</sup> secunde partie of þe book callid 'þe rewle  
 of cristen religioun', and in 'þe book of diuine office', in þe  
 service or office of<sup>7</sup> palme sundaie weke ; His ordynaunce  
 þat Jesus schulde so moche louȝe and meke him silf in man-  
 20 kynde þat he wolde be callid, and verrily be, oure weifere,  
 oure techer, oure exaampler, 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 aȝens alle oure enemyes,  
 ȝeuer of alle gracis and goodis in erþe, ȝeuer of al glorye in  
 heuene, not wiþstonding<sup>8</sup> he, being in his manhode, was and  
 is, in sensible executioun, king<sup>8</sup> of heuene, lorde of al<sup>9</sup> 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 neiȝboris, 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 | recording<sup>1</sup> to oure profite *and* 41<sup>b</sup>  
to<sup>2</sup> 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  
freende *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 freende, And aftir þat more or lasse god louep þilk  
freende 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 oure<sup>3</sup> feiþ ful trewli, dewli<sup>4</sup> *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 gloriously 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* felice. 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

<sup>1</sup> P.M.M., according.

<sup>2</sup> P.M.M. omits to.

<sup>3</sup> P.M.M. inserts *hool*.

<sup>4</sup> P.M.M. omits *dewli*.



godhede, in hiȝe wel willing *and* swete loue to it, *and* in | (a) Principal  
42<sup>a</sup> nyȝ, at þe next ioyning to it, *and*<sup>1</sup> 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 al<sup>2</sup> flowyng bi joys, which  
5 comyng and goyng, bi encresing *and* decresing; And summe are either  
ben natural wipynne þe boondis of kynde, *and*<sup>3</sup> of þese (1) Supernatural  
manye ben<sup>3</sup> flowyng, comyng *and* goyng, now encresid,<sup>4</sup> now or (2) Natural.  
decresid.

Of supernatural ioies, summe ben of þe body, *and*<sup>5</sup> summe (1) Supernatural  
10 ben<sup>6</sup> 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, in<sup>7</sup> þe maner tauȝt joys of the body.  
15 in þe ije partie of 'cristen religioun', þe [ ]<sup>8</sup> tretice, þe [ ]<sup>8</sup> chapitre,<sup>7</sup> 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 þese<sup>9</sup> 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 rchearsed.  
25 lost, ben þese: Leernyng *and* cleer kunnyng getyng vpon  
sutel troupis being in creaturis þo[r]uȝ<sup>10</sup> alle maner sciencis,  
passing fer þe maner *and* þe<sup>11</sup> degree of kunnyng which may  
be geten in þis lijf, *and* þat wiþ greet delectacioun folewing  
þerupon in þe wil; ful<sup>12</sup> greet *and*<sup>5</sup> sensual delite geting  
30 naturali in summe of þe outward wittis: as in siȝt of moost  
faire þingis, in heering of moost<sup>13</sup> myry þingis, *and* touching  
of moost louyd þingis, *and* in þe ymaginacioun *and* mynde

<sup>1</sup> Omitted in *P.M.M.*

<sup>2</sup> *P.M.M.* omits *al*.

<sup>3-3</sup> *P.M.M.* substitutes: *and þese ben*.

<sup>4</sup> *P.M.M.* inserts *and*.

<sup>5</sup> Omitted in *P.M.M.*

<sup>6</sup> *P.M.M.* omits *ben*.

<sup>7-7</sup> *P.M.M.* omits *in . . . chapitre*.

<sup>8</sup> Space left in MS. for reference.

<sup>9</sup> *P.M.M.* inserts *ioies*.

<sup>10</sup> MS. *þouȝ*; *P.M.M.*, *þoruȝ*.

<sup>11</sup> *P.M.M.* omits *þe*.

<sup>12</sup> Hole in *P.M.M.*

<sup>13</sup> After *moost*, MS. has *faire þingis*,  
crossed through.

perto answering ; fful greet honoure, worschip, ouerte, fame, faouure *and* glorye, which opire<sup>1</sup> sauid aungelis *and* seyntis schulen zeve to vs ; | ffull greet familiarite, or homelynes 42<sup>b</sup> getyng, wip worþi persoonys *and* wip alle louyd persoonys : as for to talke wip hem, se hem, heere hem, biclippe hem, 5 *and* abide wip 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 for<sup>2</sup> oure owne saluacioun *and* oure blisse, *and* for þe blisse of eche saued aungel 10 *and* saued man. And þus moche 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',<sup>3</sup> þe ije, iije, iiije, ve *and* þe<sup>4</sup> vje trecticis, *and* in 'þe book of 15 dyuyne office' in manye a wher.<sup>5</sup>

THE THIRD MATTER :  
GOD'S PUNISHMENTS.  
Of these there are two kinds :

Now,<sup>6</sup> sone, forto heere of goddis punysshingis, boþe of þo which ben holde<sup>7</sup> *and* seide to be<sup>7</sup> 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, coold, sijknes, traueyl, murmur,<sup>8</sup> 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 wipdrawingis 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 þe<sup>4</sup> passing ioyes of heuene afore in þis chapitre rehercid,<sup>9</sup> *and* of ech of hem ; summe is passing

<sup>1</sup> *P.M.M.*, oure.

<sup>2</sup> *P.M.M.*, of.

<sup>3</sup> *P.M.M.* inserts : þe ije treti, *and* in þe ije partie of cristen religioun.

<sup>4</sup> *P.M.M.* omits þe.

<sup>5</sup> MS. *awher* ; *P.M.M.*, *a wher*.

<sup>6</sup> Cf. henceforward, *P.M.M.*, fols. 53<sup>a</sup>, l. 17, to 54<sup>b</sup>, l. 4.

<sup>7-7</sup> *P.M.M.* omits *holde . . . be*.

<sup>8</sup> MS. *murmur* ; *P.M.M.*, *murþir*, which makes better sense in this context.

<sup>9</sup> 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<sup>a</sup> seid, *and* aftir | to be seid, peynes, wiþ her euerlastyng  
 5 contynuaunce; summe is passing greet sensual peyne: as  
 in seyng passing horrible þingis, in heering of<sup>1</sup> passing  
 gastful noisis, in smelling moost lopic<sup>2</sup> stinchis, in taasting  
 moost squaymose taastis, in touching, *and* suffri[ng]<sup>3</sup> to be  
 touchid, of moost peynful *and* moost greuouse þingis to þe  
 10 touche; Summe is in abiding wiþ moost loopic *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<sup>e</sup> tretye, and in þe ij<sup>e</sup> 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.<sup>4</sup>

Where further  
 teaching on  
 God's punish-  
 ments may be  
 found.

[xviij<sup>e</sup> chapitre]

[F]Adir,<sup>5</sup> y þanke þoure loue *and* þoure 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 þe vouchesaaf, o<sup>1</sup>  
 fadir, to make me nowe<sup>6</sup> knowe<sup>6</sup> my silf, þanne y<sup>7</sup> haue<sup>7</sup> al<sup>1</sup>  
 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 neiþboris, 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 azens hem boope, y truste þin entent is sunwhat  
 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

<sup>1</sup> Omitted in *P.M.M.*

<sup>2</sup> *P.M.M.*, *lopli*.

<sup>3</sup> MS. *suffrid*, clearly through anticipa-  
 tion of *touchid*; *P.M.M. suffring*.

<sup>4</sup> *P.M.M.* adds: and in *opir bokis of  
 my writing*.

<sup>5</sup> *P.M.M.*, *O fadir*. Cf. henceforward  
*P.M.M.*, fols. 54<sup>b</sup>, l. 5, to 57<sup>b</sup>, l. 7.

<sup>6-6</sup> *P.M.M.*, "*knowe 'now*, with the  
 marks of transposition.

<sup>7-7</sup> *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]ecchidnessis<sup>1</sup> 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,<sup>2</sup> 5  
vnkynde, wrongful, *and* al þis | in tyme of ȝongþe, in tyme 43<sup>b</sup>  
of age, in wyntir, in somir, for heete *and* coolde, for hungir  
*and* þirste, for pouerte *and* oppressioun, for feer or<sup>3</sup> nede,  
*and* for losse, for sijknessis<sup>4</sup> *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,<sup>5</sup> strengþe,<sup>5</sup> bewte, crafte, science, fame, glory, sensual  
delectaciouns, richchessis, diguitees, officis<sup>6</sup>; To not hate  
synne, but forto loue synne, not wiþstonding synne is vn-  
skilful, vnleeful, vnhonest, 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,<sup>7</sup> þe feende; To be rekeles to<sup>8</sup> gadere  
into oure knowing *and* remembraunce certeyn trouþis, bi 20  
whos remembraunce þe peynes<sup>9</sup> *and* labouris of þis lijf  
schulde be made to vs honest, fair, gladsum, ioyeful,<sup>10</sup> delect-  
able, counfortable, desirable, *and* þat<sup>11</sup> for riȝtwisnes of þis  
peyne *and* labour for felowschip to Jesus, which was laborid  
*and* peynyd in lijck, or in þe same, for wynnyng 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 foito  
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

<sup>1</sup> MS. *wecchidnessis*; P.M.M., *wrechid-  
nessis*.

<sup>2</sup> MS. *kunnyng*; P.M.M., *vnkunnyng*,  
which is more likely to be the right read-  
ing. See Glossary.

<sup>3</sup> P.M.M., *of*.

<sup>4</sup> P.M.M., *secknes*.

<sup>5-5</sup> P.M.M., *strengþe, helpe*.

<sup>6</sup> P.M.M., *office*.

<sup>7</sup> P.M.M. inserts *and*.

<sup>8</sup> P.M.M., *for to*.

<sup>9</sup> P.M.M., *peyne*.

<sup>10</sup> P.M.M. inserts *restful*.

<sup>11</sup> P.M.M. omits *þat*.

oure kynde, azens oure promysse maad to þee, god, *and*<sup>1</sup> for  
 þat<sup>1</sup> 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 vs<sup>2</sup> it is  
 5 crucifyng azen þee, Jesus, for it is wipoute recche, wíthoute |  
 44<sup>a</sup> fors, wipoute compassioun, azen callyng, azendryuyn *and*<sup>3</sup>  
 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 xv<sup>4</sup> *and* xvj chapitris of þis first party<sup>4</sup>; 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 preiyn,  
 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],<sup>5</sup> 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*<sup>3</sup> moost  
 loving *and* moost profitable freende, forsaking.

evils arising  
therefrom.

Also oure wrecchidnessis<sup>6</sup> afore seid stiren<sup>7</sup> *and* inclynen<sup>7</sup>  
 25 vs to be rekeles forto considere *and* to<sup>8</sup> 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* not<sup>9</sup> 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,<sup>10</sup> 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: vij 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,<sup>1</sup> more ioye for þilk abstynence or suffraunce, þan schulde haue be þe delyte in<sup>2</sup> bowing fro<sup>3</sup> it, wiþ encresing of strengþe to þe esilier *and* þe liztlier bere | þe two afore seid abstynence *and* suffraunce<sup>4</sup> in opire tyme, *and* þerfore leefir to hem haue in anopir<sup>5</sup> tyme<sup>4</sup> þan to lake.<sup>5</sup>

[xviiij<sup>e</sup> 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]ure<sup>6</sup> wickidnessis<sup>7</sup> ben not ellis þanne oure synnes bi obeiyng *and* fulfilling þe inclinacioun of oure wrecchidnessis, which obeiyng or synnyng is not ellis þan leeingis or vn-<sup>10</sup> fulfillingis<sup>8</sup> 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, neiþir knowleching,<sup>15</sup> of oure wickidnessis *and* of oure synnes, be so cleer, so formal, so redy, so sure þat no synne be left bihinde for vnkowen *and* vnkowlechid, 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 into<sup>20</sup> þe laste poynt of þe iiij<sup>e</sup> table; remembring *and* knowleching in þis cours alle þe omyssiouns of hem *and* alle<sup>9</sup> 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 giltly. *and* þanne,<sup>25</sup> aftir þis, þat oure wickidnessis<sup>10</sup> or<sup>11</sup> 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.<sup>12</sup> And who so wole in þis labour of his schrift to god or to man making,<sup>30</sup> seche his ese *and* his alizting, he may herof fynde a foorme

<sup>1</sup> *P.M.M.* omits *þhe*.

<sup>2</sup> *P.M.M.* omits *in*.

<sup>3</sup> *P.M.M.*, *from*.

<sup>4</sup> *P.M.M.* inserts *þe ij forseid lettis*.

<sup>5</sup> *P.M.M.* inserts *hem*.

<sup>6</sup> Small *u* in MS.

<sup>7</sup> Cf. henceforward *P.M.M.*, fols. 57<sup>b</sup>,

1. 8, to 58<sup>b</sup>, l. 8.

<sup>8</sup> *P.M.M.*, *vnfillingis*.

<sup>9</sup> *P.M.M.* inserts *þe*.

<sup>10</sup> *P.M.M.*, *wicknessis* [*sic*].

<sup>11</sup> *P.M.M.*, *and*.

<sup>12</sup> Chap. xvii.

of schryft y-sette foorþ pleyntli 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 Remedies<sup>1</sup> azens oure wrecchidnessis, þat we consente not to hem, and so þat þerbi we azenstonde temptaciouns, þat we falle not into synne, ben þese:<sup>2</sup> Grace of god, whiche |  
45<sup>a</sup> grace is sumtyme wiþynforþ, oure witt and resoun enfoormyng, and oure wil or affect to þe same enformacioun or  
10 remembraunce enclynyng and moving, And<sup>3</sup> also grace wiþouteforþ, for vs purueiyng prechers, techers, counseilers, holi bokis, tribulaciouns, sijksesse, persecuciouns, pouerte, drede of gastful<sup>4</sup> 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 oþire worlde, and wheþir þei for suche grace preien or no.

þe iij<sup>e</sup> remedye is preier maad deuoutly forto receyue þese  
20 now seid gracis, and þat wheþir þilk preier be maad bi vs silf for vs, or bi eny of oure seid freendis to god for vs.

þe iiij<sup>e</sup> 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<sup>te</sup> remedye azens oure wrecchidnessis is holding vs fre<sup>5</sup> from þe perels and þe occasiouns which ben lijk to make vs to<sup>6</sup> assente forto wirche aftir oure wrecchidnes and freelnes, and namelich from þo of whos violence we han experience in vs silf, or in oþire 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 oþire suche lijk; which,

THE SEVENTH  
MATTER:

(a) REMEDIES  
AGAINST OUR  
NATURAL  
WRETCHED-  
NESSES.

(1) Grace of God  
within and  
without.

(2) Friendship  
with persons  
beloved 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.

<sup>1</sup> Cf. henceforward *P.M.M.*, fols. 58<sup>b</sup>, 1. 8, to end (fol. 63<sup>b</sup>, l. 7).

<sup>2</sup> The following remedies are numbered 1 to 8, in the same hand, in the margin.

<sup>3</sup> *P.M.M.* omits *And*.

<sup>4</sup> From foot of page in *P.M.M.*

<sup>5</sup> *P.M.M.*, *fer*.

<sup>6</sup> Omitted in *P.M.M.*

whanne<sup>1</sup> þei ben vnmesurably *and* vnreulili azens doom of resoun,<sup>1</sup> ben modris to alle maners<sup>2</sup> of synnys, *and* þei ben disposiciouns to consente moche þe rapir to alle maners<sup>2</sup> of temptaciouns.

(6) Wilful mortification.

þe vj<sup>e</sup> remedye is þe wilful chesing *and* taking to vs of 5 tribulacioun *and* of peyne, vndir<sup>3</sup> maner *and* measure allowid of resoun,<sup>3</sup> þat we þerbi be euer in sadnes *and* sobirnes *and* avisidnes, *and* we be sett aside from<sup>4</sup> liztnes *and* gladnes of þe worlde *and* of þe fleische. þis tribulacioun taking is more preciose þau is seid<sup>5</sup> at this tyme. þefore biholde 10 þou in | to<sup>6</sup> þe treti of 'þe xij avauntagis of tribulacioun', 45<sup>b</sup> *and* in þe ije party of 'þe reule of cristen religioun', þe [ ]<sup>7</sup> treti, þe [ ]<sup>7</sup> chapitre.

(7) Contemplation of God's benefits.

þe vij<sup>e</sup> remedye is cleer *and* oft consideracioun *and* remembraunce vpon þi worþines *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 greuously offendid *and* displeid; *And* þat wheþir þis<sup>8</sup> 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<sup>e</sup> 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 multiplieng, encresing of redynes to oftir falle, *and* encresing of febilnesse to stonde

<sup>1-1</sup> *P.M.M.* omits *whanne . . . resoun.*

<sup>2</sup> *P.M.M.*, *maner.*

<sup>3-3</sup> *P.M.M.* omits *vndir . . . resoun.*

<sup>4</sup> *P.M.M.*, *f. o.*

<sup>5</sup> *P.M.M.* inserts *heere.*

<sup>6</sup> *P.M.M.* omits *to.*

<sup>7</sup> Space left for reference in MS. *and* in *P.M.M.*

<sup>8</sup> *P.M.M.*, *þill.*



and to wyrche vertues, losse<sup>1</sup> of blissis in heuene and of her multiplieng, peynes and punysschinges vndirgoieng ofte<sup>2</sup> tymes in erþe, boþe bi þee<sup>3</sup>, god, and bi man.

Remedies azens oure wickidnessis, þat is to seie, azens  
5 cure synnys afore doon, ben þese : vse of certeyn prouocatyue  
meenys, bi which god wole be stirid into merciful forzeuenes  
of oure synnys.

THE SEVENTH  
MATTER,  
continued:  
(b) REMEDIES  
AGAINST OUR  
WICKEDNESSES.

þe now seid prouocatyue meenys ben þese<sup>4</sup>: þe first is  
repentaunce or contricioun; þe ij<sup>e</sup> is knowleching or con-  
10 fessioun; þe iij<sup>e</sup> is wil euer<sup>5</sup> to<sup>5</sup> forbere þe synne doon and  
alle opire synnes, and þat wheþir þilk<sup>6</sup> [wille and]<sup>6</sup> purpos  
be geten and norischid bi oure taking and vsing of sacra-  
46<sup>a</sup> mentis, or bi opire meenys of oure reding, heeþring, or  
bipenking; þe iiij<sup>e</sup> is to forbere þe occasiouns to vs being  
15 not necessary, þe<sup>7</sup> whiche violentli or perilosely wolen drawe  
vs into þe same synne doon, or into enye opire synnys; þe  
v<sup>e</sup> 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<sup>e</sup> is meke preiers or supplicaciouns to<sup>8</sup> haue  
20 forzeuenes<sup>8</sup>; and þat wheþir þo preiers ben maad bi vs silf  
for vs silf, or bi oure seid freendis for vs; þe vij<sup>e</sup> is also  
goddis lawe in so moche þe bettir keping and fulfilling, and<sup>9</sup>  
in so moche þe more plenteuouseli moral vertu[es]<sup>10</sup> doing  
and wirching, in hou myche azens his lawe we haue bi vicis  
25 to him be trespassing; þe viij<sup>e</sup> is amendis or satisfaccioun  
making to oure neizbouris, if we haue trespassid to hem; þe  
ix<sup>e</sup> is opire mennys defaultis with pite and compassioun<sup>11</sup>  
birewing,<sup>12</sup> and her schame and confusioun koueryng; þe x<sup>e</sup>  
is her trespassis doon to vs forzeuing; her restoringis and  
30 her satisfacciouns dewe to vs, such as we mowe with[out]<sup>13</sup>  
greet nede lak, and suche as þei mowe yuel paie, pardoning

(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

<sup>1</sup> P.M.M., *lossis*.

<sup>2</sup> P.M.M., *of*. <sup>3</sup> P.M.M. omits *þee*.

<sup>4</sup> The following *prouocatyue mecnys* are numbered *i* to *xiiij*, in the same hand, in the margin.

<sup>5-5</sup> P.M.M., *to euer*.

<sup>6-6</sup> MS. "*þilk* 'and; with the marks of transposition; P.M.M., *þilk wille and*.]

<sup>7</sup> P.M.M. omits *þe*.

<sup>8-8</sup> In P.M.M., *to haue forzeuenes* is an addition from foot of page.

<sup>9</sup> Omitted in P.M.M.

<sup>10</sup> MS. *vertuose*; P.M.M., *vertues*.

<sup>11</sup> P.M.M., *passioun*.

<sup>12</sup> MS. *bi rewing*.

<sup>13</sup> 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<sup>e</sup> is bisynes to kepe *and* warde oure neizboris, þat þei falle not into synne, *and* bisynes to kepe<sup>1</sup> hem oute of synne which ben fallen into synne; þe xij<sup>e</sup> is releving of<sup>2</sup> 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<sup>e</sup> 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<sup>e</sup> 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, siþen so bittir | peyne is for it dewe, *And* also vndir entent þat bi þilk 46<sup>b</sup> peynes we be þe ferþir *and* þe surer from<sup>3</sup> fall[e]<sup>3</sup> into synne, bi as moche as peyne *and* tribulacioun puttip aweie iolynes, 20 myrþe, delectacioun *and* liþtnes, 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.<sup>4</sup> *and* so forþ of manye mo avauntagis which tribulacioun doop, as þou maist se in þe treti of<sup>5</sup> 'xij avauntagis of 25 tribulacioun', *And* also sumwhat in þe ij<sup>6</sup> party of 'þe<sup>7</sup> more<sup>7</sup> book of cristen religioun'.<sup>6</sup>

More of oure<sup>8</sup> 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.

<sup>1</sup> *P.M.M.*, *helpe*.

<sup>2</sup> *P.M.M.*, *to*.

<sup>3-3</sup> MS. *from fall*, but with the *e* showing faintly after; *P.M.M.*, *fro falle*.

<sup>4</sup> *P.M.M.*, *synne*.

<sup>5</sup> *P.M.M.* inserts *þe*.

<sup>6-6</sup> Title underlined in MS.

*P.M.M.* substitutes: *iiij<sup>e</sup> 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.

<sup>7-7</sup> MS. „more þe, with the marks of transposition.

<sup>8</sup> *P.M.M.* omits *oure*.

seruice.<sup>1</sup> And þat al what is<sup>2</sup> 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 þe<sup>3</sup> first party, which  
 5 declarith<sup>3</sup> schortly al þe lawe of god þouun to man, and  
 declarip<sup>4</sup> þerynne þe<sup>5</sup> 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]<sup>6</sup>  
 and hool, and ȝitt 'þe lawe of god' is oon of þe vij<sup>7</sup> seid<sup>7</sup>  
 maters, it is declarid bi a distinccioun or a departing maad  
 of þree<sup>8</sup> maners of goddis lawes, which distinccioun, par-  
 ticcioun, or departing is sett aftir<sup>9</sup> in þe ij party of þis<sup>10</sup>  
 15 book, þe xx chapitre.<sup>10</sup> Take þou þerfore, o my sone, þis  
 hool<sup>11</sup> doctryne, þis sufficient leernyng, þis fair and reulili  
 disposid teching, þis clenly formed scole and treteng; and  
 [wirche]<sup>12</sup> 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].<sup>13</sup>

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.

<sup>1</sup> P.M.M., *seruyces*.

<sup>2</sup> P.M.M., *is is*.

<sup>3-3</sup> P.M.M. substitutes: *þis litil extract*  
 or [out] *drauȝt declaring*.

<sup>4</sup> P.M.M. substitutes *þe declaring*.

<sup>5</sup> P.M.M. omits *þe*.

<sup>6</sup> Omitted in MS.; P.M.M., *ful*.

<sup>7-7</sup> P.M.M., *seid vij*.

<sup>8</sup> P.M.M., *ij*.

<sup>9</sup> P.M.M. omits *aftir*.

<sup>10-10</sup> P.M.M. substitutes: *þe donei, þe*  
 [ ] *chapitre*.

<sup>11</sup> P.M.M., *holi*.

<sup>12</sup> MS. *which*; P.M.M., *wirche*.

<sup>13</sup> P.M.M., *Amen*. Here the P.M.M.  
 ends.

[ij<sup>e</sup> partie]

Here bigynnep þe secunde party of þis book.

47<sup>a</sup>

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 bicome 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 rennep 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* ȝitt<sup>1</sup> of þese vij<sup>2</sup> so famosе soortis, distincciouns or particiouns, fadir, 5 ȝe 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<sup>b</sup> summe of hise | benefetis, or summe of hise punysshingis, or vpon summe of hise lawis, or remedies aȝens oure wrecchid- 10 nessis *and* wickidnessis? And þerfore if þou biholde weel þoruȝ 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<sup>e</sup> *and* xv chapitris of þe first party afore going. ffor whi in þe xiiij<sup>e</sup> chapitre it is tauȝt þat god is þre persoonys, fadir, sone *and* holi goost; *and* ȝitt 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 louȝer þan graciouse ben tauȝt, 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 tauȝt in þe seid xiiij *and* xv<sup>e</sup> chapitris, which articlis ben as necessary to be bileeuid<sup>3</sup> as þis seid first article of þe comune crede is to be bileeuid, it is liȝt 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* biried<sup>4</sup>; *and* rose in þe iij<sup>e</sup> 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.

<sup>1</sup> After ȝitt, the MS. has *so* crossed through, and of overwritten.

<sup>2</sup> vij, so MS.; presumably an error for ix.

<sup>3</sup> MS. *bileeuid it is liȝt to turne; it . . . turne* being crossed through.

<sup>4</sup> 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 riȝt side of þe fadir ; fro whens he is to come for to deeme quyk *and* deede ; I beleue into þe holy goost<sup>1</sup> ; *and* y bileue his holy vniuersal or general chirche to be ; y bileue þe comunyng of seintis or of holy men to be<sup>1</sup> ; y bileue forȝeuenes of synne | to be ; 48<sup>a</sup> I bileue þe aȝenrising 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 welnyȝ bi rewe, in þe xv *chapitre*, among graciose benefetis þere rehercid, whanne it is seid þere þus : ' In which ordinaunce þe iȝe persooone 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 wiȝsdom.

Did not the Apostles make the Creed, and are not the Articles of their Creed sufficient for the Christian ?

ffadir, 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 bileued as feiþ ? 25

Whether the Apostles made the Creed or no, will be discussed in the *Book of Feith*.

Sone, wheþir þe apostlis maad þe comune crede, or no, schal not be seid here, but it schal be tretid in ' þe book of<sup>2</sup> feiþ<sup>3</sup>. 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

<sup>1</sup> See Notes.

<sup>2</sup> *þe book of* underlined in MS.

<sup>3</sup> See Notes.

contrarye to vij vertues comaundid in þe tablis of goddis  
 48<sup>b</sup> lawe? Which vij vertues, *and* manye mo | vertues bisides  
 hem, þou schalt fynde *withynne* þe seid iiij tablis.<sup>1</sup> 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 iiiij<sup>e</sup> table,<sup>2</sup> in þe ix<sup>e</sup> chapitre of þe first  
 party afore goyng; And charite, or wel willing to oure  
 neiȝbore, contrarie to envye *and* contrarye to wrappe, þou  
 10 schalt fynde comprehendid and conteynyd vndir þe name of  
 'riȝtwisnes', *and* þat in þe same now seid chapitre; Temper-  
 aunce azens glotonye, *and* continence azens leccherye,  
 gladnes azens inpacience<sup>3</sup>, largenes *and* sum membre of  
 riȝtwisnes azens couetise (auarice) *and* douȝtynes azens  
 15 slouȝþe, þou schalt fynde in þe iij table, in þe vij<sup>e</sup>, vij<sup>e</sup>, [and]<sup>4</sup>  
 viij<sup>e</sup><sup>4</sup> chapitris of þe same first partye. And weel þou  
 knowist bi þi philosophie þat a vice<sup>5</sup> 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 afore<sup>6</sup> going first  
 partye, þan þei ben knowun oonly þoruȝ þe comoun rekenyng  
 of þe vij deedly synnys.

As to slouȝþe, I schal teche here as y am now avisid, *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  
 Charity;

(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.

<sup>1</sup> -id iiij tablis underlined in MS.

<sup>2</sup> The loop of the e of table almost  
 erased in MS.

<sup>3</sup> 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.

<sup>4-4</sup> MS. *vj<sup>e</sup>*, *vij<sup>e</sup>*, *vij<sup>e</sup>* and *ix<sup>e</sup>*; but the  
 ix<sup>e</sup> chapter deals with the moral virtues of  
 the *Fourth Table*.

<sup>5</sup> MS. *avice*.

<sup>6</sup> 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<sup>a</sup> sumnes, or sorynes to do what resoun biddiþ to be doon, and þis hevynes, loþesumnes, 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 squaymosevesse 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 virtue<sup>1</sup>, 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.<sup>2</sup> 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 loþesumnes, 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

<sup>1</sup> See above, p. 59.

<sup>2</sup> 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, xiiij<sup>e</sup> chapitre,<sup>1</sup> schal leese oon of hise vij heedis, ffor bi þilk 49<sup>b</sup> vij heedis men vnderstonden | 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 aȝens me þan which mai be take bi such a moral vnderstonding or an allegorie or an an[*a*]gogie<sup>2</sup> of holi scripture, my seiȝng 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 vnderstondingis of holi scripture seruen and weren founde. But no more of such mater here.

ffadir, a greet famosse scole doctoure,<sup>3</sup> in a ful famosse and moche apprisid book, þoruȝoute an hool article, bi disputing of manye questiouns, writip and techip aȝens 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]<sup>4</sup> 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 aȝens 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 more<sup>5</sup> þerof here.

Where allegiance to doctors is discussed.

As for þe good reule and wel spending<sup>6</sup> of þe v outward 30 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 vj<sup>e</sup>, vij<sup>e</sup> and viij<sup>e</sup> chapitris of þe first partye, where ben tretid þe

Where the FIVE OUTWARD WITS and the FIVE INWARD WITS have been treated.

<sup>1</sup> Rev. xiii. 1.

<sup>2</sup> MS. *anogogie*.

<sup>4</sup> Omitted in MS.

<sup>3</sup> Cf. the 'ful famosse doctouris book' of the *Folewer*, fol. 45<sup>b</sup>.

<sup>5</sup> MS. *nomore*.

<sup>6</sup> MS. *wel spending*.

vertu of clennes *and* þe vertu of honeste *and* þe vertu of douȝtines; *and* I trowe þou schalt seie þat her | good vsis 50<sup>a</sup> *and* wel spending ben þere sufficientli tauȝt *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<sup>e</sup> chapitre of þe first partye, *and* marke þe viij<sup>e</sup> poynt of þe iiij<sup>e</sup> table,<sup>1</sup> which 5 poynt is largenes, *and* þe iij<sup>e</sup> poynt of þe iiij<sup>e</sup> table, which is riȝtwisnes,<sup>2</sup> þou schalt fynde þere þe comune vij bodili werkis of mercy *and* þe comune vij [goostli]<sup>3</sup> werkis of mercy,<sup>4</sup> *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 afore<sup>5</sup> seide iiij tablis may be seen esili. fforwhi feiþ is a knowing of þingis *and* troupis denouncid, affermed, 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* sipen in þe first poynt of þe first table, in þe iiij<sup>e</sup> chapitre of þe afore going first party, namelich if to þilk iiij<sup>e</sup> chapitre be ioyned *and* couplid þe xiiij<sup>e</sup>, xv<sup>e</sup> *and*<sup>6</sup> 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, riȝt 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 tauȝt in þe xvj chapitre of þe first party, wherynne it is spokun of blissis to come.

And if hope be a passioun of þe<sup>7</sup> wil,<sup>7</sup> as loue *and* drede

<sup>1</sup> p. 67.

<sup>2</sup> pp. 62-4.

<sup>6</sup> MS. and *v*, the *v* being crossed through obliquely and underdotted.

<sup>3</sup> MS. *bodily*.

<sup>4</sup> For enumeration, see Notes.

<sup>7-7</sup> MS. „*wil* „*þe*, with the marks of transposition.

<sup>5</sup> 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<sup>b</sup> 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  
beneuolencis 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<sup>e</sup> chapitre]

[H]ow<sup>1</sup> 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 ij<sup>e</sup>, ii<sup>e</sup>, iii<sup>e</sup>, v<sup>e</sup> and vj<sup>e</sup>  
30 poyntis of þe ii<sup>e</sup> table ysette afore<sup>2</sup> in þe vj<sup>e</sup>, vij<sup>e</sup> and viij<sup>e</sup>  
chapitris of þe afore goyng first party: which poyntis ben  
fleischlihode, worldlihode, clenness, honeste and pacience.<sup>3</sup>

Goostly strengþe, as it is a cardinal vertu, is not ellis  
þanne þe vij<sup>e</sup> poynt of þe ii<sup>e</sup> table, which poynt is callid  
35 'dougȝtines'.

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,

<sup>1</sup> The *o* of [H]ow is small in manuscript.

<sup>2</sup> MS. *afore*.

<sup>3</sup> 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 *learnynghly*, the First Point of the First Table, an intellectual

And ríztwisnes, 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<sup>a</sup>  
 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 ríztwisnes, as it is a cardinal  
 vertu, is forto þat a man bi it zilde to euery opire persooone  
 what euer þing is longing of him to þilk opire persooone forto  
 be paied or ʒouun, 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 ríztwisnes, as it is a cardinal vertu, is withynne  
 þe markis of þe iiij tablis, as is now seid.

And if ríztwisnes, 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 þouʒ 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 knowingal vertu, which is prudence,<sup>1</sup> forto be  
 dresser and reuler of alle þe moral vertues ; ʒitt 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 resolute 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 myʒt 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<sup>b</sup>

<sup>1</sup> Cf. the Son's question immediately below, and the answer thereto.

a knowyngal vertu; ffor whi it is seid comounly of þe wysist<sup>1</sup> or knowyngal  
 doctouris þat feiþ and prudence ben intellectual or knowyngal  
 vertues, And now in þis p[re]sent<sup>2</sup> *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 answere 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 laboureþ 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; notwiþstanding 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 obiaccioun and like þerto answere lijk may be maad vpon  
 52<sup>a</sup> 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

<sup>1</sup> *þerysist* joined in manuscript, but merely because cramped at the end of the line.

<sup>2</sup> 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, conteynynd *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 poynt of þe first table?<sup>1</sup>

Sone, answer herto is þis: þe besynes wiþynneforþ 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* wiþ 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 folewiþ 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-foiþ in werke to execute þilk craft, þat is to seie, to putte 30 it into vse *and* werk of it, longiþ to þe same table *and* to þe poynt of þe same table in which þe seid | inward bisynes 52<sup>b</sup> or willing longith, And þat sumwhile to þe ij<sup>e</sup> table, *and* opire while to þe iij<sup>e</sup> table, *and* opire while to þe iij<sup>e</sup> 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

<sup>1</sup> 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 trefy,  
 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 tweyn is. And þus moche, sone, is ynouȝ  
 10 here to þin asking.

More doctryne seruyng for þe clerking of þi two now last askid questiouns, þou maist se in 'þe lasse book of cristen religioun', þe first trefy, *and* in 'þe filling of þe iiij tablis', þe first partye, þe [ ]<sup>1</sup> chapitre.

Where further teaching on this subject may be found.

15 ffadir, crist seiþ, mathew, xxije<sup>e</sup> chapitre<sup>2</sup>, 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.<sup>3</sup> 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<sup>a</sup> 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.

<sup>1</sup> Space left in MS. for reference.

<sup>2</sup> vv. 37-8.

<sup>3</sup> 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 ouȝte 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 ouȝte to be refreynd *and* not folewid. *and* so it is to be seid of opire passiouns : as is angre, drede, schame, sorewe, *and* so forþ<sup>1</sup> of opire.

[iij<sup>e</sup> 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 ȝiftis of þe holy goost', which ben writen in ysaie, xj<sup>e</sup> *chapitre*<sup>2</sup>, where it is seid þus, þat vpon crist schulde | rest 'þe spirit of wisdom, *and* of vndir- 53<sup>b</sup> standing, þe spirit of counseil, *and* of strengþe, þe spirit of kunnyng, *and* of pitee<sup>3</sup>, þe spirit of drede of god'. *And* fewe treters of hem accorden to gider. *And* summe wolen þat þese vij ȝiftis conteynen alle vertues of goddis lawe, *and* þat þei maken an hool sufficient reule for alle oure moral 35 gouernauncis. neuerþeles, what is ȝoure feeling, seie ȝe to me, o wise fadir.

<sup>1</sup> MS. *sforþ*.

<sup>2</sup> v. 2.

<sup>3</sup> 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 ziftis 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 owzwhere 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 not<sup>1</sup>  
 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 ziftis of god ben a gadering<sup>2</sup>  
 20 to gider of summe intellectuall vertues *and* of summe moral  
 vertues, which, in as moche as þei ben zouun bi prouidence  
 of god, þei ben ziftis of god, as ben opire vertues; *and* in  
 as moche as þei ben getun bi oure laboure, rennyng with  
 þe worching *and* purveyng of god, þei ben callid oure  
 25 vertues. *and* if þei, or eny of hem, be at eny tyme fully  
 34<sup>a</sup> zouun into | vs fro god, withoute oure owne laboure þerto  
 helping, þanne þei ben oonly pure ziftis 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 maners 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'.<sup>3</sup> *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  
 icernyngly, the

<sup>1</sup> MS. *not þe*.

<sup>2</sup> MS. *agadering*.

<sup>3</sup> 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 afore<sup>1</sup> 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 largenes<sup>2</sup>; or if þis pitee be þe  
passioun of [r]ouþe<sup>3</sup>, it is to be placid þere in þe v *chapitre*, 10  
among þe purtenauncis to þe first membre of þe ije  
table<sup>4</sup>.

(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 allegid<sup>4</sup>. 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 or<sup>5</sup> resoun,  
as occasionyd and circu[m]stauncid<sup>6</sup> 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 sparelid 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<sup>b</sup>  
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 vij<sup>7</sup> weren in crist. and, certis, þis is a feble  
evidence, þat þefore þese vij schulde comprehende and  
conteyne alle *vertues* and alle oure goostli *gouernauncis*; 35

<sup>1</sup> MS. *a fore*.

<sup>2</sup> See above, p. 67.

<sup>3</sup> MS. *ȝouþe*.

<sup>4</sup> See above, p. 37.

<sup>5</sup> MS. *orto*.

<sup>6</sup> *circustauncid*.

<sup>7</sup> See above, p. 114.

ffor whi þe same prophete ysaie, in [þe vij]<sup>1</sup> *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*<sup>2</sup> 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]<sup>1</sup> *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 iiij<sup>e</sup> *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'<sup>3</sup>, in which 'bokis of [sacramentis<sup>4</sup>] ech suche  
 sacrament schal be tretid in special, bi cause þat of hem  
 55<sup>a</sup> 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]<sup>5</sup>  
 30 generali hem to be conteyned in þe ij<sup>e</sup> poynt of þe iiij<sup>e</sup> 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-

<sup>1</sup> MS. xj *chapitre*. But the reference is to Isaiah vii. 15.

<sup>2</sup> v. 2.

<sup>3</sup> MS. *sacramentis tis*; *tis* being crossed through and underdotted.

<sup>4</sup> Omitted in MS.

<sup>5</sup> 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 dedis 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 tablis<sup>1</sup>, it is ouer hard me to se; *and* so I weene it is to ech opire man to [s]e<sup>2</sup>, which is not lad more bi affeccion þan bi resoun or feip; ffor whi þan þe iewis, to whom þe ten comaundementis of moyses tablis<sup>3</sup> weren ʒounn, 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 may<sup>4</sup> 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 ʒitt ben not, equyuoca[1]<sup>5</sup>, þat is to seie, wordis of manye significaciouns, as clerkis in<sup>6</sup> latyn *and* in ebrewe *and* greke wel knowun. neiþir it may be so seid þat þo x comaundementis writen in moyses tablis bitoken ferþir, fullier<sup>4</sup>, 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 doon<sup>7</sup> 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 iije<sup>8</sup> commaundement, which was halewing of þe satirdaie; wherfore<sup>9</sup> . . .

\* \* \* \* \*

| þo dedis weren not ordeined to signifie. And þerfore, 55<sup>b</sup> forto so seie or answeþ to be not but feyned chaffare, ffor whi not foundid in eny gronde of scripture or of resoun,

<sup>1</sup> Contempt for Moses' Tables was one of the accusations brought against Pecock. See Babington's *Introd. to Rep.*, p. lvi, footnote.

<sup>2</sup> MS. *be*.

<sup>3</sup> MS. *equyuoca*.

<sup>4</sup> MS. *fullier orope wise; orope wise* being crossed through.

<sup>5</sup> 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.

<sup>6</sup> 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 ordeined to signify any observances binding only for Christians, and not for Jews.'

but being aȝens þe grounde of resoun. And nameliĥ how þese  
 now seid poyntis of þe newe lawe<sup>1</sup> 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<sup>e</sup>]<sup>2</sup>  
 chapitre, to be rehercid.

[iii<sup>e</sup> chapitre]

[A]s<sup>3</sup> for þe ten comaundementis of moyses tablis, writen  
 10 exodi, xx chapitre<sup>4</sup>, *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 first<sup>5</sup>  
 comaundement, writen, exodi, þe xx chapitre, *and deutro-*  
 15 *nomij, v<sup>e</sup> 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]<sup>6</sup> into children,*  
*into þe iije and iiije 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 first<sup>5</sup> 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<sup>a</sup> alle þingis; fadir, | sone *and holy goost; and þat þere is*  
 not, neipir may be, eny mo goddis þan he aloone. *and oute*  
 of þis folewiþ pleyntli ynouȝ to ech mannys resoun þe  
 secunde party of þe same first<sup>5</sup> comaundement, which  
 35 secunde party is þis: þat ‘þou schalt not make eny grauen

The TEN COM-  
 MANDMENTS  
 are contained in  
 Peacock's Four  
 Tables.

The FIRST<sup>5</sup>  
 COMMANDMENT  
 has been  
 taught already  
 in the *Donet*.

<sup>1</sup> See above, p. 118, note 6.

<sup>2</sup> Space left in MS. for reference.

<sup>3</sup> Small s in MS.

<sup>4</sup> vv. 2–17.

<sup>5</sup> The Anglican First and Second.

<sup>6</sup> 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,<sup>1</sup> 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 First<sup>2</sup> Com- mandment is only words of remembrance.

And so al þe substauce of þe first<sup>2</sup> 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 first<sup>2</sup> comaundement in þe first table of moyses, summe y-sette bifore þe first<sup>2</sup> comaundement *and* summe aftir, 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]<sup>3</sup> whanne it is<sup>4</sup> 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 fadrin 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 First<sup>2</sup> Com- mandment have been already taught under the Four Tables.

So þat al þe first<sup>2</sup> comaundement of god | in þe first table 56<sup>b</sup> 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, neipir 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

<sup>1</sup> Cf. the teaching on Images with that of *Rep.*, Pt. II.

<sup>2</sup> The Anglican First and Second.

<sup>3</sup> MS. *and*.

<sup>4</sup> 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<sup>te</sup> 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 xiii<sup>e</sup> *chapitre*, as it is open bi þe 10 next *chapitre* here bifore going, it muste nedis folewe þat þe first<sup>1</sup> comaundement of moyses tablis is includid in þe first poynt of þe iiij tablis.

And so it is not aʒens þe first<sup>1</sup> 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 aʒens goddis comaundement, god hadde be 20 contrariouse to him silf<sup>2</sup>, siþen to þe same peple of isr[ae]le<sup>3</sup> to whom moyses tablis weren ʒouun, god bade<sup>4</sup> þat þei schulden make tweyne ymagis of cherubin standing at þe arke or chest of witnessing, as it is writen, exodi, xxv *chapitre*<sup>5</sup>.

Also god forbediþ no þing saue þat þat is aʒens 25 resoun<sup>6</sup> . . .

\* \* \* \* \*

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.

<sup>1</sup> The Anglican First and Second.

<sup>2</sup> Cf. *Rep.*, p. 137.

<sup>3</sup> MS. *isrle*.

<sup>4</sup> Exodus xxv. 18-19. Cf. below, p. 123.

<sup>5</sup> vv. 18-19.

<sup>6</sup> 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<sup>b</sup>, does not correspond with the first words of fol. 57<sup>a</sup>, 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<sup>a</sup>  
 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 þou 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 love<sup>1</sup> 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 silf<sup>2</sup> excellently. Wherefore it were ful necessarye þat

<sup>1</sup> After *love*, MS. has *me*, crossed through.

<sup>2</sup> *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 ʒeue in comaundement þat so moche I loue him.  
 57<sup>b</sup> *and* so he doiþ, Deutronomij, vj *chapitre*<sup>1</sup>, mathew, |xxij  
*chapitre*<sup>2</sup>, mark, xij *chapitre*<sup>3</sup>, *and* luke, þe xe *chapitre*<sup>4</sup>, 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  
 present<sup>5</sup> *chapitre* to be rehercid, alle þe clerkis in þe worlde  
 mowe not defende þat pilk tablis of moyses to teche suffici-  
 entli goddis comaundis *and* alle oure necessarye gouernauncis  
 auentis god ben sufficient.

This is not  
 taught by the  
 Ten Command-  
 ments.

15 [v<sup>e</sup> *chapitre*]

[F]Adir, for as moche as in þe ije party of þis first<sup>6</sup>  
 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 ʒoure feeling  
 þerupon.

Might it not be  
 argued that  
 God in the  
 First<sup>6</sup> Com-  
 mandment  
 forbids images  
 altogether?

Sone, as y seid in þe next *chapitre* bifore<sup>7</sup>, y may not  
 trowe þat, in þis xx *chapitre* of exodi, god wolde forbede to  
 be doon<sup>8</sup> pilk same þing which aftirward, in þe xxv *chapitre*<sup>9</sup>  
 25 of exodi, he bade moyses to do. And þerfore, siþen in þe  
 xxv *chapitre*<sup>9</sup> 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.

<sup>1</sup> v. 5.

<sup>2</sup> v. 37.

division of his chapters.

<sup>3</sup> v. 30.

<sup>4</sup> v. 27.

<sup>6</sup> The Anglican First and Second.

<sup>5</sup> 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

<sup>7</sup> p. 121, ll. 21-23.

<sup>8</sup> MS. *do on*.

<sup>9</sup> vv. 18-19.

tablis, where he seiþ 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<sup>a</sup> ‘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<sup>e</sup> *chapitre*<sup>1</sup> 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 aftir al good vndirstonding be ymagis. Also, leuitici, xxvj *chapitre*<sup>2</sup>, in þe bigynnyng, god seid þus: ‘ze schulen not make to þou an ydole *and* a grauen þing, neipir ze schulen rere vp titlis,<sup>2</sup> 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 þis<sup>3</sup> 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 disparelid processis, 25 if þei be gaderid to gedir, þat for lijk skile of þese processis, bi þese wordis in þe first<sup>4</sup> 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 seiþ), And so þe boþe tablis to gider schulde conteyne xj<sup>5</sup> comaundementis, fforwhi in þe first table ben 35

Otherwise there would be eleven<sup>5</sup> commandments in Moses' Tables.

marginal gloss *obelisk*.

<sup>1</sup> v. 17.  
<sup>2</sup> v. 1. A literal translation of the Latin *nec titulos erigetis*. The A. V. has a *standing image*; the R. V. *pillar*, with

<sup>3</sup> After *þis*, MS. has *wise*, crossed through.

<sup>4</sup> The Anglican First and Second.

<sup>5</sup> Not if what Pecoock makes the Ninth

pese iij comaundementis reuling to godward immediatli:  
 58<sup>b</sup> ‘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.<sup>1</sup>

15 þe secunde resoun to þe same purpos is þis: Siþen god  
 forbade þe peple to haue golden goddis *and* silueren goddis  
*and* ʒotten or blowen goddis, as in þis present *chapitre*  
 alleged, *and* siþen þis forbode is an hiʒ forbode, *and* oon of  
 þe hiʒest which myʒt 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 ʒottid 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 nouʒwhere 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 ʒottid goddis’. And so folewiþ þat þer,<sup>2</sup> ynne<sup>2</sup> 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.

<sup>1</sup> See above, p. 124, note 5.

<sup>2-2</sup> MS. *þerynne*.

worschipid as goddis. | And þan open it is þat herof folewip 59<sup>a</sup>  
not þat he forbedip þere vterly 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  
mount 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*.<sup>1</sup>

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'<sup>2</sup>  
*and* in 'þe book of worschipping'.<sup>3</sup>

[v<sup>e</sup> *chapitre*].

20

The SECOND<sup>4</sup>  
COMMANDMENT  
has been already  
taught.<sup>5</sup>

[T]He text of þe ije<sup>4</sup> comaundement in moyses tablis,  
exodi, xx<sup>ti</sup> *chapitre*, *and* deutronomij, þe v<sup>e</sup> *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  
afore<sup>6</sup> in þe iij<sup>e</sup> *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 persone  
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.<sup>7</sup>

<sup>1</sup> vv. 6 and 19.

<sup>2</sup> Title underlined in MS. See *Rep.*,  
Pt. II, especially pp. 136-75.

<sup>3</sup> *worschipping* underlined in MS.

<sup>4</sup> The Anglican Third.

<sup>5</sup> Pt. I, chaps. iv, v, and ix.

<sup>6</sup> MS. *a fore*.

<sup>7</sup> Pt. I, chap. iv.

god or his name to be witness in a trifle *and* in a mater,  
 59<sup>b</sup> 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<sup>e</sup> *and* v poynt of þe ij<sup>e</sup> table, *and* in þe iij  
*and* vj<sup>e</sup> poynt of þe iiij<sup>e</sup> table.

It is forbidden  
 also as against  
 Righteousness  
 and Truth.<sup>1</sup>

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 hanung more of  
 þilk ground þan hap þe opire dede expressely forboden for  
 þe lasse hanung 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]<sup>2</sup> 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<sup>e</sup> *and* v poynt of þe ij<sup>e</sup> table, *and* in þe iij<sup>e</sup> *and* vj poynt  
 of þe iiij<sup>e</sup> table, ben boþe forboden ydil swering *and* for-  
 swering bi god. And ferþir more, 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.<sup>1</sup>

þus moche is y-nouþ here as for hem which wolden  
 inpugne þe iiij tablis as of insufficiency; for þei holden alle  
 60<sup>a</sup> ydil opis to | be irreuerencyng god. Neuerþeles, substancialy  
*and* verily it is tauzt aftir in þe xvj<sup>3</sup> *and* xvij<sup>3</sup> *chaptiris* of

Further teach-  
 ing on swearing  
 will follow.

<sup>1</sup> See Pt. I, chaps. v and ix.

<sup>2</sup> MS. *fal|swering*, with the mark of  
 division between the *l* and the *s*.

<sup>3-3</sup> 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 THIRD<sup>3</sup> 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*,<sup>1</sup> where is tretid þe iij poynt of [þe]<sup>2</sup> 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*,<sup>1</sup> 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 maners of swering þere mowe be, *and* wheþir eny swering be leeful or no, þou schalt sunwhat heere, o my sone, in þe book ' filling þe iiij tablis ' 15

The text of þe iij<sup>3</sup> 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 þe<sup>4</sup> 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 iije<sup>3</sup> comaundement, aftir þe conseit of manye doctouris, weren conteynyd ij þingis or ij poyntis or ij gouernauncis<sup>5</sup> : 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 perbi 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<sup>b</sup> of goostly profitable trouþis, or in aʒenstonding 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.

<sup>1</sup> Of Pt. I.

<sup>3</sup> The Anglican Fourth.

<sup>4</sup> þe overwritten in MS.

<sup>5</sup> Cf. the refutation of this in Pt. II, chap. ix.

<sup>2</sup> þe omitted in MS.

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, hope 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 witnessse in hise epistle to galathies,<sup>1</sup> *and* in his secunde epistle to corinthies<sup>2</sup>, þerfore þis ije now seid gouernaunce, wherof is maad þe iij<sup>e</sup> 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, conteynyed in þis iij<sup>e</sup> comaundement 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; 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 þou schalt kepe halidaies fruytfully *and* lawfully ordeynid bi comune assent of þe churche, of which churche 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.

<sup>1</sup> Especially chap. ii, vv. 16-21; chaps. iii and v.

<sup>2</sup> Especially chap. v, v. 17.

<sup>3</sup> The Anglican Fourth.

preestis or curatis vpon her *parischens*, [*and of parischens*]<sup>1</sup>  
 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 oolde<sup>2</sup> 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  
 makip mensioun, hebrews, vij<sup>e</sup> *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 to<sup>3</sup> 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  
 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

<sup>1</sup> *and of parischens* is an addition from the margin; mark of omission before *anentis* in text.

<sup>2</sup> After *oolde*, MS. has *preesthode*, crossed through.

<sup>3</sup> 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] <sup>1</sup>  
 15 corinthies, [xvj] <sup>1</sup> chapitre, and actes, [xx] <sup>2</sup> 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 <sup>3</sup>,  
 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 <sup>4</sup> 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 gouver-  
 nauncis as were to her goostly profite, þouȝ to hem þerupon  
 62<sup>a</sup> 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 <sup>5</sup> holde <sup>5</sup>, 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.

<sup>1</sup> Space left for reference in MS. See  
 1 Cor. xvi. 2.

<sup>2</sup> Space left for reference in MS. See  
 Actes xx. 7.

<sup>3</sup> *wherfore* is here used for *þerfore*.

Cf. *Rep.* 356, 496, and Babington's glossary  
 note.

<sup>4</sup> *fortoso* apparently joined, but probably  
 only crowded so as to get in *halewe bounden*.

<sup>5-5</sup> 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 whanue 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 gouernaunce *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<sup>b</sup> 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<sup>e</sup> chapitre<sup>1</sup>, þat 'crist was 30 taken for oure synnys, *and* roos for oure iustifjng'. And I<sup>a</sup> *corinthies*, xv<sup>e</sup> chapitre<sup>2</sup>, 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

<sup>1</sup> v. 25.

<sup>2</sup> v. 14.

þe sunðaies halowing in þe oolde daies of cristen churchē,  
 we ouȝte 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] <sup>1</sup>  
 allowing. of which mater is long storiyng in a book y-  
 callid 'ecclesiastica historia'.<sup>2</sup>

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.

The special hallowing of the Sunday is no more a commandment of God than the hallowing of Whitsunday, Ascension Day, &c.

More of þis mater schal be sette wiþ open proof to þis  
 purpos in 'þe filling of þe iiij tablis', þe iiij<sup>e</sup> party.

Where further teaching on the hallowing of the Sunday may be found.

The text of þe iiij<sup>e</sup> <sup>3</sup> comaundement in moyses tablis is  
 63<sup>a</sup> þis: 'worschip þou þi fadir | *and* þi modir, þat þou be of  
 25 long lijf vpon þe londe which þe lord þi god wole ȝeue to  
 þee'. Sopeli, þis comaundement is pleinli tauȝt afore <sup>4</sup> in þe  
 ix<sup>e</sup>, xj<sup>e</sup> *and* xij<sup>e</sup> *chapitris* of þe afore going first party, where is  
 tauȝt 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. Neuerþelees, where in  
 þis foorme of þe x comaundementis is tauȝt how þe fadir  
*and* þe modir schulde bere hem anentis þe childe, is not open,

THE FOURTH <sup>3</sup> COMMANDMENT has been already taught.

<sup>1</sup> MS. *we*.

<sup>2</sup> By Eusebius, Bishop of Caesarea (b. 267, d. 338). The *Historia Ecclesiastica* reaches to the year 324. Cf. *Book of*

*Faith*, pp. 297-8.

<sup>3</sup> The Anglican Fifth.

<sup>4</sup> 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 TENTH<sup>1</sup> 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<sup>e</sup> and xe<sup>1</sup> 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 neiȝbore. þou schalt not coueite þi neiȝboris house, lond, rent, ne noon of hise goodis *wit*h wrong. þou schalt not desire *wit*hynneforþ in þin herte or wil þi neiȝboris wijf, ne his *seruaunt*, ne his maide, ne his oxe, ne his asse, ne eny þing þat is his, þou schalt not coueit it wrongfully.' Alle þese vj<sup>2</sup> 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 neiȝboris, in þis same it is forboden vs forto be vniust or vnriȝtful anentis þe same neiȝboris. and siben in þe secunde membre of þe iij poynt in þe iiije table, in þe now seid ix<sup>e</sup> *chapitre* of þe first party, we be comaundid forto be iust and *riȝtful* anentis oure neiȝboris; it folewiþ þat þerynne ben includid and inclosid þe now afore rehercid ve, vje, vije, viije, ix<sup>e</sup> and xe<sup>1</sup> forbodis of moyses tablis, siben þei ben not opire þan forbodis of oure vniustnes, of oure vnriȝtnes anentis oure neiȝboris.

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 louȝest 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-

<sup>1</sup> 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.

<sup>2</sup> 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<sup>a</sup> 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 <sup>1</sup>, for as moche as bi greet  
 semyng, manye preceptis and prohibiciouns maad to þe Jewis  
 were wipoute hem <sup>2</sup>, so bi lijk seemyng manye preceptis and  
 35 prohibiciouns maad to cristen men ben wipoute hem <sup>2</sup>.

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.

<sup>1</sup> After þat, MS. has as, crossed through and underdotted.

<sup>2</sup> i. e. outside them, not contained in them.

[vij<sup>e</sup> chapitre]

The Ten Com-  
mandments do  
not comprise all  
God's law.

[F]Erfirmore, 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  
pleynes 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  
a<sup>1</sup> risch<sup>1</sup>, 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*<sup>2</sup>. *and* ellis þe 20  
seid susteyners of moyses tablis in þe seid large contynence,  
mowe not holde þat fals swering is forboden bi þe ij<sup>3</sup>  
comaundement in moyses tablis, neiþer þat open raveyn is  
forbode bi þis comaundement<sup>4</sup> of þe ije table: 'þou | schalt 64<sup>b</sup>  
do no þeft', as seynt austyn seiþ. *and* þan forþ þus: Siþen 25  
manslauȝt is grettir yuel þan is mayme or beting or hurting  
a þis side manslauȝt, And auoutrye is grettir yuel þan symple  
fornicacioun, And in þe v<sup>e</sup><sup>5</sup> comaundement afore rehercid in  
moyses tablis is forboden oonli manslauȝt, And in þe vj<sup>6</sup> is  
forboden oonly avoutrye, as latyn clerkis knowen wel ynouȝ, 30  
*and* as it is open bi cristis rehercel of þe same vj<sup>e</sup><sup>6</sup> comaunde-  
ment, mathew, xix<sup>e</sup> *chapitre*<sup>7</sup>, where crist reherciþ þe same  
vj<sup>6</sup> 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 Second<sup>3</sup>  
Commandment.

And ravine is  
forbidden by the  
Seventh.<sup>4</sup>

But maiming or  
beating is not  
forbidden by the  
Fifth,<sup>5</sup> and  
fornication is  
not forbidden  
by the Sixth.<sup>6</sup>

<sup>1-1</sup> MS. *arisch*.

<sup>2</sup> See above, p. 127.

<sup>3</sup> The Anglican Third.

<sup>4</sup> The Anglican Eighth.

<sup>5</sup> The Anglican Sixth.

<sup>6</sup> The Anglican Seventh.

<sup>7</sup> v. 18.

pere in þe next chapitre folewing; how may enye man  
 having an ynche of resoun *and* of clergie, feele *and* seie þat  
 in þe seide ve<sup>1</sup> *and* vje<sup>2</sup> 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 ete<sup>3</sup> in þe fridaie<sup>4</sup> al<sup>4</sup> opire  
 etable þing being lasse delicate þan is fleisch; And if þe  
 churche 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 or<sup>5</sup> sydir or whey or eny  
 65<sup>a</sup> 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 with-  
 ynne 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  
 sopeli 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 com-  
 mandment 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.

<sup>1</sup> The Anglican Sixth.

<sup>2</sup> The Anglican Seventh.

<sup>3</sup> MS. *ete fleisch*; *fleisch* being under-  
 dotted to denote deletion.

<sup>4-4</sup> MS. *fridaie and al*.

<sup>5</sup> 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 more<sup>1</sup> 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<sup>e</sup> chapitre<sup>2</sup>, 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 seiþ þat it is in þe first, þanne y seiþ 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 chapitre<sup>3</sup>, where | crist seiþ þus: 65<sup>b</sup> '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.<sup>4</sup> Neuerpelees, where in þe foorme of þe x comaundementis þis comaundement haþ 25 place, I se not; but if þou wolte seiþ þat þere whanne it is seid: 'þou schalt worschip þi fadir *and* modir'. Certis, it seemeþ þat it were ful inconuenient forto so seiþ, 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?

<sup>1</sup> MS. *nomore*.

<sup>2</sup> v. 34.

<sup>3</sup> Chap. xxviii, v. 19.

<sup>4</sup> Especially 1 Timothy ii. 4.



Also god comaundip vs to bileeue, as may be taken of þat þat is writen, mark, þe last chapitre<sup>1</sup>: 'he þat schal bileeue *and* schal be baptisid schal be saaf; he þat schal not bileeue schal be dampned'; *and* more pleynli, I<sup>a</sup> Johannis, iije chapitre<sup>2</sup>:  
 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'<sup>3</sup>. wherto wel accordip poul, hebrews, xje chapitre<sup>4</sup>: 'It is impossible to please 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  
 15 bileeue þat he is oon in substaunce, *and* iij in persoonys, 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<sup>a</sup> as is open in þe first party of 'cristen | religioun', in þe first treti, þe [ ]<sup>5</sup> chapitre. And þis comaundement is  
 20 not tauzt in moyses tablis, neipir we myzt learne þis comaundement 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<sup>a</sup> Johannis, iije  
 30 chapitre, in þe eende,<sup>2</sup> And I<sup>a</sup> Johannis, iiije chapitre, in þe bigynnyng<sup>6</sup>, *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 [ ]<sup>5</sup> chapitre.

Also he comaundip vs to be baptisid, as is open of þe laste  
 35 chapitre of mathew<sup>7</sup>, *and* of þe iije chapitre of Johan<sup>8</sup>; And

Belief in the mysteries of the Trinity and in Christ's birth, death, and ascension, is not taught in the Ten Commandments.

The Sacraments of Baptism and the Eucharist

<sup>1</sup> v. 16.

<sup>2</sup> v. 23.

<sup>5</sup> Space left in MS. for reference.

<sup>3</sup> MS. *comaundement*.

<sup>6</sup> vv. 2-3.

<sup>4</sup> v. 6.

<sup>7</sup> v. 19.

<sup>8</sup> 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<sup>1</sup>,  
of *mathew*, xxvj chapitre<sup>2</sup>, of poul, I<sup>a</sup> *corinthies*, xj<sup>e</sup> chapitre<sup>3</sup>.

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<sup>e</sup> chapitre<sup>4</sup>, and *mark*, þe vj<sup>e</sup> chapitre<sup>5</sup>, of 5  
luke, þe iij<sup>e</sup> chapitre<sup>6</sup>, and þe xiiij<sup>e</sup> chapitre<sup>7</sup> in þe bigynnyng,  
and dedis of þe apostlis, ij<sup>e</sup> chapitre, toward þe eende<sup>8</sup>.  
fforwhi if god comaundip vs to bileue in þe name of crist  
Jesus, þe sone of him, and forto l[i]ue<sup>9</sup> to gider in charite, as  
it is open, I<sup>a</sup> *Johannis*, iij<sup>e</sup> chapitre<sup>10</sup>, 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<sup>b</sup>  
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,  
rizt in lijk maner as he myzt forge and feyne alle goddis  
comaundementis to be zouun 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 grunde.

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'.

<sup>1</sup> v. 53.

<sup>2</sup> vv. 26-8.

<sup>3</sup> v. 12.

<sup>4</sup> vv. 3-8.

<sup>5</sup> v. 5.

<sup>6</sup> vv. 23-5.

<sup>7</sup> v. 17.

<sup>8</sup> v. 38.

<sup>9</sup> MS. *loue*.

<sup>10</sup> v. 23.

Sone, oute of pis 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* naveliche 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, signifien nouzwher nyz ech comaundement of god, as it is bifore sufficientli *and*  
 67<sup>a</sup> 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 affeermyng, þat thei hadden bi reuelacioun her  
 20 exposiciouns vpon þe seid x clausulis. *and* þerfore to seie *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'.<sup>1</sup> wherfore nedis folewip þat þis fugitive answeere may not stonde, *And* naveliche whilis<sup>2</sup>  
 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 falshede *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.

<sup>1</sup> See Notes.

<sup>2</sup> MS. *whilis while*.

chirche or god byndip me forto graunte *and* holde þilk antecedent.

[vii<sup>e</sup> 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 sooþe, not 10 verrie curiosite, but bluntnes *and* boistosenes, or, at þe leest, moche vncircumspeccioun *and* vnattendaunce; þerfore hem | silf in þis mater þei biwamblen<sup>1</sup> so rudely *and* so vnredili, 67<sup>b</sup> 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 includid<sup>2</sup> in an hid, priuy, schort maner oonli; lijk as if a man wolde seie þat alle goddis comaundementis ben includid in þe<sup>3</sup> tweyne<sup>3</sup> 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, [mow<sup>4</sup> lerne knowe þerbi þe comaundementis of god sufficientli],<sup>4</sup> *and* se 35

<sup>1</sup> MS. *bi wamblen*.

<sup>2</sup> MS. *includid and*.

<sup>3-3</sup> MS. *tweyne þe*.

<sup>4-4</sup> *mow . . . sufficientli*, an addition from the margin. Omission mark in text after previous *sufficientli*.

perbi a gronde 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<sup>a</sup> 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 gronde  
 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  
 folewiþ nedis þat þe seid comune foorme of x comaunde-  
 mentis is not of eny greet price or worþe forto so moche  
 30 be sette bi as forto helpe vs into þe sufficient knowing and  
 sufficient remembring of alle goddis comaundementis. and  
 at þe leest and ferþest folewiþ 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<sup>e</sup> chapitre into þe eende of þe ix<sup>e</sup> chapitre.

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.

þat bi, and in, þe seid foorme of x comaundementis in  
 moyses tablis, men not bifore knowing alle goddis comaunde-

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<sup>sb</sup>  
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, wipoute 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* sufficientli<sup>1</sup> þe same þingis? as how schulde I se in a myrroure enye þingis openli *and* sufficientli<sup>2</sup>, 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

<sup>1</sup> MS. *sufficientli enye þingis*; *enye* wise; *wherfore . . . wise* being crossed through.

<sup>2</sup> MS. *sufficientli wherfore in þe same*

se enyze þingis openli *and* sufficientli þere wherein<sup>1</sup> þe same  
 þingis ben not schewid openli *and* sufficientli? but so it is  
 69<sup>a</sup> 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* listli *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<sup>e</sup> chapitre into þe eende of þe ix<sup>e</sup> 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  
 nouzwhere 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<sup>e</sup> chapitre]

[F]Adir, I consent wel to þe proof of zoure 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,  
 Sipeñ, if alle opire scripturis schulde ceese, it were impos-  
 sible a man to come bi þe leernyng of alle goddis comaunde-  
 mentis þoruþ þilk x wordis of moyses tablis; And þouþ he  
 were learned of alle goddis comaundementis ouzwhere ellis  
 30 þan in þilk x wordis, zitt it were not esy, neiþir conuenient,  
 forto reporte alle goddis comaundementis bi hem; zhe, it  
 were a ful nyze meene to make him forzete 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.

<sup>1</sup> MS. *where in.*

zeten, | but euer wel kunnen, siben þe seid foorme of þo x 69<sup>b</sup>  
 wordis is not to þis purpos so sufficient<sup>1</sup> 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 mowe<sup>2</sup> þese<sup>2</sup> techers  
 diffame god, þat he schulde ordeyne so vnp[ro]fitable<sup>3</sup> *and* so  
 vnsufficient a<sup>4</sup> foorme<sup>4</sup> to be oure sufficient foorme forto in it  
 learne, 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 forþ<sup>5</sup> 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<sup>a</sup>  
 in þe bigyunyng 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

<sup>1</sup> MS. *unsufficient*; *vn* being underdotted.

<sup>2-2</sup> MS. „þese mowe, with the marks of transposition.

<sup>3</sup> MS. *vnprofitable*.

<sup>4-1</sup> MS. *afoorme*.

<sup>5</sup> 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.

Examples of  
 virtues not  
 included.

70<sup>b</sup> 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<sup>e</sup> 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  
 serue þe foorme of þe iiij seid tablis aftir þat þilk foorme be had  
 35 a<sup>1</sup> while<sup>1</sup> in haunt and vse of remembring. And zitt 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,

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.

<sup>1-1</sup> MS. *awhile*.

lerne or remembre goddis comaundementis, which is as now in þis present chapitre oure principal purpos to prove.

The Third<sup>1</sup> 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 ascape<sup>2</sup> 5 but þat þe iij<sup>e1</sup> comaundement of þo tablis is not to be holden, nepir to be kept, of cristen men; 3he, þat þilk iij<sup>e1</sup> comaundement is forboden bi cristis lawe<sup>3</sup> 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]bre<sup>4</sup> of ix.

Proofs that the Third<sup>1</sup> Commandment is no longer binding:  
(1) A commandment is the whole deed or work bidden, and the whole deed bidden in the Third<sup>1</sup> Commandment is to hallow the Saturday.

To hallow the Saturday is no longer binding.

Therefore the whole Third<sup>1</sup> Commandment is no longer binding.

(2) Nothing was bidden in the Third<sup>1</sup> Commandment save to hallow the Saturday.

To hallow the Saturday is no longer binding.

Therefore nothing in the Third<sup>1</sup> 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 abidip vndir þe dede of 15 bidding or comaunding, as is open ynou3 to se. Also þe iij<sup>1</sup> 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 iij<sup>1</sup> comaundement of þe seid tablis was forto in eche weke 20 halowe þe satirdaie. but so it is þat forto | in eche weke 71<sup>a</sup> halewe þe satirdaie is ceesid, and bindip not. Wherefore al what was bede in þe iij<sup>e1</sup> comaundement of moyses tablis is ceesid, and bindip not.

Also þus: no þing was bede in þe iij<sup>e1</sup> 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]<sup>5</sup> is ceesid and bindip not. Wherefore no þing in þe seid iij<sup>1</sup> comaundement abidip and bindip. 30

Sopeli, in euereipir of þese ij argumentis, if þe first premisses be trewe, þo ij argumentis concluden and proven her conclusiouns. and þat in euereipir of hem þe first premysse is trewe, I prove þus: If eny opir þing was beden in þe seid iij<sup>1</sup> comaundement þan halewing of þe satirdaie 35

<sup>1</sup> The Anglican Fourth.

<sup>2</sup> MS. a scape.

<sup>3</sup> Alongside *iij<sup>e</sup> comaundement is forboden bi cristis lawe* is written in the

margin, in a later hand, *falsum dicit*.

<sup>4</sup> MS. *noubre*.

<sup>5</sup> 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 Third<sup>1</sup> Commandment.

And the hallowing of the Saturday is the only thing bidden in the Third<sup>1</sup> 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 iij<sup>1</sup> 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 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<sup>e</sup> daie of þe same vije<sup>2</sup> monþe,<sup>2</sup> as apperip to se for maundement of þe satirdaie, exodi, xx<sup>e</sup> chapitre,<sup>3</sup> And for þe iij<sup>4</sup> opire now rehercid maundementis of halewing to be maad 3eerli in þe vije monþe, leuiticus, xxii<sup>e</sup> chapitre<sup>5</sup>; except þat þe halewing of

15 þe satirdaie was in his degree gretter, as apperip in þe text, exodi, xvj<sup>e</sup> chapitre,<sup>6</sup> 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<sup>b</sup> daie | to be doon in eche 3eere, *with* purtenauncis *without*e which þilk halowing so bede myzt not be doon. Wherfore neiþir þe iije<sup>1</sup> 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 *without*e 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 iije<sup>1</sup> 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 iije<sup>1</sup> comaundement in moyses tablis now is

The old commandment to hallow the

<sup>1</sup> The Anglican Fourth.

<sup>3</sup> vv. 8-11.

<sup>4</sup> MS. *ijje*.

<sup>2-2</sup> MS. „*monþe vij<sup>e</sup>*, with the marks of transposition.

<sup>5</sup> vv. 24 ff.

<sup>6</sup> 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 Third<sup>3</sup> Commandment is formed of one thing only, viz. the hallowing of the Saturday.

And something of the Third<sup>3</sup> Commandment, viz. the hallowing of the Saturday, has ceased.

Therefore, since the hallowing of the Saturday has ceased, the whole of the Third<sup>3</sup> 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 Third<sup>3</sup> 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]<sup>1</sup> daies of þe monþe abidiþ now *and* 5 bindiþ, which is tauzt to be vntrewe bi poul in his epistle to galathies,<sup>2</sup> *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 iije<sup>3</sup> 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 iije<sup>3</sup> seid comaundement, as no man 72<sup>a</sup> may seie þerto nay. Wherfore folewiþ þat alle<sup>4</sup> þilke iije<sup>3</sup> 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 iije<sup>3</sup> comau[n]dement<sup>5</sup> in moyses tablis were maad of manye or of dyuers þingis or of dyuers parties, þei coupn *and* myzten be assigned *and* seid which 25 þei ben or were. but, certis, no þing can be seid which was in þilk iije<sup>3</sup> 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 þe satirdaie ; no more<sup>6</sup> þan eny of þe opire bifore rehercid 30 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 þilke halewing of þe satirdaie is eendid, passid *and* ceesid. Wherfore alle þilke iije<sup>3</sup> comaundement in 35

<sup>1</sup> MS. *certey*.

<sup>2</sup> Especially chap. ii, vv. 16-21; chaps. iii and v.

<sup>3</sup> The Anglican Fourth.

<sup>4</sup> *alle*, overwritten.

<sup>5</sup> MS. *comaundement*.

<sup>6</sup> MS. *nomore*.

moyses tablis is eendid, passid *and* ceesid. Or ellis I may argue þus: if þe ij<sup>e</sup> <sup>1</sup> comaundement in moyses tablis abidiþ 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 abidiþ. but so it is þat þilke ij<sup>e</sup> <sup>1</sup> comaundement had noon suche party. Wherefore noon suche party of him now abidiþ.

Also into proof of þe ij<sup>e</sup> premisse I may argue þus: No þing is maad of a general *and* of his special sett to þilk 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 þat <sup>2</sup> I seie no more <sup>3</sup> þan if I seid þus, 'homo.' If I seie 'a quyck body man,' I seie no more <sup>3</sup> þan if I seid 'a man.' 'Colour whiztnes' is no more <sup>3</sup> or opire þan is 'whiztnes'; 'beest asse' is no more <sup>3</sup> or oper 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 drawiþ *and* streineiþ þe general fro his generalte into þe specialte of þe drawer, *and* mak iþ 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 schewiþ.

This first premysse in þis wise maad, y sette þerto þe ij<sup>e</sup> <sup>4</sup> premisse þus: but so it is þat if in þe ij<sup>e</sup> <sup>1</sup> comau[n]dement <sup>5</sup> 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 þis <sup>6</sup> 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, <sup>2</sup> neiþir opire had, þan is þilke same special in it silf. And

Therefore the Third <sup>1</sup> Commandment has ceased.

If the Third <sup>1</sup> 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 Third <sup>1</sup> 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 Third <sup>1</sup> Commandment made of its special.

<sup>1</sup> The Anglican Fourth.

<sup>2</sup> MS. þat þat; the second þat being underdotted to denote deletion.

<sup>3</sup> MS. *nomore*.

<sup>5</sup> MS. *comaundement*.

<sup>6</sup> MS. *þis is*.

<sup>4</sup> *ij<sup>e</sup>*, overwritten.

Therefore, since the hallowing of the Saturday has ceased, the Third<sup>1</sup> Commandment has ceased.

This rule of the general and its special proves the fallacy of doctors, when they argue that the Third<sup>1</sup> Commandment is partly law of nature, and partly ceremonial law.

þan ferþir: sipen þilk special, which is halewing of þe satirdaie, or to be doon in þe satirdaie, is fully eendid *and* ceesid; al þilk iije<sup>1</sup> comaundement is fully eendid *and* ceesid.

And herbi is inproved wel þe sei yng of manye greet *and* 5 famose writers in pis mater: þat þilke iije<sup>1</sup> comaundement was sumwhat of lawe of kinde, *and* sumwhat positive cerymonial. ffor whi þerynne þei musten meene þat oon partye of þilk iije<sup>1</sup> comaundement was of lawe of kinde, and þe | opire 73<sup>a</sup> 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 preesthode, 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 iije<sup>1</sup> 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 iije<sup>1</sup> comaundement, þat forto speke in verry trewe speche, wiþoute figura- 30 tive speche, *and* wiþoute vnpropre speche, þilke iij<sup>1</sup> 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.

<sup>1</sup> The Anglican Fourth.

If eny man wole blundre ferþir in þis mater, as summe doon, forto seie *and* holde þat þe seid iije<sup>1</sup> comaundement of moyses tablis abidiþ now in þe þing *and* dede signified bi  
 73<sup>b</sup> þilke comaun|dement, Certis, if he meene *and* seie þat þilke  
 5 iije<sup>1</sup> 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 not<sup>2</sup>; forwhi  
 10 azenward, if þe maundement abode, it were trewe þat not  
 oonly þe þing signified abode.

If only the thing signified by the Third<sup>1</sup> Commandment remains, the Third<sup>1</sup> Commandment itself does not remain.

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. Wherfore folewiþ þat<sup>3</sup> 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 iije<sup>1</sup> 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. Wherfore 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 maunde- ment 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<sup>a</sup> comaundement þerof is; | þouþ þe þing which was signified þerbi be now and is.

And the thing signified by the Third<sup>1</sup> Commandment is neither the whole thing, nor any part of the thing commanded by the Third<sup>1</sup> Commandment.

Therefore the abiding of the thing signified by the Third<sup>1</sup> Commandment does not mean that the Third<sup>1</sup> Commandment itself remains.

The fact that the thing signified by the Third<sup>1</sup> Commandment may remain, does not mean that the Third<sup>1</sup> Commandment remains; any more than Noah's ship remains, because the thing signified by it remains.

<sup>1</sup> The Anglican Fourth.

<sup>2</sup> After *not*, the MS. has *forwhi azen- warde if þe maundement abidiþ not*;

*forwhi . . . not* being underdotted to denote deletion.

<sup>3</sup> MS. *þat as*.

[x<sup>e</sup> chapitre].

Even if it be granted, for the sake of argument, that the Third<sup>1</sup> Commandment has two parts, one natural law, and one ceremonial law, yet the whole Third<sup>1</sup> 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 Third<sup>1</sup> 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 Third<sup>1</sup> Commandment is not the whole Third<sup>1</sup> Commandment.

[F]Erþirmore, þouȝ it were trewe þat þe seid iije<sup>1</sup> comaundement in moyses tablis had two parties, oon moral in lawe of kynde, and anopir positive cerymonial, which is now bifore proued to be vntrew<sup>2</sup>; ȝitt I schal proue þat þilke iije<sup>1</sup> comaundement is not now, neipir byndip now, ȝhe, þat þilke iij<sup>1</sup> comaundement is reuokid, ȝhe, and forbode to cristen men, aftir teching of seynt poul in his epistle to galathies.<sup>3</sup>

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 iije<sup>1</sup> comaundement in moyses tablis was maad of ij parties,<sup>4</sup> 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 iije<sup>1</sup> 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 iij<sup>1</sup> comaundement of moyses tablis

<sup>1</sup> The Anglican Fourth.

<sup>2</sup> Pt. II, chap. ix, p. 152. Cf. what is said on this subject in Pt. II, chap. vi, pp. 128 ff.

<sup>3</sup> Especially chaps. ii. 16–21, iii, v.

<sup>4</sup> 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 brouȝt to nouȝt. Wherfore it is not to be seid: þat þis first seid party is þe iije<sup>1</sup> comaundement of moyses tablis. *and* so no man on lyue may avoide or asoile but þat 5 þe iije<sup>1</sup> comaundement of moyses tablis is not, And [þat]<sup>2</sup> 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* dymnuschild more þan þe glorifiers in her speking know- 10 lechen. Certis, bi þis opinioun ȝens 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 schewid<sup>3</sup>, 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 ȝouun fro god, which euer þilk lawe were, or hapened to be, ȝouun 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<sup>a</sup> *chapitre*,<sup>4</sup> 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 Third<sup>1</sup> Commandment on

<sup>1</sup> The Anglican Fourth.

p. 152.

<sup>2</sup> MS. *þan*.

<sup>4</sup> v. 12.

<sup>3</sup> 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 Third<sup>1</sup> Commandment, however well we may hallow the *Sunday*.

St. Augustine teaches that the Third<sup>1</sup> Commandment is not binding for Christians, though they should take heed of what it signifies.

The Third<sup>1</sup> Commandment is forbidden to Christian men.

cept of god vpon þe oolde sabot is not ellis þan þe iije<sup>1</sup> precept conteyned in moyses tablis; it folewip nedis þat þe iije<sup>1</sup> 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 certeyn<sup>2</sup> 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 iije<sup>1</sup> precept of moyses tablis 10 lymyth *and* byndith into a certeyn special daie to be wekely halowid, which is þe satirdaie, it folewip nedis þat þilk iije<sup>1</sup> precept is not kept of vs, but if we halowe wekely þe satirdaie, how euer 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 wip her izen, I remitte into þe writing *and* witnessing of seynt Austyn, which is sette in þe comoun glose,<sup>3</sup> exodi, xxxiiij *chapitre*,<sup>4</sup> 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 astir seynt Austyn þere, þe seid comaundement, | which ze rekene here to be þe iije<sup>1</sup> comaundement 75<sup>b</sup> of moyses tablis, is eendid *and* ceesid wip 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*,<sup>5</sup> And bi poul in his epistle to galathies)<sup>6</sup>; it folewip þat not oonly þe seid iije<sup>1</sup> comaundement

<sup>1</sup> The Anglican Fourth.

<sup>2</sup> MS. *certeyn a.*

<sup>3</sup> The *Glossa Ordinaria* of Walafrid Strabo (d. 849), expounding the Scriptures, and commonly accompanying copies of the

Vulgate.

<sup>4</sup> v. 21.

<sup>5</sup> vv. 24-9.

<sup>6</sup> 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 þilk tablis weren so disposid þat in þe first of hem weren writen þe <sup>2</sup> þre <sup>2</sup> first <sup>1</sup> comaundementis, and in þe ije table weren writen þe vij <sup>3</sup> 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 ȝitt, 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 stories <sup>4</sup> 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. Neuwerpeles Josophus, a ful worþy, witty and myȝty 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.<sup>5</sup>

Also if þei bere god on honde þat bi greet avise and greet

<sup>1</sup> The first four of the Anglican reckoning.

<sup>2-2</sup> MS. *þre þe*.

<sup>3</sup> The last six of the Anglican reckoning.

<sup>4</sup> 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 three <sup>1</sup> commandments, dealing with our duty towards God; and in the Second Table of Moses were the other seven <sup>3</sup> dealing with our duty towards our neighbour.

Moses distinctly says there were five commandments in each table.

Doctors disagree as to whether what Peacock terms the 'first' commandment is one or two; and as to whether what Peacock 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.

<sup>5</sup> 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,<sup>1</sup> And god biddip vs ful earnestly to avoide glotenyne<sup>2</sup>, 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 myȝt 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 feynngis *and* wilful forgingis.

[xj<sup>e</sup> 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<sup>b</sup> 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, neiþir 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 myȝt 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

<sup>1</sup> See above, p. 105, note 3.

<sup>2</sup> 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 feiþ, which boþe symple men *and* bettir learned men ben bounden openly to bileeue? Certis, sone, loke what answere þou schuldist ȝeue  
 5 to myn now moued questioun to þee, *and* a<sup>1</sup> lijk<sup>1</sup> answere ouȝte be ȝouun to þi questioun now mouid to me *and* askid of me.

Neuerþeles, for þilk answere 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, *without* greet hurte *and* vubroking of þe mete so receiuid; ȝen which han ben long tyme in derknes mowe not sodeinli come to greet *and* moche liȝt, *without* greet hurte of þe same ȝen; *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,<sup>2</sup> *and* luke, v chapitre,<sup>3</sup> 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 aftir<sup>4</sup> þere<sup>4</sup> þus<sup>5</sup>: ‘neþir men putten newe wyne into oolde botels, ellis þe botels ben broken *and* þe wyne [is sched].’<sup>6</sup>

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.

\* \* \* \* \*

<sup>1-1</sup> MS. *alijk*.    <sup>2</sup> v. 15.    <sup>3</sup> v. 34.

<sup>4-4</sup> MS. *þere aftir*, with the marks of transposition.

<sup>5</sup> Matt. ix. 17; Luke v. 37.

<sup>6</sup> 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<sup>b</sup>, does not correspond with the first words of fol. 77<sup>a</sup>.

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<sup>a</sup>  
þis. it were good þou forto in þis mater be stille, namelich  
for, as it seemeþ, crist meened *and* counsellide suche dis-  
crecioun to be had, *mathew*, vij chapitre,<sup>1</sup> whanne he seid  
þus : ‘ Nil 3e 3eue holy þing to houndis, neþir caste 3e 3oure 5  
margaritis bifore swyn, leest perauenture þei diffoulen hem  
wip 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 a3ens þis purposed mater so obstynat  
*and* so vnouercomable *and* vna3endressabli hardid as þou in 10  
þyn arguyng pretendist, I wolde *and* ou3te 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, þerfore I am movid þus, if þe peple be so vndisposid  
þat þei louen so vndiscreetly her oold wones *and* derknessis 15  
more þan li3t; 3itt if þei be not vnreouerabli dressable,  
þou3 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<sup>2</sup>: ‘ what is impossible anentis men is possible  
anentis god ’; and mark, in þe x chapitre<sup>3</sup>: ‘ Alle þingis ben  
possible at god ’; And also poule seiþ, ad Romanos, ix chapitre,<sup>4</sup>  
þat ‘ helpe or saluacioun is not of a<sup>5</sup> willer,<sup>5</sup> neþir of a renner,  
but of god a rewer, or of mercy a doer’. And þerfore my 25  
part *and* deel I ou3te 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 brou3t forþ |  
for my party, he may not excuse him but þat he is in þat 77<sup>b</sup>  
obstynat to resoun, to li3t, *and* to troupe, and more froward 35  
þan longiþ to eny resonable cristen man to be, *and* þat he  
loueþ more derkenes þan li3t. And þerfore asoile he cleerly

<sup>1</sup> v. 6.

<sup>2</sup> v. 27.

<sup>3</sup> v. 27.

<sup>4</sup> v. 16.

<sup>5-5</sup> 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.

fferþirmore, o my sone, I may not leeu vnconsiderid *and*  
 5 vntobeþouztvpon<sup>1</sup> 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* endentid<sup>2</sup> bitwixe god *and* man ;  
 10 And if a fuller foorme be had of hem vpon alle þe vij maters  
 namtd bifore in þe iiij<sup>e</sup> chapitre of þe bifore going first  
 party, in which vij maters is comprehendidoure 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]<sup>3</sup> *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 tracyng 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<sup>a</sup> 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.

And to explain  
 to them how the  
 Four Tables com-  
 prise all God's  
 laws.

<sup>1</sup> MS. *vnto be þouzt vpon.*

<sup>2</sup> MS. *ententid*, altered to *endentid*.

<sup>3</sup> MS. *honest.*

[xij<sup>e</sup> chapitre]<sup>1</sup>

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<sup>e</sup> *chapitre*<sup>2</sup>, and in *luk*, xvij<sup>e</sup> *chapitre*<sup>3</sup>, 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 neiþbore as þi silf. ' and lijk sentence of þe same story is *luk*, xvij *chapitre*.<sup>3</sup> 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 bringip 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<sup>4</sup> 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 answeere herto, I denye | and seie nay to it 78<sup>b</sup> 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,

<sup>1</sup> The numbering of this chapter should probably be xii. Cf. below, p. 164, note 2, and p. 171, note 2.

<sup>2</sup> vv. 16-19.

<sup>3</sup> vv. 18-20.

<sup>4</sup> MS. *sentepis*.



þerfore crist sente þilk man into alle þe writingis of goddis  
 lawe which at þilk tyme weren writen. And þou3 crist  
 rehercid to him summe of moyses tablis oonli, 3itt it folewip  
 not þerof þat crist vndirstode þat þilke man schulde go to  
 5 moyses tablis oonli; no more<sup>1</sup> þan folewip,<sup>2</sup> 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*<sup>3</sup> (as he did,  
*mathew*, xxij *chapitre*<sup>4</sup>, and *mark*, xij *chapitre*<sup>5</sup>, to anopir  
 10 man, a techer of þe lawe, lijk questioun asking) it folewip  
 not<sup>2</sup> þat þis man ouzte not go into moyses tablis, but oonli  
 into þilk placis examplid 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*<sup>4</sup>, and *mark*, xij<sup>e</sup> *chapitre*<sup>5</sup>, 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*<sup>6</sup>, 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*<sup>4</sup>,  
 and *mark*, xij *chapitre*<sup>5</sup>. fforwhi þe answeere of crist in þe  
 placis now allegid, *mathew*, xxij *chapitre*<sup>4</sup>, and *mark*, xij  
*chapitre*<sup>5</sup>, 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<sup>a</sup> soþe, is lijk | to þis: þou schalt loue þi nei3bore as þi silf.

In þese ij comaundementis, al lawe hangip and prophetis.  
 30 Certis, sone, neuerneipir of<sup>7</sup> 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.

<sup>1</sup> MS. *nomore*.

<sup>5</sup> vv. 28-33.

<sup>2</sup> See Notes.

<sup>6</sup> v. 5.

<sup>3</sup> vv. 5, 13-18.

<sup>4</sup> vv. 27-40.

<sup>7</sup> 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<sup>e</sup> *chapitre*<sup>1</sup>, 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?

[xii<sup>e</sup> chapitre]<sup>2</sup>

Does not Christ teach that Charity comprises all the commandments of God?

[F]Adir, anopir argument I make azens al þoure doctrine, which argument is þis: Crist seid, *mathew*, xxi<sup>e</sup> *chapitre*<sup>3</sup>, 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<sup>b</sup>

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<sup>a</sup> *corinthies*, xii<sup>e</sup> *chapitre*<sup>4</sup>, Noubriþ xvj condiciouns or propirtees of charite, seiung 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 to gider to trouþe. it suffriþ alle þingis. it bileeueþ alle

<sup>1</sup> v. 5.

<sup>2</sup> 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.

<sup>3</sup> v. 40.

<sup>4</sup> vv. 4-8.

pingis. it hopiþ alle þingis. it susteyneþ alle þingis. charite falleþ neuer down, wherþer prophecies schulen be voidid, eipir langagis schulen ceese, eipir 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 vices ben excludid, bi lijk skile he haþ wiþ þese manye mo good <sup>1</sup> condiciouns <sup>1</sup>, 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 iij long tablis, and bi  
 15 long trecticis 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, þitt 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 trecting 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 trecting of opire moral vertues in special and in her propre foormes, or of opire moral vertuose dedis, whanne he seid, mathew, xix  
 30 chapitre <sup>2</sup>, '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.

<sup>1-1</sup> MS. „condiciouns good, the oblique dashes denoting transposition.

<sup>2</sup> vv. 18-19.

pou ouztist not graunte of my doctrine maad vpon alle opire moral vertues in special, wip alle opire moral vertu[ose]<sup>1</sup> dedis, þat it is waast *and* in veyn, þouȝ alle þilke 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*,<sup>2</sup> now allegid for þin entent, folewiþ euen þe contrarye of þin entent. fforwhi what me[n]ed<sup>3</sup> crist whanne he seid so: 'in þese ij comaundementis of charite hangiþ alle lawe *and* prophetis'? me[n]ede<sup>4</sup> not he þus: þat in þilk 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 charite, *and* comen forþ from charite, bisidis þat þei tauȝten 80<sup>b</sup> 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 þerfore blamed, but commendid, whi schulde I be blamed if I [teche]<sup>5</sup> 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 hangiþ 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

<sup>1</sup> MS. *vertues*.

<sup>2</sup> v. 40.

<sup>5</sup> Omitted in MS. Omission mark in text after *I*, and a cross in the margin.

<sup>3</sup> MS. *meved*.

<sup>4</sup> 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.

Neuerþeles, for cleer declaracioun of pin 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 spekþ is al moral vertu *and* al þe lawe of god in propre maner of speking, *and* þat bi occasioun  
 81<sup>a</sup> y-takun to hem of cristis wordis now afore | leggid, mathew, xxij chapitre<sup>1</sup>, 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 ellis þat charite is moraly, þat is to seie, in gendre of moralte or of maners, eche of hem proprily.

35 þe first of þese ij maners 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

ing the moral virtuous deeds and moral virtues dependent on Charity.

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.

Charity is not each moral virtuous deed naturally. For moral virtuous

<sup>1</sup> v. 40.

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 execucion 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 willing<sup>1</sup> 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 execucions, *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<sup>b</sup> 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 forberingis<sup>2</sup> of noon willingis<sup>2</sup> 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 willing<sup>1</sup> of good to god, to vs silf or to<sup>3</sup> 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 loue<sup>4</sup> or a willing of good to god or to<sup>3</sup> sum opire persoone for god, accordingly to doom of resoun or of feip, noon of þese opire now bifore spokun *vertuose* dedis, which ben þese meenys into loue, *and* 35 execucions of loue, *and* nyllingis of yuel to a persoone, *and* meenys into þo nyllingis *and* execucions of þo nyllingis,

<sup>1</sup> MS. *awilling*.

<sup>2-2</sup> So MS. See Notes.

<sup>3</sup> MS. *orto*.

<sup>4</sup> 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 hap 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 hap; 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 inner 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<sup>a</sup> 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 accordance 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 accordance to Reason or Faith.

And the outward deed cannot have the same accordance to Reason or Faith as the inward deed; though it may have a like accordance.

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 dede<sup>1</sup> 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<sup>b</sup> a white<sup>2</sup> stok ben euen lijk white bodies, *and* han euen lijk 10 whitnessis, 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 vertues being wiþynforþ 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 vertues, 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 to<sup>3</sup> 25 him silf or to his neiȝbore, sum þing according in kinde to þilk same *persoone*; wherfore þe same willer, in þat [he]<sup>4</sup> 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 executen him, neiȝir of alle dedis of moral vertu withynforþ or wiþouteforþ 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 neiȝbore, hangen alle dedis of

<sup>1</sup> MS. *adede*.

<sup>2</sup> MS. *awhite*.

<sup>3</sup> MS. *orto*.

<sup>4</sup> 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 <sup>1</sup> dede of moral vertu, or a morali vertuose dede, but if it be  
 doon for god finally *and* endely, þat is to seie, for his sake,  
 5 *and* for loue afore had to god, Also loue y-had toward eny  
 perssoone.<sup>2</sup>

because no deed  
 is a moral virtu-  
 ous deed unless  
 it is done for  
 love.

\* \* \* \* \*

[xiii<sup>e</sup> chapitre] ?

\* \* \* \* \*

<sup>1</sup> After *a*, MS. has *moral*, crossed through.

<sup>2</sup> 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<sup>b</sup>, 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<sup>a</sup>  
 þat her reding þanne in þe englisch bible schal not hurte  
 hem silf neiþir eny oþir man.

[xv chapitre]<sup>1</sup>

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  
 verri man, as is bifore seid in þe first partye of þis book, þe 15  
 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, seruiþ 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 is<sup>2</sup> receivid, proprily to seie<sup>3</sup>, princi-  
 paly and first in þe wil, and not principaly and first in þe  
 siȝt or in þe heering or in þe ymaginacioun or mynde, or in 25  
 her appetitis so wirching at þe comaundement of þe wil,  
 neiþer in þe likingis of hem, neiþir in þe bodily membris, as  
 in þe iȝe, þe honde, tung or foot; as herof large doctrine is  
 ȝouun in þe first party of 'cristen religioun', in þe more  
 book, þe [ ]<sup>4</sup> tretice, and in 'þe folewer to þe donet'.<sup>5</sup> 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 heeriþ, or  
 þe ymaginacioun ymagineþ, or resoun biþenkiþ and vndir-

<sup>1</sup> On the numbering of chapters, see above, p. 171, note 2.

<sup>2</sup> MS. *his*.

<sup>3</sup> MS. *seie or*.

<sup>4</sup> Space left in MS. for reference.

<sup>5</sup> Pt. I, chap. xxv.

stondip a þing; vpon which siȝt, heering, ymagynyng, bi-  
 83<sup>b</sup> 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]<sup>1</sup>  
 5 lust be not afore chosen of þe wil avisidly, þat is to seie, bi  
 avisement *and* deliberacioun bifore had in þe resoun þat it  
 be in þis now seid wise wrouȝt *and* lustid, þis worching is  
 not synne, neiþir þe seid lust *and* delite folewing vpon<sup>2</sup> þe  
 same worching is<sup>3</sup> synne. ffor it is callid þe 'first moving',  
 10 *and* it comeþ not ȝitt to resoun *and* to wil; but it holdip  
 him silf bineþe ȝitt 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 ȝitt wiþoute avising *and* wiþoute iuge-  
 ment wheþir it ouȝt to be do, or no. And þerwiþ happily  
 smytiþ in a lust *and* a<sup>4</sup> 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 ȝitt is not synne doon, namelich synne of  
 þe ije<sup>e</sup> maner, wherof it is spokun in þis same ije<sup>e</sup> partye, in  
 þe ije<sup>e</sup> partye of þe xix<sup>e</sup><sup>5</sup> chapitre.

Aftir al þis, resoun takip consideracioun in avising wheþir  
 25 þe dede wherto þis lust in þe louȝer appetitis *and* þe lust in  
 þe wil drawn, is to be do, or no, *and* wheþir it is aȝens  
 goddis lawe, or no. *and* aftir þat resoun haþ ȝouun doom  
 bi deliberacioun *and* avisement þat þilke dede [is]<sup>6</sup> not to be  
 doon, or is aȝens 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',<sup>7</sup> þanne first is brouȝt 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.

<sup>1</sup> MS. *þis*.

<sup>2</sup> MS. *vpon*, the second *o* being under-  
 dotted to denote deletion.

<sup>3</sup> MS. *is not*; *not* being crossed through  
 and underdotted.

<sup>4</sup> *a* overwritten.

<sup>5</sup> 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.

<sup>6</sup> From the margin; MS. *it*, overdotted,  
 and the *is* in the margin correspondingly  
 overdotted.

<sup>7</sup> MS. *awilling*.

born vpon þe seid vnleful outwarde dede or inwarde dede to 84<sup>a</sup>  
 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 to<sup>1</sup>  
 bete answeringli to þe same willing, 3itt noon 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 profriþ him silf to be  
 doon, *and* al þis þe man in þe same while wel knowiþ—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<sup>b</sup>  
 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 referrid 35  
*and* to be brouzte þe wordis of James in his epistle, þe first  
 chapitre,<sup>2</sup> þat þo wordis ben deuly vndirstonden, whanne he

<sup>1</sup> MS. *orto*.

<sup>2</sup> vv. 14-15.

seif þere þus: 'Ech man is temptid, drawen *and* stirid of his owne coueiting or lust. aftirward lust, whanne it hap conceiuid, bringiþ forþ synne. but synne, whanne it is fulfillid, gendriþ deep.' And also ausweringli to þe sentence  
 5 of þe same processe, is to be vndirstonde what is seid in moyses tablis, exodi, xx<sup>ti</sup> *chapitre*<sup>1</sup>, whanne it is seid þus: 'þou schalt not coueit þi neiȝboris wijf, not his house', *etcetera*; And also what is seid, *mathew*, v<sup>e</sup> *chapitre*<sup>2</sup>, 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 [ ]<sup>3</sup> party, þe [ ]<sup>3</sup> *chapitre*.

ffadir, 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,<sup>4</sup> of v wittis,<sup>5</sup>  
 85<sup>a</sup> of vij bodilly werkis of mercy, *and* of vij goostly werkis of mercy,<sup>6</sup> 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 *chapitre*<sup>7</sup>, And ȝitt þe peple receyuen alle þese now rehercid<sup>8</sup> 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.

<sup>1</sup> v. 17.

<sup>2</sup> v. 28.

<sup>3</sup> Space left in MS. for reference.

<sup>4</sup> See above, pp. 104-7.

<sup>5</sup> The five outward and the five inward bodily Wits. See Pt. I, chaps. i, vi-viii.

<sup>6</sup> Cf. above, pp. 62-4, 67, 108.

<sup>7</sup> vv. 35-6, 42-3. See Notes to p. 108, ll. 7-9.

<sup>8</sup> 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 þoruþ long tyme bi her prechers *and* techers. And perfore herof folewiþ þat if þoruþ 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 cleenen *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 15 tablis of goddis lawe in þe afore going first party, bi cause it 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 litil book, I purposid to make no more þan þat which is now þe 20 first party of þis book, for þat it schulde be a schort 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 <sup>1</sup> þe verry trewe knowing of alle þe moost party of substancial | pointis of þilk greet 25 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 <sup>2</sup> now <sup>2</sup> þis present ije partye, for a defen- 30 sorye *and* an excusatorye *and* sumwhat a declaratorye <sup>3</sup> 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 myzt not stonde wiþ 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.

<sup>1</sup> *haue* repeated in MS.

<sup>2-2</sup> MS. „now is, with the marks signi-

fying transposition.

<sup>3</sup> See Notes.

first partye of þis book afore rehercid, no more<sup>1</sup> þan it mai stonde to gider forto be greet *and* lital, longe *and* schort, diffuse *and* compendiose. And þerfore, þou; 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 vnderstanding of scripture,  
10 bi cause þat mystik vnderstandingis maken noon profis or eny sufficient witnessing of eny poynt, go he into þe book clepid 'þe witnessing of þe iiij tablis'. And 3itt, 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]<sup>2</sup> '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<sup>a</sup> 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.

[xvje chapitre]<sup>3</sup>

[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 nei3bore 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 3e not in þe iiij tablis bi 3ou bifore in þe first party of þis book displaid, comaundis of goddis forbodis conteynyd in moyses tablis, as 3e techen þere comaundis of goddis biddingis conteynyd in moyses tablis? It my3t seeme to

Why are God's forbiddings not taught in the Four Tables of Part I?

<sup>1</sup> MS. *nomore*.

<sup>2</sup> *or*, a correction from the margin: MS. *of*, overdotted; the *or* on the margin

being correspondingly overdotted.

<sup>3</sup> 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]<sup>1</sup> 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]<sup>2</sup> eny comaundement [of]<sup>3</sup> 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,<sup>4</sup> þilk forbode is [not]<sup>5</sup> 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,<sup>6</sup> *and* þat I ouzte loue him with al myn herte aboute alle creaturis, I teche also þat I ouzte not haue alien goddis; 3he, bettir [þan]<sup>7</sup> 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 bere trewe witness', I teche þat he schal not bere fals witness; 3he, *and* bettir þan if I schulde

Examples of forbiddings taught through biddings.

<sup>1</sup> *whiche*, an addition from the margin; mark of omission in text before *hap*.

<sup>2</sup> Omitted in MS., which is slightly ough at this point.

<sup>3</sup> *of*, a correction from the margin: MS. *or*, with superior stroke and dot, the *of* of the margin having corresponding superior stroke and dot.

<sup>4</sup> MS. *a fore*.

<sup>5</sup> *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.

<sup>6</sup> MS. *nomo*.

<sup>7</sup> MS. *þat*.



teche þus, 'þou schalt bere no fals witesse', withoute þe affirmative bidding now bifore seid of trewe witesse beryng; And in þis þat I teche þus, 'Ech man schal suffre his neizbore to haue *and* reioice his owne bodily *and* worldly goodis 5 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 answere, sone, is þi questioun assolid.

Neuerþeles, þat my now maad answere be trewe *and* not feyned, I schal assaie to proue bi ij skilis: Oon is bi mark 87<sup>a</sup> taking of goddis teching, | *and* þat in þis wise: if myn answere 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 disworschip 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 answere 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* worpi to be a forbode,<sup>1</sup> but if it renne vpon a moral vice or a moral viciouse dede forboden bi pilk 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 moral<sup>2</sup> 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

<sup>1</sup> MS. *aforbode*.

<sup>2</sup> 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.

Examples.

And, therefore, with the bidding of a moral virtue, follows the forbidding of a moral vice.

vertuose dede; and, for þat it is a moral vertu or<sup>1</sup> 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-<sup>5</sup> 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<sup>10</sup> oonly for defaute or lacking of þe hool dewe mater, or of þe hool noumbre of circumstauncis wherbi, if þei were had, he schulde be a moral vertu or morali vertuose [dede],<sup>2</sup> as schal appere in 'þe lasse book of cristen religioun' in latyn, whos processe muste nedis be cleerli knowun eer what is now seid<sup>87b</sup> 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 bi þe knowing of þe hauing of þe same circumstaunce. as<sup>20</sup> pouerte mai not be knowun what it is, *and* þefore mai not be tauzt or learned what it is, but if ricchenes or ricchetē 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 siȝte<sup>3</sup> be<sup>25</sup> 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.

*and* þanne ferþir þus: how euer tymeli eny such moral<sup>30</sup> vertu be, so tymeli is groundable vpon him [a biddyng]<sup>4</sup> 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 bidding<sup>5</sup> of a moral vertu to whom þilk vice is contrarye

<sup>1</sup> *and*, crossed through, and or over-written.

<sup>2</sup> Superior stroke and dot to denote some omission before *as* in text, and corresponding superior stroke and dot, and also a cross, in margin. <sup>3</sup> MS. *siȝtite*.

<sup>4</sup> 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.

<sup>5</sup> 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<sup>a</sup>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 ech negative  
 10 trowþe hangip vpon affirmative trowþe or affirmative trowþis, 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 of<sup>1</sup> my writingis, whanne I speke of 'contrariete' bitwix vice *and* vertu, I vndirstonde not in streitist *and* propriest 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 contradiccoun to it, in þat *and* so be callid 'contrarie' to it.<sup>2</sup>

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 answeere 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,<sup>3</sup> weren trewe. But, certis, þei ben not trewe, as schal appere in 'þe lasse book of cristen religioun' to be maad in latyn. ffor þoruȝ 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 goip þe dede of vertu, or bi priuyng eny notable circumstance 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]<sup>4</sup> 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.

<sup>1</sup> After *of*, MS. has *w*, crossed through.

<sup>2</sup> See Notes; also above, p. 106. Cf. *Folewer*, Pt. I, chaps. xv and xvi.

<sup>3</sup> MS. *solempnely*; *ne* being crossed through and underdotted.

<sup>4</sup> *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 stondep 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 takip a notable circumstaunce contrarye to þe notable circumstaunce 5 of þe vertu; ffor whi ech such vice hap 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,<sup>1</sup> or a dede being meene into such willing; Euen as þe contrarye vertu is good 88<sup>b</sup> *and* hap his goodnes in him silf bi a biholding into þe doom of resoun, as for þat resoun deemep 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 biholding<sup>2</sup> 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 answeere 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 priuatieli, is open ynouþ bi philosophie. wherfore it is trewe þat vicis forboden 35 mowe be knowe wel aftir þat her<sup>3</sup> contrarye<sup>3</sup> vertues beden be

there having superior stroke and dot corresponding to superior stroke and dot denoting omission before *not* in text.

<sup>1</sup> MS. *awilling*.      <sup>2</sup> MS. *abiholding*.  
<sup>3-3</sup> 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<sup>a</sup> 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<sup>e</sup> chapitre]<sup>1</sup>

[F]Adir, siþen ȝe take vpon ȝou forto teche in þe biddingis of þe iiij tablis ech of cristis forbedingis, I<sup>2</sup> 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 ?

Where in the Four Tables are forswearing and vain swearing forbidden?

Sone, for cleer answer to þis questioun, þou schalt vndirstonde iij troupis :

In answer to this question three truths must be understood :

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 willing<sup>3</sup> *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

(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.

<sup>1</sup> On the numbering of chapters, see above, p. 171, note 2.

<sup>2</sup> After *I*, MS. has *aus*, crossed through.

<sup>3</sup> 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]<sup>1</sup> proof | herof schal be sett aftir in ‘pe folewer to pe donet’.<sup>2</sup> 89<sup>b</sup> 5

How the terms ‘deed’, ‘leaving undone’, &c., should be taken.

Neuerpeles, sone, pou schalt herwip vndirstonde þat in my writingis ful oft *and* moche, for schortnes of speche, I comprehende *and* conteyne withynne þe significacioun of þis worde ‘dede’ boþe doyng *and* suffring, *and* also refusyng of a doing or of a suffring; And also bi þis worde ‘leuyng vndo’, or ‘cecing’, or ‘vndoing’, or ‘forbering’, I vndirstonde alwey, or welnyȝ alwey, or at þe leest moche oft, a dede of þe wil which is a nylling or a refusyng, *and* not a noon<sup>3</sup> worching of þe wil oonly. *and* þis I wole þat þou not forȝete for eny þing. 15

(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.

þe ije troupe is þis: 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]<sup>4</sup> 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’,<sup>5</sup> *and* also in ‘pe lasse book of cristen religioun’, þe `iiij<sup>e</sup> treti. which circumstauncis ben avisosnes, eend, maner, tyme, place, oþe, vowe, helpis, *and* opire such. *and* þei ben clepid ‘circumstauncis’ of þe dede for þat þei mowe be chaungid aboute þe dede, *and* ȝitt þe 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’,<sup>5</sup> *and* in þe opire book alleggid, *and* in ‘pe more book of cristen religioun’, þe first party, þe iij treti. 25 30

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 þis: þe circumstaunce of a dede is not þe 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 þis fridaie, *and* in þis hospital, *and* wip vowe forto so do, or wip oope þat I wil so do, þis avisosnes is not 35

<sup>1</sup> MS. *mor.*

<sup>2</sup> Pt. I, chap. xv.

<sup>3</sup> MS. *anoon.*

<sup>4</sup> *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.

<sup>5</sup> 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<sup>a</sup> tyme neiþer | þe <sup>1</sup> place is þe dede of fastyng [or] <sup>2</sup> of almes  
ʒeuing; neiþer þe ooþe neiþer þe vowe which I sette to þe  
5 dede [of] <sup>3</sup> biheest or promysse, þat I schal so faste or ʒeue  
almes, is þe dede of biheest or of <sup>4</sup> 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, sipen 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 <sup>5</sup> 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] <sup>6</sup> 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, ferþimore, sipen an ooþ *and* a vowe <sup>7</sup> 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 Ta-  
bles, there will  
also be found the  
circumstances.

Oaths and vows  
are circum-  
stances to some  
deeds which are  
God's laws, viz.  
deeds of affirm-  
ing, denying and  
promising.  
Therefore oaths  
and vows are  
treated in the  
Tables with  
these deeds of  
affirming, deny-  
ing and promis-  
ing.

<sup>1</sup> Before *þe*, MS. has *þer*, crossed through  
and underdotted.

<sup>2</sup> *or*, an addition from the margin, with  
usual superior stroke and dot; the corre-  
sponding stroke and dot appearing before  
*of* in text.

<sup>3</sup> *of*, a correction from the margin; MS.

*or*, with usual superior stroke and dot.

<sup>4</sup> *of*, overwritten.

<sup>5</sup> After *his*, MS. has *a*, underdotted.

<sup>6</sup> *it*, an addition from the margin, with  
usual superior stroke and dot; the corre-  
sponding stroke and dot appearing in text  
before *is*.

<sup>7</sup> 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<sup>b</sup> denyngis haþ no place *withynne* þe iiij tablis, saue in þe v<sup>e</sup> poynt of þe ij table, which is clepid ‘trouþe to god’, *and* 5 in þe vj<sup>e</sup> poynt of þe iiij<sup>e</sup> 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<sup>e</sup> point of þe ij table, which is riȝtwisnes to god, *and* in þe iij<sup>e</sup> point of þe iiij<sup>e</sup> 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<sup>e</sup> table *and* of þe iiij<sup>e</sup> 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*]oute<sup>1</sup> 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<sup>e</sup> 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<sup>a</sup> schulen be affeermyngis *and* promyssid circumstauncid wiþ

<sup>1</sup> The *with* of *without* is an addition from the margin, the usual superior stroke and dot marking the omission.



oþis, þat is to seie, to whom oþis ben sette. And in lijk maner it is to be seid, if vowis ben sette to affeermyngis or denyngis or to promyssid, 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 title<sup>1</sup> whilis he promisid to god. And so is schewid sumwhat, as for þis place, þat oþis *and* vowis, propirli to speke of oþis *and* of vowis, ben not lawis of god, neipir aȝens 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 wiþ þe dedis to whom oþis *and* vowis ben se[t]table<sup>2</sup> 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 oþis *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 bihetyng, *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 oþis *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 oþis *and* vowis ben forboden bi þe same now seid pointis, *and* alle ydil oþis *and* vowis ben disalowid bi þe  
 35 same now seid pointis. what is propirli a vowe<sup>3</sup> 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.

<sup>1</sup> See above, p. 124, note 2.

<sup>2</sup> MS. *sectable*: *tt* frequently looks like

*ct* in the MS., but here *ct* seems actually written.

<sup>3</sup> MS. *avowe*,

[xvii<sup>e</sup> chapitre]<sup>1</sup>

Some circumstances are necessary to every virtuous deed. These are treated under one head in the *Folewer*, Pt. I, chap. xvi.

[N]Euerpeles, sone, pou must herwith vndirstonde pat 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 dede, and ellis he is not a moral vertuose dede: as ben avisednes, 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 oonys in 'þe folewer to þe donet', in þat þat it is seid pere in þe [xvj<sup>e</sup>] 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 ynou3 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 doom of resoun þei ben not nedis to be had at eche moral vertuose dede, but at summe oonli, as at affeeringis or denyingis, or at bihetingis; and 3itt not at eche affeermynge or denying, but [at]<sup>2</sup> summe affeermynge and denying oonly, wip summe certeyn circumstauncis aboute goon and bisette. 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. and þerfore it longip forto trete of oopis and of vowis withinne þe iiij tablis, where it longip to trete of affeermynge 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

<sup>1</sup> On the numbering of chapters, see above, p. 171, note 2.

<sup>2</sup> *at*, a correction on the margin: MS. *a*;

the usual superior stroke and dot marking error.

in þe iij<sup>e</sup> *and* v<sup>e</sup> pointis of þe ij table, *and* in þe iij<sup>e</sup> *and* vj<sup>e</sup> pointis of þe iiij<sup>e</sup> 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<sup>e</sup> 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 *withoute* ooþe or vowe, þat he perfoorme þe dede bihiht. And so þerynne<sup>1</sup> 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* vowis<sup>2</sup>, 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,<sup>3</sup> *and* which, bi setting<sup>4</sup> to of þe ooþe or of þe vowe, is þe more binding.

92<sup>b</sup> And ferþirmore, | siþen bifore in þe iij<sup>e</sup> 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.

<sup>1</sup> MS. *soþerynne*.

<sup>2</sup> See above, p. 187.

<sup>3</sup> MS. *bindling*, the first *d* underdotted.

<sup>4</sup> 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* man<sup>1</sup> *peraventure* wolde make to god. And *ferþirmore*, siben in þe same seid iije<sup>e</sup> poynt it is tauzt, or it is techeable, þat noon bihetingis be maad *with* ooþe 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* ooþe 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 list, 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 ooþ or vowe, is open y-nou3; *fforwhi* þilk ooþ þerto sett schal not make god bileeue þerbi þe more þe affermer, bi cause þat god openli knowip bi him silf, *withoute* 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 timer, or litil *and* triflose, or wipoute nede to so sette, is open ynou3 also to eche mannys resoun bi lijk 93<sup>a</sup> 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<sup>e</sup> *and* ve pointis of þe ij table, it schal be list *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<sup>e</sup> point *and* in þe vje point of þe 30 iiije table; *and* how þat a mannys ydil swering or vowing to his neizbore is forboden bi it þat is sette bifore in þe iije<sup>e</sup> *and* vje poynt of þe iiije table. And also more forbeding þan þis now seid aboute oopis *and* vowis of a man to god *and* to his neizbore mai listli 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*

<sup>1</sup> MS. *summan*.

of lenger talking *per* aboute here, what for schortnes, *and* what lest I sette *pe* reders *perof* into werynes, I wole absteyue *and* forbere.

[xix<sup>e</sup> chapitre].<sup>1</sup>

- 5 [F]Adir, I haue mynde how afore in *pe* ije *chapitre* of *pe* afore going first party of *pis* book,<sup>2</sup> *ze* tauzte *pat* summe moral *vertues* ben comaundementis of resoun or of feip, *and* summe ben counsellis of resoun; but *zitt* it is vnknownen to me whep*ir* *ze* feelen *pat* alle *pe* pointis or membris *pere* afore
- 10 tretid *poruz* *pe* iij tablis ben moral *vertues* of comaundement, or no; ffor to<sup>3</sup> my symple witt it seemep *pat* summe moral *vertuose* dedis in eche of *pese* iij tablis ben dedis ouli of counseil; ffor whi I may *preise* god, worschip god, *and* *preie* to god in so hi*ze* degree of labour in vndirstonding *and* in
- 15 affeccion *and* in lengpe 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<sup>b</sup> wherfore bi *zoure* owne teching in *pe* seid ij *chapitre*<sup>2</sup>, whep*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* neip*ir* resoun neip*ir* 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 conteynynd 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; Neuerpeles, 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.

<sup>1</sup> 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.

<sup>2</sup> pp. 15-16.

<sup>3</sup> 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 counseil. And in lijk maner þe counseilis rehercid afore in þe ije *chapitre* of þe first 5 partye,<sup>1</sup> þouȝ þei be oonli counseilis 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 cion<sup>2</sup> ensauple is sette forþ in ‘þe more reule of cristen religioun’, þe first party, þe iije treti, þe [ ]<sup>3</sup> *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<sup>a</sup> counseilis.<sup>4</sup>

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 counseilis (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 vertues afore in þe ije *chapitre* of þe afore going first partye rehercid,<sup>5</sup> ben in þe oftir side cheseable as counseilis, *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)<sup>6</sup> schulde be callid ‘preceptis’ or ‘comaundementis’, *and* alle þe opire now afore seid schulde be clepid ‘counseilis’.

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

<sup>1</sup> See pp. 15–16.

<sup>2</sup> MS. *circustancionacioun*.

<sup>3</sup> Space left in MS. for reference.

<sup>4</sup> See p. 15.

<sup>5</sup> See p. 15.

<sup>6</sup> 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 tauȝt 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 hap no place to be seid in þis book here, but þerof speche and tretim schal be maad in 'þe book of cristen religioun', in þe first party, þe ij<sup>e</sup> 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 drawen bi breking of eny leest comaundement of god, or bi doing aȝens eny moral vertu, be forȝouun of god, or be doon aweie bi sufficient amendis for it maad to god, þilk man so agilting<sup>1</sup> 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 forȝouun, 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 forȝouun, 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 forȝouun, 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 ȝitt 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.

<sup>1</sup> MS. a *gilling*.

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<sup>e</sup>, 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, wiþoute 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<sup>a</sup> while for þat þe childe schulde be afeerde <sup>1</sup> to do so eftsoones, 10 þe fadir wole chastise þe same seid <sup>2</sup> childe <sup>2</sup> bi sum [sm]al <sup>3</sup> peyne, according to þe quantite of þe trespase, not wiþstanding 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 ij<sup>e</sup> or þe iij 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 vnnumerable 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 eny of hise seid biddingis, he forsake his seruaunt, *and* wiþdrawe al his good maistirschipe, rewarding *and* avauncing from þe seruaunt; not wiþstanding þat he muste abide *and* tarye þitt a while <sup>4</sup> 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 persooone schulden stonde to gedir in þis fadir of hous-

<sup>1</sup> MS *a feerde*.

<sup>2-2</sup> MS. „childe ,seid, with the marks of transposition.

<sup>3</sup> 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*.

<sup>4</sup> 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<sup>b</sup> 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]<sup>1</sup> 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.

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.

ffadir, I can not se<sup>2</sup> whi þe iiij<sup>e</sup> counseil schulde not bi  
25 sett to þese iij counseilis<sup>3</sup> now afore tretid. fforwhi, if forber-  
ing of woor[l]dly<sup>4</sup> 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 vertuouse 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

Is not partial or  
total abstinence  
in eating meat a  
moral virtue of  
counsel?

<sup>1</sup> *not*, an addition from the margin; the usual superior stroke and dot marking the omission.

<sup>2</sup> 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.

<sup>4</sup> 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<sup>a</sup> of synne, *and* grettir occasioun of synnys is not þerto knytt *and* anexid. And þerfore folewiþ as wel oon to be a vertu or<sup>1</sup> a<sup>1</sup> 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 noumbrid 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 aþens 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 *matheu*, þe v chapitre,<sup>2</sup> in þilk place 20 where it is seid þus: ‘þe 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<sup>e</sup> chapitre].<sup>3</sup>

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?

[F]Adir, for as moche as þe han maad þe first party of þis book *and* also þoure ‘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<sup>b</sup> þoruþ which he lokiþ to be serued of vs, which ben oure natural wrecchidnessis, which ben oure synful wickidnessis, 35 *and* which ben remedies aþens boþe oure natural wrecchid-

<sup>1-1</sup> or a, overwritten.

<sup>2</sup> vv. 21 ff.

<sup>3</sup> 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 pis present book forto defende *and* to magnifie  
*and* sumwhat declare pe first party of pis same book; I trowe  
 verrily pat manye men schulen detract *and* bacbyt zoure  
 5 present lital book, *and* zitt moche more zoure grettir book,  
 'pe reule of cristen religioun', seiyng in pis wise: pat it  
 sufficiþ to euery cristen lyuer for to knowe pe lawe or seruice  
 of god into pis eende, pat he perbi lyue holili, goostli, or  
 sufficientli, fforwhi perbi he schal knowe alle moral vertues  
 10 of goddis comaundementis *and* alle vicis *and* synnys con-  
 trarye. And pese now seid vertues ben alle pat a man owith  
 to worche, do *and* folewe; And pese 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 pis book afore. *and* al pis is in oon of pese vij maters of  
 pese ij bookis, þat is to seie, in þe iiij<sup>e</sup> mater, which is pis:  
 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 perupon. 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 pis present daie, in which ben not zitt vtterli maad neiper  
 vtterli pupplischid zoure now seid ij bokis.<sup>1</sup>

97\* Sone, for answer herto þou schalt vndirston|de þat 'pe  
 lawe of god' is takun in iij maners:

In oon maner 'pe lawe of god' is takun as it comprehendip  
 30 *and* conteynyth al þing what euer god comaundip to be doon,  
 except þe bisynes to gete knowing. And in pis maner I take  
 'pe lawe of god' as oft as I noumbre it to be oon of þe seid  
 vij maters, And it is þe iiij<sup>e</sup> mater amonge þe seid vij.  
 Certis, 'pe lawe of god' takun in pis maner is not sufficient  
 35 to vs þat we neden not to knowe more þan pis lawe as for  
 knowing of oure goostli helpe; fforwhi pis 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.

<sup>1</sup> See Introd., Section I, B.

fillid wipoute þe knowing of þe<sup>1</sup> 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]<sup>2</sup> not so ynouȝ *and* sufficient þat we neden 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, wherir 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 ije<sup>3</sup> maner taken<sup>4</sup> 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<sup>b</sup> 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<sup>e</sup> 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,<sup>5</sup> 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 xix<sup>6</sup> *chapitre*.

Why it is *not* sufficient to know only the 'law of God' in the first sense.

Now, sone, bi þis maad distinnecioun *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

<sup>1</sup> þe overwritten in MS.

<sup>2</sup> *is*, a correction on the margin; MS. *it*; the usual superior stroke and dot marking the error.

<sup>3</sup> MS. *first*, crossed through. and *ij<sup>e</sup>*

overwritten.

<sup>4</sup> After *taken*, the MS. has: *and þe bisynes to gete*, crossed through.

<sup>5</sup> *se*, overwritten.

<sup>6</sup> See above, p. 173, note 5.

herd. fforwhi if [bi]<sup>1</sup> her now afore<sup>2</sup> maad<sup>2</sup> arguyng [pei]<sup>3</sup>  
 vndirstonden<sup>4</sup> '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 knowings 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 iijje 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<sup>a</sup> he lyue goostli 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 iijje mater of þe seid vij maters, fforwhi þis  
 lawe comprehendip, conteyneþ *and* includip þe seid iijje  
 mater; And ouer it þis same lawe comprehendip, conteyneþ  
 25 *and* includip þe bisynes to gete þe knowings of þe iijje  
 mater *and* of þe opire vj maters. And þerfore þis lawe  
 includip in sum manere<sup>5</sup> þe same iijje 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 iijj 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.

<sup>1</sup> *bi*, an addition from the margin. Mark of omission in text before *her*.

<sup>2-2</sup> MS. „*maad afore*, with the oblique marks denoting transposition.

<sup>3</sup> *pei*, a correction on the margin; MS.

*e*; the usual superior stroke and dot denoting error.

<sup>4</sup> *of* follows in the text, but with the *o* underdotted to denote deletion.

<sup>5</sup> 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]fore<sup>1</sup> nedis it folewip 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<sup>b</sup> 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]<sup>2</sup>; 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 clenues a man aȝenstondip 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 aȝenstondip his owne natural wrecchidnes 35 drawing him towarde pride; And so forþ of eche moral

<sup>1</sup> MS. *whefore*.

<sup>2</sup> *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 aȝens 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 ȝitt 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 ȝitt no þing knowe of hem? how schulde a man be  
 stirid to loue god aboue a man him silf but if he knewe  
 99<sup>a</sup> god|dis worþines to be fer aboue mannys worþines? And  
 þerfore I wondre how for schame eny man knowleching him  
 silf in louȝest degree a clerk, schulde so iuge, deeme and  
 15 affeerme, preche and publysch, in maner now afore<sup>1</sup> rehercid,  
 þat it is no nede þat þe peple learne and knowe [ouȝte]<sup>2</sup> 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]<sup>3</sup> mai not  
 be kept; riȝt 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 iijje mater of þe vij, as is open ynouȝ. 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.

<sup>1</sup> MS. *a fore*.

<sup>2</sup> *ouȝte*, a correction from the margin;  
 MS. *oute*.

<sup>3</sup> *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 iiij<sup>e</sup> mater of þe vij.

All that God commands or counsels is His 'law'.

And þan ferþir þus: how moche euer god biddiþ to be 5 doon, or counseiliþ or [ordeyniþ]<sup>1</sup> to be doon, so moche is his lawe. And god biddiþ or ordeyniþ or counseiliþ to be doon al þat is | seid in þe ij<sup>e</sup> maner *and* in þe iij<sup>e</sup> maner of 99<sup>b</sup> taking goddis lawe. whe[r]fore<sup>2</sup> folewiþ þat al þilk þing, which þing boþe in þe ij<sup>e</sup> maner *and* also in þe iij<sup>e</sup> 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 ynouȝ for answer *and* declaracioun to þe mater of þin argument. mo obiecciouns azens þe conceit of þe iij tablis of goddis lawe, *with* answeris to þe same obiecciouns, 15 schulen be sette in 'þe folewer' to þis present book,<sup>3</sup> which þerfore I clepe 'þe folewer to þe donet'.

[xxj<sup>e</sup> chapitre]<sup>4</sup>

The Son desires to learn a form of praising and praying.

[3]itt<sup>5</sup>, fadir, for as moche as bifore in þe [iiij<sup>e</sup>]<sup>6</sup> chapitre of þe first party of þis book, 3e tauȝt þat we ouȝte at sum 20 while preise god, *and* also þat we ouȝte 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* anoper 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 labour of fynding is in þe resoun, *and* þe labour 30 of deuocioun is in þe wil, And whilis a man labouriþ strongli in þe resoun, bi so moche he schal þe lasse labour in þe wil, And so folewingli þe swetnes of deuocioun in þe wil muste be bi so moche þe lasse, riȝt as, whilis a man

<sup>1</sup> *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.

<sup>2</sup> MS. *whefore*.

<sup>3</sup> See *Folewer*, Pt. II.

<sup>4</sup> See above, p. 171, note 2, and p. 191, note 1.

<sup>5</sup> Small *i* in MS.

<sup>6</sup> MS. *ij<sup>e</sup>*.



3eueþ greet attent to seing wip hise bodili ize, bi so moche þe whilis he schal þe worse heere or smelle or taast delectabili; wherfore<sup>1</sup>, good fadir, I preie 3oure gentilnes, dresse 3e me in þese two now touchid desirid foormes, þat is to 100<sup>a</sup> seie, of preising *and* of preiyng, *and* as | for pis tyme I schal aske no more.<sup>2</sup>

Sone, þi schewid now desiris to haue sette forþ a foorme of preising *and* anopir foorme to be sette for[p]<sup>3</sup> 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 a<sup>4</sup> 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 trefte, And siben so it is þat al þilk 'book of cristen religioun', þoru3 alle hise 15 ij parties, goiþ vpon goddis dignitees *and* goddis worpinessis *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 worpinessis *and* dignitees *and* goodnessis, þan is forto rede bi worde withouteforþ in þe seid book, 'þe reule of cristen religioun', þoru3 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, worpinessis *and* goodnessis, but bi wordis of hi3e 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 3eere'; 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*.

<sup>1</sup> Here, as frequently, *wherfore* is equivalent to 'therefore'. Cf. above, p. 131, l. 20.

<sup>2</sup> MS. *nomore*.

<sup>3</sup> MS *for*.

<sup>4</sup> *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,<sup>1</sup> and in luk, xj chapitre,<sup>2</sup> wipoute | eny setting 100<sup>b</sup>  
 perto 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  
 trety of þe first party of ‘[þ]e<sup>3</sup> 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 examplid<sup>4</sup> 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<sup>a</sup>  
 as wel as for preiyng. Also for þis secunde maner of preiyng, 35  
 þou maist go into þe book y-callid my ‘manuel’<sup>5</sup> or ellis

<sup>1</sup> vv. 9–13.

<sup>2</sup> vv. 2–4.

<sup>4</sup> MS. *examplis*, altered to *examplid*.

<sup>3</sup> MS. *re*.

<sup>5</sup> See Notes.

myn 'encheridion', wherynne it is deuisid þe rialist foorme of *preiung with pater noster* þat euer, as I trowe, was deuisid — which 'encheridion' as to þe office of *preiung* mai not at his euen worþ be apprisid neiþir *preisid*, neiþir be bouzt wip  
5 siluer or golde or wip *preciose stoonys*.

If þou wolt *preie* in þe iij<sup>e</sup> 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<sup>e</sup> maner of *preier*, þou nedist neuer seche eny bettir, swettir, fairer or<sup>1</sup> deuouter þan þou schalt þere fynde, And þerwip al so long *and* so large *and* so copiose as þou schalt þere fynde.<sup>2</sup> I seie not<sup>3</sup> þat nouzwhere ben opire *preiers* so good, so swete, *and* so deuoute, seruing for þe iij<sup>e</sup> maner  
15 of *preiung*, ffor I wote weel þere mowe be maad manye twenty sipis better in alle degrees; but I seie þat, as for þe iij<sup>e</sup> maner of *preiung*, 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 *preiung* þe hiȝer 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 seiung 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 *preiung* 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<sup>b</sup> 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 wip hem in þin vndirstonding *and* in þin effect. ffor, soþeli,<sup>4</sup> it were bettir seie oonys wel þe *preier* clepid in latyn *pater noster*, wip suche a labour as is now spokun off  
35 þoruȝ a certeyn tyme, þan forto seie an hundrid rabbischly *and* rennyngli þoruȝ þe same tyme. fforwhi if þe availis

<sup>1</sup> or, overwritten.

<sup>2</sup> MS. *fynnde*, the second *n* being crossed through and underdotted.

<sup>3</sup> After *not*, MS. has *nouȝ*, crossed through.

<sup>4</sup> MS. *fforsopeli*.

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.

and þe effectis wherfore *preising and preier* weren ordeined schulde rapir *and* more plenteuously be getun bi a fewe wordis seid atretly<sup>1</sup> *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 ffeelip. *and* sopeli þis is not fer from wicchecraft. fforwhi what grounde haue we to condempne wicchecraft saue þis: þat þilk craft puttip *vertu* in wordis *and* countenauncis *and* dedis more þan bi resoun can þerynne be founde? Neuerþeles, *preising* 15 *and* *preiung* 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 [ ]<sup>2</sup> 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<sup>a</sup> standing *and* þin affect or wil coplid stifly to þe *maters* which þou redist, *and* þou schalt sett þese boþe now seid powers, 25 vndirstonding *and* wil, into her feruent wirching aboute þe *maters* which þou redist; *and* so bi þis stif attending and occupiung hem aboute þe *maters* of *preising and* of *preiung*, þou schalt lete hem not wauer aboute *opire* þingis *and* *maters* vnþertinent to þe *maters* of þi *preising and* *preiung*. 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

<sup>1</sup> MS. *a tretly*.

<sup>2</sup> 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 secrete <sup>1</sup> *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* præiynge 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 vnderstanding 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<sup>e</sup> chapitre]<sup>2</sup>

[F]Erþirmore, sone, if þou wolte vse preising *and* præier |  
 102<sup>b</sup> in meditacioun *and* bipenking, þat is to seie, in inwarde speche in þin vnderstanding to god, *without* <sup>3</sup> outwarde speche to be maad, namelich in continewance of eny long foorme,  
 20 þou muste haue anopir teching þan þis now ȝouun to þee <sup>4</sup> 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 wip 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 hast <sup>5</sup> 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 vnderstanding *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.

<sup>1</sup> MS. *asecrete*.

<sup>2</sup> See above, p. 171, note 2, and p. 191, note 1.

<sup>3</sup> After *without*, MS. has *warde*, crossed

through and underdotted.

<sup>4</sup> After *þee*, MS. has *now*, crossed through.

<sup>5</sup> 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]<sup>1</sup> 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<sup>a</sup> 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<sup>e</sup> mater is oure natural wrecchidnes; in which while þou schalt considre how vnworpi, how foule, how brotyl, vnsure a wrecche þou art, how *perilose* 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-

<sup>1</sup> MS. *it.*

standing al þis, certis, I haue synned *and* trespacid aʒens þe  
 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<sup>b</sup> writen | in þe first party of 'cristen religioun', þe vij trety,  
*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 caust 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 more<sup>1</sup>, *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 trety, *and* with sleiztis 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]<sup>2</sup>  
 cleerly þe troupis, *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 þo 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.

<sup>1</sup> MS. *nomore*.

<sup>2</sup> MS. *so*.

þat as þei ben noumbrid, toolde *and* expowned in þe first party of 'cristen religioun', þe ije treti, *and* in þe ije party of 'cristen religioun', þe | ije, iije, iiije, ve *and* vje tretimis, 104<sup>a</sup> *and* as god wole sende *and* caste to into þi mynde whilis þou schalt be in þi laboure of bipenking. *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 bipenking of eche of þo porciouns assigned for oon daye or nyzt, þou schalt falle into þe consideracioun 10 of þe ve 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 singular 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<sup>b</sup> circumstauncis. *And* whanne þe remembraunce of alle hem 35 is maad, or of summe of hem is maad, þanne bipenke how wrecchidly *and* vnkyndly þou euer barest þee azens god, so greet a benefetoure to þec. *And* so astir þi wrecchidnes sumwhat bipouzt in a notable tyme, falle þou into schriff of



þi synnys, *and* aftirward into preier, as þou didist in þe first iourneye bifore taugt.

In anopir iourney þou maist bigynne at goddis punysch-  
ingis in helle, as þei ben tretid in þe ij<sup>e</sup> partye of 'cristen  
5 religioun', þe vj trefy, *and* sumwhat in þe first party, þe  
ij<sup>e</sup> trefy; *and* aftirward falle into þe silfe<sup>1</sup> 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  
iiij<sup>e</sup> mater, which is þe lawe of god, as it is tretid in þe first  
10 party of 'cristen religioun', þe ij<sup>e</sup> trefy, *and* in þe ij<sup>e</sup> party,  
þe vij<sup>e</sup> 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<sup>e</sup> 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 as<sup>2</sup> þou maist gadere into þi mynde bi þin experience  
105<sup>a</sup> 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

<sup>1</sup> i. e. the Fifth Matter.

<sup>2</sup> 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]<sup>1</sup>

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.<sup>2</sup> 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 greet, *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. ferþirmore, 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,<sup>3</sup> not sicke or litil sick, *and* but his mynde be stable to procede ordinatli from oon poynt of troupe | into 105<sup>b</sup> 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 apperip 35

Though silent praising and prayer is much more difficult than outward praising and prayer, its fruit is greater.

<sup>1</sup> See above, p. 171, note 2, and p. 191, note 1.

<sup>2</sup> MS. *continueuance*, the first *e* under-

dotted.

<sup>3</sup> 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 oþer vocal labour of  
 5 preising and preiyng tauzt in þe xxj<sup>1</sup> bifore going *chapitre*; and þat in cleernes of siȝt in þe vnderstanding, 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 þerfore in mede at þe eende of þis lijf receiuyng. And,  
 10 þeraventure, weel toward like passage þe vocal foormes of preising and of preiyng tauzt bifore in þe xxj<sup>1</sup> *chapitre*, passen summe vocal foormes of preising and of preiyng, þouȝ þe opire foormes be takun forþe into<sup>2</sup> 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<sup>e</sup> treti of þe first party of 'cristen religioun', not wiþstanding<sup>3</sup> þat þou nedist not moche, afir þis present doctryne here I-leernyd, as þerfore come þere.<sup>3</sup>

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]<sup>4</sup> not trewe, and if  
 106<sup>a</sup> he make his meditacioun reulily, ordinatli, | bi rewe and in cours, as þe poyntis of maters in her processe and kinde liggen, þat he make not hise meditacions bi fals heedis  
 25 and feynyd pointis in stede of troupis, and lest he make his meditacioun startlyng, heedling, tumbling or reeling, and þerbi bryng not forþ þe ful availe of good affeccions, which myȝt ellis be forþ brouȝte, 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 deintyly 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's<sup>5</sup> batail azens synne to stonde, and

The advantages of meditation in strengthening a man to fight against sin.

<sup>1</sup> See above, p. 173, note 5.

<sup>2</sup> After *into*, the MS. has *so*, underdotted and crossed through.

<sup>3-3</sup> See Notes.

<sup>4</sup> MS. *it*.

<sup>5</sup> 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.

Proper time should be allowed for meditation, and the rest of the day given to labour.

And *perfore* 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* preiyng bi þe foormes *and* in þe maners tauzt in þe xxj<sup>1</sup> *chapitre* bifore going. ffor neiþir in priuate religiouns neiþir oute of priuate religiouns, neiþir of preestis 10 neiþir of layfe, is eny of pese 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 þoruþ alle tymes of eche daie in such preising, preiyng or meditacioun, but if he were such a crepul *and* so feble in 15 powers þat he couþe 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 pese seid occupaciouns, *and* in þe euentide eftsoones; *and* in al þe remenaunt of þe daie | I wolde 106<sup>b</sup> 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

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 pese 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 þoruþ 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.

<sup>1</sup> 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 vndiscrecioun of freendis'. See Root's *Publication before Printing; Pub. Mod. Lang. Assoc. Amer.*, xxviii, 15, 1913.

10/2. 'mouing, reste, greetnes, noubre 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<sup>b</sup> to 28<sup>b</sup> deal with 'þe þre good uertues þat poull 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—'pat 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 Euchurist* 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 Beuus*, 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 shore 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 Auauntagis 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 renoketh or bryngeth the to k owynge 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:

<i>Earlier (1380) Wycliffite Version.</i>	<i>Later (1388) Wycliffite Version.</i>	<i>Pecock's 'Donet'.</i>
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 <i>and</i> 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.*

Preise *thee* an alien, and not thi  
mouth.

*Later Wycliffite Version.*

Another man, and not thi mouth  
preise *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<sup>b</sup> 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<sup>b</sup> (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<sup>a</sup>) 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 ouste not go’, and to the awkward repetition of ‘it folewiþ not’.

163/6. *oute* = ‘outside’.

165/20, 165/25, 166/14. *hangipþ*. 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. Pecock 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 Pecock himself. As Dr. Bradley remarks: ‘Pecock 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 þefore” = “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<sup>b</sup>).<sup>1</sup> The *P.M.M.* occupies fols. 3<sup>a</sup> to 63<sup>b</sup> 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’,<sup>2</sup> and a version of the mediaeval poem ‘Erthe out of Erthe’.<sup>3</sup>

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.’<sup>4</sup>

This is the manuscript now preserved in the British Museum as MS. Addl. 37788. To the cover is pasted a manuscript note of Babington’s<sup>5</sup> concerning the translation of the *Counceles of seint ysidre*.<sup>6</sup>

<sup>1</sup> 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.

<sup>2</sup> 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.)

<sup>3</sup> Cf. with the versions given in Miss H. Murray’s *Erthe out of Erthe*, E.E.T.S., 1911.

<sup>4</sup> Cf. Babington’s Introd. to *Rep.*, p. lxx.

<sup>5</sup> Cf. Babington’s Introd. to *Rep.*, p. lxxi, footnote.

<sup>6</sup> 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–MDCCCCX*, 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).<sup>1</sup> . . . Scribbled names (ff. 88, 88<sup>b</sup>) of "Wyllam Barton" and "Paulus". A 17th cent. owner (ff. 4, 87)<sup>2</sup> "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',<sup>3</sup> 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<sup>a</sup>; but this is really fol. 1<sup>a</sup> of a gathering, the foliation having begun at the third leaf of a preliminary gathering of four blank leaves. It ends on fol. 63<sup>b</sup>, 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<sup>a</sup> (blank) and 51<sup>b</sup>—about two-thirds the usual size, which is pasted to fol. 16<sup>a</sup> in the second gathering, and over which the binding cord passes.

The collation may therefore be summarized as follows :

1<sup>s</sup>, 2<sup>s+1</sup>, 3<sup>s</sup>, 4<sup>s</sup>, 5<sup>s</sup>, 6<sup>s</sup>, 7<sup>s</sup>, 8<sup>s</sup>.

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

<sup>1</sup> Viz. the *N* of the Prologue.

<sup>2</sup> Viz. fols. 4<sup>a</sup>, 87<sup>a</sup> (twice); also 86<sup>a</sup>.

<sup>3</sup> It was probably later than the *Donet*, which is probably later than 1443, but further than this one

cannot go. On fol. 2<sup>b</sup> 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<sup>b</sup>. There is a reference to this passage at the end of the volume, fol. 86<sup>a</sup>: 'Conc. Transsubst., see p. 20'.<sup>1</sup>

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*.

<sup>1</sup> Old numbering.

## SECTION II

*Passages in 'Poore Mennis Myrroure' not collated in footnotes to 'Donet'*

[POORE MENNIS MYRROUR]

[Brit. Mus. MS. Addl. 37788]<sup>1</sup>

[Prolog.]

The *Poore Mennis Myrroure* 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 <sup>3a</sup> 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 eese 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 pupplischyng of þis book to hem, schulde haue eny excusacioun for þis, þat þei knowe not þe lawe *and* service of her lord god, *and* þat þei knowe not how worþi, god *and* lovyng is þe lord which þei ouȝten s[er]ue,<sup>2</sup> *and* what benefetis *and* rewardis þei receyuen *and* schulen receyue, if þei wole, of þe same lord; *and* so forþ of opir maters contey[n]ed <sup>3b</sup> among þe vij maters necessari to be knowen sum what more or lasse of ech cristen persoun which haȝ vse of his kindeli discrecioun *and* resoun.

The title.

And þis litil book I wole be clepid 'poore mennis myrroure'.

þe first chapitre.<sup>3</sup>

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 ij<sup>4</sup> 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

<sup>1</sup> For description of MS. see above, pp. 223-5.

<sup>2</sup> MS. *sue*, the contraction mark for *er* being omitted.

<sup>3</sup> 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<sup>a</sup>, l. 4: *ffadir, what is it for to lyue leorningli?* See footnotes above, pp. 27 ff.

<sup>4</sup> *Sic*. In the copy now printed it is the *third* chapter.



moral vertues for hem silf, and of pese sum dresen and rulen vs  
 4<sup>a</sup> 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, siþen 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 ij<sup>1</sup>  
 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  
 4<sup>b</sup> deedis being moral vertues for hem silf, be made 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 imme-  
 diatli, 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 paraenture 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<sup>a</sup> Sone, for to | lyue leernynghli, preisingli, dispreisingli, preyngli,  
 þankingli, worschippingli or honouringli, disworschippingli and  
 1. 4 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.

5<sup>a</sup>, 1. 7 ffadir, what is douztines?

Sone, it is for to kepe and folewe þe doom of resoun in taking  
 and bering and contynnyng labouris and peynful deedis for god  
 finali or eendli.

such in their  
 own nature.  
 Of these  
 latter, some  
 are moral  
 virtues to-  
 wards God,  
 others to-  
 wards our-  
 selves,  
 others to-  
 wards our  
 neighbour.  
 Hence four  
 Tables are  
 necessary.  
 Where  
 further  
 proof of the  
 necessity of  
 four Tables  
 may be  
 found.  
 The First  
 Table con-  
 tains *meenal*  
 moral  
 virtues.  
 The Second  
 Table con-  
 tains *eendal*  
 moral  
 virtues to-  
 wards God.  
 The Third  
 Table con-  
 tains *eendal*  
 moral  
 virtues to-  
 wards our-  
 selves.  
 The Fourth  
 Table con-  
 tains *eendal*  
 moral  
 virtues to-  
 wards our  
 neighbour.  
 The eight  
 virtues of  
 the First  
 Table re-  
 hearsed.

The office of  
*Douztines*  
 described.

<sup>1</sup> So MS. ; in the copy of the *Donet* be missing, and the point may have  
 now printed the point is treated in been there treated. See above,  
 Pt. I, chaps. iii and xiii. But part of Introd., pp. xii–xiii.  
 Part II, chaps. xiii and xiv, seems to

The four kinds of *Douztines* described:

*ffad̄ir*, in how many maners of laborose or painful deedis stondiþ douztines?  
 Sone, in iiij.  
 In whiche iiij?

1. (a) The faithful and diligent performance of the duties of one's calling.

Douztines stondiþ 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|bouris<sup>1</sup> ben<sup>30b</sup> 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 deegrees of goddis seruices *and* alle op̄ir circumstau[n]cis<sup>2</sup> weel considerid.

(b) And the deliberate choice and performance of laborious deeds necessary for the fulfilment of any moral virtue.

Also douztines stondiþ in taking labouris wilfulli to fulfille eny op̄ir 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<sup>31a</sup> mesure *and* maner of discrecioun, ryzt as now bifore is seid þat goddis seruice be þerbi not at þilk tyme, or at eny op̄ir time, vttrli hindrid.

2. The choice of the greater good work rather than the less.

þe ij<sup>e</sup> maner where in stondiþ 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 iij<sup>e</sup> 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 iiij<sup>e</sup> is in perseueraunt abiding *and* continuaunce of þe forseid labouris and werkis in þe first, ij<sup>e</sup> *and* iij<sup>e</sup> maners al þe while resoun wille deme hem to be borne, suffrid *and* contynued for god. l. 13

<sup>1</sup> Two-thirds of fols. 30<sup>b</sup> and 31<sup>a</sup> much faded.

<sup>2</sup> 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 <sup>a</sup> to 5 <sup>a</sup> , l. 4	Appendix I, pp. 226-7.	
<b>FOURTH MATTER.<sup>1</sup></b>			
<i>Meenal</i> virtues of the FIRST TABLE .	End of chap. i, 5 <sup>a</sup> , l. 4, to 13 <sup>b</sup> (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) <sup>2</sup> <i>Goostlihode</i> . . . .	Chap. ii. 14 <sup>a</sup> to 14 <sup>b</sup> (end) . . . . (15 <sup>a</sup> blank)	36-37
	(c) <sup>2</sup> <i>Obedience</i> . . . .	17 <sup>b</sup> , l. 5, to 18 <sup>a</sup> , l. 19 . . . .	37-38
	(d) <sup>2</sup> <i>Rijtwisenes</i> . . . .	16 <sup>a</sup> to 17 <sup>a</sup> , l. 2 . . . .	38-39
	(e) <sup>2</sup> <i>Mekenes</i> . . . .	17 <sup>a</sup> , l. 2, to 17 <sup>b</sup> , l. 5 . . . .	39-40
	(f) <sup>2</sup> <i>Treupe</i> . . . .	18 <sup>a</sup> , l. 19, to 19 <sup>a</sup> , l. 2 . . . .	40
	(g) <sup>2</sup> <i>Benyngnite</i> . . . .	13 <sup>a</sup> , ll. 2-14 . . . .	40-41
(b) <sup>2</sup> <i>Larges</i> . . . .	15 <sup>b</sup> . . . .	41	
<i>Eendal</i> virtues towards ourselves of the THIRD TABLE. <sup>3</sup>	Rehearsal of <i>eendal</i> virtues of the THIRD TABLE and account of		
	Chap. iii.		
	<i>Goostlihode</i> . . . .	19 <sup>a</sup> , l. 15, to 20 <sup>a</sup> , l. 6 . . . .	41-42
	<i>C'ennes</i> . . . .	20 <sup>a</sup> , l. 6, to 23 <sup>a</sup> , l. 12 . . . .	47-50
	<i>Honeste</i> . . . .	23 <sup>a</sup> , l. 12, to 29 <sup>a</sup> , l. 13 . . . .	50-55
	<i>Pacience</i> . . . .	29 <sup>a</sup> , l. 14, to 30 <sup>a</sup> , l. 6 . . . .	56-57
<i>Doustines</i> . . . .	30 <sup>a</sup> , l. 7, to 31 <sup>a</sup> , l. 18 . . . .	Appendix I, pp. 227-8.	
Seven parts of a State . . . .	31 <sup>a</sup> , l. 18, to 31 <sup>b</sup> , 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 <sup>b</sup> , l. 14, to 32 <sup>a</sup> , l. 15 . . . .	60-61
	<i>Largenes</i> . . . .	32 <sup>a</sup> , l. 15, to 32 <sup>b</sup> , l. 18 . . . .	66-67
	<i>Attendaunce</i> . . . .	32 <sup>b</sup> , l. 19, to 33 <sup>b</sup> , l. 1 . . . .	61-62
	<i>Rijtwisenes</i> . . . .	33 <sup>b</sup> , l. 1, to 35 <sup>b</sup> , l. 13 . . . .	62-64
	<i>Mekenes</i> . . . .	35 <sup>b</sup> , l. 13, to 36 <sup>a</sup> , l. 3 . . . .	65
	<i>Accordingnes</i> . . . .	36 <sup>a</sup> , ll. 3-11 . . . .	65
<i>Treupe</i> . . . .	36 <sup>a</sup> , l. 11, to 36 <sup>b</sup> , l. 2 . . . .	65-66	
<i>Benyngnite</i> . . . .	36 <sup>b</sup> , ll. 2-13 . . . .	66	

<sup>1</sup> i.e. The 'Fourth Matter' of Christian religion, viz. God's laws, or the moral virtues. See above, p. 27.

<sup>2</sup> So lettered in *P.M.M.*

<sup>3</sup> The *P.M.M.* omits *Fleischlihode*, *Worldlihode*, and *Largenes*.

Matter.	Reference to folios of <i>Poore Menis Myrrour.</i>	Reference to pages of edition of <i>Donet.</i>
The term 'ri3twisenes' applicable to the virtue contrary to both Wrath and Envy.	36 <sup>b</sup> , l. 13, to 37 <sup>a</sup> , l. 9 .	67
Difference between Patience and Benignity.	37 <sup>a</sup> , l. 9, to 37 <sup>b</sup> , l. 9 .	68
The sin of Usury . . . . .	37 <sup>b</sup> , l. 9, to 38 <sup>a</sup> , l. 17 .	68-69
Additional note on Usury . . . . .	38 <sup>a</sup> , l. 17, to 38 <sup>b</sup> , l. 12 .	See above, p. 68, footnote 4-4
The sin of Usury, continued . . . . .	38 <sup>b</sup> , ll. 12-15 . . . . .	69
Simony . . . . .	38 <sup>b</sup> , l. 15, to 39 <sup>b</sup> , l. 17 .	69
Chap. v.		
* Seven manners of <i>Attendaunce</i> towards inferiors.	39 <sup>b</sup> , l. 18, to 41 <sup>a</sup> , l. 12 .	70-71
References to teaching in <i>Donet</i> . . . . .	41 <sup>a</sup> , ll. 13-19 . . . . .	See above, p. 71, footnote 8
Relationships towards superiors . . . . .	41 <sup>a</sup> , l. 19, to 43 <sup>a</sup> , l. 5 .	76-78
Note on necessity of teaching the moral virtues.	43 <sup>a</sup> , ll. 5-10 . . . . .	See above, p. 78, footnote 10
Vices known through the Four Tables of virtues.	43 <sup>a</sup> , l. 10, to 43 <sup>b</sup> , l. 18 .	79-80
Advice as to further teaching on the Four Tables.	43 <sup>b</sup> , l. 18, to 44 <sup>a</sup> , l. 19 .	83-84
Chap. vi.		
FIRST MATTER <sup>1</sup> . . . . .	44 <sup>b</sup> , l. 1, to 46 <sup>b</sup> , l. 13 .	84-86
Chaps. vii and viii.		
SECOND MATTER <sup>1</sup> . . . . .	46 <sup>b</sup> , l. 13, to 53 <sup>a</sup> , l. 17 .	86-92
THIRD MATTER <sup>1</sup> . . . . .	53 <sup>a</sup> , l. 17, to 54 <sup>b</sup> , l. 4 .	92-93
Chap. ix.		
FIFTH MATTER <sup>1</sup> . . . . .	54 <sup>b</sup> , l. 5, to 57 <sup>b</sup> , l. 7 .	93-96
Chap. x.		
SIXTH MATTER <sup>1</sup> . . . . .	57 <sup>b</sup> , l. 8, to 58 <sup>b</sup> , l. 8 .	96-97
SEVENTH MATTER <sup>1</sup> . . . . .	58 <sup>b</sup> , l. 8, to 63 <sup>b</sup> , l. 7 .	97-101

(End of *P.M.M.*)<sup>1</sup> For enumeration of the 'Seven Matters' of Christian Religion, see above, p. 27.

## APPENDIX II

### LIST OF REFERENCES<sup>1</sup> TO THE BIBLE IN THE *DONET*

	PAGE		PAGE
Genesis iv. 9 . . . . .	40	<i>St. Luke iii.</i> 3-8 . . . . .	140
<i>Exodus xvi.</i> 23 . . . . .	149	<i>St. Luke v.</i> 34 . . . . .	159
<b>Exodus xx.</b> 2-17 . . . . .	119 ff.	"    v. 37 . . . . .	159
<i>Exodus xx.</i> 8-11 . . . . .	149	<i>St. Luke x.</i> 27 . . . . .	123
<b>Exodus xx.</b> 17 . . . . .	175	"    xi. 2-4 . . . . .	204
<i>Exodus xxv.</i> 18-19 . . . . .	121 ff.	"    xiii. 5 . . . . .	140
"    xxii. 6, 19 . . . . .	126	<i>St. Luke xviii.</i> 18-20 . . . . .	162 (twice)
<b>Exodus xxxiv.</b> 17 . . . . .	124	"    xviii. 27 . . . . .	160
<i>Exodus xxxiv.</i> 21 . . . . .	156	"    xxi. 34 . . . . .	138
<i>Leviticus xviii.</i> 24 ff. . . . .	149	<i>St. Luke xxii.</i> . . . . .	35
<b>Leviticus xxvi.</b> 1 . . . . .	124	<i>St. John iii.</i> 5 . . . . .	139
<i>Deuteronomy v.</i> . . . . .	119	"    vi. 53 . . . . .	140
"    vi. 5 . . . . .	123, 163, 164	<i>Acts ii.</i> 38 . . . . .	140
"    vi. 5, 13-18 . . . . .	163	"    xv. 24-9 . . . . .	156
<b>Proverbs xxvii.</b> 2 . . . . .	83	"    xx. 7 . . . . .	131
<i>Isaiah vii.</i> 15 . . . . .	117 (twice)	<i>Romans iv.</i> 25 . . . . .	132
<b>Isaiah xi.</b> 2 . . . . .	114	<i>Romans vi.</i> . . . . .	34
<i>Isaiah xi.</i> 2 . . . . .	116, 117	<i>Romans ix.</i> 16 . . . . .	160
<i>Ezekiel</i> . . . . .	83	"    xiii. 8 . . . . .	25
<i>St. Matthew iv.</i> 17 . . . . .	140	<i>1 Corinthians xi.</i> . . . . .	35 (twice)
<b>St. Matthew v.</b> 21 ff. . . . .	196	"    xi. 23-5 . . . . .	140
"    v. 28 . . . . .	175	<i>1 Corinthians xiii.</i> 4-8 . . . . .	164
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<sup>1</sup> 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.
- Aferde**, *adj.* afraid, 194/10.
- Affecciou**, *sb.* disposition of the mind, affection, 207/14; *pl.* affectious, 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; aþen stondip, 200/30, &c.; aþen ston-dyth, 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.
- Appere, *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.
- Araiingis, *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.
- Attempe, *w.v.* make trial of, 39/28, &c.
- Attemptyng, *vbl. sb. of above*, trial, assay, 40/1, &c.
- Attendauce, *sb.* ministration, 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.
- Avis, (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 **Bihest**, *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.
- Birþen**, *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.* bipouþt, 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.
- Boþe**, **Booþ**, *adj.* and *pron.* 18/37, &c.; 100/29, &c.
- Note position: of oure boþe body and of oure resonable soule, 87/2; þe boþe tablis, 124/34; boþe 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.* brouz̄te, 119/17; brouz̄t, 120/19; 1 *sg. pr. subj.* brynḡe, 177/3; 3 *sg. pr. subj.* brynḡ, 213/27; *p.p.* brouz̄t, 30/6, &c.; \*brouz̄te, 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.
- Casto 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 **Certifē**, *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.
- Chaunge**, *sb.* exchange, 69/22, &c.
- Chaungyd**, 31/5, *p.p.* of **Chaunge**, *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**, **Churchē**, *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 **Circumstaunce**, *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.

- Cleennes**, *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.  
**Cleyne**, *w.v.* 38/27, &c.  
**Cloop**, *sb.* cloth, 33/15.  
**[Close]**, *w.v.* enclose; 3 *sg. pr.* cloship, 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.* compowned, 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.  
**Condempnid**, 4/13, *p.p.* of **Condempe**, *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]**.  
**Corrupeioun**, *sb.* perversion of speech, perverse way of regarding a thing, 81/27.  
**Costiose**, *adj.* costly, 177/14, &c.  
**Coetise**, *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.
- Cuntries**, *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, damn.
- [**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.; *deemep*, 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. defautis*, 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.; *diep*, 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. denoucid*, 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.
- Deuise**, *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.
- Disturblance**, *sb.* disturbance, 40/28, &c.
- Disturble**, *w.v.* disturb, 68/15, &c.; *p.p.* **disturbed**, 78/16.
- Disworschip(e)**, *w.v.* dishonour, do dishonour to, 33/3, &c.; 179/22.
- Disworschippingly**, *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.* **doyng**, 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**, **Doyng**, *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.

**Ebwe**, *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)**, **Eny3e**, *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.* expowneþ, 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 farip, 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.* ferpir, 118/11, &c. (2) *adv.* far, 2/29, &c.; *comp.* ferpir, 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.
- Fleischlihode**, *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.
- Forzete**, *s.v.* forget, 145/32; 2 *sg. pr. subj.* forzete, 184/15; 3 *sg. pr. subj.* forzete, 27/25; *p.p.* forzeten, 145/36; forzete, 142/14.
- Forzeue**, *s.v.* forgive, 194/5, &c.; 3 *sg. pr. subj.* forzeue, 195/6; *p.p.* forzouun, 193/13, &c.
- Forzeuenes**, *sb.* forgiveness, 30/24, &c.
- Forzeving**, *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.* forsakip, 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.
- Forpenking**, *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.
- Fulfulle**, *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**, **Gelous**, *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.* hali-daies, 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; hang-ing, 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, precipitately, 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.
- Heijt**, *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**.
- His(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**.
- Holdig**, *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.
- Ingardyng**, *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.
- Insensible**, *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.  
**Joiep**, 164/32, &c., 3 *sg. pr.* of Joie, *w.v.* enjoy, rejoice.  
**Jo(ur)ney(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.* kepip, 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.  
**Keeping**, *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.  
**Knowingal**, *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 **Kynde**, *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.* (*as 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.* leesing, 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.
- Lettable**, *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.
- Leudenese**, *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**.
- Litol**, *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, 182/2; 182/16.
- Meeting**, *pr. p.* of *w.v.* Meet, in Meeting *ajens* = opposing, being contrary to, 122/8.
- Meke**, *w.v.* humble, 89/19.
- Mekeli**, *adv.* 60/27, &c.
- Mekenes**, *sb.* 60/25, &c.
- Mencioun**, *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.
- Metē**, *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.* myzt, 139/25, &c.; 3 *sg. pret.* myzt, 20/12, &c.; myzte, 3/11, &c.; 1 *pl. pret.* myzt, 139/20; 3 *pl. pret.* myzten, 1/16, &c.; myzt, 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.
- Myzt(e)**, **Myzten**. See under **Mowe**.
- Myztly**, *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, *suff.r.*: 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 nēden, 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.
- Nyelling**, *vbl. sb.* not-willing, 23/12, &c.; *pl.* nyellingis, 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.
- On(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 deputation, immediate jurisdiction in ecclesiastical cases, as the archbishop in a province, or the bishop or bishop's deputy in a diocese.'
- Ordinatli**, **Ordinatly**, *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.  
 Patiently, *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, Parfitli, *adv.* perfectly, 11/33, &c.; 207/24.  
 Parischen, *sb.* parishioner, 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.  
 Passiou, *sb.* (1) suffering, Passion (of Christ), 35/15, &c. (2) passion —of hate, love, &c., 114/6, &c.; *pl.* passious, 37/8, &c.  
 Pees, *sb.* peace, 44/10, &c.  
 Penance, *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 Perteyne, *w.v.*  
 Pesibly, *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.  
 Pleinly, Pleynly, *adv.* 28/4, &c.; 25/27, &c.  
 Pleyyng, *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. preiep*, 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.
- Preisingly, *adv.* praisingly, 28/20, &c.
- Preiyng, *vbl. sb.* praying, 31/7, &c.
- Preiyngly, *adv.* with prayer, 24/22, &c.
- Prest, *adj.* eager, prompt, 126/8.
- Pretence, *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 pe 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.r.* 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.r.* 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.
- Purveying, *vbl. sb.* providing, 115/24.
- Putte, *w.v.* 124/15; 1 *sg. pr. putte*, 25/24, &c.; 3 *sg. pr. puttip*, 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.* ransomer, 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. refreyned*, 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. rennyþ*, 56/28, &c.; *renneþ*, 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.* pitiéer, 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)h-essis*, 51/18, &c.; 51/27, &c.  
**Ride**, *s.v.* 201/28.  
**Riȝtfully**, *adv.* righteously, justly, 22/3, &c.  
**Riȝtwisly**, *adv.* righteously, justly, 21/32, &c.  
**Riȝtwisnes**, *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.
- Saouure**, *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.*?) *seruep*, 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.
- Siȝe**. See under **Se**.
- Siȝt(e)**, **Siȝtnes**, *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.
- Sleiȝt**, *sb.* cunning device, 146/13; *pl.* **sleiȝtis**, 209/20, &c.
- Sliȝe**, *adj.* sly, 55/8, &c.
- Slippe**, *w.v.* 114/14; 3 *sg. pr. slip-pip*, 114/12.
- Slouȝpe**, **Sloupe**, *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**, *s<sup>b</sup>.* 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.
- Spedēn**, 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).

Talage, *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.* tauzte, 35/18, &c.; tauzt, 166/6, &c.; 2 *pl. pret.* tauzt, 202/20; tauzte, 191/6; 3 *pl. pret.* tauzten, 166/23, &c.; 1 *sg. pr. subj.* teche, 178/18, &c.; 3 *sg. pret. subj.* tauzt, 178/27, &c.; *pr. p.* teching, 81/6, &c.; *p.p.* tauzt, 2/27, &c.; tauzte, 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.; trewpis, 181/10, &c.; troupis, 2/28, &c.  
 Trew, *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.  
 [penk<sup>2</sup>], *w.v.* think; 3 *sg. pr.* penkip, 164/32; *p.p.* pouzt, 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.  
**po(o)**. See under **pat**.  
**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.  
**Unclennes**, *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.  
**Unskilful**, *adj.* unreasonable, 94/14.



- Unsoilably, *adv.* unanswerably, 141/15.
- Insufficient, (1) *adj.* insufficient, inadequate, 74/9, &c. (2) *sb.* insufficiency, 82/25.
- Untauzt, *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.
- Uttre, *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)schip, 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.
- Want(o)un, 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; werne, 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.
- Werne. 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.
- Wherfore, *conj.* wherefore, therefore, 131/21, 203/3, &c.
- Whi(3)tnes, *s<sup>b</sup>.* 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.
- Wijsdom, *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.* (?) *wil'ip*, 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.
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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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