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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

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS
AMEN CORNER, E.C.

M DCCCC XXI
TO

W. P. KER AND R. W. CHAMBERS
'If prelatis and othere myȝty 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 abrood 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 abrood of clothis to greet multitude of pore persoonys, notwithstanding that bothe kyndis of almes ben good.'

(Book of Faith, Prologue.)
PREFACE

The Donet and its sequel, the Folewer to the Donet,¹ may be recommended to readers, not only as important monuments of our speech, but also for their matter. It is hoped that they will ‘fauorabili be receyued ... for þe good and profitable trouþis whiche ben in hem, þouþ manye defautis be þerwip founde in hem, for to noon it is þouun forto knowe al’ (Donet, p. 5, ll. 30-4). They are books which, ‘if þe 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, þe schulen fynde in hem so greet witt and leernyng of cristen religioun that þe schulen holde 3ou þigilid in the trust which þe had bifo þoure 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 Pecock; and to the New English Dictionary.

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

¹ To appear subsequently in a separate volume.
devote time to covering a large portion of the work; to Dr. Henry Bradley for helpful suggestions with regard to uncommon words and the interpretation of obscure passages; and to the authorities of the Bodleian and British Museum for their courtesy and consideration, and for permission to publish the Donet and its Folewer.

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

University College, London.

May, 1920.
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ABBREVIATIONS

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


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


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 Myrrour*, British Museum, MS. Addl. 37788.

INTRODUCTION

Section 1.

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

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

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

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

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, 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, the old shelf-mark, 'Arch. B. I.', denoting that it was No. 1 of the Bodleian Archives, still remains.

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

1 The Represer, Book of Feith, Rule of Cristen Religionne, Folewer to the Donet, and Poore Mennis Myvour.

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

3 For various hints in connexion with this section I am much indebted to Dr. R. W. Chambers, also to Miss N. Beale, Mr. J. H. G. Grattan, and Mr. Hilary Jenkinson.

4 Fol. 46, 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 begynneth þe secunde party of þis book. Capitulum primum', also in red, at the commencement of fol. 47.
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 iiij, a v; b j, b ij, 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. 56b and 57a, 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. 56b—'which a'—does not correspond with the first words on fol. 57a—'is not ymagis'—and though the sense does not run on. For fol. 57a, 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. 77a, consists of six leaves only, instead of the usual ten. The catchword—'is sched'—of fol. 76b, does not correspond with 'and experiencis', the first words of fol. 77a. 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. 82b; the last page of the gathering as at present constituted, and the sense and subject do not run on. The subject is, indeed, quite different after the gap, and a new chapter has probably commenced.1 The missing portion seems to have dealt, in part at least, with presumptuous and ignorant interpretation of the Scriptures in the

1 Chapter xiii has already run into over three and a half folios, which is above the average length. And that a chapter heading is missing in one of the gaps is proved by chap. xix of Part II, if so numbered correctly in the margin, being only chap. xviii according to the chapter headings now existing; also by the references to the matter of certain chapters, pp. 173, 198, 213 (two), 214; also by the reference to the matter of Part II, chap. xx, in the Rule. See below, Introduction, p. xvii, note 5. See also Appendix I, p. 227, note 1.
native tongue. As all other gatherings, except those definitely
planned to end the First and Second Parts, consist of ten leaves,
it seems almost certain that the two outer double leaves of this
gathering, \(d^b-2\) and \(d^b-10\), are missing.

It is noteworthy that the existing six leaves (or three double
leaves) of gathering \(d\) of the Second Part are numbered in ink, at
the top right-hand corner, in an old, but not contemporary,\(^1\) hand
(probably early sixteenth-century \(^2\)). 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:

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

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

\(^2\) Cf. the tables in The early use of Arabic numerals in Europe, by

For advice as to the probable date of these numbers I am much indebted
to Mr. Hilary Jenkinson, of the
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. 1a.)
Here ... present book. (fol. 4a.)
Thus endith ... book. (fol. 46b.)
Here bigynnep ... book. (fol. 47a.)

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. 19a, alongside 'Sone, it is forto forbere worde', attention is called by a hand, delicately drawn, with outstretched finger, and portion of a sleeve. On fol. 1a there is a note in italic as to authorship. (See below, Introduction, Section I, B, p. xvi.) On fol. 78b, along the margin, and nearly cut off, is a note in Secretary hand: 'To the Right Reuerend fayther in god mi Lord Archbishop of York (?) be this delivered to his steward and so for to convoy', but this is so much later than the date of the work that it is of little account. On fol. 64b there is 'a copy of nearly all of a bond of April 13, 1589, between James Godson and John Walton, both tailors of York'.

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

The manuscript has no title or direct attribution of authorship,
The Bodleian Manuscript of the 'Donet' described. xv

save for the much later note on fol. 1a. The reasons for the title 'Donet' are given by the author on fol. 1b, 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 short compendiose report' of the Reule or Book of Cristen Religioun,2 Lewis imagined it to be the Reule itself.3 The work has never before been printed, nor has use been made of it to ascertain Pecock's religious opinions. From the Bodleian copy Dr. James4 made a series of notes,5 but these seem to be taken at random, and are quite inadequate as a summary.

1 See below, p. xvi.
2 The only known extant copy of the Reule has been, since 1911, in the Library of Mr. J. Pierpont Morgan, New York. Miss Thurston, who has kindly examined it for me, writes: 'The MS. bears the inscription "Bibliotheca Swaniama", 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 described it as the 'original' manuscript, but Miss Thurston states that there is no mark of the author, and that it is too mechanical to be anything but the work of a copyist. It consists of '192 leaves of fine vellum' (Gairdner's monograph, p. 7).

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

3 Lewis's Life, chap. vii, p. 220.
5 Preserved in the Bodleian: MS. James 14, pp. 49-79.
The inaccuracy of the MS. footnote in assigning the *Donet* to 1457.

At the foot of fol. 1a 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' is too late, and the statement of the footnote—its writer being so far removed from Pecock's time—is of no importance.

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:

'Furthermore, though in this present prolog and thoug after in this present Book, y allege other bokis whiche were bigunnen longe after the begynnynge 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 perfittist filling and eending eer than the latter biganne bokis were almost eendid; and after that y hadde eendid the foromer book, y eftsoone ouer raume it after the making of the latir book, and ther by y fillid ofte azen into gretter plente the former, so that y maad my coors fro book to book that ech of them mygte helpe the other to be maad, and that ech schulde accordere with other, and leene to other, and be ioyned and knytt to other, riȝt as chaunbers, 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 confortable habita-

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

---

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

2 There are similar notes in sixteenth-century hands in: (a) the British Museum copy of the *Poore Meanis Myrour* (MS. Addl. 37788): Huius operis author est Reginaldus Pecock, Asaphensis primo deinde Cicestrensis episcopus, circ. an. 1456; b) the British Museum copy of the *Foleuer* (MS. Roy. 17 D. ix), at the top of fol. 2a: 'Reginaldas Peacock, Episcopus Cicestrensis clarus anno domini 1450. Edenatus oxoniae in Collegio orialensi'.

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

4 Similar misleading cross-references are found in the works of Aristotle,
Thus the Reule is here called the 'first book', and likewise the Prologue to the Donet speaks of the Reule as if finished some time previously, and of the Donet as its complement, epitome, and index. Nevertheless, in the Second Part of the Donet, the Reule is referred to as 'not zitt vtterli maad neiuer vtterli pupplischid', and so late a book as the Folewer makes a certain protestation 'bifore þe fynal vttryng and publischyng of eny of my bookis, englisch or latyn'. 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', and to the matter of a definite chapter of the Donet's Second Part.

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

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

1 Donet, pp. 1-2.
3 Chap. i, fol. 3b.
4 See Donet, p. 3, footnote 3, and Gairdner's monograph on the Reule, pp. 18-20.
5 See Gairdner's monograph on the Reule, p. 18: 'The same order of treatment, he admits, is not used in the Donet; for the law of God, as shown in the Second Part of the Donet, chap. xx, may be taken in three manners.'
6 The Reule is definitely stated by Pecock himself to have been on hand as early as 1443: 'In chap. xii [Fourth Tretice] occurs a passage (p. 329) which shows the date of the work: "How the feith which bigen at the time of thi Concepcioun and thin Incarnacioun, Lord Jesu, was contynued forth into this present m.cccxliij yeer aftir thi birthe."' (Gairdner's monograph on the Reule, p. 52.)
7 See above, p. xvi, 1. 4.
8 See Donet, p. 197, ll. 25-6.
9 See General Index.
10 Owing to the only known extant copy of the Reule being in America (see above, p. xv, note 2) I have been unable to get the exact number of references. But one may hazard this statement from a perusal of Gairdner's monograph on the Reule; for in his account of the contents of the Prologue alone, Gairdner notes five references to the Donet.
Introduction.

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

The exact year of the 'publication' of the authorized Donet is difficult to assign. Babington places it about 1440,² but this seems too early; Gairdner places it in 1444.³ A good deal was evidently written before 1444, when Pecock became Bishop of St. Asaph, for it is hardly a powerful bishop who takes up a defensive position again and again in its course, but rather a mere priest, anxious to keep the favour of his 'ordinaries, fadris of pe chirche' (Prologue, p. 4). But as to its 'publication', I see no evidence in favour of any particular year between 1443 and 1449. It seems unlikely that it is later than 1449, because in 1449 the Represser was in process of composition, though not actually 'published' till some six years later,⁴ and the fact that there are only two vague references to this important work in the Donet⁵ seems to prove that little of it had been written when the Donet was 'published'.

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

Section II.

Method of Transcription.

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

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

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

¹ See Donet, pp. 6-7.
² See Babington's Introduction to Rep., p. xx, margin, and p. xxi, footnote.
³ See Gairdner's monograph on the Reule, pp. 8-9.
⁴ See Babington's Introduction to Rep., p. xxii, footnote 1.
⁵ See pp. 28, 126.
⁶ See General Index.
⁷ See pp. 14, 59.
⁸ See Babington's Introduction to Rep., p. xxi, footnote 2.
⁹ See Skeat's Principles of English Etymology, § 299.
Method of Transcription.

preserved, and the old symbol \( \tilde{p} \) retained. The scribe sometimes uses the small \( \text{th} \) at the end of a word.\(^1\) \( \text{Th} \) is always employed in the case of the initial capital.

The \( i \) longa, when consonantal, has been transcribed as \( j, J \), \( \text{e.g.} \) joinyd \((8/32)\), Jesus \((88/6)\); when vocalic as \( I \), \( \text{e.g.} \) It \((139/8)\); when numerical as \( j \) or roman \( I \), \( \text{e.g.} \) vij \((1/5)\), \( I^a \) \((35/25)\).

Extensions are indicated by italics. In the case of the -er and -ir contractions, for which the same sign is employed, it is difficult to know exactly how to extend; in the uncontracted forms -er and -ir are so frequently interchanged that no importance seems to attach to this point. The following forms all occur in full: \( -o\text{ber, opir; ano\text{ber, anopir; ferber, ferbir; wheber, whebir; raper, rapir; nei\text{ber, neibir.} \text{Taking the work as a whole, the -ir forms predominate. Hence, for the sake of consistency, and because the} i \text{vowel is so prominent a feature in Peccock's terminations, the extension -ir is used throughout for the above words.} Vndir \text{and oftir are, I think, always so written when in full. Maner} \text{and vrtu, when uncontracted, are always written with -er; hence, the extension -er is used for these words.} \text{A flourish at the end of a word is expanded as} e, \text{and the word is extended accordingly; \text{e.g.} alle, 21/19; errour, 3/23.} \text{Spaces are frequently left in the manuscript for references. Where possible, these references have been supplied, and enclosed within square brackets.} \text{The question as to the use of hyphens is a difficult one to the editor of a Middle-English text. In the manuscript of the Donet hyphens are never used by the scribe within the line; at the end of a line, when the word is broken, an oblique dash is commonly employed: \text{e.g.} ful\text{sil/ling.} \text{In this edition hyphens are used only when a word is broken at the end of the printed line; in the case of the past participle with the} y-\text{prefix (O.E.} ge\text{-)}, \text{which is generally written disjunctively by the scribe (e.g.} y\text{callid is transcribed} y\text{-callid); and in the case of} y\text{nouj (O.E.} genoh\text{), which is transcribed} y\text{-nouj.} \text{The indefinite article, the partitive article, and the negative pronoun, when combined with noun, adjective, or adverb, and written by the scribe conjunctively, are separated in this edition}\)

\(^1\) Cf. availith, 31/16; allowith, 31/10.
for the sake of clearness. Thus amannys is transcribed a manmys; summan is transcribed sum man; and nomore is printed no more. 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 'Potre Mennis Myrrour', and the place of the 'Donet' in Pecock's scheme of philosophy and theology.

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

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

2 Preserved in the British Museum, MS. Roy. 17 D. ix—as far as is known, the only copy extant. It may be the Folewer that is referred to in the Poore Mennis Myrrour, fols. 14b, 20a, and 35b, as 'pe iij parti of pe donet'. But a similar reference on fol. 62b 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.* 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'.

The *Poore Mennis Myrrour,* also in dialogue form, is an 'extract or outdraw3t fro the first parti of pe ... donet' for 'pe moor ese of pe persone poorist in hauer and in witt', and follows the principal arguments of the first part of the *Donet* almost word for word. 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 naive combination and approximation of ethics, logic, and the rudiments of theology. For Pecock, religion is a carefully mapped out science. His is essentially the Aristotelian, scholastic type of mind that reverences Reason and the syllogism even as it reverences its idea of God, and that confines to as narrow limits as possible the mysteries of Faith, which the philosopher, even as the unlettered, can learn only by divine revelation. And, be it noted, these grudgingly accepted articles of Faith must be 'allowable by Reason', though they are not strictly reducible to the tests of Reason and the syllogism. Reason is 'pe largist book of autorite pat cuer god made', and 'pe grettist doctour pat is a pis side god him sylf'. The syllogism is a perfect and infallible instrument—'so stronge and so my3ti in al kindis of maters, that thou al the aungels of hevene wolden seie that his conclusioun were not trewe, 3itt we schulde leeve the aungels seiyng, and we schulden truste more to the proof of thilk syllogisme than to the contrarie seiyng of all the aungels in hevene, for that alle Goddis creaturis musten nedis obeie to doom of resoun, and such a syllo-

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1 See *Donet,* pp. 1–2.
2 See *Folewer,* fol. 3.".
3 Preserved in the British Museum, MS. Addl. 87788—as far as is known, the only copy extant. The *P. M. M.* takes up sixty folios of this manuscript, viz. 3° to 63°, 15° being blank, and the lower third of it cut off. For description of the manuscript of the *P. M. M.*, for points not noted in the collation of the *P. M. M.* with the *Donet,* and for Table of Correspondences between the *P. M. M.* and the *Donet,* see Appendix to *Donet.*
4 *P. M. M.*, Prologue, fol. 3°.
5 Cf. footnotes to *Donet,* pp. 27–101.
6 See *Folewer,* Part I, chap. 1, fol. 5°.
gisme is not ellis than doom of resoun.'¹ It was for ‘presuming’ of his ‘own natural wit and preferring the judgment of natural reason before the New and Old Testaments and the authority and determination of our mother, Holy Church’,² that Pecock had to surrender his books to be ‘deputed unto the fire and openly . . . burnt, into the example and terror of all other’.

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

To enter into the details of Pecock’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 Pecock’s

¹ See Book of Faith, pp. 69, 174-5.  
² Pecock’s recantation; quoted by Babington, Introduction to Rep., pp. xlvi and xlix.  
³ See Doneit, pp. 14-16.  
⁴ For Pecock’s distinction between the two, see Rep., pp. 181-2: ‘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 assercion or the witnessing of a person, which is not likeli ther yn to make lesing and to bigile . . . is credence or feith, and is dewli to be clepid Pure Divynite or Pure Theologie, forso speke propiri of divynite and theologie as it is dyuynse fro philosophie’.  
⁵ Folewer, fol. 30v.  
fusion of philosophy and theology, and his determining of the part played by Reason and Faith in religion.

**SECTION IV.**

**Note on Pecock's Language.**

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

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

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

(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); *comeh*, 9/10; *leerned*, 4/23 (but *bigynneth*, 8/15).

² Frederik Schmidt's *Studies in the Language of Pecock*, Upsala, 1900.
³ For summary of results, see § 38.
Introduction.

(b) If the stem ends in l, r, g, j, 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, disturbed, 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. disconnortid, 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. conceyuing, 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:


(4) The biographical notice in the Dictionary of National Biography, and the works mentioned in the bibliography appended thereto.

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, 1475:

... 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. 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.

1 The enclosure does not now exist. England under the Yorkists, p. 196.
2 Quoted in Miss I. D. Thornley's My attention was kindly called to this extract by Miss Jeffries Davis.
The purpose of the *Donet* and the *Folewer* is to act as the complement and summary of the *Reule of Cristen Religion*, and as a guide to the *Seven Matters*\(^1\)...

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\(^1\) See p. 27.
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(3) "", dispraisingly 

(4) "", preinygli 

(5) "", fankingly 

(6) "", worschipingly 

(7) "", disworshipingly 

(8) "", sacramentally: Baptism; the Eucharist

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(1) To live to God goostly 

(2) "", obediently 

(3) "", riz[full]ly or justly 

(4) "",mekely 

(5) "", trevelly 

(6) "", benyvynely 

(7) "", largely

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\(^1\) The Anglican Fourth.
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1 See above, p. xxvi, footnote 1.
[THE DONET]

[MS. Bodl. 918]

1 In nomine patris et filii et spiritus sancti. Here[1] bigyn-

[2][F]Or as moche as pe book y-callid[3] 'pe reule of cristen


[10]specialist and clerist of pe same maters sijt and feling, and

[15]vdirstonde pe seid bokis brood spreding, sit, perauenture,

1 The words in square brackets are

2 The MS. has never gone through the

illuminator's hands. A space is left at the

beginning of chapters for an illuminated

initial capital, the corresponding small

letter, or 'director', being temporarily in-
serted in the blank space as a guide.

3 See Introd., Section II.

4 The name is underlined in the manu-

script. The only known extant copy of

the Reule is now in Mr. Morgan's library,

New York. See Introd., Section I, A.

Cf. the monograph on the Reule by James

Gairdner, 1911.

5 See Pt. I, chap. iv, p. 27.
And certain points necessary for the complete understanding of the Rule were not considered at the time of its writing. Therefore the Donet and the Folewer (both in dialogue form) are written to serve as an introduction to, and as a summary of, the Rule, 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 Seventy Seuerterres, with certain additional truths of natural and moral philosophy.

The purpose of the 'Donet' and the 'Folewer'.

And also bi cause, in tyme of pe seid book and hise perte-nauncis writing, came not into consideracioun and mynde alle pingis whiche were necessarye to be knowne afore into pe same bokis reding and learning; perfore, for pe se iij causis now rehercid, is maad pis litil present book and anopir book 5 callid 'pe folerwer' herto; and euer eipir in foorme of a dialog bitwix pe sone asking and pe fadir answering: pat is to see, forto 3eue a fore taast, a fore assaie, and a fore general and a confuse knowing of pe ful draught and of pe ful feeding and of pe special sista and feeling whiche in pe hool seid book 10 y-callid 'pe reule of cristen religiou' to hem schulde be deliuered; And also forto be a schort compendiose reporte afterward pat pe seid long book be wel ouer red and diligentli ouer studied; And also forto 3eue knowing of summe pingis into pe vse of pe seid long book being ful necesarie to be leynyd.

if any man be discoumfortid for hardnes of pe mater or of pe langage, whilis he is pis present or pe opire now seid bok 1 clepid 'pe folerwer' to pis book leernyng, or enye of pe opire bokis wherof mencionis is made in pe book clepid 'pe fore crier', turne he into perof pe viij, ix and x chapitris; and afterward he haue pe seid chapitris red, y truste to god and to pilk reeders resonable witt pat he schal rescuyne into his laboure chereful comfort, him helping, and his drede and dispeir fer awei putting and banysching.

This book schal be departid into ij parties. In pe first of pe se d partie schal be taunt in schortnes al pe hool substance of troupis whiche ouste forto be leerned vpon pe vij seid maters, as fer as is bihoueful into deuoute lyuyng, wip a fewe certein pointis and troupis of natural philosophie in pe chapitre, And wip a fewe certeyn troupis of moral philosophie in pe chapitre, of pe same first partie, bi cause pat po troupis of pe bope now rehercid kindis ben profitable into pe knowing and keping of cristen religiou.

1 The Folewer will appear subsequently in a separate volume.
2 MS. afore.
3 MS. fuldraught.
4 At the foot of folio 1 a is the note: ‘This booke was compiled by Reynolde pecocke, bishope of Asaphensis and after By-shope of Cisestrens, Anno domini, 1457.’ See Introdt., Section I, B.
5 See Pt. I, chap. iv, p. 27.
The plan and contents of the 'Donet'.

And in the partie of pis book schal be tauȝt opire trouþis whiche ben conteyned wipinne þe substaunсе of þe vij seid maters, and þei ben dressid into þe seid vij maters from her oute of reule abrood ra[n]ging, with certein defensis aȝens hem whiche wolen inpugne þe concœit and þe deuise of þis book.

And sïpen it is so, þat þis book berip him sîlf toward þe hool ful kunnyng of goddis lawe, even as þe comoun donet in latyn berip him sîlf toward þe hool ful kunnyng of gram-mar, as it is wel knowun of clerkis in latyn, þerfore þis present dialog myȝte wel and conveniencit be clepid þe ‘donet’ or ‘key’ of goddis lawe, or ellis þe ‘donet’ or ‘key’ of cristen religioun.

If enye man wole wite whi þy make þis book and opire bokis in þe comoun peþis language, turne he into þe v first chapitris of þis book clepid ‘afore crier’ and into þe first prolog of þis book clepid ‘cristen religioun’, and þere he mai see þerof þe causis, whiche, as y tryst, ben of god and of eche man allowable and preisable.

If any error or herosy is to be found, Pecock is willing to withdaw it at the command of the Church.

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.

1 MS. raging.
2 MS. 'kunnyng, ful, the oblique dashes signifying transposition.
3 See Gairdner’s monograph on the Rule, 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 marrynyng and cumbyng of Cristen mennes wittis'. They think other studies at schools a deceit into which men are led by the Fiend . . .
Grounds upon which authors should be judged.

holde, defende, or fauour, bi enye vnauisidnes, hastynes, or ignoraunce, or bi eny opire maner, y schal be redi it to 
leeue, forsake and retrete, mekely and deuoutli, at pe 
assignementis of myn ordinaries, fadris of pe chirche. In 
contrarye manere to pis gouernance y was neuere 3it hidirto 
disposid, y pank my lord god; and y purpose neuere in 
contrarie wise opir to be, how euer it happe ouer 
hasty and 
vndiscreet1 awaiters and bacbiters in opir wise of me feel 
or diffame.2 fferpirmore, sipen an errour or heresy is not 
pe ynke writen, neipir pe voice spokun, but it is pe meenynge 
or pe vndirstondyng of pe writer or speker signified bi pilk 
ynke writen or bi pilk voice spokun,3 and also neuere into 
pis daie was enye man holde iugid or condempnid for an 
errer or an heretyk, but if it were founde pat his meenynge and 
vndirstonding whiche he had in his writyng or in his speking 
were errour or heresie; perfore y desire and aske for chariye 
pat noon harder or hastier holding or iuging be made anentis 
me. And forto knewe what myn vndirstonding and meenynge 
is, and schal be, in wordis of my writingis, engelsche and 
latyne, certis, oon ful goode weie is forto 4 attende to pe 20 
circumstauncis in pe processis whiche y make pere bifore 
and aftir, and whiche y make in opire placis of my writingis. 
ffor bi pis weie Seynt Austyn leerned what was pe ri3t 
meenynge in pe wordis of holi scripture, as he seip in his 
't book of 83 questiouns'5, pe [lij]6 questioun. And if pis 25

1 MS. vndiscreetli, with dots under, and oblique lines through li, signifying deletion.
2 The whole of this passage from 'fferpirmore y make protestadoun ... diffame', occurs, almost word for word, in the Reule. See Gairdner's monograph, pp. 27-8.
3 Cf. Rep., p. 72: 'Thenke what an oole Doctour Hillary seith ... that the wordis of a speker ben to be referrid into the entertain wherto he hem spekith'.
4 for inserted above line in MS.
5 Liber de diversis questionibus octoginta tribus, 111; vol. iv, p. 391, of the Bâle edition; or Migne, Patrologia Latina, tom. 40, p. 34. Cf. Foleye, fol. 30b. Cf. also Rep., p. 178: 'And alle men musten nedis graunte, that bi circumstauncis of the textis and processes ligging bifore or bi hinde a text in Holi Scripture ouste be take which is the verri and dew litteral vndirstonding of thilk text ful ofte and miche and euere, but if sum special skile it lette. And so Austin knoulechid him siff hunte out the dew litteral vndirstonding of Holi Scripture.' Babington remarks: 'It is not easy to say what passage of Augustine Pecock may have had in view', &c. It was probably the one referred to above in the Donet.
6 Space left in MS. for reference to be filled in.
Pecock's difficulties and aims.

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

If y schulde have kunnyng and power forto so bisette my 5 wordis pat no chalenge my3te be made a3ens hem, and pat noon vntroupe my3te be dryue oute of hem bi argument, pou3 2 al biside 1 my meenyng and vndirstonding | whiche y had in jo wordis where and whanne y hem þere wroot, certis, it were wondir me to haue pis singuler 3ift, whiche neuere 10 writer had 3itt, sipen crist sti3ed into heuene. and þerfore god send to be reders in my bokis suche men as wolen gladli aspie aftir my meenyng in my wordis, and saue and defende me a3ens alle opire in contrarie maner disposid reders or hearers. Amen.

If enye man kan nowe, or schal kunne bettir fynde pan y haue founde and schal bi goddis grace fynde, wherbi he may amende þe doctryne whiche y am aboute to write in my englisch bokis and in my latyn bokis into soulis profite, y schal not lette him, but y schal þerfore þanke him; for god knowip þat for helpe of cristen peplis soulis, and for noon 20 victorie to be wonne bi me in my side, neiþir for enye glorie or rewarde to be had a þis 2 side god, y sette me into þe labour of my bokis makynge.

þerþirmore wite alle men, boþe 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 nouambre and suche a foorme fynde and dispise, and þerwip pretende him in no poynþ þerinne faile. Wherfore of euery wel disposid man my bokis 30 schulden þe more faonobalbi be receyued, as manye bokis bifoir my daies maad 3 ben receiued in grete fauour, for þe good and profitable troupis whiche ben in hem, pou3 manye defautis be þerwip founde in hem, for to noon it is 3ouue forto knowe al. for þis and for alle opir goddis giftis, to 35 him be preising and þanking, honour and glory, his plesaunt

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

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

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.

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

---

1 MS. albise.
2 MS. apis.
3 MS. maade. The second a is inserted above the line in smaller hand and fainter ink. The e is underdotted to denote deletion.
Purpose of the 'litil book declarative'.

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 'litil book to be a declarative' has been made.

service to him fulfilling and paiyng of al his peple, treuly, dewly, deuoutly and fully. amen.

And, for as moche as ouer long it were me to declare now and heere how hard it is to knowe treuipis in pis lijf, and how litil surete is in pe knowing of troupis in pis lijf, and 5 gitt pat neuerpeles bettir it is a man leerne hem so pan to lack al, and bettir it is a man forto write and tche what and how he kan fynde into profityng pan forto le'Ve alle suche pingis as vnwritun and vtaught, for ellis manye ful profitable bokis schulde we into pese daies haue lackid; And for as moche as 10 whanne in a mater ben dyuers opyniouuns, and mowe be mo opyniouuns, it is honest ynoyg a man to speke and write aftir oon of po opyniouuns, and an opire tyme to vttre pe opire opinioun; And also for as moche as ouer long it were forto parfitli denounce and notifie vndir what entent y seie and write al what y haue, or schal seie or write, and how y woke and entende pat it be take of pe heerers and reders; And also for as moche as neuere man gitt wroote enye notable book whiche coupe so suerli sett his words pat noon in-pugnacioun coupe be made pere azens, as in a litil tretice y so lenger tche; perfore y haue made a litil book to be a declarative of pese pointis and of mo, azens envie and detraccioun and malice, which peranenture my3t rise into summe heerers or reders being moche redier forto suche writingis lette and distroie pan forto enye suche bi her owne labour synde, make and multiplie into good occupacioun for cristen lay men, pat pei bi reeding perinne disseuere hem sifl pe more fro pe worlde and pe fleisch, and pe nyzer and pe oftir and pe sweetlier knytte hem and couple, hem to god and to his wel willingis, as forto be a bilowe to blowe and pufe vp pe fier of deuocioun in her soule, into banysching aweie pe coolde of vndeuocioun and of vncharite, which coolde is modir of moche myslyuing, as pe contrarye heet is modir of moche good lyuing.

Pecock will not be responsible for books circu-

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

2 MS. amater.

3 MS. ament.

4 See Notes.

5 MS. abilowe.
before the deuce and setting of his present book, ben runne abroad and copied aens my wil and wyn entent, as y haue openli prechid at poulis, and pat bi vncurtesie and vndiscrecioun of frendis, into whos singular sijt y lousid po 5 writingis to go, and forto not haue go ferpir into tyme pei were bettir examyned of me and approvid of my lordis and fadris of pe church, y wole to be as noon of myn; but in 30 as | moche as in me is, y wole pei be rendrid vp azen, and bettir formes of pe same be to hem deliuered, whanne dewe 10 deliueraunce perof schal be made.

Bettir am not y þan was holy seynt Gregory (wolde god y were a quartir so good) whiche, not wipstonding 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 cristens soulis, pat he wolde not pat eny of his bokis schulde be publischid bfore his deep, as it is write in his lijf. 3he, and aften his deep, summe of his bokis were bi suche now seide men brent, and mo schulde of hise bokis be brend, if 20 help of god had not be proudid. and 3it y wote well pat, if bisy and sutil inpuognaciouns schulden be made azens his bokis, or azens austyns, or eny opire holy seutis bokis, scant ynou3 oon leef schulde stonde vnprovir or colowrably vnrebuikid. But what were pis þanne? forto provoke pat 25 no writing were had, or rad, or occupied into goostli feeding and edifiying of cristens soulis? a symple and a litel leerned man in carpentrie kanne, and may fynde a defaute in a kingis palice made to þe kingis worshipp and eese, whiche is not able to make a pore coote for 1 þe eese and þe chering 30 of a begger. þus moche herof as now. more is seide in þe litil book before spokun 2.

Sipen seint Jerom had manye detractouris and inpuigners of hise writingis, as he him silt witnessiþ, what merveyle is if y so haue? And sipen ful manye famose doctouris writingis 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 wipstonding pat, here and þere among, þei

1 MS. cootesfor. 2 i. e. the 'declarative'; see above, p. 6.
The soul and its properties.

Why should it
not be so with
Pecock?

fallen fro it pat my3t be bettir seid, and whiche þei my3t en not at þe fulle comprehende, what merveile were it pou3 it so falle by me, whiche entende not forto euen me to hem, but forto be a profitable procotoures to lay men, into whoos learning and edifiying, as to me semeþ, ouer litil writing into 5 pis tyme | hap be deuyisid ?

Alle inpugners whiche laboren bi gile and wijle to make
her inpugnacioum seme good before þe multitude of lay men, and at temporal lordis eerais, and at multitude of clerkis not scolid in dyuynite, or not profundeli endewid in dyuynite, to 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 1 and written 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.

[iº partie]
[iº chapitre]

[F]Adir, what is a man?

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

ffadir, what is a resonable soule ?

Sone, a resonable soule is pilk soule which, ouer þat it worchip bi v outward bodily wittis wip her appetitis or lustys, bi v inward bodili wittis with her appetitis or lustys 25 in þe body, it hap in it silf resoun and fre wil, with whiche þe hool man resonyþ and fre willip in him silf and in his soule.

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

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

ffadir, schal þe soule of a man dye and come to nou3t, 35 whanne pat we seen þilk man deie ? 2

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

1 MS. spoken.
2 For fuller teaching, see Folewer, Pt. I, chap. iv.
The inward and outward bodily wits.

The soul of a man is departid from the body, & the man diep. But the soul so departid from the body abidip in him siff, risti as an angel is in him siff wipoute body, where god wole that pilk soule be. And it schal eft soone in the eende of his world be coplyd azen to body, forto dwelle so euere to gidere in ioye or in payne, as he man in his life schal desere.

Ifadir, schal the soule of a beest abyde and be departid from the body, whanne the beest diep? 1

Nai, sone, eche beestis soule diep and comep to nou3t, whanne the beest diep.

Ifadir, whiche ben the outward bodili wittis? 2

Sone, these ben pei: Seyng, heering, Smelling, Taasting and touching.

Ifadir, whiche ben the inward bodili wittis? 3

Sone, these ben pei: Comoun witt, ymaginacioun, fantayse, Estimacioun and mynde.

Ifadir, what is the office of the outward bodili wittis?

Sone, it is forto knowe bodili pingis in her presence, and whillis pei ben in kynde. As it is forto se pingis present to se si3t, here the sown present to se5eiris, touche hardnesse, neischnes, heet, or coold present to touche, and so forpe of opire.

Ifadir, what is the office of inward bodili wittis? 6

Sone, it is forto knowe alle the same bodili pingis pou3 pei ben absent, and pou3 pei ben not in kynde; risti 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 sise at rome, whanne y was peere; and so of opire pingis knowable bi outward wittis. 7

Ifadir, what is the office of comoun witt in especialle?

Sone, it perceuyeth alle suche pingis in her absence whiche moue be known of outwarte wittis in her oonli presence.

And he perceiuep and knowip alle suche bodili pingis of

4 MS. officie; the second i underdotted.
5 After pe, MS. has k, crossed through.
6 Cf. Folewer, Pt. I, chap. vi, and see Doneit, Notes to p. 10.
Office of the inward bodily wits.

whiche eché may be perceiued of dyuers outward wittis, as ben þese v: mouing, reste, greetnes, nombre and figure. And also he iugith and deemep bitwix þo þinges, whiche þingis noon oon outward witt may knowe, and þerfore noo oon outward witt may iuge and deemé bitwix hem: as ben 5 whitnes and swetenes, hardnes and sowrnes, and so of opire diuersitee. Þfor sipen siȝt may not knowe and perceiue bope to gider whitnes and swetenes, he mai not discryue and juge þe diuersite bitwix hem. And sipen touche mai not knowe and perceiue to gider bohe hardnes and sourenes, He mai 10 not discryue and iuge þe diuersite bitwix hardnes and sourenes. And þerfore it was necessarie to haue oon witt which myȝt so bitwixe þem iuge and discryue, and of hem 5 15 knowe þe difference and þe diuersite. which oon witt is þe now seid commune witt.

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 knowledge wip her fundamentis, whiche ben callid 'similitudis', 'liknessis', or 'ymagis' of þingis, þat þei falle not soon aweie.

ffadir, what is þe office of þe fantasie?

Sone, it is forto forge and compowne, or to 1 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 taille, and so forþ 2 of opire masis whiche bifallen in dreemys, whillis a man slepþ. Þfor in tyme of sleep a mannys 3 inward bodily wittis ben breemest and to wirche rediest, and her worchingis ben to be perceiued sunnest.

ffadir, what is þe office of estimacioun?

Sone, it is forto perceiue accordaunt þingis or discordaunt þingis, to kynde freembedel or odiose, þon þei mowe not be perceiued bi outward bodili wittis: as herbi þe lombe knowþ and fleþ naturali þe malice and enemyte of þe Wolfe; And þe swalow bildþþ ðis curiose manere, whiche 35 is moost profitable maner to her kynde, her nest; And þe

1 MS. orte.
2 MS. soforþ.
3 MS. amannys.
The difference between man and beast.

bees known pat pis maner of gouvernance to chese hem a king is to hem good; and so for opir lijk.

ffadir, what is pe office of mynde?

Sone, it is to kepe in store alle pe forseid knowingis wip her groundis, pat pei liȝtli not awieie slyde, and werwip forto worche alle pe same now rehercid inward worchingis of pe opire seid inward bodily wittis, wip pe seid sure keping.

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

Sone, þei ben in a mannys heed.

ffadir, what wise?

Sone, commune witt is placid in þe forhede. ymaginacioun is in a selle next after folewing, toward þe myddis of þe hearde. þanne next is placid þan tasie, in þe myddis of þe hearde. And nexte to him is sett estimacioun, toward þe hindre eende of þe hearde. And mynde is sette in þe nolle bihinde. And ech e of þese han to hem her propre chaumbres in þe brayn, or propre cellis or placis, as philosophris seyn.

The v outward wittis ben in diuers parties of a mannys body. ² for sìt is in þe iȝen, hereing in þe eeris, smelling is in þe nose, taastyng is in þe mouþe, touching in þe nett of sinowis wouun, as it were, þoruz al þe fleisch of þe body.

ffadir, hap onlì man alle þese now seid outward and inward worchyngis of bodili wittis, wip her appetitis to desire what is bi enye of hem perceyuid to be plesaunt and lusty, or for to refuse and lope what is bi eny of hem perceyuid to be displesaunt and vnlusti?

Nai, sone, not oonli man hap alle þese now seid outward and inward bodili wittis, wip her seid worchingis and wip her seid appetitis; but also alle þe same han manyefoold beestis, and wel nyȝe alle parfit beestis whiche mowe hem sylf parfitly helpe and move from oon place into anopir. ⁶

ffadir, wherynne ¶ pan doop a man ¶ and his soule passe alle beestis and her soulis?

¹ MS. of þe: þe underdotted.
² in over-written in MS.
⁴ MS. afterward; ward being crossed through and underdotted.
⁵ For Moving, see Folewer, Pt. I, chap. vii.
⁶ MS. wherynne /doop a man /pan, with marks of transposition.
The office of Reason and Free Will.

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 pis: pat a man and his soule han resoun and fre wil, florwhi neuere neipir of pese iJ powers is had of beestis of her soulis.1

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

Sone, resoun is a power, with whiche power mowe be 5 knowe vbodili țpigis, goostli or spiritual țpigis, wehpir pei ben substauncis, as ben aungels and soulis, or pei ben to opire substauncis accidentis or fallyngis, as ben powers, propurtees and worchingis of aungels and of soulis, And also manye opir vbodili propurtees of bodili țpigis, whiche 10 neipir pe outward, neipir pe inward bodili wittis afore 2 seid mowe perceuye and knowe, as ben hefte and lihtnes of bodies, fadirholde and sonehode, of persoones to gider 6 husbondhode and wijshode, and opire manye suche; And also wip 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 pe good and fle pe yuel.

And pis same now seid power of oure soule whiche is now 20 clepid ‘resoun’, is also ful ofte clepid ‘vndirstonding’, so pat resoun and vndirstonding is al oon.

In anopir maner ‘resoun’ is oft takun for pe worchingis and pe doingis of pe resoun now bfore in pe first manere takun: as ben argumentis, profis, skills and euidencis, 25 which resoun, in pe first maner takun, fyndip, conceiuip and formep. and in pis maner ‘resoun’ is takun in commune speche, whanne we seien pus: ‘pis is a good resoun’, ‘pilg is a feble resoun’, ‘pis resoun is nouz’, ‘I prove pis to be trewe, or to be fals, bi pis resoun’, and so forp of manye opire 30 like spechis.

fadir, what is fre wil, and whiche is his office?

Sone, fre wil is a power,3 wip whiche may freely be lovyc and chosen pat ping whiche resoun knowith and demep to be good; And wip whiche may freely be hatid and refusid 35 pat ping whiche resoun knowip and deemep to be bad, or vngood; And whiche mai commaunde to alle opire witti

1 In the Folowor, Pt. I, chap. viii, it is probably reason to a certain extent.

2 MS. a fore.

3 MS. apower.
The immortality of Reason and Free Will.

and moving powers of pe soule and to alle membris of pe body pat pei passe forp into her such witty and moving propir wirchingis in maner as pe wil hem to wirche comaundip.

And in lijk maner as now biforn it is seid pat dedis of resoun ben clepid 'resouns', so dedis of pe wil ben oft tymes clepid 'willis', As whanne men wolen seie pus: 'pis is my wil pat pou go forp', and so forp of opire herto like.

In pese ij seid powers, resoun and wil, and in her now seid worchingis, a man passip beestis. And for pese ij powers, a mannys soule is a resonable and a fre chesing soule, and perfore bi pese ij powers oujte every man be principaly gounerd: pat is to seie, euer to loue, hate, chese, refuse, and commaundte to opire sensual and moving powers of pe soule and to membris of pe body forto do and suffre, aftir pe doom of resoun, and neuere to loue, hate, chese, refuse, commawnde to opire powers or parties forto do or suffre, a3ens pe doom of resoun. and so follewip berpir pat, how oft and whanne euere a man avisingli and chesingli louep or hatip, cheseip or refusip, doip or suffrip, a3ens pe doom of resoun, so ofte and panne he lyuep beesty and not manly, neipir as it is according a man to lyue; and perfore in pat he synnep a3ens pe lawe of his ouerer and worpier kynde.

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

Certis, sone, in no place of mannys body fyxli or assignably; for pei ben in pe substaunce of pe soule, whiche soule is ouer al, poru3 al mannys body; and perfore pei ben where euer pe soule be, and so in noon oon place of pe body stedly; and perfore pei abiden wip pe soule and in pe soule perpetuallly, poru3 pe soule be departid from pe body, and poru3 pe soule eftsoon schal be cowplyd azen to pe body, rist as resoun and wil ben euere perpetuall in an aungel, poru3 he haue no body. But pe aefore seid witty powers, pat is to seie, pe v outward wittis with her v appetitis, and pe v inward wittis wip her v appetitis, schulen not abide with a mannys soule whanne he schal be departid from pe body; but pei schulen vanysche aweiie and come into nou3t; and pat bi cause pei ben not placid or sitting in pe soule, but pei

(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.

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

1 See Notes.
Purpose for which man was created.

men placid and sitting in dierse parties of pe body, so pat ech of pe seid x wittis hap his propre partie of pe body assigned to him; porp3 pe touche, wip his appetite, hap pe largist partie, for welny3, except pe boonys, he hap al pe body.

And where euere enye of pe seid x wittys sittip in pe body, peere wip him, porp3 pe same partie of pe bodi, sittip wip him his propre | to him assigned appetite. And rizt as 7 eche of pe seid x wittis hap his propre appetite, so pe wil is pe propre appetite of pe resoun, and pei abiden to gider in 10 pe soule departid from pe body.

Profis of pe troupis which ben rehercid shortly here in pis present first chapitre, pou maist se, sone, if pou wolte, in pe first partie of 'pe folower to pe donet', from pe bigynnyng of pe [iiij]1 chapitre peere into pe eende of pe viij chapitre 15 peere,1 with answers to certeyn argumentis and obieciouns which move be made azens pe treupis tretid shortly here in pis present first chapitre.

[ij chapitre].

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

Certis, sone, forto reule his wil and his outward and inward wittis, wip her appetitis, his doyngis and suffringis and movings is in guernauce of doable pingis, aftar pe doom of resoun, or of feip allowable bi resoun,2 whilis he lyvip in pis lijf; pat aftar pe deep of pis lijf, he be reysid azens into 25 bodily lijf, forto lyue in body and soule to gider euerlastyng, in ioye and blis, afore pe presence of god.

ffadir, y haue herd summe seie pat a man owth to lyue in pis world moraly vertuosely; And summe men y haue herd seie pat a man in pis world ow of to lyue aftar pe lawe of 30 god; and now sein pat he owip to lyue and reule his bodily wittis and her appetitis and his wil and alle his bodili movingis in doable pingis aftar pe doom of resoun or of feip. what difference or diuersite is peere bitwix peese iiij maners of seiyngis?

1 MS. iij.
2 The work of Reason and Free Will in controlling the sensual appetites of man is fully explained in the Folewer, Pt. I, chap. ix.
Relation of moral virtues, law of God, etc.

Sone, bitwix þese iij spechies is no diuersite or difference; but of hem iij is oon meenyng, oon accorde and oon sentence. for whi moral vertuose dede, and dede of doable gouernance reulid bi resoun or feip, And þe lawe or service of god ȝoun to man ben al oon, as it is provid in þe book clepid ‘þe iust apprising of holy scripture’. Wherfore al oon and þe same it is forto lyue moraly vertuosely, and 7þ forto gouerne oure dedis of doable þingis aftir resoun or feip, and forto lyue aftir þe lawe of god and service to god.

but þanne feuþir, pou must vndirstonde þat amonge þese dedis whiche ben reulid bi doom of resoun or feip, summe ben iugid and deemyd of resoun or of feip nedis to be doom, and perfore resoun or feip werneþ hem to be left vndoone, or her contraries to be doom. And þese ben þe ‘commaundementis’ of resoun or of feip. Summe opire ben iugid and deemed of resoun or of feip to be doable, or worpi to be done, as for good, and þat þei mowe be left vndoone, and þat opire dedis not stonding wip hem, or þat her contraries mowe, as it were, liik weel in styd of hem be doone. And alle þat ben of þis soort ben ‘counseilis’ of resoun or of feip: As ben, in sum caas of circumstauncis, chastite; forsaking of wyne and alle vinose drinkis, forsaking of fleische, forsaking of richesse in plente, forsaking of lordschip in propurse; obedient to summe approvd reule, and suche opire; of whiche counseilis is seid and writun bi processe in þe iij partie of þis present book, and in ‘þe reule of cristen religioun’, in þe iij partie, þe vij tretie, and in þe book clepid ‘þe iust apprasing of holy scripture’, þe first partie, þe xvij and xvij trouþis; notwipstonding þat, in summe caas of circumstauncis, þese same now rehercid vertuose dedis or counseilis ben commaundementis of resoun and of lawe of kinde and of god, as it is tauþt in þe first parti of ‘cristen religioun’, þe iij treti, þe [ ] chapitre.

And feuþir þus: sipen, as it is prouded in þe book clepid ‘þe iust apprising of holy scripture’, al þat resoun and feip commaunden, god commaundip, and aȝenwardis al þat god commaundip, resoun or feip commaundip; folowþip þat goddis

There is no difference betwix 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 circumstancies the counsels become commandments.

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

1 MS. iij maners of; maners of being crossed through.
2 MS. or.
3 Chap. xix.
4 Space left in MS. for reference.
Relation of Love to the whole duty of man.

comandementis and comandementis of resoun and of feip ben al oon. And sipen al pat resoun and feip counseilen, god counsellip, and aegenward al pat god counsellip, resoun or feip counsellip; solewith pat goddis counsellis and pe counseiles of resoun and of feip ben al oon. and panne 5 ferpir | pus: sipen pe lawe of god 3ouun to man is not ellis 8 pan goddis comandementis and goddis counsellis; it solewip pat [pe comanda
dementis and co[u]nseilis of resoun and of feip and pe lawe of god ben al oon. and sipen]² pe comandem
etis and counselis of resoun and of feip and moral vertues, 10 wip her dedis, ben al oon, as schal be open bi pe first partie of pe folower² to pis book, and in pe book clepid ‘pe iust apprising of holi scripture’; it solewip pe iust moral vertues, wip her dedis, and pe seid lawe of god ben al oon and pe same. 15

ffadir, pe iiije manere of seiyng pere is: pat manys al and hool boond in pis lijf is forto kepe charite, or forto lyue aftar charite. And pis charite sumne men clepen a ‘prefold loue’, pat is to seie, loue to god aboue al þing, loue to a man him sifl, and loue to his neibore as to him sifl. And 3it pe ve 20 seiyng is: pat forto kepe þe first of þese iij loues is sufficient service to god, þhe, and is al þe hool boond of man whiche he is bounde to kepe and fulfille in pis lijf. Whepir þese maners of seiyng ben trewe or no, y wolde leerne.

Certis, sone, neiþir pe iiije, neiþir pe ve of þese seiynggis 25 may be vndirstonde þus: þat þe first of hem iij, or þe al iij to gedir, or her even to hem comoun gendre is naturali or morali alle moral vertuose dedis whiche a man is bounde to kepe, and wip whiche he is bound to serve god; neiþir þat þei iij to gider, or þe[r]³ next gendre, or þat enye of hem iij 30 conteineþ, comprehendidþ, or closiþ withynne him, as his spisic, alle moral vertuose dedis whiche to haue a man is bounde in pis lijf. þfor al þis is vntrewe, as schal be provid openli and vna3enseiabili in þe secunde part of þis present book, þe xij chapitre, And in ‘þe book of feip, hope, and charite’. 35

¹ pe . . . sipen, addition from the top of the page in MS.; the u of co[u]nseilis being omitted.
² Chaps. xv–xvii; also the end of chap.
³ MS. he.
⁴ See Notes.
Relation of Love to the whole duty of man.

But it must be vndirstonde namelich in oon manere þus: pat þilik first seid loue, bi strengþe of him silf, inclineþ bowip, moveþ and striüp a man forto seche aftir, leerne and take þe knowing of alle ðiþre moral vertuose dedis, and forto kepe and perfoorme hem in worching, to whiche ðiþre moral vertuose dedis a man is bounde bi þe wil of god. 3he, and 8þilk first loue and þe | ijþe and iijþe seid loues to gider, or her next comoun gendre, doip þe same. But sitt, neuere þe latter, þe ðiþre moral v[er]tuose dedis ben not in nature enye oon of hem. And a man muste nedis knowe and have þe ðiþre moral vertuose dedis wip þe seid loue, And ellis he schal not serue god, as to serue god he is bounde.

Also þe first of þilk iij loues is þe hardist parti to be fullillid in goddis lawe; and þerfore it is sikir þat who euer fulfillip þe first of hem, which is hardir to fullille þan þe tweien ðiþre, he schal fullille þe ij ðiþre; and who enere fullille þeþe iij loues, he schal fullille al þe remenaunt of goddis lawe. And in þis vndirstonding may wel be take 2 þe wordis of crist, whaane he seid þat ' in þo seid loues al lawe and prophecies hangen'; And what Johan in his epistil seip: 'he þat loueþ not his neigbore whom he seeþ, how may he loue god whom he seeþ not?'

Thus moche, sone, here, as for the iijþe and vþe maners of spechis to gider. And so lijk good it is forto holde þe first manere, or secunde, or þridd, or fourþe maner of seiyngis bfore tretid in þis present chapitre, þouz not lijk cler it is forto holde eche of hem.

fierþirmore, in more special as to þe iijþe manere of speche, sone, þou schalt vndirstonde þat 'charite' in his seid generale is more general þan is 'moral vertu.' fierþhi no ping is 'moral vertu' saue what is an habyt, or a disposicioun toward þe same habit in þe wil. and to al þilik habyt 'charite' is general, and to actual louys goyng bfore into gendring of habitual loue, and to actual loues folowing aftir þe same habitual loue: and sitt noon of þilk actual loues is

1 MS. biþe.
2 MS. betake.
3 Matt. xxii. 40. For fuller discussion of this point, see Pt. II, chap. xiii.
4 1 John iv. 20.
5 For full discussion of what constitutes a moral virtue, see Folewer, Pt. I, chap. x.
Explanation of terms—‘moral virtue’, etc.

‘moral vertu’, for noon of hem is an habit. and perfore ‘charite’ is more general pan is ‘moral vertu’.

Also ‘moral vertu’ and ‘habitual loue’ or ‘habitual charite’ ben al oon; forwhi ech ‘moral vertu’ is ‘habitual loue’, as schal appere in ‘pe folower to pe donet’, in pe 5 eend of pe ijé partie’; and eche ‘habitual loue’ is ‘habitual charite’; wherfore ‘moral vertu’ and ‘habitual loue’ or ‘habitual charite’ ben oon. And perfore oon and pe 9 same diuisioun or particioum is of ‘habitual charite’ into hisp spicis, and of ‘moral vertu’ into hisp spicis; and alle 10 pe same spicis or specialis ben of pe oon and of pe opire.

Also ‘moral vertuose ping’ is comoun and general to moral vertu, which is habit or his dispensioum, and to moral dedis goying before pe habit into his gen-

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

And so 'charyte' namep hope habitual loue and actual
loue; 'moral vertu' namyp oonli habit or his disposicion
into him, but not eny dede inward or outward; 'moral
vertuose dede' or 'morali good dede' namep pe dedis goyng
bifore pe habit and pe dedis comyng aftir pe habit, and pat
wherpe pei ben inward or outward; 'moraly good ping'
namep pe habit whiche is 'moral vertu', and also pe dedis
goyng bifore him and pe dedis goyng aftir him, and pat
wherpe pei ben inward or outward dedis.

Eche moral vertu whiche hap outward dedis bi whom he
may be gendríd, or hap outward dedis into whiche he in-
clynep or mouep, hap oon and pe same name comoun to him
to eche of ilk dedis: as 'rigtwsnes', 'obedience', and
so forp of eche opire vertu or poyn in pe fourpe tablis. pe
first poyn of pe secunde table, pe first poyn of pe pridde
table, and pe first poyn of pe fourpe table han noon suche
outward dedis; and perfore pis name 'loue' or 'charite'
namyp po habitis and her dedis whiche ben inward and not
outward.1

ffadir, if al be trewe what bifore in pis present chapitre pe
han tau3t, pane folewip pat where euere and how euere
be maad moost cler teching of moral vertues and of moral
vertuose dedis, or of dedis comaunddid and counsellid of
resoun or of feip, pere and so is maad moost cler teching of
goddis comaundemento and counsellid and of his lawe 30un
to a man bi whiche man ou3te serve to him; And where euere
and how euere is maad moost sufficient and moost ful teching of
moral vertues and of moral vertuose dedis, or of dedis comaun-
did and counsellid of resoun and feip, pere and so is made moost
sufficient and moost ful teching of goddis comaundememtis
and counsellis and of his seid lawe and service; And where
euere and how euere be maad moost according or moost
compendiose gadering to gider, pat is to seie, moost schort
profitable gadering to gider, of moral vertues and of moral

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.

Hence it should
follow that the
clear, sufficient,
full, and com-
pendious teach-
ing of moral
virtues and
moral virtuous
deeds, or of
deeds com-
manded and
counseled by
Reason or Faith,
is the same
thing as the
clear, sufficient,
full, and com-
pendious teach-
ing of God's
commandments
and counsels.

1 See Donet, Pt. II, chap. xiii.
Inadequacy of Moses' Tables.

Vertuose dedis, or of dedis commaundid and counseilid of resoun or of seip, pere and so is maad moost convenient or according or moost compendiose to gider gadering of goddis commaundementis and counseilis and of his seid lawe and service.

Sone, al pis y graunte, | for al pis dryuing and concluding may no man avoide.

Hadir, panne speerip pus: Sipen in pe tablis of moyses, at pe leest to seie, ben not taut moost cleerli, moost sufficiently and moost compendioselie alle moral vertues and alle moral vertuose dedis, or dedis commaundid and counseilid in doom of resoun and of seip; and more myst be seid pat not verrili, sufficiently, or fully alle moral vertues and alle moral vertuose dedis, or alle goddis commaundementis and counseilis, taut in po ij tablis, as may be seen bi processe in pis same book in pe ijte partye; it folewip of pe leest seiyng pat in pe tablis of moyses ben not moost cleerly, moost fully, or sufficiently, and moost compendiosely taut goddis commaundementis, hisse counseilis, his lawe and his service. But it folewip pat, how ser pilk tablis ben from pe cleer, sufficient, ful and compendiose treting of moral vertues and of moral vertuose dedis, taut bi crist and hisse apostlis, and conteyned scateringly here and pere in pe newe testament and in moral philosophie, and gaderid to gider bi doctouris and opire clerkis into bokis and tretics of moral vertues, clenyly perupon foormed and written, so fer ben po tablis from pe cleer, sufficient, ful and compendiose teching and treting of pe commaundementis and counseilis of god.

Sone, al pis y must nedis graunte, bope for pe proof nowe made, and for largir proof in pe secunde partie of pis same book, fro pe begynnyng of pe iiiijte chapitre into pe eende of pe ixte chapitre. And zitt more panne pis folewip of pe opire biforny my seiyng, whiche y wole not conclude and dryue oute here, but in pe ijte partie of pis present book.

And perfors moche wondir myst a wel leerned clerk haue vpon pe greet, ouer long woned rudenes of newe doctouris

1 MS. sufficientful.

2 Chaps. iii, vi-ix.

3 a overwitten in MS.
The Fourth Matter: God's Laws.

and of her now folowers, whiche, withoute enye nede, and withoute enye resoun, and wipoute pe peplis profite, 3he, aéns nede, aéns resoun, and aéns pe profite of pe peple, cleeven to moyses tablis so ouer tendirly, and as for al hool and 10 sufficient commaundements of god displaien hem so bisily. And, as y trowe, pis is oon cause whi1 goddis commaundementis ben kunne so sengli2 and so simpli; bi cause alle vertues and alle moral vertuose dedis commaundid move not in pilk x wordis of moyses tablis be seen so soon and so 10 cleerly, by gadering and reduccioun made into hem so fer fet and so straungeli, and bi logging of alle moral vertues and of alle moral vertuose dedis in hem in so narow a place so streitly and vnaccordingly.

[iij° chapitre]

15 [F]Adir, what processe is pane to be maad forto knowe and teche and noumbr cleerly and sufficiently, and perwip al compendiosely, pat is to seie, shortly, profitably, alle moral vertues commaundid bi resoun or feip, or counseilid bi resoun or feip, and so in pat alle goddis commaundementis and 20 alle goddis counseilis?

Sopeli, sone, pis processe may be made, as schal be schewid in 'pe lasse book of cristen religioun', pe first trety, and in 'pe prouker'. Eche moral dede commaundid or counseilid of resoun or of feip, And perfore eche moral vertuose dede commaundid or counselid of god, we oen to do immediatly, or at pe next, anentis god, anentis vs silf, or anentis oure neijbours. And ferbirmore, as is schewid in pe book clepid 'pe prouker', toward pe eend, and bettir in 'pe lasse book of cristen religioun', eche suche dede to be doon bi commaundement or counseile of resoun or of feip for him silf, anentis god immediatly or at pe next, is forto lyue to god goostly, obediently, riȝtwisly, melkely, trewly, benyngneli, or largel, And bi dedis herto seruyng meenal hy; ech suche dede to be doon bi commaundement or counsel of resoun or feip anentis 35 vs silf at pe next, is forto lyue toward vs silf goostly, fleischely, worldly, cleynly, honestly, paciently, douȝtily, or largely, and bi dedis perteynyng meenal hy; Eche suche

1 MS. whiche; che being underdotted.
2 After so, the MS. has sens, crossed through.

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

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

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.
The three tables of 'eendal' virtues.

The eight points of our duty towards our neighbour.

<table>
<thead>
<tr>
<th>Points</th>
<th>Corresponding Moral Virtues</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Duties togett hime.</td>
</tr>
<tr>
<td>2</td>
<td>Duties towards ourseolves.</td>
</tr>
<tr>
<td>3</td>
<td>Duties towards God.</td>
</tr>
</tbody>
</table>

Hence the virtues of God's moral law may be divided under three heads:
1. Our duty towards God:(vii) 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 moral virtues, since they are indissolubly connected with their corresponding eendal moral virtues.

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

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</tr>
<tr>
<td>3</td>
<td>Duties to our neighbour.</td>
</tr>
</tbody>
</table>

To wherfore foloweth that alle moral dedis according to resoun and to feip, and perfore alle moral vertuoes commaundid or counselid bi resoun or feip, and alle comau[n]dements of god ben conteyne in pese now seid xxiiij poyntis, with herto hem helping meenal moral vertuoes. whiche xxiiij poyntis ben named in an opir maner pus:

1. To god goostlines, obedience, rijtwisnes, mekenes, treupe, benyngnite, larges, and meenal worching into eny of hem; To us sifl goostlyhode, fleischlihode, worldlihode, clennes, honeste, pacience, douȝtynes, larges, and meenal worching into eny 15 of hem; To oure neijboris goostlihode, attendauwce, rijtwisnes, mekenes, accordingnes, treupe, benyngnite, larges, and meenal gournaunce into eny of hem.

2. To catechumenes, obedience, rijtwisnes, mekenes, treupe, benyngnite, larges, and meenal worching into eny of hem.

3. To any one that answereth wel bi 30ure now afoire goyng proces pat pe poyntis or vertuoes of goddis moral lawe ben soortid into iij parcellis, bi pis pat summe of hem ben oure gournauncis anentis god at pe next, a[n]d 1 summe anentis vs sifl at pe next, And summe anentis oure neijboris at pe next; and pat pe first of po parcellis conteyneth viij poyntis, pe iij conteynyth viij poyntis, and pe iij vij poyntis.

Sone, pou seist soop, and pese iij parcellis or soortis mowe wel be clepid pre 'tablis' of goddis moral lawe.

And for as moche as eche moral meenal vertu 2 or eche moral meenal vertuoese dede into enye of pese now rehercid moral vertuoes or moral vertuoese dedis, in pat pat he is a 30 meenal vertu or a meenal vertuoese dede to an opir anentis his eendal vertu or eendal vertuoese dede, 2 is in pe same moral gendre or moral kynde or poynt in whiche is pe eendal to whom he is meene, and pat for as moche as oon and pe same or euen lijk principal moral goodenes muste nedis be 35

---

1 See Folewer, Pt. I, chap. xxviii: 'pe is oon goodnes which is fynal principal and end to opire goodnes... and pe is meenal goodnes into pis now seid fynal goodnes, pat is to seie, a goodnes beyng meeneledyng into pe seid moral and honest goodnes.'
Wisdom of separate Table for 'meenal' virtues.

in pe [meenal] dede helping into hem, as schal be open in 'pe lasse book of cristen religiou', pe first treti, perfore it needith not pat to eny meenal vertu be sette for him silf 11 a seuaer place diuerse fro | pe place of pe eendal vertu to 5 whom he seruyp in eny table of moral gendris of vertues.

and, for lik skile, siyen alle pe same or alle even lik moral goodnes is in pe inward dede of willing or nylling and in pe dede whiche is bi it comandid to be as executioum perof, eche such executive dede of willing good to eny person 10 and of nylling yuel to eny person is in pat, and as for pat, in pe same table and in pe same poynit in whiche is pe inward willing or nylling of whiche he is pe executiou or pe executive dede.

fiadir, is pis now seid soorting or parcelling of tablis pe 15 best and profitablist pat may be assigned into pe forp teching of goddis moral lawis and seruycis?

Sone, pei ben sufficient. neuerpeles it is bettir and more profitable pat meenal vertu, takun as it were in general, as it were bi him silf; be departid and braunchid ferpir into 20 his membris forto make perof oon table as bi [him] silf, panne pat noon such braunching perof be made. for ellis pe teching of meenal vertu were ouer derk and, as it were, ouer general and ouer confuse and ouer schort and scant into pe leernyng of cristen men; namelyche siyen manye of 25 hise membris ben named famosely bi solempne names, as schal appere aftir bi names of vertues in pe iiiije table, which schal be made pe first table.

And asenward, if meenal moral vertu in general schulde be braunchid oute into his spicis, panne, siyen pe same 30 kindes or gendris of meenal vertues of pe first dede, soort, or parcell, or table, serveup into vertues of pe ijë and of pe iijë seid soortis and parcellis or tablis, as is now here before seid, and as schal be seen whanne pei schulen be namyd, herof wolde folewe pat priss of pe same meenal vertues and of her 35 braunches and spicis, and vndir hir same names, mencioum schulde be made in pe soorting, tabling, and parcelling of goddis moral lawis; fiorwhi oonyis in pe first seid soort or parcell, and estsoone in pe iijë seid soort and parcell, and pe

1 MS. eendal. 2 Omitted in MS.
The thirty-one moral virtues rehearsed.

iijº tyme in pe iijº seid soort and parcel. And forto þus do and proceide in displaiyn goddis | moral lawis wolde be ouer 12ª longe and tediose and vnlusty to pe heerers and leerners, and it wolde be ouer vncraftiose and vnformal to pe techers.

And þerfore, sone, it sempe to me as moche bettir for to 5 gadre to gider bi hem siff pe meenal poynsis of pe iij soortis or tablis, and name hem in her gendre, or general kynde, þus, 'meenal moral vertu'; and þanne departe and braunche meenal moral vertu into his spicis, and of his braunching into spicis make oon opire table, soort, and parcel bi þim 10 siff, and sette him bifoire þe opire iij reheercd tablis, bi cause þat meenys han a dewe ordre forto go bifoire þe pingis 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 tauȝt and leurned.

and so, at þis tyme, forto sette oute and expresse goddis moral lawis, as it is sufficient into cristen meenys necessarye leernynge, þe first table of goddis lawe schal conteyne þese viij 20 poynsis of meenal vertu: þat is to seie, forto gouerne vs leerningly, presingly, dispreisingly, priyngly, þankingly, worshipingly, disworshipingly, and sacramentingly.

And þat þe iijº, iijº and iijº tablis conteyne eendal vertues þus: þat þe iijº table conteyne þese viij poynsis: þat is to seie, 25 forto lyue and gouerne vs anentis god at þe next, goostly, obediently, riȝtwisly, mekely, treuly, benyngneli, and largeli.

And þat þe iijº table conteyne þese viij poynsis: þat is to seie, forto lyue and gouerne vs siff anentis siff at þe next, goostly, fleischely, worldly, clenly, honestly, paciently, 30 douȝtilli, and largely.

and þat þe iijº table conteyne þese viij poynsis: þat is to seie, forto lyue and gouerne us anentis oure neiþboris at þe next, Goostly, attendauntly, riȝtfullly, mekely, accordingli, treuly, benyngnely and largely.1

ffadir, here a man myȝt wondre vpon ȝoure disposing of tablis, in lasse þan þe schulen | cleer ȝoure siff; ȝforwhi þe 12b

1 The Four Tables are fully set out for reference in the Summary of Contents for Pt. I, chaps. iv–ix.
assignen and dispose, at þe fewist, iij tablis forto conteyne alle moral eendal vertues, 3he, and þerwip her meenal vertues and her executive vertues, in þat, and as for þat, þat þei ben meenes or execucious to eendal vertues, and so forto conteyne alle moral vertues; and þitt crist, as it wolde seyne, was contentid wip þi tablis, fforwhe he seiap þus, mathew, xxij chapitre\(^1\): 'þou schalt loue þi lord god aboue al þing, and þi neibore as þi sifl; in þese iij lovys (þat is to seie, loue to god and loue to neibore) hangip al þe lawe and profecie.' Whiche iij lovis, as it seemep, maken oonly þe first and þe iij\(^e\) tablis of ouse\(^2\) eendal vertues, or ellis þe iij\(^e\) and þe iij\(^e\) tablis in noumbre of ouse alle tablis. 3he, and seynt poule, as it seemep, was content wip oon table; for he seiap as, Romans, 13\(^e\) chapitre,\(^3\) þat 'þho ever loueþ his neibore fulfilip al þe lawe of god.' and þis is, as it seemep, [þe iij\(^e\) tables]\(^4\) of ouse eendal moral vertues, and is þe iij\(^e\) of ouse alle tablis. Wherfore a man myȝt argue þat neibir crist, neibir þe apostle powle sawe so fer as þei schulde haue seen in assignyng tablis of goddis moral lawe; or þat þe iij\(^e\) seyn þaryne ouer fer, or ferpir 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 wolde be knowe þat euereiþir of hem in her þo wordis puttiþen alle þe same tablis whiche y putte here; fforwhe, whanne crist seid þat 'a man schulde loue god aboue al þing, and his neibore as him sifl', crist þaryne seiap pleynly ynoþ þat a man schulde loue him sifl, wip þis, þat he schulde loue god and loue his neibore, ffor ellis he myȝte not loue his neibore as him sifl, but if he bifoare and eer loued him sifl. Wherfore crist spake þere of þre moral loues in general, Of whiche a man schulde haue oon to god, anopīre to him sifl, and þe iij\(^e\) to his neibore. And, sipen þe iij tablis whiche y assigne for al eendal moral vertues ben noon opīr þan þese same iij general moral | lovis, conteynyng in sum maner wip hem alle dedis beyng meenys to hem and alle dedis being execucious of hem, it folowip þat crist in þo his wordis puttid þe iij tablis whiche y here

\(^1\) vvs. 37-40.  
\(^2\) So MS.; probably an error for ouse.  
\(^3\) v. 8.  
\(^4\) Omitted in MS.
And the one table of St. Paul comes to the same thing as Pecock's Four Tables.

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

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

Christ's two Tables and St. Paul's one.

putte of endal vertues; 3he, and he perwip and perynne puttid pe table whiche y here putte of meenal vertues.

And, in lijk maner, if we weie wel pe allegid wordis of Seynt poul, no wise man wolde seie but pat, whanne he pere spake of moral loue in general whiche a man ou3te haue to 5 his nei3bore, he meenyd of pilk moral loue in general bi whiche a man schulde loue moraly his nei3bore as him silf, 3he, and for god; and ellis pikel loue were not to a cristen man vertuose, nei3ir a poynt of cristis lawe, as schal appere in 'pe lasse book of cristen religioun' in latyn. And if poul 10 vndirstode so of a mannys loue to his nei3bore, certis, perynne poul vndirstode iij moral louys in general: oon of a man to god, sipen a man may not loue his nei3bore for god, but if he bifoire and eer loue god; an opir loue of man to him silf, sipen a man mai not loue1 his nei3bore as him 15 silf, but if he bifoire and eer loue him silf; And pe ii3r loue of a man to his nei3bore. And, sipen þese iij general moral lovis, holding wip hem her meenys and her execuciouns, as þei ou3te so holde, ben not ellis þan þe iij bifoire seid tablis of eendal vertues, 3he, not ellis þan þe iij bifoire seid tablis, 20 as it is open bi proces here bifoire made, folawiþ wel þat poul puttiþ alle þe tablis of goddis moral lawe whiche y here putte.

ffadir, forsoþ me þinkith þe assoilei sufficiently my doute. But, fadir, how is it trewe þat þilk loues bi whiche a man 25 loueþ god aboue al þing,2 and his nei3bore as him silf, ben two lovis aftir þe speche of crist now bifoire allegid, and 3e noumbren here þe same lovis for iij lovis?

Sone, whanne ij general þingis ben noumbrid as for tweyn, if oon of po 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' 13b mowe be clepid 'iij', and euerciþ cleping is trewe yno3.
How to live 'leernyngly' of the Seven Matters.

[iii]e chapitre\textsuperscript{1}

[F]Adir,\textsuperscript{2} what is \textit{forto lyue leernyngly}, as it is \textit{pe first point of pe first table}?

Sone, it is \textit{forto wille}, chese, and be bisie \textit{forto knowe}, \textit{5 leerne, and kunne and panne aftir forto remembe}\textsuperscript{4} alle \textit{po troupsis whos kunnyng and remembring schulen be meenys to vs forto governe vs in desis of oure wil aftir resoun or\textsuperscript{5} feip, anentis god immediatly, anentis vs silf immediatly, and anentis oure neiboris immediatly. And, sipen\textsuperscript{6} alle \textit{po troupsis mowe be comprehendid and conteyned in pese vij maters, pat is to seie: what god is in him silf, whiche ben hise benefetis, whiche ben hise punyschingis, whiche is his moral lawe and service commaundid and counselid to be doon and to be fulfillid of vs, whiche ben oure natural wrecchidnessis, whiche ben oure wickidness, and whiche ben remedies agens hem bope; forfere\textsuperscript{7} forto lyue leernyngly, as it is \textit{pe first point of pe first table}, it is for to wille, chese, and be bisy to leerne, kunne, and knowe pese now last reherced vij maters.\textsuperscript{7}

\textit{ffadir, whi noumbr}e \textit{pe pese vij pingis, or maters, more panne opire}?

Certis, sone, \textit{y\textsuperscript{8} haue now seid pe cause,\textsuperscript{8} for in pese vij ben conteyned cleerrly, fully, and compendiosely al pat euer\textsuperscript{9} is necessary a man\textsuperscript{10} to knowe forto be a good cristen, goostly lyuer\textsuperscript{11};} Namelych e if a man forrete not pat alle creaturis made of god, except peynes of helle,\textsuperscript{12} ben hise benefetis 3ounn

\begin{itemize}
\item \textsuperscript{1} Chapter numbered 4 in margin.
\item \textsuperscript{2} Cf. henceforward \textit{Poore Mennis Myrrour}, fol. 5\textsuperscript{a}, l. 4, to the end of 13\textsuperscript{b}. At fol. 5\textsuperscript{a}, l. 4, the correspondence with the \textit{Donet} starts.
\item For the Prologue and first part of Chapter I of the \textit{P.M.M.} (fols. 3\textsuperscript{a} to 5\textsuperscript{a}, l. 4), and for the abbreviated account of Doughtiness (fols. 30\textsuperscript{a}, l. 7, to 31\textsuperscript{a}, l. 18), see Appendix to \textit{Donet}.
\item For description of the MS. of the \textit{P.M.M.}, for points not noted in collation, and for Table of Correspondences between \textit{P.M.M.} and \textit{Donet}, see Appendix to \textit{Donet}.
\item \textsuperscript{3} \textit{P.M.M.} inserts it.
\item \textsuperscript{4} \textit{P.M.M.} inserts \textit{pese vij pingis or maters}.
\item \textsuperscript{5} \textit{P.M.M.}, of for or; the or misplaced, and used for and, l. 8.
\item \textsuperscript{6} \textit{P.M.M.} omits sipen.
\item \textsuperscript{7} \textit{P.M.M.} omits forfere \ldots maters.
\item \textsuperscript{8} \textit{P.M.M.} omits y \ldots cause.
\item \textsuperscript{9} \textit{P.M.M.} omits euer.
\item \textsuperscript{10} MS. aman; \textit{P.M.M.} aman.
\item \textsuperscript{11} MS. lyuer goostly, with the marks of transposition; \textit{P.M.M.}, goostli lyuer.
\item \textsuperscript{12} In \textit{P.M.M.}, of hell is a correction on the margin.
\end{itemize}
How to live 'preisingly'.

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

ffadir, where may a man leerne þese seid vij matters?

Sopeli, sone, in þe holy bible⁵, made of þe oolde testament and of þe newe, þei mowe be knowen⁶ | sumwhat, but not 14* cleerly, neipir fully, as it is provid in þe book clepid þe iust apprasing of holy scripture⁷,⁸ and in þe afore crier,¹⁰ and¹⁰ in þe prouoker, and in þe represser'. Also⁹ in doctouris writingis, þei mowen be leerned sumwhat and scateringly, but in þe book callid 'þe reule of cristen religioun', wip þe book 'filling þei iij tablis', wip a fewe mo in þe prouoker and in þe fore crier to þis present book¹⁵ nouncrd and namyd, þei mowe be knowun ordinatly, cleerly, and hope largely and compendiosely, how moche is nedeful and spedeful, nameliche at þe first, into cristen mennyis holy and good lyuyng.

ffadir, what is it forto lyue anentis god¹⁰ preisingly, as it 2⁰ is þe secunde poynct of þe first table?

Sone, it is forto, at sum whillis, whanne opire grettir seruics of god, þat¹¹ is to seie, fynall¹² seruycis of god,¹¹ schulen not perbi be lettid, and whanne a man¹³ in his semyng haj? nede forto be kyndedlyd and quykened into goostly freendful¹⁴ ²⁵ loune toward god or toward him sif, a man forto¹⁵ preise god in him sif, or in his seyntis, or in his benefetis, and in his opire werkis; þat is to seie, forto declare or witnesse, bi

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¹ P.M.M., to knowe.
² MS. hem; P.M.M., hym.
³ P.M.M. omits in kunnyng.
⁴ In P.M.M., of þe book is a correction on the margin.
⁵ MS. bible holy, with the marks of transposition; P.M.M., holi bible.
⁶ In P.M.M. be knowen is a correction on the margin.
⁷ 'Bokes made by Bysshope pecok' in margin, and the titles underlined in the text.
⁸-⁹ P.M.M. omits: and in þe prouoker and in þe represser.
¹⁰ P.M.M., and.
¹¹ P.M.M. omits anentis god.
¹²-¹¹ P.M.M. omits pat ... god.
¹³ That is, eendal services, as explained in the Second Table, Pt. I, chap. v.
¹⁴ P.M.M. omits goostly freendful.
¹⁵ P.M.M. omits a man forto.
Benefits of praising. How to live 'dispreisingly'.

inward [or outward]1 speche, sum excellence or worpines 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?

Sone, it availith principally for to gendre and contyne and to kepe in pe preiser greet frendful, goostly welwilling and lone anentis god and anentis a man2 him silf, and alle her purtenauncis affir in pe [xxiiie]3 chapitre of pis book rehercid, and for noon opire4 principally; for god needip noon ofoure preisingis, neipir as for him silf he is in oure preising amendid, betterid, cherid, or delitid. Neuerpeles, pe vse of pis office, whiche is preising, may availe forto holde vp pe preisers consideracioun, mynde, and affecsioun wip god, pat it falle not doun vpon worldly and fleischli pingis, and pazne folewingli to not be amys occupied in hem bi occasionn or entirmetyng wip hem. But, certis, pis effect or availe | of preising is includid and conteyned in pe opire biforn seid effect and availe of preising; florwhi ho moche onely is pe freendful, goostly welwilling and lone whiche we han to god and to vs silf, so myche and perbi is pe cleewing and oonyng whiche we han to god, and pe departing of oure lone fro pe fleisch and pe worlde. and perfore pis secunde effect and availe is born and conteyned in pe first. And bi pis now afore5 seid of preising to god, may be knowe what is forto lyue preisingly anentis aungelis and men, and wherto it availip.

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

Sone, it is forto, at sum while, whazne resoun iugip it to be doon, and whazne bettir service of god, pat7 is to seie, final8 service to god,7 schal not perbi be lettid, a man to

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

2 MS. aman.

3 Space left in iMS., and in P.M.M., for reference to chapter; the reference is to chap. xxiii of Pt. II.

4 P.M.M. inserts eend.

5 MS. a fore; P.M.M., before.

6-6 P.M.M. substitutes: as it is pe iiij point.

7-7 P.M.M. omits pat ... god.

8 See above, p. 28, note 12.
How to live ‘preiyngli’. Benefits of prayer.

disperise him silf or sum opire creature: yat is to seie, forto declare, denounce, or witnesse, bi inward speche or outward speche, 1 sum vnworjines or vnmoobilte, lack, defauite, wrecchidnes, or vice, trespass, or synne, of him silf or of sum opire creature, for pis entent: yat he him silf, or pe opir 5 creature, be perbi broujt into mekenes, or into pe depper mekenes, or into sorowe for his synne, or into removing, 2 wipdrawing, or lassyng of 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.

ffadir, what is it forto lyue anentis god preiyngli, as it is pe fourpe poynt and vertu of pe first table?

Sone, it is forto, at sum whillis, whanne opire profitabler servuicis of god, yat 4 is to seie, synal 5 servuicis of god, 4 schulen 15 not perbi be lettid, and whanne a man in his seemyng hap nede to quyk him silf in pe seid loves, and nameliuch in moral desiris (whiche here 6 y clepe ‘louys’ or ‘willinwigis’) vpon goodis to come and to be had, a 8 man forto 8 aske of god, bi inward speche in resoun onlly, or perwip bi outward 20 speche in tunge, or bi opire outward sygne, countenaunce, or dede occupiyng pe stide of | outwarde speche, enye þing 15þ yat is to oure bihoue or to oure neiþboris bihoue, in goddis servuice: as is forþeuenes of synne, grace to forbere synne, grace to worche and suffre vertuosely, and so forþ of alle 25 opire poyntyys whiche ben includid in pe preiern y-callid in latyn ‘Pater noster’, in pe maner 9 as pilk preier, ‘Pater noster’, is expowned in pe first parti of pe book y-callid ‘pe reule 10 of cristien religiouyn’.

ffadir, wherto availith preier maad to god?

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

1 Cf. above, p. 29, note 1.
2 MS. re removing, the first re occurring at the end of a line; P. M. M., remouyng.
3 P. M. M. omits of.
4-1 P. M. M. omits yat ... god.
5 See above, p. 28, note 12.
6 P. M. M. omits here.
7 P. M. M., willynigis.
8-8 P. M. M. omits a man forto.
9 P. M. M. inserts of.
10 P. M. M., feule, and cross in margin.
11 MS. preier; P. M. M., preie[p].
How to live ‘jankingly’.

god forto haue alle necessaries for him whiche *preiep, and
for opire, into goddis serruice. *fior god needip not to be
certified, or be tauge, or be remembred what pingis ben to
vs necessarye; Neipir he mai be moved, or charmed, or
chaungyd, bi craft of wordis and askingis, neipir bi inpor-
tune or noysum multitude of askingis, as men move. And,
*perfore, al pe good of oure prayyng whiche 1 is broug3 forpj
in vs silf 2 is now seid: pat is to seie, greet deisir born vpon
pe ping desirid of vs and askid of god, whiche desire god
moche apprisith, moche allowith, heerip, grauntip, and
rewardip. 3 Neuerpeles, bisidis pis availe, preier availep
into pe same opire good into whiche now afore is seid preisy-
ing to availe, pon3 pis 4 secunde availe 4 of preier be includid
and conteynyd in his seid first availe. Bi pis now biforn
seid of 5 preier to god, may be knowe esili what is 6 forto
lyue anentis creaturis prayyngli, and wherto it availith.

ffadir, what is it for to lyue jankingly to god, 7 as it is pe
ve poynjt and vertu of pe first table?
Sone, it is forto, at sum whilis, whanne opire profitabler
servyces of god schulen not perbi be lettid, and whanne a
man in his semyng hap neste to quyke him silf in pe seid
lovis to god and to him silf, and nameliche in moral desiris
(whiche y clepe here 8 ‘loves’ or ‘willingis’ 9 ) vpon goodis to
come and to be had, seie and 10 be aknowe 10 to god, bi inward
speche in resoun oon, or perwip bi outward speche in
tunge, or bi opire outward signe, countenaunce, or dede 11
occupying pe stide of speche, pat | he hap receyuyd benefete
or benefetis of god, and pat he hap cause forto in sum
maner 11 of vndirstonding aen quyte god fully, or sumwhat,
in serruice for poo 12 benefetis doon of god, and received into
pe seier, or into sum opire persoon whom he lowepe.

1 Omitted in *P.M.M.*
2 *P.M.M.* inserts *which* here.
3 Cf. below, p. 46.
4-4 *P.M.M.*, *pese ij availes.
5 *P.M.M.* omits of.
6 *P.M.M.* inserts *it.*
7 *P.M.M.* omits to god.
8 *P.M.M.* omits here.
9 *P.M.M.*, wilnyngis.
10-10 *P.M.M.* omits: and be aknowe.
11-11 *P.M.M.* runs: or dede *pat* he wole
in sum maner, and then the parallelism
continues.
12 *P.M.M.* substitutes conteyne.
How to live 'worshipingly'.

ffadir, wherto availip panking made to god?

Sone, forto quyke a man þe feruentlier and þe hertlier to performe and fulfille sum seruycis to god whiche he seip generaly, or specialy, in þilk panking him forto do to god. and so þanking servip into gendring, nurisching, and 5 encresing of moral desiris forto do seruycis of god and to god, wiþ þe opire availes wherto preising and 1 preiyng serven.

ffadir, what is it forto lyue anentis god worshipingly or honouringly, as it is þe vjº poynþ of þe first table?

Sone, it is forto at sum whilis, whanne opire fynal servuycis of god, afþir doom of resoun more profitable to be doom, schulen not þerbi be lettid, and whanne a man in his semyng [ha]p 3 nede to make bisynes forto gendre freendful, gioostly loue toward god or toward him silf, worshippe or 15 honoure god, þat is to seie, declare or witnesse bi dede, as of bowing or louþing vs silf ymeforþ 4 in þe vndirstonding, or in þe ymagenacioun, or ellis bi signe, countenaunce, or dede withoutforþ, dyuers 5 from outward word, 5 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.

ffadir, wherto availip enye such worshiping?

Sone, it availip to þe same effect to whiche availip preising; forwhi 6 bitwixe preising 6 and worshiping is noon opire 25 difference saue þat preising is made bi outward speche, and worshiping is made bi opir outward signe, countenaunce, or dede. 7 And herbi may liþli be knowe what is forto lyue anentis aungels and men worshipingly, and wherto it availith.

ffadir, what is 8 forto lyue disworshipingly, as it is þe vij vertu of þe first table?

1 P.M.M. omits and.  
2 P.M.M. omits fynal. See above, p. 28, note 12.  
3 MS. wiþ : P.M.M., hop.  
4 P.M.M., wiþinforþ.  
5-5 P.M.M. omits dyuers . . . word.  
6-6 From foot of page in P.M.M.; omission mark in text.  
7 Cf. above, p. 29, note 1.  
8 P.M.M. inserts it.
Sone, it is forto, at | sum while, whanne resoun in ip it¹ to be doon, and whanne bettir² servise of god schal not þerbibe lettid, a man to disworschip him silf or sum opire creature³; þat is to seie, forto declare, denounce, or witnesse, 5 withinne forþ or wipouthe forþ, bi sum signe or tokun diuerse fro inward and outward speche⁴ of⁵ word, sum vnworpiines or vnnobiltte, lacke, deuata, or⁶ wrecchidnes, or vice, trespaces, or synne, of him silf or of þe opire creature, for pis entent: þat he him silf, or þe opire creature, be þerbibrought into mekenes, or into þe⁷ depper mekenes, or into sorewe for his synne, or into removing, wipdrawing, or lassing⁸ of ouer myche fleischly or worldli loue had vpon him silf or vpon sum opir creature, or into warnes and good disposicion ⁹ þat pryde, or pis seid ouer moche loue, not 15 arise; as whanne a man⁹ weriþ sak cloþ, or puttþ askis vpon his heed, or goþ bare foot and in symple and pore aryse, or beriþ in his hond sum pore, vnworþi sticke or staf, or makþ such þingis be sette nyþe aboute him.

ffadir, what is it forto lyue¹⁰ sacramentaly, as¹¹ it is þe 20 viij membre of þe first table?¹² Sone, it is forto receyue cristi¹² sacramentis, þat is to seie, baptym and opire, dewly.

ffadir, how receyuþ a man baptym dewly? Certis, sone, if he be of sufficient age¹³ and of sufficient 25 vndestonding whanne he it receviþ; he must be repentaunt for alle hise mysdedis afore don, and he must be in ful wil and purpos, wip al bisines, to forbere mysdedis in tyme from pens aftir to come; he must aske foryeuenes of mysdedis passid, and grace forto¹⁴ forbere mysdedis and to fullfille vertues in¹⁵ tyme to come¹⁵, in pilk ful and hcol bileene whiche is taught bi crist and his apostlis—of whiche

¹ it overwritten in MS.
² See above, p. 28, note 12.
³ P.M.M., creaturis.
⁴ Cf. above, p. 29, note 1. P.M.M. reads fro outwarv speche only.
⁵ P.M.M., or.
⁶ P.M.M. omits or.
⁷ P.M.M. omits þe.
⁸ MS. orlossing.
⁹ MS. aman.
¹⁰ P.M.M. inserts anenis god.
¹¹ P.M.M. inserts anenis goddess.
¹² P.M.M. omits as . . . table.
¹³ P.M.M., his.
¹⁴ age overwritten in MS.
¹⁵ P.M.M., to.
¹⁶ P.M.M. omits in . . . come.
bileue þe articles ben tauȝt largeli in þe book y-callid ‘þe reule of cristen religious’, and more schortely þei schulen be¹ rehercid in ² pis same book, in þe first chapitre of þe iȝe partie ², and ben also sett forþ in a ful compendiose maner in þe book clepid ‘þe prouoker of cristen peple’; | And he ¹⁶ must remembre him sylf vpon þe eende and ³ 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 discreeioun, whanne ⁴ he receivip baptym, ⁴ þanne he is excusid ¹⁰ from pis þat is now seid into tyme he come into sufficient discreeioun to perfoorme what is now ⁵ seid.

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

Sopeli, sone, þat þe receyver, in it receiving, schulde make ¹⁵ a couenaunt wip god to kepe al þat is now afore ⁶ seid; and þat he schulde in pis wise remembre him þat crist, bi meryt of his blood scheding, waschip his synnes awaiæ, as þe watir waischip, at pilk tyme, his body; And þat he owith to be dede and biried from al his oold mys lyuyng, and to arise ²⁰ into a new ⁷ lyuyng, as his body is biried in þe watir, and arisip vp from þe watir, and as crist lay deed in þe sepulcre, and arose into a newe lijf from þe sepulcre. and for þat baptym schulde be a signe ⁸ and a remembratife tokene ⁹ of pis now seid couenaunt, and also of pis now seid conceitis ⁹, ²⁵ perfores was baptym ordeyned, as may be takun of seint poul, Romans, vjé ¹⁰ chapitre.

ffadir, how receivip a man þe eukarist dewli?

Sone, if he be of sufficient age and of sufficient witt and discrieioun whanne he it receivip, he must take þe eukarist, ³⁰ not as opire comoun or visual meete and drynk, as diden men

¹ For schulen be, the P.M.M. substitutes ben.
² ² P.M.M. reads: in þe donet, þe partì, þe chapitre, spaces being left for the references.
³ P.M.M. inserts þe.
⁴ ⁴ P.M.M. omits whanne . . . baptym.
⁵ P.M.M., "nove "is, the oblique dashes denoting transposition.
⁶ MS. a fore.
⁷ MS. anew.
⁸ MS. assigne; cross under first s.
⁹ ⁹ P.M.M. reads: tokenes of þese now seid conceitis.
¹⁰ Space left for reference in P.M.M.
of corinthe in poulis daies, i* corinthis, xje chapitre; and he muste be in charite, pat is to seie, in dewe loue toward god and his nei^boris, and be in wil to contynue perynne, and be sory for alle defautis per a^ens afore doon; and he muste remembre him silf vpon pe entent and purpos for whiche pis sacrament was ordeyned, and he muste co[n]forme 1 him perto. and if pe receiver be not of so sufficient age and discracion as is now 2 seid, he is, as for panue, into tyme he come into sufficient discreцион, ful excusid of pis charge.

fadir, to what purpos, entent, and eende ordeined god
17* pe eukarist | to be receivid and hauntid?

Sopeli, sone, for pat pe receyver, in pe eukarist receiving, schulde ofte remembre him silf perbi vpon cristis holy lijf
15 and passioun, and vpon his benefetis and his lawe, and folowingly schulde take and make a sad purpos to god 3 pat he wolde be oon to god and to his nei^bore in charite, and in keping vertues and pe lijf whiche crist kepte and taute in erpe; rizt as pilk signes whiche he eetip and drinkip ben made, or seemen to be made, oon to him, or ioynyd to him, in his bodili substauwe. And forto make ofte pis remembrance and oft pis purpos, was ordeyned pe eukarist ofte to be eten and drunken, as to be 4 of pis seid 5 purpos a remembranceyng tokene, or signe of witnesse perof, as may be
25 takun, luke, pe xxij 6 chapitre, and I* corinthis, xje chapitre. And,7 perfore, if enye man receivep 8 pis sacrament of eukarist, or pe sacrament of baptym, wip contrarye entent pan it signifiep and bitokenep to be takun and vsid fore, he is in pilk receiving fals and double and scornyng to 9 god, 30 And perfore he must needis greuously 10 in pat 10 do synne.

1 MS. conforme; P.M.M., coforme.
2 P.M.M., now is.
3 P.M.M. inserts: pou3 without newe bond and couenaunt.
4 P.M.M. inserts ofte.
5 P.M.M. omits seid.
6 Space left for reference in P.M.M.
7 In the margin of the P.M.M., by the side of the following passage, is written in a much larger, sixteenth-century hand: "Transubstantiation not knowne". Pecock was accused of heresy on this point. See Babington's Introd. to Rep., pp. xlii, footnote 1, and lxii, footnote 1.
8 P.M.M., recyue.
9 P.M.M. omits to.
10-10 P.M.M., in pat greaseli.
How to live to God 'goostly'.

1 No more of sacramentis here, bi cause pat of þese and of opire sacramentis large doctryne is yowyn in 'þe book of sacramentis', and in opire bokis to ṭ[ DRM 2 vndir seruyng.

[ve chapitre]

[F]Adir², how manye moral vertues, comaundis or coun-5 seilis, ben of þe ij table?
Sone, vij.

ffadir, whiche vij?
Sone, anentis god goostlynnes,³ obedience, riȝtwisnes, mekenes, treuþe, benyngnite, and⁵ larges⁶.

ffadir, what is⁷ fortó lyve anentis god goostly⁸, as it is þe first poynt of þe ij table?
Sone, it is fortó wille⁹ to god al his good, whiche is not in a¹⁰ creaturis power for to make him haue, or not haue, and lacke: as ben his myȝt, his wisdom, his loue, his mageste, 15 and suche opire. pis goostlihode¹¹ is oon spice¹² of þe al, hool, freendful welwilling and loue whiche we owen to god.¹³ and pis splice of freendly loue toward god, as wel as opire spicis of freendly loue toward god, we schulen haue and paie to god aboue al freendly loues to creaturis, and of al oure ²⁰ herte, of al oure soule, | and of alle oure strengpis. and how ¹⁷ al pis is to be vndirstonde is sumwhat tautʒ in þe ij partie of 'þe ¹⁴ moore book of¹⁴ cristen religioun', þe ij partie of 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. 14ᵃ). See Appendix for Table of Correspondences between P.M.M. and Donet.

¹ P.M.M. substitutes : More of sacramentis maye be seen in þe book of sacramentis.
² MS. hem.
³ Cf. henceforward P.M.M., ijⁿ chapitre, fol. 14ᵃ to 14ᵇ (end).
⁴ P.M.M. reads loue, and names larges next.
⁵ and, overwritten.
⁶ larges comes second in the list in the P.M.M.
⁷ P.M.M. inserts it.
⁸ P.M.M., louynigli.

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. 14ᵃ). The other Points are similarly lettered in the
"How to live to God 'obediently'."

and in 'pe book of feip, hope and charite', and in 'pe book of servile filling and iij tablis'.

purtenauncis to pis now seid freendful, welwilling loue, in 'pe vndirstanding boond Folewer, MS./er/or/e. P.M.M. More revj. dread. as opir £at and passionus chapiVre, servile servile filling and ckarite. More L.oon and 1. dread

Of passional drede ben ij maners: oon whiche is drede forto offend god and to lese his love, whiche is callid 'soneli drede'; Anopir is drede forto falle into peyne or punysching, whiche is callid 'boond drede', or 'servyle drede'. More of these passions schal be seid aftir in 'pe folower to pe done't. ffadir, what is forto lyue anentis god obediently? Sone, it is forto obeie and kepe his lawis of kynde assignyd to vs, summe bi his commandement, and summe bi his counselling; and forto obeie to alle his voluntarie assignementis and positive ordinauncis, and to receyve hem and fulfille hem, as fer for pe as we knowen his wil to be pat we so schulde do, bi witnessing of his holi scripture, as ben pese: forto9 loue god moost of alle, and oure nei3bore as vs sifl; and9 forto allowe, receyue, and honoure pe10 newe preesthode10 sette forp in his churche of pe newe lawe; and forto heere pe preestys porof, and to receyve goddis loore and sacramentis of hem; and forto obeie to hem, as whanne thing as the Folewer. See Introd. to Donet, Section III; Folewer, Pt. I, chaps. xviii-xx.

This Point is taken in the P.M.M. after largeness, righteousness, and meekness, fols. 17b, 1. 5, to 18a, 1. 19, and is lettered c in red in the margin of the P.M.M. See Donet, p. 36, footnote 8.

MS. ferforpe.
P.M.M. omits forto . . . and.
P.M.M. runs: his new preesthode bi hym.
P.M.M. omits as.

1-1 and... charite omitted in P.M.M.
2 Space left in MS. and in P.M.M. for reference.
3 P.M.M., vij; reu3 being omitted.
4-4 P.M.M. substitutes: and pese vij; roupe being omitted.
5-5 P.M.M. omits Of passional drede... servyle drede.
6-6 P.M.M. reads: More of pe passiouns schal be seid aftir in pe iij parti of pe done't; this may therefore be the same

The passions pertaining to our love towards God:
(1) Eight in the sensual appetites and the heart.
(2) The corresponding eight in the Will.

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

These commandments and counsels re-HEared.
How to live to God 'ristfulli'.

 cuer pei justly for oure open defautis putten vs\(^1\) oute of cristen, or saued mennys comuning\(^2,3\) or felawschip\(^3\); and forto be receivid azen\(^4\) bi hem into cristen mennys felawschip\(^3\) and comunyng\(^3\) whanne we leeuwen pe same defautis; and for to be bi hem\(^6\) of oure synen assoldid whanne we schryven 5 vs to hem | of pe same synnes, and\(^6\) so of opire\(^6\); And in 18\(^a\) lijk maner to alle\(^7\) goddis voluntarye posityve assignemntis oderined\(^8\) al redy, and\(^6\) to alle opire\(^8\) in caas pat he enye suche wolde make, ordeye, schewe, or reule; pou\(_3\)\(^9\) it so be pat pe kepings of pe same counsellis of god and of lawe of\(^10\) kinde be in opire tablis bi and aftr sum opir consideracioun.\(^9\)

how cristen preesthode, with his officis,\(^10\) in his sum maner is of lawe\(^11\) of feip, is taught and declarid sumwhat in pe first partie of 'cristen religioun', pe [ijj]\(^12\) trety, pe [xvj]\(^12\) 15 chapitre, and more\(^13\) in pe first partie of 'pe iust apprising of holy scripture', and in 'pe book of preesthode'.\(^13\)

ffadir, what is it forto lyue anentis god ristfulli, or justly?\(^14\)

Sone, it stondip in two maners: Oon is, whanne euer\(^20\) and\(^10\) how of[te]\(^16\) euer we wolien, or schulen to god make couenaunte or boond of biheest, bi worde, or bi opire signe or dede occupiyng pe stide of worde, vpon eny ping to be of vs doon, or left vndoon, in tyme to come, to\(^17\) whiche we weren before free\(^17\), pat we perfoorme pilke boond and\(^25\) couenaunt, bi cause pat bi pilke boond growip to god a rist\(^18\) forto cleyme pilk dede biheestid in boond and couenaunt.

\(^1\) P.M.M. inserts denouncingli.
\(^2\) On erasure in MS.
\(^3\)–\(^3\) P.M.M. simply mennys soorte.
\(^4\) P.M.M. inserts denouncingli.
\(^5\) P.M.M. inserts at pe leste denouncingli.
\(^6\)–\(^6\) P.M.M. omits: and... opire.
\(^7\) P.M.M. inserts opire.
\(^8\)–\(^8\) P.M.M. omits oderined... opire.
\(^9\)–\(^9\) P.M.M. omits pous... consideracioun.
\(^10\) P.M.M., ofice.
\(^11\) P.M.M. inserts here: of kynde and in his sum opir maner is of lawe.
\(^12\) Spaces in MS. and P.M.M.; reference supplied from Gairdner's monograph, pp. 48–9.
\(^13\)–\(^13\) P.M.M. runs: And more perof schal appere in pe boke of sacramentis and in pe boke of preesthode.
\(^14\) Cf. henceforward P.M.M., fols. 16\(^a\) to 17\(^a\), l. 2. This Point of ristwisenes is lettered d in red in the margin of the P.M.M. See Donet, p. 36, footnote 8.
\(^15\) P.M.M., or.
\(^16\) MS. of; P.M.M., ofte.
\(^17\)–\(^17\) P.M.M. omits to... free.
\(^18\) MS. avist.
and also ellis we schulde breke oure promys, and pat wethpir to pilk boond made, oop or vowe be ioyned and sett, or no; so pat pe mater and dede bihiȝt in bound to god be honest and profitable into goddis servyce, alle þingis seen, and for alle tymes considerid; And so pat it be seen, in doom of avisid resoun, profitable or needful pat we sette to such oop or vowe to þe seid biheestis in to pis eend, pat we be þe more, and þe ofter, and þe spedelier remembrid and stirid to perfoorme þo3 biheestis; þouȝ,4 aftir sum opir skile and consideracioun, alle suche dedis ben in þe v poyn of pis same secuade table, which is trovpe to god.4

Anopir6 maner of rîȝtwisnes to god is þat we so bere vs anentis alle hise creaturis þat we in no maner trete, vse, or demene enye of hise goodis, or enye of hise creaturis, aȝens his wil: þat is to seie, in opir wise þan he hap ordeined hem of vs to be tretid, vsid, and demeenyd; and þat is into releef of oure nede, and into oure necessary sportyng, and suche opire vsis helping, þat þerbi opirere notable servyços of god schulen be þe bettir doon, alle tymes considerid; fiorwhi it is open þat in suche maner of iustnes and rîȝtwisnes we ouȝte bere vs iustly anentis oure neiȝboris, And þerfore moche rapir þus iustly anentis god, and ellis we doon to god wrong.

ffadir, what is forto lyve anentis god mekely?8

Sone, it is forto louȝe vs sylf vndir god in conceyt, in wil, in countenaunce, worde, tokene, and werk, and to hize god fer above vs in alle þese seid maners as oure [hijest]9 and souereynest lord; And þat we forbere to attempte or assaie goddis myȝt, wiȝsdum, or wil, þat he schulde do or worche for vs sum werk aboue kynde, bi miracle, wiȝbout nede, or wiȝpoute sure reuelacioun þat we schulden assaie him so to

1-1 P.M.M. omits: and ... promys.
2 MS. spededelier; P.M.M., spedelier.
3 P.M.M., þe.
4-4 þouȝ ... god omitted in P.M.M.
See Foleweer, 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. 17b,1,2, to 17b, 1, 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., hijest, which makes much better sense.
do; whiche attemptyng wolde falle in caas pat we wolde take vpon vs, wipoute nede, and wipoute sure reuelacioun from god pat we schulde so take vpon vs, sum werk passing oure power of kynd; or if we wolde purpos sum eende, and zitt we wolde leve of to take meenys being in oure power of 5 kinde toward þe same eende, withoute sure reuelacioun pat we schulde so leue, and we wolde waite 1 aftir þat god schulde sende vs helpe perto aboue kynde.

ffadir, 2 what is it forto lyue anentis god trewly, nameliche 8 wipoute such boond as is spokun of in pe iij 4 poynyt of þis iij table?

Sone, it is, as ofte as we wolen, or schulen to god afferme or denye, bi worde or bi signe, countenaunce, or dede occupiynge þe stide of worde, enye þing present, passid, or to 5 come, 6 þat we þerinne afferme and denye trewly: þat is to 15 seie, as it is, was, or 7 schal be; and þat weþpir we to þilk affermyngis or deneiyngis sette oop or vow, or neipir oop, neipir vow; And so þat we liyen not to god | vpon þingis 19* present or passid, as cayn dide, genesis, iij 8 chapître, seiyng to god þus: ‘y wote not, lord’, whane god askid of him: 20 ‘Where is þi broþpir abel?’ neipir we absteyne fro þe perfoormyng of oure dede to come, whiche we han affermyd vs to do, wipoute 9 promysse, in oonly purpos, 9 but if iust cause rise forto h[i]m 10 forbere, And so þat þerupon we not lie.

ffadir, what is it forto lyue anentis god benyngnely 11 Sone, it is forto forbere worde, countenaunce, and werk which schulde tempte god into disturblauwce of his quyetenes and reste wipynne forpe, if he were þerto movable, and into

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1 MS. awaþe; the first a underdotted.
2 Cf. henceforward P. M. M., fol. 18* l. 19, to 19*, l. 2. The Point is lettered j in red in the margin of the P. M. M. See Donet, p. 36, footnote 8.
3 P. M. M. omits nameliche.
4 P. M. M., iij, as the Points are differently arranged.
5 MS. orto.
6 P. M. M. inserts bi vs or bi eny oþir doer.
7 P. M. M., and.
8 v. 9. Space for reference in P. M. M.
9-9 P. M. M. omits wipoute . . . purpos.
10 MS. hem; P. M. M., hym.
11 Cf. henceforward P. M. M., fol. 19*, l. 2 to l. 14. Lettered g in red in margin of P. M. M. See Donet, p. 36, footnote 8.
it changeable, as man is. And so heri folewingly we¹
muste forbere blasphemyng, chiding, and reuyling, mowyng, 
scornyng, and suche opire toward god, for eny of his chastis-
ingis sent to vs, or suffrid falle to vs.²

ffadir, what is it³ forto lyue anentis god largely?⁴
Sone, it is forto 3olde, 3eue, or paie to god what we ben
not bounde forto 3olde, 3eue, or do to him; as ben dedis of
pure counseile and of plenteuosenes, and not of comaundem-
ment, neipir of dette. Suche dedis ben wilful pouerte and
chastite, in pilk skile and consideracioun in whiche þei ben
3ulde and 3ouen to god immediatly; þou þe same pouerte and
chastite, in skile and consideracioun in whiche þei ben
chosun of a man to be his immediat good disposiciouns, þou
into god fynaly þei ben in þe iij table.

and þus moche as for þe vij vertues or comaundementis of
þe iij table.

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

Sone, vij.⁶
ffadir, whiche viij ?⁷
Sone, to vs sylward⁸ goostlihode,⁹ fleischlihode,¹⁰ worldli-
hounde,¹⁰ Clennesse, honeste, pacience,¹¹ douȝtines, and largenes.¹⁰
Or ellis þus: ñor to lyue toward vs sylf, as¹² resoun or seip
dee nep,¹² goostly,¹³ fleischly,¹⁴ worldly,¹⁴ clenyly, honestly,
pacientli,¹¹ douȝtily, and largeli.¹⁴

¹ P.M.M., he.
² P.M. here concludes this section:
And þus myche as for þe vij vertues or comaundementis of þe secunde table; as
the Donet (ll.15–16) after treating largenes.
³ P.M.M. omits it.
⁴ Cf. henceforward P.M.M., fol. 15b.
The Point is lettered b in black in the
margin. See Donet, p. 36, footnote 8.
⁵ Chapter numbered 6 in margin.
⁶ Cf. henceforward P.M.M., iij e chapitre,
fols. 19b, l. 15, to 20b, l. 6.
⁷ P.M.M., v; fleischlihode, worldlyhode, and largenes being omitted.
⁸ P.M.M., sylward.
⁹ P.M.M., loves.
¹⁰ These three Points are omitted in
P.M.M.
¹¹ P.M.M. here inserts and.
¹²–¹³ P.M.M., as . . . deeme ømitted.
¹³ P.M.M., louyngli.
¹⁴ P.M.M. omits fleischly, worldly, largeli.
How to live to oneself 'goostly' and 'fleischely'.

ffadir, what is pe goostlihode\(^1\) of a man anentis him siful, as it is pe first poynht of pe iij table?

Sone, it is a willing\(^2\) bi whiche a man willi\(^3\) to him | sif\(^{19b}\) po goodis whiche is not in eny creaturis kyndeli power forto 3ene to him, or putte to him, or take aweie from him: as 5 ben oure blisful\(^4\) rewardis to be had in heuene, and goddis fre\(^5\) gracie pdirward helping here in erpe. Certis,\(^6\) pis goostlihode is not but a spice, or a remembre, of pe al, hool, welwilling love whiche a man ouhte forto haue anentis him sif\(^{5}\).

ffadir, how moche ouhte a man loue him sif\(^{l}\) wip pil\(^{l}\) goostlihode\(^1\) whiche is pe first poynht of pis present\(^{7}\) iije table?

Sone, wip pilk loue he schal loue him sif\(^{l}\) lasse pan god, and more pan enye\(^{8}\) opir creature. What pis loue is, and\(^{15}\) what is loue of frendsship, and what is loue of concupiscence, and how a man hap\(^{9}\) not loue of frendsship same to god, and to him sif\(^{l}\), and to opire resonable creaturis, is\(^{10}\) tau\(^{t}\)t in 'pe lasse book of cristen religioun', pe first trety, and in 'pe book of seip\(^{l}\), hope, and charite\(^{l}\)', and in pe ije partie of\(^{20}\) 'pe grettir book of cristen religioun'.\(^9\)

ffadir, what is fleischlihode, as it is pe ije poynht of pe iije table?\(^{10}\)

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

\(^{1}\) P.M.M., lone.
\(^{2}\) P.M.M., wilnyng.
\(^{3}\) P.M.M., wilne\(^{p}\).
\(^{4}\) P.M.M., besful.
\(^{5}\) P.M.M. inserts stiring.
\(^{6}\) P.M.M. omits Certis \ldots him sif\(^{l}\).
\(^{7}\) MS. present f; f being crossed through obliquely.
\(^{8}\) P.M.M. omits enye.
\(^{9}\) P.M.M. runs: is tau\(^{t}\)t in pe iij parti of pe donet, chapitre and in pe filling of pe iij table, pe ije parti, pe chapitre, spaces being left for the references. This 'iij parti of pe donet' may be the same thing as the Folewer. See Introd. to the Donet, Section III.
\(^{10}\) P.M.M. omits Point of fleischlihode.
\[ \begin{align*}
\text{How to live to oneself 'worldly'.} & \\
\text{pfleisch.} & \text{and alle pese seching, getyng, havyng, and kepinger, wip manye fold dyuers werkis, ben execucious of pe willing to haue pe same fleischly goodis, And perfore pei ben in pe same moral kynde and table in whiche is pe willing to haue pe same fleischli goodis.}
\end{align*} \]

\[ \text{ffadir, what is Worldlihode,}^1 \text{ as it is pe iije poynet of pe iije table?} \]

\[ \text{Sone, it is for to wille, seche aftir, gete, and haue, and holde worldli goodis, aftir rehercid in pe vertu of honeste,}\]

\[ \text{in maner and mesure and in opire circumstauncis as resoun comandip or allowip. And, sipen bi what euer meenys or dedis pis seching, getyng, and holding ben not but execucious of pe seid willing into pe | same worldli goodis; perfore pe dedis bi whiche pese seching, getyng, and holding be made and doon, ben in pe same moral kynde of vertu, and in pe same table, in whiche is pe willing, pou3 pei ben fer distaunt in natural kynde fro pe seid willing.} \]

\[ \text{ffadir, pou3 y ouzte not bere 3ou an honde pat pe putten vicis into pe iije table in stide of vertues, pat is to seie,} \]

\[ \text{fleischlihode and worldlihode, sitt, certis, vndir po same names in whiche pe clepen pe iije and iije vertues of pe iije table, opire men clepen 'vicis', and how men wolen allowe 3oure peryn clepyng, y wote not.} \]

\[ \text{Sone, truste pou to me, or ellis trust pou to resoun, pat} \]

\[ \text{per is no fleischlihode or worldlihode [a] vice, saue for pat he is vnmesurable, or in sum opire wise a\text{\textes} pe doom of resoun. And, sipen not eche fleischlihode and eche worldlihode is vice, but it muste nedis be pat as eche fleischlihode and eche worldlihode whiche ben vnresonable ben vicis, so eche} \]

\[ \text{fleischlihode and eche worldlihode whiche ben resonable, pat is to seie, according to doom of resoun, ben vertues. And perfore foliewip pat pese names 'fleischlihode' and 'worldlihode' ben general and indifferent as wel to vertues as to vicis. And so, if for pis generalte and indifference, opire 35 men nowe clepe vicis bi po names, so wel may y for pe} \]

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

\[ \text{To live to oneself worldly is to desire, seek after, get, have, and keep worldly goods as Reason commands or allows.} \]

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

\[ \text{Are not fleischlihode and worldlihode usually termed 'vices'?} \]

\[ \text{Fleischlihode and worldlihode are vices only in so far as they are practised in excess, or practised otherwise against the doom of Reason. They are virtues in so far as they are reasonable. 'Fleischlihode' and 'worldlihode' are general terms covering both the virtue and the vice.} \]

\[ \begin{align*}
1 & \text{P.M.M. omits the Point of worldlihode.} \\
2 & \text{MS. or.}
\end{align*} \]
Reasonable 'fleischlihode' and 'worldlihode'.

same generalte and indifference clepe vertues bi po samenames; Nameliche sipen noon opire special and propre names ben sette to po vertues. perfere who euere wole challeuge my now before vsid namyngis of pe ij and iiij membre in pe iiij table, leta him assigne to me specygal according names 5 to po ij membris, whiche he may not seie nay but pat pei ben vertues, for pat pei accorden to doom of resoun; and y wole anoon forbere and absteyne me fro pe seid maners of calling. And eer he can so to me assigne, y can not bettir counsell to me and to him for pees and accorde pan forto remembre it io what oon writip in sentence pus: 'Whilis men accorden in pe ping and in pe treupe in it sylf, stryue pei not aboute wor'dis and namyng of pe same ping'; Nameliche herfore for 20 pat alle wordis move signifie as men at her owne lust wole haue hem to signifie, and specialy in nede, whanne peere is 15 not so greet plente of names but pat peir is lack of propre names to summe propre pingis, as it is in pis present purpos.

fadir, what if it lijk to men forto clepe pe ij and pe iiij pointis of pe iiij table vndir pe names: 'resonable fleischlihode' and 'resonable worldlihode'? it seempe, fadir, pat pese namyngis schulden wel notifie pat pilk fleischlihode and pilk worldlihode of whiche pe meenen in pese ij and iiij pointis, ben moral vertues and not moral vicis.

Sone, if pis cleping whiche pou now assignest may do eese 25 to symple persoouns for her symplite, whiche ben strongli movid oft bi sown of worde more pan bi pe troupe of pe ping in it sylf, y am wel plesid pat pese ii and iiij pointis of pe iiij table be ps clepid 'resonable fleischlihode' and 'resonable worldlihode'. but jitt, certis, sone, sipen it is so, pat pis 30 resonabilnesse is includid in eche moral vertu, and is nedisli and essenciali requirid to eche dede, if pilk dede schulde be a moral vertuose dede, it is not nede, but rapir vayne, forto expresse resonablenesse in pe namyng of eny moral vertu, if we bere our consideracioun to pe ping as it is in it sylf. 35 Neuerpeles, mennys eesis which mower stonde wipoute yuel perof comyng, y wole rapir fauoure pan lette. And, perfore, take who so wole pe namyngis for whiche, sone, pou pledist.

1 to overwritte in MS.
They differ from 'clennes' and 'honeste'.

ffadir, perauenture to manye men it wol seeme that pe iij point, which is resonable fleischlihode, is al oon wip pe iij point, which is clennes; And pat pe iij point, which is resonable worldlihode, is al oon and pe same wip pe ve 5 point, which is honeste, in lasse pan 3e, fadir, putte here sum difference bitwix hem.

Sone, sufficient difference is sette bitwix hem where eche of hem in his owne place is disceryvid; forwhi resonable 21a fleischlihode is in pe resonable | sechyng aftir, getyng, having, 10 and holding of fleischly goodis, as mete, drynk, and opire; And clennes is in pe resonable vsing of po same goodis, whanne and aftir pat pei ben resonabili gete and had. and open it is pat a man may folewe pe doom of resoun in sechyng aftir, in getyng, having, and holding mete and 15 drynk in quantite and qualite of hem, and zitt, 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 pat resonable fleischlihode is not pe same vertu whiche is clennes, sipen a man may have pe 20 oon whilis he lackip pe opire, 3he, whilis he hap vice contrarie to pe opire.

In lijk maner, bi resonable worldlihode we ben reulid forto in resonable maner seche aftir, gete, and hauw worldli goodis; and bi honeste we ben reulid forto resonabili vse 25 hem aftir pei ben gete and had. And it may be so, pat a man 1 folowe with doom of resoun in getyng hem, and perfore hap resonable worldlihode vpon hem, and zitt he folowip not pe doom of resoun in vsing hem; for peraventure he ouer moche vsip hem, and perfore hap not honeste vpon hem, but 30 hap pe vice whiche is contrarie to honeste. and perfore it is open ynoys pat resonable worldlihode and honeste ben not oon and pe same vertu, sipen pe oon of hem may be had whilis pe opire is not had. And if pei weren al oon, certis, whanne euer pe oon of hem were had, pe opire were also pan 35 had. And pis is y-noys, sone, to pin entent.

ffadir, wherto seruen pe gracies of whiche pe han now spoke ? 2

1 MS. aman. 2 See above, p. 42, l. 7. This section is omitted in P.M.M.
Man's need of God's grace; how to obtain it.

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 myshauncis and mysheeis whiche bi kinde wollen ofte falle: bi fier, bi watir, bi enemyte of men or of spiritis, and 5 bioure owne worchling, stonding, or walking in perilose placis, where ben perels of deep, and 3itt to vs vnknownun, and so of opire maners; and | azens whiche, whanne and if 21b pei falle, no man 1 may lette for þe while but god; and god no man 1 so helpip in such a caas saue whom as pertó he hap 10 in a specyal grace. Also, wipoute grace no man 1 may have forþeuenes of his synne before doon, how euer moche contricioun and confessioun and opire dedis he worche forto have peorf forþeuenes. And 3itt noon grace is bouȝte of god; but ech grace is frely 30oun of god, and ellis grace were no 15 grace.

ffadir, whiche ben þoo dedis bi whiche a man stirith and prouokith god into 3eving 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 biforn he hadde, is meene into þe sam[e] 2 effectis, and into encreeing and into multipliynge of suche gracis. Certis, 3 asking bi 3 inward or outwerd speche, þat is to seie, preier made to god, availip not þerto, but oonly in how moche it availip into 25 making, contynuyng, or encreing þis seid willing and desiring withinforpe in þe asker, as it is sumwhat bifore [seid] 4 in þe fourþe chapitre. 5 Also specialy, into 3euing of grace into þis effect þat perbi wijt of synne biforn doon schal be forþeun and doon aweie, contricioun, confessioun, purpos 30 forto not ostit synne, desiring and willing and preier, tendre perfoormyng and keping of goddis lawe, bi so moche þebettir þat per azens was doon trespace, and opire mo aftir in þe xviiij chapitre to be rehercid, ben prouocative, meenys. and þe hool agregate of þese meenys for þe iiij, or þe last now 35 rehercid grace, is clepid 'penaunce', or, more propirly,

1 MS. noman.
2 MS. sam.
3-3 MS. Certis, "bi, asking, with the
3 marks of transposition.
4 Omitted in MS.
5 See above, pp. 30-31.
"penitence" or "forpenking", taking ſilk name of þe formest dede among þo prouocatyve meenys, whiche is contricioun, þat is to seie, a willing of a man whiche hap synned þat he hadde neuer synned. So þat þis penitence is not ellis þan a spice of þis goostlih[od], and is an executioun of a willing to haue þe seid grace whiche schulde sche[u]e from him wijd of his synne before of him doon. Also, into getynge of grace fro god to a man him silf, into eche maner of effect of grace, availiþ ful moche if þe same man putte him silf into þe special and dere freendschop of anopir man moche lovij of god, and make þat þe seid opire holi man accepte him into his dere freendschip. Certis, in such caas, þe seid holy manynys freendschip anentis god schal deserue ful greet gracis to þis man, þouþ þis same holi man þreie not to god perfore, as herof doctrine is had in 'þe more book of cristen religioun', þe first partie, þe secunde tretice.

fadir, what is cleenes? 2

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

fadir, what is cleenes in vse of nurisching?

Sone, cleenes in nurisching is ech gouernaunce doon bi doom of resoun in vse of nurisching, or aboute vse in nurisching, and of þis cleenes or gouernaunce ben ij degrees:

Oon is mesureable and temperat taking and vsing of mete and drynk, slepe, housing, cloping, labour, rest, eir, delectaciouns; vse of oure inward and outwarde sensitive wittis, and vse of her appetitis and þe delectaciouns; þe vse of our resoun, mynde and wil; and vse of oure bodili goyng, moving, ligging, resting and sitting, gesture, lauzyng, speking and countenauncyng, in maner, mesure, quantite and tyme, and in opire circumstauunciis, as profit or as nede askith to þe fleisch, for goddis sake, and for his service þe 1 The MS. clearly reads schene, an unknown word; perhaps an error for sche[n]. See Notes.

2 Cf. henceforward P.M.M., fols. 20a, l. 6, to 23b, l. 12.

3 P.M.M. substitutes dedis.
How to live to oneself 'clenly' in 'gendimento'.

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

Anopir degree of cleene norisching is to forbere sumwhat of pese now before seid pingis, wip vow or wipoute vow, more pan resoun biddip or commandip to be forborn, and pefore sumwhat more pan is bi pe now before goyng degree to be forborn; And ʒitt, forto so forbere, into sum end | and 22b effect to be perbi geten, resoun wel allowip and preisip, for as moche as resoun deemep pílk forbering to be a profitable meene into sum g[ʃ]ettir good pan to whiche good pe first 10 before sette degree of cleene norisching mai be meene. And pis degree of clennes in norisching, or of cleene norisching, may wel be clepid 'abstinence' or 'fastynge'; ʃouʒ ² it so be pat, bi and aftir sum special consideracions whiche move be had vpon maners, degrees and circumstaucnis of sum 15 clenneisis, alle ʃo clenneisis which so ben vndir counsel and oute of precept, as so and suche, ben in pe viij point of pis ij table, which is largenes of a man to him silf.²

ʃfadir ³, what is clennes of gendinge?

Sone, clennes anentis dedis of gendingr is ech gouernaunce 20 doon and lad bi doon of resoun anentis vsis⁴ of gendiingr. and of pis clennes or gouveynance ben iij degrees: Oon is a man to knowe fleischli a womman not oute of wedlok, and ʃanne wip office and entent to gete a childe, if god wolde it graunte; or elles to paie ʃe dede of ⁵ wery and perilose luste 25 of his feere, whanne she ⁶ or he ⁶ askip ʃe fleischli dede to be doon, for drede of her falle into avontrie,⁷ or into worse; And in ʃese iij caasis is clennes from ⁸ al synne in ʃe paier, as is comouali holden; Or elles, in ʃe iij caase, forto satisfie his owne wery and perilose birjen of lust, and not for his 30 owne desirid and willid ⁹ voluptuose lust, neiʃir for such of his seer voluptuose willid lust. And ʃanne in such an asker is clennes from ⁸ deedly synne, but not from ⁸ venial synne, as is comoually holden; ʃouʒ in ʃis caase be no synne in ʃe

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1 MS. gettir; P. M. M., grettir. ⁴ P. M. M., dedis. ⁵ P. M. M., for.
2-2 P. M. M. omits ʃouʒ . . . him silf. ⁵-⁶ P. M. M., he or she.
³ ʃfadir, an addition from the margin in P. M. M. ⁸ P. M. M., fro.
⁹ P. M. M. omits: and willid.
paier, as is now afore seid. Neuerpellees\textsuperscript{1}, moche ping may be seid colourabilij aijens pis iij\textsuperscript{e} case, as schal appere in 'pe book of cristien religioun', \textsuperscript{2}pe first partie, \textsuperscript{3}pe iije tretise. 

\textsuperscript{4}perefore no more of pis mater here, but \textsuperscript{5}pat pis degree of clennes anentis gendring mai be clepid 'temperance'. \textsuperscript{5}

\textsuperscript{23}pe iije degree of clennes anentis gendring is to forberere, wip 23\textsuperscript{a} vowe or wipoute vowe, dedis of gendring, sumwhat \textsuperscript{6}more, or moche more, \textsuperscript{7}pan resoun biddip or comaundip to be forborn, And \textsuperscript{8}perefore sumwhat more, or moche more, \textsuperscript{9}pan is bi 10 pe now next bifoire goyng degree to be forborn; \textsuperscript{10}pou\textsuperscript{3} resoun forto so moche forbere, into sum eende and effecte to be \textsuperscript{11}perbi getun, weel allowip \textsuperscript{12}and preisip, for as moche as resoun deeme\textsuperscript{p} pis forseid more forbering to be a profitable meene into sum grettir good \textsuperscript{13}pan to which good \textsuperscript{14}pe former degree of clennes anentis gendring may be meene. And \textsuperscript{15}pis degree of clennes anentis gendring may wel be clepid 'contynence'.

\textsuperscript{16}pe iije degree of clennes anentis dedis of gendring is forbering vttirly for euer, in vowe or wipoute vowe, dedis of gendring, vndir \textsuperscript{17}pis entent, \textsuperscript{18}pat \textsuperscript{19}perbi sum greet goostli goode be geten, which good, wipoute \textsuperscript{20}pe now seid vttirly forberering, schulde not be geten, And which good, so bi \textsuperscript{21}pis now seid vttirly forberering geten, is grettir good \textsuperscript{22}pan is \textsuperscript{23}pe good which, wipoute \textsuperscript{24}pe\textsuperscript{3} now seid vttirly forberyling, \textsuperscript{25}and wip \textsuperscript{26}perefore, \textsuperscript{27}pe opire now bifoire goyng forberyling\textsuperscript{5}, schulde be getun; And \textsuperscript{28}perefore [resoun]\textsuperscript{6} wel allowip \textsuperscript{29}and deeme\textsuperscript{p} pis vttirly forberering to be mowe do. And \textsuperscript{30}pis iije degree is comounly clepid 'chastite'; \textsuperscript{31}pou\textsuperscript{3} \textsuperscript{32}pe iije and iije degree, aftir \textsuperscript{33}sum opir skile and consideracioun, ben in \textsuperscript{34}pe viij poiyn of \textsuperscript{35}pis iije table, and, aftir \textsuperscript{36}sum opire skile and consideracioun, \textsuperscript{37}pei mowe be 30 in \textsuperscript{38}pe viije poiyn of \textsuperscript{39}pe iije table, and, aftir \textsuperscript{40}sum opir consider-

\begin{itemize}
\item \textsuperscript{1}P.M.M. (fols. 21\textsuperscript{b}, 1. 13, to 22\textsuperscript{a}, 1. 6) substitutes: Neuerpellees to summen it semeph ful probable pat pure clennes from al synne may be oonli in pe first case now rehercid, pat is to seie, whanne pereoons in matrimonye couplid delyne to gedir vndir hope of child biyeten and for pilk eend, and ellis \textsuperscript{41}pei wolden not so to gedir deces; and pat in ech of \textsuperscript{42}pe opir casis seid deling to gedre in matrimonye is synful, pou\textsuperscript{3} in sum of hem be more synne \textsuperscript{43}pan in summe, as is open to resoun \textsuperscript{44}pat it so schuld be. And \textsuperscript{45}pis degree of clennes anentis gendryng may be clepid 'temperance'.
\item \textsuperscript{2}MS. nomore.
\item \textsuperscript{3}P.M.M., pis.
\item \textsuperscript{4}P.M.M., without.
\item \textsuperscript{5}P.M.M., forberigion alpis [sic].
\item \textsuperscript{6}Omitted in MS.; P.M.M., resoun.
\item \textsuperscript{7}P.M.M. omits poun . . . table.
\end{itemize}

See Folewer, Pt. II, chap. ix.
How to live to oneself ‘honestly’.

sometimes under rijswijnes towards God.
The proper use of our inward and outward sensitive wits, &c., so that they do not lead us unto vnclennes, is included under Clennes.

acioun of promys maad to god forto kepe hem, pei mowe be in pe iiic pouynt of pe ij table.7

and, sijen to a1 capiteyn of a castel, to whom longip pe saaf gardying of pe yunner warde, longip forto se2 pe saaf gard of pe vttir3 warde and of pe gatis, and awaite to alle vttir3 5 pingis which schulen4 make perel into pe wynnyng of pe castel; perfere to bope clennes of norysching and to clennes of gendring longip pe vse of oure inwarde and outwarde sensitive wittis and vse of her appetitis and delectaciouns, pe vse of oure resoun, mynde and wil, and vse of oure bodely to goyng, moving, resting, sitting, gesture, lauding, speking and countenau[n]cyng,5 in | maner, mesure, quantite and tyme, 23b
and in opire circumstauncis, as pei putten not vs in perelle to fallo into pe now seid vnclennes of gendring and6 of norisching.6

[F]Adir,8 what is pe vertu of honeste ?
Sone,9 it [is]10 forto kepe and fulfille pe doom of resoun anentis vse of11 worldly goodis to vs sily ward, and anentis pe moving,12 gesture, and countenauunce, and setting of oure body. And so it stondip in two maners, or ij spicis: Oon is mesurable and resonable vsing13 of worldly goodis, which ben pe: riches, pat is to seie, money, and al pat may be bouyt and soolde for money, apparels or araies, meyne, dignitees, officis, worschipis, preisyngis, fauouris, fames, fredom and 25 liberte of wil, ioies, sportis, myrpis, pleies, lauwingis, kyn, children, not14 considerid to be vsid for nede and profite to pe fleisch, but into anopir eende of worldlynes,14 for goddis

7–7 See previous page.
1 P.M.M., jîe.
2 P.M.M. inserts to.
3 P.M.M., vitterer.
4 P M.M., schuld.
5 MS. omits contraction mark for n: P.M.M., countenauncyng.
6–6 P.M.M. omits: and of norisching.
7 Numbered 7 chapitre in margin.
8 Cf. henceforward P.M.M., fols. 23b, l. 12, to 29a, l. 13.
9 Sone, in P.M.M. a correction from margin.
10 Omitted in MS.; P.M.M., is.
11 P.M.M. omits vse of.
12 P.M.M. inserts and after movyng.
13 P.M.M. inserts geting, treting, and louyng, which is contrary to the teaching of the Donet, p. 45, where honeste is differentiated from resonable worldlynde.
14–14 P.M.M. omits not considerid . . . worldlynes.
'Honeste' in use of worldly goods.

sake *and* his service *perbi* pe bettir to be doon. Which now seid honeste men *and* wommen maken to haue dyuers maners *and* degrees: forwhi sum man *vsip* *pe* bifoire *rekened kyndis of worldly godis into his propre lordschip, *without* euy refuse of her multitude or quantite, forto vse hem, not into his owne lust or plesaunce oonly, neipir principaly, but into *pe* service and plesaunce of god bi vse of hem to be doon. And pis first degree of honeste may wel be clepid *mesure*. And sum man *vsip* into his *propre civil lordschip* sum kyndis of *pe* now seid godis, *and forberip vse* of *sum opire kyndis of hem, and *pat wip vowe or wipoute vowe*; or ellis he takip into vse *alle kyndis of hem*, but not in so greet habundaunce eny of hem as resoun wole wel suffre hem to be mowe take; And *pat for* he wolde be *perbi* pe abiler into doyng of sum notable grettir goostli *goode* pan he can do wipoute *pe* now seid maner of forbering. Sum man *forberip pe propre cyyl lordschip of summe now* bifoire seid *worldly goodis, pat is to seie, of worldli richessis, *and pat wip vowe* or wipoute vowe; And he keip *pe cyyl lordschip in comoun with summe neizboris, or felawis, vpon pe same worldli richessis, how euer moche he *and* his seid felawis mowe come to bi noon weernyng of resoun, And *pat whepir po richessis ben movable or vnmovable*; Neuerpeles, herwip he takip no more *to be spent vpon his owne persoone* pan natural nede or goostli nede, bi riȝt doom of resoun, askip to be aboute his persoon spendid. Sum man *forberip pe propre cyyl lordschip of alle richessis, and al cyyl lordschip in comoun wip opire felawis, vpon vnmovable richessis oonli, *and pat wip vowe, or wipoute vowe*; And he keip *pe cyyl lordschip in comoun wip summe opire neizboris, or felewis, vpon mouable worldli richessis, how moche euer, wipoute wernyng of resoun, he *and* his seid

1-1 *P.M.M.*, *services*; and *perbi* omitted.
2 *MS. summan.*
3-3 *P.M.M.* runs: *sum man desirip, sechip aftir and takip pe now bifoire, &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.*, *po.*
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 'bifoire, the oblique dashes denoting transposition.*
10 *MS. nomore.*
Honeste' in use of wordly goods.

felawis mowe come to; Neuerpes, herwip he takip no more to be spended vpon his owne persoone þan natural nede or goostly nede, bi riȝt doom of resoun, consentip and grauntip to be aboute his persoone spendid. And eche of þese next biforn rehercid iij degrees of forberyngis, or forsakingis, is 5 clepid 'wilful pouerte', pouȝ oon of hem be grettir pouerte þan is anopire of hem. Sum man forberip al 1 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-oute vowe. and he holdip him content with þe bare vse of hem toward him sylf in a streit sufficiency as to his kynde and his natureward, and with þe mynystracioun and dispensing of þo ricchessis to be made aboute opire felewis and opire ferþir neiþboris in her nede bodili and goostli, And þat in oon of þe first biforn going maners touchid of honeste, þat is to seie, in receiving into mynistracioun 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 mesure, of worldli ricchessis to be dispensid bi him, and in 20 forberyng to take moche more 2 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 3 pouerte', or 'higest wilful 3 pouerte'.

Also, pouȝ þe vse of freedom and liberte of wil, doon and made as resoun deemeþ it to be doon and hauntid, is vertuose and allowable, meritorye and rewardable, of god, and makaþ þe first 4 vertuose degree in vse of wil, which degree may wel be clepid 'fredom', or 'liberte'; 5itt 5 such now seid fredom and liberte of wil is an occasionu 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 līk to þe maners in which þe iij biforn seid vertues, sobirte, temper-anunce, and mesure, or ellis þe maters wherupon þo vertues goon, mowe be occasioues of moral yuel, and mowe be let- 35 tyngis from grettir moral good þan is bi hem likeli to be

1 P.M.M. inserts ciuil.
2 MS. mochemore.
3 P.M.M. omits wilful.
4 P.M.M. substitutes lowist.
5 P.M.M. inserts for as myche as.
geten. And 3itt, sipen 1 no man may caste from him vttirly alle hise fre willinglys and nyllingis into anopir mannys willing and reuling; þerfore sum man 2 so moche forsakip his owne wil, and so moche puttip his wil vndir anopir 5 mannys wil, wip vowe or wipoute vowe, pat what euert ping not ażens commaundement of 3 resoun and goddis lawe þe opir man to him biddip, he wole do; þou3 to alle opire dedis whiche þe opire man wole 4 not, or schal not, him bidde, he wole be fre to do as him sifl wole.

10 And, for as moche as ech man is freel and passionate, and þerfore troubleable and derkeable and temptable in his resouz, as ech opir man is, and þerbi ouer greet perel it seemep to summe men for to so fully as is 5 now 5 rehercid submytte hem to anopir mannys Witt and wil, And namelich, in lijk wise, to þe wil of þe successoris of þe same opire man, which euert þei schulen be; þerfore sum man 2 submyttip and puttip, vip vowe or wipoute vowe, his wil vndir anopir 25 many wil | so fer oonli as þe opir man biddip him to do eny dede commaundid bi sum certey[ñ] 6 reule writen and approvid auisidli bi 7 þe chirche, and chosen of þis same man, or whanne euert þe opir seid man biddip 7 eny dede so ny3 and so moche longyng to þe seide reule þat, wipoute pilk dede, þe estate 8 of þe seide reule my3t not have his countenaunce 9 in good prosperite. And þis forberyng or forsaking of fre-

25 dom [of] 10 wil is clepid 'obedience'. þis moche as for þe first pryncipal bfore spoken honeste.  

þe iñe principal bfore spokun honeste is a mesurable and 11 resonalbe beryng of vs sifl inoure maner of going, sitting, ligging, resting, and inoure maner of moyung þe heed, þe 30 hond, or eny opir parti of oure body, and inoure lauing, pleyng, speking and bourding, and also in countenauncyng, þat it be not ouer sad and heuy, neipir ouer liñt and wanton. Also, for skile like to it which is now bfore seid in þe vertu

1 P.M.M. omits sipen.  
2 MS. summam.  
3 P.M.M. omits commaundement of.  
4 P.M.M. omits wole.  
5-5 P.M.M., now is.  
6 MS. certey; P.M.M., certeyn.  
7-7 P.M.M. omits bi... biddip, running a visidli [sic] or eny dede, &c.  
8 P.M.M., state.  
9 P.M.M., continuance.  
10 Omitted in MS.; P.M.M., of.  
11 P.M.M. inserts a.
Danger of rashly taking oaths and vows.

of clennes, y seie now þat to þe vertu of honeste longip þe vse ofoure inward and outward sensitive wittis, and þe vse of her appetitis and delectacions, þe vse ofoure resoun, mynde and wil, and þe vse ofoure bodily goyng, movyng, gesture, lau3ng, speking and countenauncyng, in maner, 5 mesure, quantite, tyme, and in oþir circumstauncis, as þei putten not vs into perel of eny¹ þese ij now seid inhonestees.

And, þouȝ it so be þat vowis and oopis mowe at sum while, and of summe persoonys, be wel made vpon summe gouernauncis or dedis to be kept, ʒitt y counself ful eernestly 10 and hertily every man and womman forto be wel waar and long avisid what avowis² or ² oopis he make, ʒhe, and wip counself of hem þat han experience how men han doon wip 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 hast be bi surist assaie proved þat what hast seemed in þe resoun of wise men to have bi liȝt | and esy forto be contynued, hast be riȝt vnesy to con- 25³ tynue, And þat for certeyn circumstauncis which han fallen 20 in þerto bi tyme in contynuaunce, which circumstauncis coupþe not be seen, or be þouȝt vpon, before, and for oþire dyuers causis. þerfore wolde god þat þe batalþ and þe perel, ʒhe, and þe falle of summe persoonys myȝte be instruccioun and informacioun, warnyng and gastnes, to oþire. And ʒitt 25 nede is þat wommen 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 forberyngis or forsakingis, considerid wipoute þerof þe assaie, ʒhe, and taken þoruȝ a notable tyme into assaie, of a persoone, 30 seeme to þe consid[er]er,³ or þe assaier, and to oþire considerers and iugeris, to be to þe persoone riȝt euen, meete, or proporcionable, and according for euer, ʒhe, and þouȝ to þe cheser þerof it hast seemed him to have þerto swete calling of god, and, as it were, þerto strong drawing, ʒitt it hast be 35 seen, or ⁴ it was ful likely⁴ afterward bi lengir assaie and

¹ P.M.M. inserts of.
² ² P.M.M., vow and.
³ MS consider, with the contraction sign for er omitted; P.M.M., considerer.
⁴⁻⁴ P.M.M. omits or ... likely.
'Honeste' as a counsel.

experience, pat pilk reule hap not be so for euer to pe same persoone even, mete, or proporcionable and according; but it hap be grettir occasioun to him into wors moral yuel pan if he had not take vpon him suche seid reule or gouernaunce 5 of forberingis, and at pe leest, it hap lettid him from greet notable good, which bi him myyt and schulde haue be doon, wherfore myche nede is to be had in pis caas greet special grace of god to reule a man azens al sute and sliue temptationes stiring and tising; pat a man take to him a birpen veven or vnaccordyng to his freulnes, or vnaccording to sum special and notable in him vnablenes, or to of grettir good abilnes.

More of pese seid degrees of clevenes and of honeste is written in pe book 'filling pe iij tables', in pe ije parti, pe chapitre, and in 'pe book of counseilis'.

but zitt it is to be feelid here, pat alle po maners of honeste which ben counseilis and not preceptis, considerid and takun as counseilis, ben | in pe viije point of pis iije table. And if pei be youn immediatli to god, pan, in pilk skile, pei ben in pe vij poyn of pe ije table. And if pei haue promysses made to god sette perto, panne, as in pilk consideracioun, pei ben in pe iije poyn of pe ij table.9

Whi pe v point of pe iij table, which encleynep and reulip vs answeringli to resoun aboute pe vse of worldli goodis, may accordingli and conuenientli be clepid 'honeste', is sumwhat seid and declarid in pe first parti of 'cristen religioun', pe iije trety, pe chapitre, and more pleinli in pe ij parti of pe book 'filling pe iij tablis', pe chapitre.  

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1 P.M.M. omits it.  
2 P.M.M. omits him.  
3 P.M.M. omits and.  
4 P.M.M. omits be.  
5 P.M.M., abilnes.  
6-6 MS. orto. In P.M.M. or to . . . abilnes omitted.  
7 Space left for reference in MS. and in P.M.M.  
8 Name of book underlined in MS. P.M.M. adds: pe [space for reference].  
9-9 but . . . iije point of pe ij table omitted in P.M.M.  
10 P.M.M. iije, the Points being differently arranged. See Donet, p. 41, footnote 7.  
11-11 P.M.M. omits pe vse of;  
12 P.M.M., accordauntli, much faded.  
13 P.M.M. omits filling.
How to live to oneself 'paciently'.

[F]Adir, what is pacience? 1
Sone, it is forto holde and kepe [pe wil] 2 in a softnes and in pees and reste, withoute disturblance and gruching, whanne enye maner of greefys fallen or 3 comen; and pat 4 5 whepir pese greefis comen fro god immediatli, or fro pe feende, or fro oure fleisch, or fro 6 pe worlde: as fro wijf, children, kyn, straungers, servauntis, freendis, or enemyes, hem willing or not willing.

ffadir, 6 in how manye casis ou3te pis pacience be had? 10
Certis, sone, 6 in two.

ffadir, 6 in 7 whiche two?
Sone, 6 oon is whilis pese seid greefis ben fallen and vpon a man hangyng, or abiding; 8 And pe opire case is whilis a man is aboute hem awei doynge or remediyng, or ellis, pat 15 pei not falle, he be preserving and defending.

In 9 pe first of pese ij casis, a man schal bere him sifl pus: first, pat he be aknowe 10 alle fo greefis to bifalle him bi pe providence of god, as it is provid wel in 'pe more book of cristen religioun', pe secunde parti, as it is forto purge him 20 for hise synnes; and forto kepe him in mekenes, pat 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 pouztis, pat he wandre not in hise pouztis aboute waaste and veyn pingis, and þerbi falle 25 into manye foold synyns; also pat he deserve grettir grace and grettir glory; 11 and also for manye opire greet profitis 26 vpon which rennyþ pe precious litil book made of 'pe xij avauntagis of tribulacioun'.

And perfore pis man schal þanke god ful hertely for pese grevauncis and peynys falling 30

† Cf. henceforward P.M.M., fols. 29*, l. 14, to 30*, l. 6.
2 MS. wel; P.M.M., þe wil.
3 P.M.M. substitutes and.
4 and þat erased in P.M.M., and cross in margin.
5 P.M.M., from.
6 P.M.M. omits ffadir, sone, ffadir, sone.
7 Omitted in P.M.M.
8 MS. a biding.
9-9 At this point there is an omission in the P.M.M.: In þe first . . . þus. (See Donet, p. 57, l. 6.) The P.M.M. resumes with: þat is to sey. (Cf. Donet, p. 57, l. 6.)
10 MS a knowe.
11 See Notes.
so to him, as for greet and louungful benefetis of god; poun3 he be in wil and purpos forto wirche into remedyng of hem, in pe maner to be tau3t now next vpon pe secunde caas of pacycence.

5 In pe iie caas of pacience biforn seid, a man schal bere him pus9: pat 1 is to seie, in po whilis pat a man be aboute to remedie and to leie a side hise greefis, or pe 2 whilis pat he settip defense wherbi pei schulen not come, he so in his remediyng and defending wirch and do, bi sobirte and 10 softues, mesure and obedience of spirit, wipoute grucchyng or disturbblance, but rapir with pankingis; and pat he so wirche and do bi leeful meenys of kynde, of craft, or of grace, and bi leeful vse of pis 3 now seid leeful meenys, as pat goddis service be not perbi pe more lettid, neipir in pilk 15 wircher, neipir in noon opire, and pat no man 4 perbi be wrongid, and pat no man 4 perbi be made to synne.

ffadir, what is dou3tines? 6
Sone, it is forto kepe and folwe pe doom of resoun in taking and bering and continuumyng excellent 7 labouris and 20 excellent 7 peynful dedis for pe 8 service and lawe of 8 god fyngali or eendli.

ffadir, in how manye maners of laboriose or peynful dedis stondip dou3tines?
Sone, in v. 9
In which v?

Sone, 10 oon is in chesing rapir and more to do pe parfiter vertuose werk pan pe lasse, whanne euereipir of hem bope is excellentli hard, And pei mowe not bope be doom and be performyd to gider; And also forto in lijk maner chese and 30 do pe parfiter degree of a vertu excellently hard, rapir pan

9-9 See previous page.
1 Here the P.M.M. resumes.
2 P.M.M. substitutes p3o.
3 P.M.M. has the common pl. pese. Babington (Glossary to Rep.) and Schmidt (Studies, § 36) do not note the pl. pis; but cf. again Donet, 7/18, 34/25.
4 MS. nomann.
5 P.M.M., perbi "no man, with the marks of transposition.
6 For the abbreviated account of Doughtiness in the P.M.M., see Appendix. After Doughtiness, the P.M.M. treats the seven parts of a state. See below, pp. 74-5.
7 P.M.M. omits excellent.
8-8 P.M.M. omits pe ... of.
9 P.M.M., iiiij. From this point, for the account of Doughtiness, see Appendix only.
10 MS. Soone.
The five labours of 'douztines'.

\[ \text{\textit{pe lasse parsife degree of pe same vertu; sipen in euereipir of pese choisis and in her executiouns lijp excellent difficultee and peyne, which is oon of pe cheef circumstauncys of douztines.}} \]

\[ \text{\textit{pe iie maner is in removing excellentli hard occasiouns 27* and perels, which, as we han wel aspied before, ben woned drawe bi delectaciouns vs silf or opire men into vice; and pese we escluden paf eflore we go pe surelier into vertues. Neuerpees, so, and 1 in pilk maner, we must esclud paf resoun weernyp not pilk excluding; pou3 p3 occasiouns ben 10 not such paf fortore avoide and exclude hem is comaundement.}} \]

\[ \text{\textit{pe iie maner is in removing excellent lettis of vertu, which bi peyn fro wipinperp to vs wiipdrawen fro vertu, if po lettis mowe be removid; or ellis in not sparyng fortore worche pe 15 vertu, pou3 po peynes, difficultees, or labouris, stonden in for pilk same while, beyng aboute fortore lette pe vertu be doon, so neuer pe latter paf doom of resoun fortore so do pe pretence vertu lette not; And paf pou3 fortore exclude and remove pilk lettis fallip not vndir maundement, but vndir 20 counsel oonli.}} \]

\[ \text{\textit{pe fourpe maner is in a3ens fitting and removing excellent lettis of vertu, which fro withoute forp, bi pretenyngis of peynes or of damagis, ben aboute to lette, if po lettis mowe be removid and excluid, And, if pei mowe not be removid, paon 25 fortore spare not fortore do pe vertu, and be redi to vndir go and receyue pe peynes or damages pretended, so and if pat fortore so remove, doom of resoun not a3ens seip and a3ens stondith; bi which doom resoun owth in pis iiii case, as wel as in pe bifeore going iie and iie casis, weie wel and knowe ri3li 30 whiche of pe ij yuelis is pe grettir, pat pe lasse yuel be take and receivid fortore lacke pe grettir.}} \]

\[ \text{\textit{pe ve is forto perseuere and contynue alweie, or ellis lengir, in a vertuose werk, or forto oftir do it in dyuere whilis pan comaundement is, So pat perynne ligge excellent hardnes 35 or difficultee, and so pat resoun be not pera3ens, and pou3 pilk lenger contynuaunce, or pilk oftir hauntyng, be not of comaundement, but of fredom and counsel oonly.}} \]

1 and : overwritten in MS.
Three truths concerning 'douztines'.

oute of pe declaracioun made vpon pese v maners of douztines folewen pese iij troupiis: Oon is pat douztines hap 27o fo[r]1 oon of2 | his princpal circumstauncis vpon which he fallip, excellent difficultee or hardnes or peyne, which aboute stondip moral vertu; pou3 he haue for his mater pe principal mater of pilk vertu, which euer pilk vertu be, and in which table pilk vertu be, pou3 ech opir vertu hap difficulte as for his circumstaunce as wel.

pe ij‡e troupe is, pat pou3 douztines bi sum skile and consideracioun be a§ moral vertu of pe ij‡e table, disposing a man anentis him sifl immediatli and principali forto vndir go excellent difficultees, and pat for as moche as pe princpal circumstaunce of douztines is wipinne pe worcher, and not wipoutefor‡p, which is pe seid difficultee; 3tt douztines is aboute alle maters of vertues in ech opire table wherynne ben excellent difficultees or hardenessis. And so douztines is not formali oon specialist moral vertu; but it conteynip an aggregat of manye moral vertues beyng in dyuers tablis, of which vertues summe vndir summe opire circumstauncis ben of counseil oonly. And whi pis douztines is putte into pe ij‡e table, and whi he is so gaderid and spokun among moral vertues, causis ben yuoun in 'pe folower to pe donet', in pe ij‡e parti, pe vij‡e and ix‡e chapitris.

pe ij‡e troupe is pis: whanne euer a difficultee risip 4 fro wipinfor‡p 4 or fro wipoutefor‡p to pe purposer forto worche eny vertuose dede, he may wel ynu‡e do his purpos and entent bi vertu of douztines, pou3 pilk difficultee be to him of greet damage and peyne pat it bringip for‡p to him bodily deep, if doom of resoun bidde, or at pe leest counseil or allowe pilke chaunge to be doon and take, pat pe bodili deep be receyuid rapir ¢an lette pilke vertu be vndoon; And, if doom of resoun allowe not pilk chaunge, pat ¢an pe purposid dede may not be doon ri‡tli bi douztines. Certis, forto knowe and witte whanne and how resoun schal deeme oon good to ouerpeise and weye pe opir good, and oon yuel to ouerpeise and weye pe opir yuel, helpip moche what y

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

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

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

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

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1 MS. fo.
2 of repeated in MS.
3 u overwritten in MS.
4-1 MS. risip "wipinfor‡p fro, with the marks of transposition.
To live to oneself largely is to give, or do, to oneself good things, which neither God nor Reason commands.

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

The Fourth Table.
There are eight moral virtues in the Fourth Table.

These virtues rehearsed.

To live to our neighbour goostly is to

1 Largenes is not included in the Third Table in the P.M.M.
2 MS. orto.
3 Space left for reference in MS.
4 9 chapitre in margin.
5 Cf. henceforward P.M.M., fol. 31b, l. 14, to 32*, l. 15.
6 P.M.M., loue.

How to live to oneself 'largely'.

haue write | in 'pe lasse book of cristen religioun', pe first 28*
tretic.

ffadir, what is for to lyue largely anentis vs silf im-
mediatli ?

Sone, it is for to 3eue or to do to vs silf goodis which 5
we ben not bounde bi god or bi resoun fortso hem 3eue
or to do to vs silf, and pat of what euer maner of goodis po
be, So pat god or resoun wel allowe pat we se 3eue or do po
goodis to vs silf.

And so, as it is seid bifeore, bi and aftir dyuers skills and 10
consideraciouns, moral vertues move be in dyuers tablis, and
in dyuers points of oon and of pe same table; and in
special, now to seie, summe vertues which now ben in pis
viij point of pe iiij table, ben in opire pointis of pe same iiij
table. and pat pis is noon inconuenient, y declare and 15
schewe in 'pe folower' to pis 'donet', in pe ije parti, pe
[ix] chapitre. And pis moche as for vertues of pe iiij table.

[ixo chapitre].

[F]Adir, how manye vertues, or comaundementis and 20
counsellis in general, ben of pe iiij table?

Sone, viij.

Which viij?

Sone, toward oure nei3bore goostlihode, Attendauce, 7
ri3twisnes, mekenes, accordyngnes, treupe, 8 benygnite (or 25
myldnes) and largenes. 7 Or ellis pws: forto lyue toward
oure nei3bore goostly, 10 attendauntly, 11 ri3ftully, mekeli,
accordingli, treuli, benygnely (or myldeli) and largeli. 11

ffadir, what is oure goostlihode towarde oure nei3bore, as
it is pe first poynt in pe iiij table?

1 largenes comes second in the list in the P.M.M.
2 P.M.M., accordynge [sic].
3 P.M.M. inserts and.
4 P.M.M., lovyngli.
5 9 largeli comes second in the list in P.M.M.
How to live to our neighbour 'goostly'.

Sone, it is oure willing 1 bi whiche we willij 2 to him goodis which, forto to him yeve, or forto 3 to 4 him sette, and forto fro 5 b[i]m 6 take, is not in a creaturis power: as ben his blisful rewards to be had in hevene, and goddis gracis freely helping him þidirward, in þe maners tauȝt in þe ij 7e parti of 'cristen religiouȝ', þe iiij 7 trety. 8 þis goostlihode of a man anentis his neþbore is a spice, or a membre, of þe al hool general freendli love which a man ouȝte to have to his neþbore.

ffadir, in which | vsis may y execute profitabli toward my neþbore þis seide goostlihode, or goostly freendli willing, born toward him?

Sone, in asking and preiyng þat þi neþbore haue grace into ech of þe seid effectis of grace rehercid biforn in þe vj chapitre, where it is spokun of goostlihode of a man anentis him sylf; and also bi þis, þat þou takist and acceptist him into þi specyd freendschip and felawship, ðorwhi þerbi and þerfore god wolde þe more grace yeve 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 þouȝn in 'þe more book of cristen religiouȝ', þe first parti, þe ij trety.

ffadir, what is þe vertu of attendaunce? 8

Sone, it is þe fulfilling of þe lawe 9 and boonde of ouerte toward vnþirlingis, 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 vnþirlingis, or bi which þe vnþirlingis ben bounden to her souereyns.

ffadir, how manye maners 10 ben þere ouer her vnþirlingis?

Sone, vij.

Which vij?

1 P. M. M., wilnyng.
2 P. M. M., willen, which is perhaps the right reading here, as Pecock's regular ending is -en. See p. 77, note 5.
3 MS. orforto.
4 to omitted in P. M. M.
5 P. M. M., from.
6 MS. hem; P. M. M., him hem.
7 Here the P. M. M. closes the treatment of this Point, and treats Largenes. See below, pp. 66–7.
8 Cf. henceforward P. M. M., fols. 32b, 1. 19, to 33b, 1. 1.
9 P. M. M. here inserts charge. Cf. lawe, charge and boond below, Donet, ii. 25–6.
10 P. M. M. inserts of ouerers.
How to live to our neighbour 'attendauntly'.

The fadir and modir ouer pe childe, pe hu[s]bonde ouer his wijf, pe scule maistir ouer his sculers, pe crafty man ouer his appre[n]tise, pe hirer ouer his hired laborer, pe curate ouer his parishen, And pe king ouer his legi. Bitwix pe freeman and his boond man, it needip not to make eny opire maner of combinacions save which is seid to be bitwix pe prince and his legi; for pilk two maners ben not different, saue bi more and lasse oonly, And it may be pat alle legies of a prince ben to him boond.

ffadir, what is forto lyue anentis oure nei5boris iustli or ri3twisli?

Sone, it is doon in two maners: Oon is, whanne euer and how oft euer, we wolen, or schulen, to oure nei5bore make couenaunt or boond of biheest, bi worde or bi opir signe or dede occupiying pe stide of worde, vpon eny dede or ping to be of vs doon, or to be of vs left vndon, in tyme to come, pat we perfoorme pilk boonde and couenaunt, bi cause pat bi pilk boonde peere growip to oure nei5bore a ri3t of claym vpon oure dede so biheestid to him in boond and couenaunt, and pat whepir to pilk boond be sette oope or vowe, or no; And also ells we schulde breke oure promys or oure couenaunt, which is not to be doon.

Also, sone, here it is to witte pat doon of resoun allowip not oo or vowe to be sett vnto eny promys made to god or to man, but if resoun iuge pat pe mater of pilk promys, pat is to seie, but if pe dede promysid, be honeste and profitable to be doon anentis him to whom it is promysid; and but if resoun iuge bfore pat, bi pilk oop or vowe sette to pe dede promysid, pe promyser schal be pe more remembrid, movid,
How to live to our neighbour 'ristwisil'.

and stirid forto perfoorme pe deede promysid. And, perfore, whanne euer oope or vowe is sette to a promys made to god or to man, lacking eny of þese now seid circumstaunces, þouȝ þe promys be fullillid and perfoormed, ȝitt pilk setting 5 to of oop or vowe is not allowid of resoun, and' perfore þe making of pilk promys, vndir and wip such oop or vow, is not allowid of resoun.1

An Ȝpir maner of rïstwisnes to oure neiþbores is, þat we not wille2 forto3 hoolde or 4 demene or trete eny ping which is his in possessioune, or in rïst clayme, aþens his licence or just wil, or 4 withoute sufficient autorite of 5 lawe made 5, and þat wheþir pilk ping be his worldly good or his fleischly good.

bi þe first membre is excludid al wilful covenaut breking; And, siþen matrimonye is a covenaut made bitwix man 15 and womman, wherynne þei sevyn to gider, ech of hem to Ȝpirë 6, her bodies perpetuallay and indepértabili, whilis þei lyuen, into bigetyng of children, and forto þerynne be trewe, ech of hem to Ȝpirë: þat is to scie, þat neiþir of hem comune his body wip7 strauenge persoone, whilis þei bope to 20 gider lyuen; þerfore, what euer persoone, whilis he is 8 lawfully cowplid in matrimonye, brekiþ eny parti of þis covenaut, | he doop to his make þe 9 vnriȝt of þis first membre of þe iiij 10 principal poynyt of þe iiije table.

Also, bi þe secunde membre of rïstwisnes ben excludid al 25 fraude, gile and discícite in 11 covenautis whilis 12 þei ben in makyng, 12 al þePT and raveyne, and al maner seching, taking, or tretyng of an Ȝpir persoynes goodis aþens his resonable wil or 13 licence, or 13 wìthoute sufficient auctorite of god 14 bi reue-lacjioune, or bi maþynys lawe þerto made and publichiþ 14; 30 And þat wheþir pilk godis bi his wijf, his childe, his seruaunt, his beest, his fre librete to wirche hise al maner

1-1 and þerfore ... resoun is repeated in the MS.
2-2 P.M.M. omits wille forto.
3 P.M.M. substitutes neiþir.
4 P.M.M. substitutes and.
5-5 P.M.M. omits of lawe made.
6 P.M.M. inserts of hem.
7 P.M.M. inserts eny.
8 MS. is a; P.M.M. omits a.
9 P.M.M. omits þe.
10 P.M.M., iiij, the Points being differently arranged.
11 P.M.M. inserts contractis or.
12-12 P.M.M. omits whilis ... makyng.
13 P.M.M., and.
14-14 P.M.M. inserts and man; and omits bi ... publichiþ.
This 'riztwisnes' excludes wrath and envy.

leeful werkis byeng vndir his iust leefi liberte to wirche or to ¹ forbere, or eny of hise opire worldli goodis ² afores touchid ² in þe vertu of honeste in þe ³ iiij table, or eny opire of hise bodili ricchessis: as ben his lijf, his helpe, his strengpe, his membris, also his bodili ese, wip alle meenys þerto helping ⁵ y-touchid afores in þe vertu of clennes. Also in þe secunde seid membre is includid restitutionun, or restoryng of anopir mannys good vnresonabili ⁴ wipdrawen or ⁵ kept or occupied æzens his ⁶ resoneable wil; and also satisfaccioun or amendis making to oure neiþbore for ⁷ doyng of eny þing which now ¹⁰ bifoire is rehercid as to be exclusid.⁷

And so bi þis justnes be exclusid oure envie and wrappe anentis oure neiþboris, for as moche as enuye to oure neiþbore is not ellis þan a willing ⁸ þat oure neiþbore lack hise sum certeyn goodis which resoun deemep him owe to haue, or ¹⁵ a nylling þat he haue hem, lest þerbi oure glory be takun aweie or be lassid afores 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 seemep, he trespasith, doip yuel, or displesith to vs. so þat ²⁰ envie and wrappe ben habitis ⁹ or disposicioun or her ⁹ dedis of þe wil, and so bi ¹⁰ willyngis or nyllingis or outwarde dedis comaundid bi hem; þouz comounly, whilis a man hap enuye or wrappe, he schal haue peyne and movings in his ³⁰ body and folowingli in his soule; which peyne and movings ²⁵ ben not þe envie, neipir þe wrappe, bi cause þat, as eech moral vertu is a ¹¹ disposicioun or habit or his ¹¹ dede of þe fr wil, so eech moral vice must nedis be a disposicioun ¹² or habit or ¹² dede of þe fr wil oonli, as schal appere in 'þe folower to þe donet’.¹³

¹ MS. orto.
²⁻² MS. goodis ,touchid afores, with the marks of transposition; P. M. M., afores touchid.
³ P. M. M. has a hole after þe, before the number.
⁴ P. M. M. substitutes wrongfulli.
⁵ P. M. M. inserts wrongfulli.
⁶ P. M. M. inserts just and.
⁷⁻⁷ P. M. M. substitutes : for eny wtroub or eny wtriz don to þe same neiþbore in

eny of his fleischli or worldli goodis in case þat eny such wtroub or wtriz be don to hym.
⁸ MS. awilling.
⁹⁻⁹ P. M. M. omits habitis ... her.
¹⁰ In P. M. M. a half-faded be follows.
¹¹⁻¹¹ P. M. M. omits disposicioun ... his.
¹²⁻¹² P. M. M. omits disposicioun ... or.
¹³ P. I., chap. xv.

P. M. M. substitutes: in þe iiij part of þe donet; this may be the same thing as the
ffadir, what is mekenes to be had anentis oure neižboris? Sone, it is a bering of vs silf wipynnesforp and withouteforp toward oure neižboris euæ as we ben, or lasse pan we ben, in reward of hem in doom of resoun; which beryng risip bi cause of oure having in godis of kynde, of fortune, of craft, of maners, or of grace, more pan pei han, or even wip hem, or lasse pan pei han. Wherfore pride is pe vice bi which a man, in his owne reputacioun, and in willing per to answering, settip him silf higer pan he is worpi anentis his neižboris, and pat for sum good which he hap receuyid of god or of kynde or of man, or which he hap gete bi his owne kunnyng or laboure.

ffadir, what is it forto lyue accordingli, as it is pe v poynț of the iiiij table? Sone, it is forto consent to neižboris into pe making, keping and vsing of reulis, ordynauncis and lawis to be made, such as resoun wel deemeʒp to streche into pe comoun availe bodili or goostli, namelich if perwip pei schulen come into pe availe of pe consenter, and not into disauayle.

ffadir, what is troupe, or forto lyue treuli anentis oure neižboris? Sone, it is, as ofte as we wolen, or schulen, to oure neižboris afferme or denye, bi worde, or bi signe or dede occupiʒŋ pe stide of worde, pat pe mater so affirmed or denied bi troupe, namelich as we trowen, and pat whepir pe mater so affirmed or denied bi present, passid, or to come, oure owne dede or anopir creaturis dede, and pat

Folewer. See Introd., Section III.

After this, the P.M.M. inserts: In like maner it is to be seid of slowj, or pe vice which is contrarie to douțines.

1 Cf. henceforward P.M.M., fols. 35b, l. 13, to 36a, l. 3.
2 As to position of Meekness, &c., in the Four Tables, see Folewer, Pt. II, chap. ii.
3 P.M.M. omits Wherfore... laboure.
4 P.M.M. omits it.
5 P.M.M. omits it.
6 P.M.M., vj, the Points being differently arranged.
7-7 P.M.M. runs: gostli and per with into pe avail, &c.
8 P.M.M. inserts his.
9 Cf. henceforward P.M.M., fols. 36a, l. 11, to 36b, l. 2.
10 MS. orfotio.
11 P.M.M. substitutes trewe.
12-12 In P.M.M. namelich... trowen is omitted.
13 MS. orto.
To live to our neighbour

**benyngnely**
is to behave

towards him

temperately

in word and

deed.

**ffadir,**
what is benyngnyte to our neibore?

Sone, it is a mesuryng, reuling, temperyng *and* demening

of oure speche, countenaunce, gesture and dede toward oure

neibore

boistouenes, rudenes, pat at pe leest oure

neibore be not *peri* temptid or movid into vrestful

passiouns or into vnapacience, or *forto* breke vp his loue

*vs,* *and* forto wil

*and* wirche to vs yuel *and* harme.

*and*

so bi benyngnite ben exclusid al vnresonable *angry*

reprov- ing, scornyng, chiding, rebuking, in worde, *and* al vnreson-

able vengeaunce, cruelnes, *and* rygour in dede.

ffadir,**
what is largenes?

Sone, it is a *willing* forto releuee

oure neiboris lak *and*

dedi bi oure habundaunce *and* plente.

---

1 Here the *P.M.M.* passes straight to

Benignity; cf. below, p. 66, l. 20–29.

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

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

4 *P.M.M.,* *neiboris.*

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

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

6–6 *P.M.M.* omits *into* ... or.

7 *P.M.M.,* *fro.*

8 *P.M.M.,* *wilne.*

9 *P.M.M.* omits vnresonable.

10 *P.M.M.* omits scornyng.

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

12–12 *P.M.M.* substitutes to releuee.
ffadir, in how manye maners may pis largenes be doon?

Certis, sone, in two maners: florwhi we mowe releue our neizboris bodili lak and nede bi oure bodili habundaunce and plente; and also we mowe releue our neizboris goostli 5 lak and nede bi oure goostli habundaunce and plente, ouer 1 pat we be þerto bounde bi precept of god or of resoun.1

Ensaimple of þe first maner2 is þis: feding, clôping, 31st helyng, herborewyng,3 visiting in | bodili maner, glading and chering, oute of prisoun quytyng, biriyng, worldly goodis 10 seuing or leenyng, worldly dettis forseving, and ech of þese now seid maners to opire men of power for þe pore procuryng.

Ensaimple of þe ij maner is þis: teching, counsellng, exortyng, preiying, good exaumpling, to good putting and 15 dryuing, trespacis and giltis forseving, into goostlihode counteynyng and glading, chastisyng, or iustli bi love punysching, and þat suche dedis be doon bi opire men of power procuryng.

[xe chapitre]

20 [F] Adir,4 is þis chalengeable, pat 3e setten riȝtwisnes to be comune, vndir oon name comprehending and conteynyng þe vertu contrarye to 6 wrapper and þe vertu contrarye 5 to envie?

Sone, nay,6 þis is not chalengeable, more þan it is chalengeable to treters of cardynal vertues in þat þat 7 þei setten temperaunce, as it is a cardynal vertu, vndir oon name to be comune, in comprehending and conteynyng sobirnes contrarye to glotecyne, and 8 contynence or chastite contrarye to lychere, and honeste contrarye to veyn glory and to covetise; 30 And in lijk maner to sette riȝtwisnes, as it is a cardynal vertu, to be comune vndir oon name to alle þe vertues of þe iiij6 table.

1-1 P.M.M. omits over ... resoun.
2 P.M.M. omits maner.
3 MS. herborewyng, with the first e underdotted.
4 Cf. henceforward P.M.M., fols. 36b, 1. 13, to 37a, l. 9.
5 In P.M.M., to ... contrarie is an addition from foot of page; omission mark in text after the former contrarie.
6 MS. may, with the first stroke crossed through and underdotted.
7 P.M.M. omits second þat.
8 P.M.M. inserts þat.
The difference between Patience and Benignity.

ffadir,¹ which is pe difference bitwix pacience and benyngnyte?

Certis, sone, pacience disposiç and settiç a mannys spirit to be in a restfulnes as in him silf, wipoute biholding or eny moving toward eny opirè outward ping; And benyngnite settiç a mannys outward bering in speche, countenaunce, deder occupiynge pe steeede of worde, in such a foorme and maner pat it not brekip, but kepip, of spirit pe restfulnes of hise neiþboris, or of sum opirè outward ping. And so pacience repressiç disturblaunce which schulde make vnrest and vnpees in a mannys owne spirit, which disturblaunce and vnrest myzt be wipoute eny moving into ² greef toward eny opir ping, And benyngnite repressiç pe cause | in a ³ιb mannys beryng which schuld be a moving to vnese, and disturble sum opir outward ping.

ffadir,³ aþens which of þese poyntis of þe iiij table trespasip an vsurer?

Sone, siþen bi lawe of kinde, of resoun, and of charite, rïȝt as ech man which hap superfìȝtude goodis more þan is nede to occupie, ouȝte frely þeþe of þïlk superfìȝtude godis to his neïþbore suffring nede, if þïlk neïþbore schal not be of power to aþenquyte; 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 superfìȝtude goodis to his nedi neïþbore, if of þïlk neïþbore it is hopid þat he schal mowe aþen paie or aþen quyte it. And, siþen in vseri þe leener, bi manassing þat he wole not ellis leene, drivip and compellip þe borewer to assext forto paie a summ 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 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 trespasip aþens ⁴ þe seid secunde membre of þe iiij poynt, callid 'rïȝtwisnes', of þe iiiij table.⁴ ³⁵

¹ Cf. henceforward P.M.M., fol. 37a, l. 9, to ³⁷b, l. 9. ² P.M.M., in. ³ Cf. henceforward P.M.M., fol. 37b, l. 9, to ³⁸a, l. 17. ⁴ - ⁴ P.M.M. runs: aþens pe first seid.
The sins of Usury and Simony.

\[\text{and}^1 \text{ bi } \text{pat } \text{pat is now seid, is open whi vsure is vnleeful, for pat it is a\text{\^en}s pe lawe of resoun or kynde, and}^2 \text{ whi it is so a\text{\^en}s pe seid lawe of resoun and of kynde.}^2 \text{ more}^3 \text{ of vsure at } \text{pe ful schal be ta\text{\^en}t in } \text{pe book of vsure}.^3\]

5 \text{ f\text{\^ad}ir,}^4 a\text{\^en}s which poynt of } \text{pe iii}^e \text{ table goon} \text{ pe vice of symonie?}

Sone, s\text{\^ip}en a symonier presumep \text{and takip vpon him forto sille } \text{\^en}s p\text{\^ing which is oonely goddis } \text{\^en}s p\text{\^ing, and which } \text{\^en}s p\text{\^ing no creature may have or possesse as for his owne, forto}^5 \text{ do } \text{\^erwip} \text{ what he wole,}^5 \text{ bi cause pilk } \text{\^en}s p\text{\^ing is a goostly } \text{and a spiritual } \text{\^en}s p\text{\^ing; } \text{\^erfor} \text{ such a symonier trespassip to god, for as moche as he tretip goddis propre good } \text{and } \text{\^en}s a\text{\^en}s 32^a \text{ ri^t,}^6 a\text{\^en}s god\text{\^f} \text{ys licence. And so } \text{\^erynne he trespassip a\text{\^en}s } \text{pe iii}^7 \text{ poynt of } \text{pe secund table, which}^8 \text{ is ri\text{\^zt}wines} \text{ to god.}

Also, sone, in as moche as such a symonier takip vpon him forto sille to his nei\text{\^b}ore pilk p\text{\^ing which he may not sille to } \text{pe same nei\text{\^b}ore, and}^9 \text{\^it he takip his nei\text{\^b}oris good as for price of } \text{pe same } p\text{\^ing, as pou3 he my\text{\^t} sille}^9 \text{ to } \text{pe same nei\text{\^b}ore; } \text{\^erfor} \text{ such a symonier trespassip to his nei\text{\^b}ore bi fraude } \text{and gyle and vnevenes or vniustnes of chaunce bitwix } \text{\^en}s p\text{\^ing presumed to be soold } \text{and } \text{\^en}s p\text{\^ing takun as for } \text{pe price } \text{\^erof; and } \text{\^erfor}^10 \text{ a\text{\^en}s iustnes [or]}^11

membre of } \text{pe iii}^e \text{ point callid ri\text{\^zt}wines, the Points being differently arranged. It then runs: } \text{\^also, sone, such an vserer, leener, being habundaunt of his superf\text{\^ul}e goodis to leene, trespassip a\text{\^en}s \text{pe ij}^e \text{ point, which is callid largenes, for as mych as bi } \text{pe seid lawe of resoun, which is to a man lawe of kinde, he is bounde to leene freli to } \text{pe nedli being of power to a\text{\^en} paie; ri\text{\^zt} as, if he be habundaunt in superf\text{\^ul}e goodis to yeve, he is bi } \text{pe same lawe bounde to freli yeve bi almes to } \text{pe nedli being out of power to a\text{\^en} paie, and ellis he trespassip a\text{\^en}s largenes. And so an vserer trespassip bo\text{\^p} a\text{\^en}s \text{pe ij}^e \text{ point and a\text{\^en}s } \text{pe iii}^e \text{ point of } \text{pe iii}^e \text{ table (fols. 38}^b, l. 17, to 38}^b, l. 12).
The Seven Relationships towards inferiors.

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

riżtwisnes to his neiʒbore, which iustnes to neiʒbore is pe iij\(^1\) poynct of pe iij\(^e\) table.

ifferpirmore, pe neiʒbore which takip vpon him forto bie such a spiritual pinge, which he may not bye, bi cause it may be no mannys\(^2\) propre\(^2\) good save goddis aloone, trespassip 5 azens pe same seid iij\(^3\) poynct of pe ij table, bi cause he tretip goddis good to bi it azens goddis licence and wil and azens riʒt, bi cause he may not possesse it, neipir be lorde perof, forto\(^4\) do perwip what he wole.\(^4\) Also he trespassip to pe siller bi vniustnes and vniʒt of biyng or of chaunge, bi 10 cause pe pinge presumed to be soold and pe pinge paid for price of it move neuer bi lijk worp. And so perynune he trespassip azens pe iij\(^1\) poynct of pe iij\(^e\) table.

[xij\(^e\) chapitre].

[F]Adir,\(^5\) of ech of pese vij maners rehercid biforme in pe 15 [ix]\(^6\) chapitre, in pe vertu of attendaunce, y preie 3ou pat pe seie forp alle\(^7\), or manye, of po chargys or purtenauncis openli.

Certis, sone, wip pe grace of god, so schal y.\(^7\)

The first attendaunce, which is to be of pe fadir and 20 modir toward pe childe withynne his manuys age, haf pese poyntis: bodili nurischyng; bodili save wardyng, with al her necessary\(^8\) purtenauncis\(^8\); into vertues h[i]m\(^9\) leding and customyng; him chastising and punyschyng;oure bileeue and goddis lawe him teching, or forto\(^10\) be takiŋ of 25 opire ordeyning; comaunding, if pei wole, pat pe childe helpe hem in bodili laboring wip hem, as he canne | and 32\(^b\) may.

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1 P.M.M., iij\(^e\), the Points being differently arranged.
2 P.M.M., "propre "mannes, the oblique dashes signifying transposition.
3 P.M.M., iij\(^f\), the Points being differently arranged.
4 P.M.M. omits forto ... wole.
5 Cf. henceforward P.M.M., fols. 39\(^b\), l. 18, to 41\(^a\), l. 12.
6 ix, a correction from the margin: MS. viij, marked as error; P.M.M., next.
7 P.M.M. runs: alle pe charges openli and fulli. Certis, sone, summe of pese maners I schal declare heere, and pe remenaunt movse be seen in pe first parti of pe donet in to cristen religioun, in pe vij\(^a\) [sic, but xij\(^a\) & xij\(^e\) in the copy now printed] chapitre. Cf. p. 71, note 8.
8 P.M.M., "purtenauncis "necessarie, with the marks denoting transposition.
9 MS. hem; P.M.M., him.
10 MS. orforo.
The ijeth attendaunce, which þe husbode man\(^1\) may make to his wijf, hape þe same now seide poyntis of þe fadir toward þe childe; also vsing his wijf, if he wole, into childe bigetyng, and for [e]sesing\(^2\) of his vnsufferable fleischli freelte;  
5 Also paiyng to his wijf fleischli dette, if sche aske it, for childe bigetyng, or for her fleischli nede remediuyng; getyng worldli goodis for bope\(^3\) and for her childrens lijfloe; 
comoarding\(^4\) to her, if him lijk,\(^4\) forto receyue his fleischly comunyng, whanne he wole haue it for childe bigetyng, or for verry nede of his fleisch releuing; comoarding to hir, if him lijk, fortore nurisch þe childe and kepe it; to kepe þe husbonde house and goodis; to diȝt mete and drynk; to serue him and his myne þerwip; to chere and commaunding þe husbonde aftir his labouris; to helpe þe husbonde fortore gete her bope lijfloe and her children lijfloe as fer as oþre chargis now [rehercid]\(^5\) and resoun wolen suffre; to not þeue of or spende goodis of þe husbondys getyng in waast, or without her nede, ajens his benyuence.

þe ijeth attendaunce\(^6\) of a scole maystir towarde his scler 
20 hap þe pese poyntis: teching treuly, fully, diligently, þe doctryne of his scler, and in not wiliþ receyuyng for his labour more þan he deseruip.

þe attendaunce of a crafty man vpon his apprentice hap þese partyes: perfoormyng treuly, fully and diligently þe couenaunt made bitwixe hem, and in seyng þat þe couenaunt made be resonable, wipoute bigiling, fraude, extorcioun, or ouer moche rewarde or seruice for teching of his craft taking.

þe\(^8\) gouernaunce of a prelatê, wherbi he myȝt be worpili attendaunt vpon his pese peple, conteyny þe pese poyntis:

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\(^1\) Omitted in P.M.M.
\(^2\) MS. cesing; P.M.M., cesing.
\(^3\) P.M.M. inserts her lijfloe.
\(^4\) In P.M.M., comoarding ...like is an addition from foot of page. Mark of omission in text after lijfloe.
\(^5\) MS. resoun; P.M.M., rehercid.
\(^6\) MS. attendance is; the is being crossed through and underdotted.
\(^7\) P.M.M. omits wiliþ.
\(^8\) The P.M.M. omits discussion of the duty of prelates and princes, and runs: þe gouernaunce of a prelate which he owȝte to have anentis his partisschens, and þe gouernaunce and þe attendaunce of a prince which he owȝte to have anentis his pple and suȝyetis, þou maist se in þe donet of cristen religioum, in þe ijeth partie, in þe vieth and viijeth chapitis (P.M.M., fol. 41\(\text{a}\), l. 13 to l. 19). In the copy of the Donet now printed these subjects are dealt with in the First Part, chaps. xi and xii.

The P.M.M. next deals with þe child in his sondþe, &c. Cf. below, pp. 76-7.
The duties of the prelate to his people.

The prelate's duties comprise:

(a) Preaching and teaching.

(b) Setting a good example.

(c) Exhorting and warning.

(d) Administering the Sacraments.

(e) Inquiring into the spiritual state of his people, and rebuking their faults.

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

(g) Praying for his people.

(h) Denouncing obstinate sinners.

(i) Absolving the repentant.

(j) Assuring the virtuous of everlasting life.

prechyng and teching goddis lawe, which is made of oure feiþ conteynyd in holi scripture, and of moral resoun, which is callid 'lawe of kynde'—his teching he schal make openly in pulpyt, if he wole, and priuely in communicacion wip personys desiring and asking to be taugt—counselling whanne 5 nede is, And pertó re|medies schewing, answeris yeuyng to 33 doubis arising azens oure feiþ and pe lawe of kynde ;

exaumpling vertuose dedis, namelich pat he do no ping azens pi lawe, lorde, in knowing of pe peple ;

good and denoute exorting, and from yuel pe peple dreedfully 10 gastyng;

pi sacramentisynystring ;

how hise parischens lyven toward pi lawe enqueryng ; of her defautis hem vndirnymyng;

rebellis, heretikis and obstynatis azens pi lawe punyschyng, 15 or hem bi pe pope or pe prync to be punyschid procuring ;

for his peple oft and denoutly preiyng ;

hem whiche he knowip certeiny be obstynat synners and brekers of goddis lawe to denounce auctoritatively, pat is to seie, bi assignement of god made to him pertó, pat pe synners 20 ben bounden of god and of his riȝt doom to be dampned,

also to be oute of pe soorte of sauable soulis, bi as moch as may be known aftir pe maner and qualite of her gouernauncis in whiche pai ben as for pilk tyme yyne, pat is to seie, if pai schulen be dampned ;

Also hem whiche he knowip certeiny to be repentauncers for her synnes and to be ful turners to god, aftir foorme y-sette aftir in pe [xviij] 2 chapitre of pis first party, to denounce auctoritatively, pat is to seie, bi assignement of god made per to 3 a preest, pat alle po ben lowsid and asoolid 30 of god and of his greet mercy ;

Also alle po which he knowip certeiny to be kepers of goddis lawe, bi filling of vertues and fleing vics, to denounce auctoritatively, pat is to seie, bi pe assignement to him made of god pertó, pat po riȝtful lyvers ben of pe soort of savid 35 men, if pei in such good lyving die ;

1-1 MS. oure neiþboris feiþ ; neiþboris being crossed through.
2 MS. xiiij ; the r being probably unintentionally omitted.
3 MS. pertó.
The duties of the prelate to his people.

To princys and to pe comunalte, how pei schulen ordeyn and reule alle pe parties of pe comunalte, pat pei not reule ne ordeyne a3ens goddis lawe, but alweie wip goddis lawe, assistance and counsel and informacioun and exortacioun

making and ordeyning, wip consent of pe peple which schulden hem | kepe, lawis, ordinauncis, resonable, holsum and profitable, leding into goddis more plesaunce and his service pe bettrir or more sureli to be doon, if pe peple which schulde hem kepe, 3eue pertor her assent, bi hem sifl, 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 þeryonne to gedir talking, and make to þee, lorde, to gidere priyng and precisings, bisidis opire tymes and places which ech persoone may chese at his owne wil and at his owne leiser, to þe same goostli labouris bi hem sifl, or wip opire felawschep, so þat it be not aɔens þe doom of resoun; And also as is forto assigne certeyn tymes for fastyng and þe maner of fastyng; And also as is forto refreyne and wenne and aɔenstonde alle vsnskilfulle novelries, alle wantoun deuociouns, of þe peple, which deuociouns and new fyndingis wolden lette and appeire þe more cleer, more pure and more sure leernyng and keping of goddis lawe; and so forþ of manye opire holsum ordinauncis to be made, so þat þil lawis and ordinauncis ben not to manye for choking and letting mennys wittis to leerne and kunne parfitli þe lawe of scripture and lawe of kynde, for þe greet attendauncce which must nedis be þouun to so greet a multitude of lawis positive.

Also to þe attendauncce of a prelate it longþ þat þese now seid officis he freeli ministre, and þe werkis of þe same officis freeli 3eue and forþ doo, withoute saale or chaunge or eny bargeynyng as price for þe werke or for þe office receyuing.

also his good gouernaunce stondip in forbering al maner of fleischli and worldli vsis, entirmetyngis and solicitudis.

1 MS. soforþ.
wherbi he schulde be lettid from dewe and diligent attendaunce and execuciou of alle þese now rehercid dedis, except | whanne and where nede of his bodili kynde and þe 34þ more forperying of goddis service for opire tymes it askip, As ben þese now folowing: 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 vn-

mouable, receyunng; his endower or his sustynaunce wip to ouer greet chargys and solicitudis of reparyng, defending, ingardyng, encreyng, maynteyning, and suche opire, in his owne persoone, to bere taking.1

[T] He gouernaunce and þe attendaunce of a prince2 15 towarde his peple conteynyth þese poyntis folowing: þat is to seie,

seyng þat as manye parties or degrees or statys as ben necessarye to þe nede and proffite of þe comounte, be ordeyned and stablid to be and abide, as ben þese vij3:

The first,4 erpetiliers, wip5 beestys multipliyng6; The ij6, craftys men; The iiije,4 merchauntys; The iiiije,4 mynistris 5 or seruauntis or laborers 6; The ve,4 leerid 7 men or scolers, bope of natural kunynyng and of moral kunynyng 7; The vije,4 prelatis, or curatis, wip 5 vndir hem helpers, as louer 25

1 'Take' here seems used in the sense of make, forbearing (p. 73, l. 36) . . . to make his endower or his sustenaunce bear'. Ct. Rep., p. 156: At whiche men monce lawe je and take bourde, and Babington's glossary note under Take.

2 Omitted in P.M.M. See p. 71, note 8.

3 The following seven points are numbered in the MS., in the same hand, i7 to vij6.

The P.M.M. deals with these seven states in connexion with Doughtiness (after the account given in Donet, Appendix), fols. 31a, l. 18, to 31b, l. 14: 34adir, for as myche as in þe first maner of douhtines þe made menicioun of vij parties whiche maken a comounalte ful, hool and sufiicent to him sylf, I preie you seie ze whiche ben pilk vij parties. Sone, þei ben þese: þe first is, &c. 4 P.M.M. inserts is.

5-6 MS. vjþ beestys multipliyng repeated. P.M.M. substitutes: with purtenauncis, as bringing forþ of beestis and opire.

6-7 P.M.M. substitutes: laborers or mynistris.

7-8 The P.M.M. has: þe ve is scolers or leered men; bope . . . moral kunynyng being omitted.

8-9 The P.M.M. runs: with opire to hem subserwyn, or to hem perteynyng.
The duties of the prince to his people.

preestis and opire ordrid men, and wip reliugous sex personony profityng forto be able, if god so graunte, to be takun into state of prelacye or curacye; The vijᵉ, pe prynce wip his helpers vnadir him, as dukis, and opire officers⁸;  
5 and pat al waastful and unprofitable partie, statis, degrees, offices, or craftis, to pe hool comounte be lettied to be, or pat pei be removid, if pei happe to be;  
seyn also pat ech of þese vij partie haue suche personony as ben able and sufficiently disposid to pe use and exercise of ilk partie; And þanne pat ilk partie haue so manye suche personony as is nede and profite for ilk partie | con-
tynuyng into þe comoun profite, and no mo;  
seyn also pat ilk partie which ben not ordyned to laboure into wynnyng her lijfode and al maner necessaries,  
bi cause pei ben ordyned to laboure in spirit for þe comoun profite, as ben scoleris and preestys and gouerners, pat pei haue of þe opire partie her sufficient fynding or endewing, movable or vnmovable, as is most expedient to her officis trewli, dewli executing for þe comoun profite, for goddis sake  
and his servuce, finali or endeli;  
making, and ordynng to be made, lawis, wip comoun assent of his peple, for reule of alle his lege men, not onlin in contractis and couenauntis aboute propirte and perto purte-
nauncis, or in kepynge pees, but in alle opire maner of  
gouernauncis longing to þe comoun profite, and to goddis vertuose lawe keping, as fer as vnadir mannys witt and power it may falle to fynde, knowe and ordynye; wip which lawis he schal gouerne and reule, or procure to be gouerned and reulid, his peple, and not ægens þese lawis to do;  
seyng pat bope he and ech state or degree vnadir his prince-
hode lyue as þei ouȝte bi resoun and bi feip, and bi lawis peperon maad to þe comune and to ech opereis helpe, forpering and profite, wipoute synne and trespace ægens þe lawe of kynde and lawe of oure feip, which lawe of oure feip preestys  
schulen to him and to his comunalte bi holi scripture treuuli  

And þe vijᵉ is þe hiz prince, with his vnadir-
nepe him dukis and officeris. And þus myche as for vertues of þe iiijᵉ table. Then it goes on to virtues of the Fourth Table.

See above, pp. 60 ff.
⁸ See previous page.
The duties of the prince to his people.

and sufficiently ministrè, And pe prince schal it de stouteli leerne, kepe and defende;
punyschîng alle trespassers ægens pese poynitís now seide, and
pat bi bodili peyne or bi her worldly goodis, which punysch-
ingis schulen be taxid in qualite and quantite bi lawis 5
perupon maad with pe comunaltes assent; not willing and
not desiring pe punyschîng and pe peynes of his peple made
to hem in her richchesse or in her bodies, saue oonly for nede of
her amendement, and for her good lyuing and gouernaunce,
and for pat entent oonly doyng;

1. After þese, the MS. has requyred, crossed through.
2. Cf. henceforward P.M.M., fols. 41b, l. 19, to 43a, l. 5.
3. P.M.M. inserts to.
The Seven Relationships towards superiors.

...rehercid in pe attendaunce of fadir and modir to pe childe. In his age of manhode, pe childe is bounde to reuerence fadir and modir, and to helpe and releue pe febilnes, pe pouerte, wrongis suffring, pe vnkunynge, and amende pe mys lyuing of hem, if pei falle into such nede.

Chargys of pe wijf toward pe husband stondip in reuerence to him doing; in obeisaunce to alle his comaunde-mentis afore | touchid paiyng; in releuing and helping his febilnes, sijknes, vnkunynge, pouerte, aduersite and myslyuing, as moche as sche may and can wip resonable and discreet circumstauncis, and namely wijf wise counsel pers-upon of opire wise men asking, if pei falle.

Chargys of pe apprentysye to his maistir ben forto obeie and fulfille anentis his maistir what he bihiyte forto do and fulfille anentis his maistir bi pe couenaunt of his apprentice-hode, whepir pe werkis ben werkis of his craft, or eny opire werkis for pe maistris profite. Neuerpeles, whepir pe apprentice wole sufficientli leerne, or no, pe craft which his maistir is redy and willy to teche him, he may chese, wipoute eny wrong peberi to come fro him toward his maistir, in lasse peberi sum wynnyng, profite, or avantage, schulde growe bi couenaunte of pe apprentysyehode toward his maistir; for into so moche leernynge and worching into pe maistris profite, into how moche and which pe couenaute of pe apprentysye-hode dryuep, pe apprentysse is bounde, and no ferpir; sfor whi ech man may lefully renounce and forsake what is for

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1 MS. a forre.
2-3 P.M.M. runs: pe child in his age of manhode.
3-4 P.M.M. omits: and amende.
4 P.M.M. substitutes her, but the word is half erased.
5 Stondip 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. 41b, ll. 17-18, Charges of pe apprentysse to his maistir is, where the Donet has ben (p. 77, l. 13). The -ij, -ej plural of the pres.ind. is rare, though not unknown, in Pecock. In the Represser

I do not remember an instance; Babington's glossary: 'azenstondith, pl. 7', must be wrong, for the subject is 'God'. The Donet once has willip, p. 61, l. 1, where the P.M.M. reads willen. The P.M.M. has stirip and enclinep where the Donet reads stiren and inclycnen, p. 95, l. 24.

6-7 P.M.M., can and may.
8 The third relationship, the scholar towards his schoolmaster, is omitted both in Donet and in P.M.M.
9 P.M.M., bo.
The duties of the people to prelate and prince.

his owne onely avauntage, worship, or fauoure, to be of him doon.

How pe hirer owʒte haue him anentis pe hired laborer, and how pe hyrid laborer ouʒte bere him anentis his hyrer, may be open bi what is tauʒte in pe combynacioun or knytting 5 of a crafty man and his apprentyse, 2 pat is to seie, pat euer eipir of hem kepe his party of pe couenaunt bitwixe hem maad.

Chargys of 3 parischens toward her curate or her prelate stonden 4 in reuerence to him doyng, in suffrings to ful- 10 fille alle pe dedis of his office afore reherci, 5 and to h[1]m 6 obeiyng; Also 7 in paiyng to him temporal subsidie, mouable or vmmouable, in mesure and maner 8 sufficient, wipoute lak, to his bodili sustinaunce and to alle necessaries wher wip he 38* schulde parfitly do alle pe dedis of his office, and not perfrom 15 for such lak be disturbed or lettid.

Chargys of lege peple toward her prince stondip 4 in reuerencyng him, in obeiyng to his commaundis, 9 lawis, maad afore seide; Also 7 in paiyng to him bodili seruice and tribute, or immouable goodis, for his endewing of lijflode, as 20 is bi inst lawe ordeyned, in lasse þan he haue bi eny iust title propirte sufficient vpon al þe londe or vpon sum, 10 in which caise it is open to him not nede his endewing to be maad bi peple.

How religiose personys ouʒte bere hem in her religyoun 25 is seide afore sufficiently, bi rehercyng of iust vowys keping, in þe iij poiyn of þe ije table, and bi þe attendaunce of prelatis and curatis to her sugettis, and of sugettis to her curatis, in þe iije pryncipal poiyn of þe iiij e table; fforwhi al

1 P.M.M., his. 2 See above, p. 71. 3 MS. of þe; the þe being crossed through and underdotted. 4 P.M.M., stondip. See above, p. 77, footnote 5. 5 P.M.M. omits afore reherci. 6 MS. hem; P.M.M., him. 7 P.M.M. omits Also. 8 P.M.M. omits: and maner. 9 P.M.M. inserts punysshingis and. 10 The P.M.M. ends this point here, and concludes: Lo, some, þus mycht as is now seid of moral vertues fro þe bigynnynge of þe iij chapitre hildirto muste nedis be seid, tauʒt and knowe at þe leest, if goddis commaundementis and his lawe schulde be fulli and parfulli known (fol. 43a, 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: Syȝen þer is no vice, &c. Cf. below, p. 79, beginning of chap. xiii.
Vices sufficiently known through the Four Tables.

priate religiosite stondip in keping of pre vowis: pat is to seie, vowe of chastite, vowe of wilful pouerte or expropria-
cioum, and vowe of obedience to her prelate in maundementis of pe reule which pei haue chosen. And perfore it nedip 5 not to make eny newe treting perof for shortnes of pis werk.

What is wichecraeft in it sifl, and whepir wichecraeft be enye trespase aegs eny poynft of pe iiiij seide tablis, and how it is foly and yuel, it is tauzt bi lengpe in ‘pe1 reule of 10 cristen religionn’, in pe first party, pe [ ]2 tret, pe [ ]2 chapitre, and more largeli in ‘pe filling of pe iiiij tablis’, pe first party.

And þus moche as at þis tyme, moost loving lord god, for knowleching afor pe reuerence vpon þi lawe, comaunde-
15 mentis and seruice, so fair, so resonable, and so rewardable, conteyned in þe iiiij tablis afor goyng, into þi preising and worsching, and into oure þerbi edifiyng.

[xiiij] chapitre

[S]ipen 3 þere is no vice or synne, neipir may be eny vice 36 or synne, which 4 is not contrarie 4 or aegs sum vertu | of þi seruice, And sipen alle maners and braunchis of þi vertues and of 5 þi seruice, o lord god, ben expressid in þe forside 6 iiiij tablis, it folewip pat þer is no 7 vice or synne, neipir may be eny vice or synne or enye deaute aegs þi seruice or 25 þi wil, neipir may be knowe for enye suche, whepir it be in preest or prynce or comuner, munke,8 freer or 9 hermyte or 9 nunne, or in enye maner gouernaunce of hem, or of enye opire in þe fiȝting chirche, but pat 10 he 10 is aegs sum vertu sette afor in oon of þe iiiij tablis, and known to be aegs 30 such a vertu y-sette in oon of þese iiiij tablis; And it folewip

1 pe overwitten in MS., and mark of omission in text.
2 Space left for reference in MS.
3 Small i in MS.
Cf. henceforward P.M.M., fols. 43a, l. 10, to 43b, l. 18.
4-4 P.M.M. substitutes: but for as myche as it is contrarie.
5 P.M.M. omits of.
6 P.M.M., afore seid.
7 P.M.M., noon.
8 P.M.M. here inserts or.
9-9 P.M.M. omits or hermyte or.
10-10 P.M.M. substitutes but for as myche as it.
God's commands sufficiently known by the Four Tables.

ferpir pat it is not 1 grettist 2 nede forto make enye longe writing vpon pe kyndis of vicis or of synnes, fforwhi alle vicis schulen be knowe competently, 3 if pe vertues to whom pe vicis ben contrarye, be known at pe fulle; poug sumwhat y haue writun bofire in 4 pis first partie 4 of certeyn vices for 5 more pleynes, wipoute grettist 2 nede; Or, 5 at pe leest, if a man schal knowe sufficiently vicis, it is to him good forto knowe beshire sufficiently pe contrarye vertues 6; And perfore pe poynsis of pese iiiij tablis ouzte be sadly and diligentli discussid, and afore 6 alle opire pingis to be leernid. and 10 ful worpili maist pou, lorde, in hem be preysid and for hem y-pankid.

Lo, 7 sone, pus moche as is now seid of moral vertues, from pe bigynnyng of pe iiij chapitre into pe eende of pe xij chapitre, muste nedis be seide, tau£t and known at pe leest, 15 if goddis commandementis and his lawe [schulde be fulli and parfitly known] 7; ech man must nedis haue me excusid if y schulde reherce hem fully; and as, y weene, no vertu of goddis lawe can be assigned which is not euidentli and openly conteyned vndir oon of pe seide xxxj vertues, 3he, 20 and so conteyned vndir oon of pilk xxxj vertues pat pe name of pilk oon is uerified vpon pe opire vertu assigned to be conteyned vndir it, And perfore pe names of pese xxxj vertues, if pei be had wel and parfitly in mynde, schulden bring into 37* remembraunce of him pat so haf hem in mynde, y dare weil 25 seie, alle goddis commandementis and alle moral vertues of his lawe, as openli and as sufficiently as so litil a noumbre of xxxj names may do (which noumbr e y holde to be in a goode meene, not ouer greet, leest it schulde be ouer chargeose to pe mynde, nei£ir ouer litil, leest it schulde be 30

1 P.M.M., no.
2 P.M.M. omits grettist.
3 P.M.M. substitués at pe ful.
4-4 P.M.M. omits in ... partie.
5-5 P.M.M. omits Or ... vertues.
6 MS. a fore.
7-7 The passage Lo ... known (with, of course, different references) occurs in the P.M.M. after discussion of the relationship of the people towards their prince, fol. 43*, ll. 5-10. See above, p. 78, note 10. The emendation, schulde ... known, 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 pese iiiij tables, &c. Cf. below, p. 83, l. 28.
The inadequacy of the Tables of other writers.

over derk to bring into rememraunce alle goddis commaundementis and lawis)—And, if al pis be trewe, it folowip pat pis foorme of teching goddis commaundementis and lawis, fro pe bigynning of pe iiij chapitre hidirto, nedip not 5 to be chaungid or amendid; namelich so moche as nede dryuith summe opirre mennys foormes teching goddis commaundementis and lawis, to be blamyd, improvid, chaungid and amendid, And pat hope for insufficiency and for pe vntrowpe in her teching; pou3 god forbede y schulde opirre 10 wise feele, but pat an opirre foorme may bi opirre men be founde as sufficient and as weel and as openly in anopir maner teching goddis commaundementis, as pis present seide foorme, bi me sette forp, doop; Neuerpeles, y weene forto fynde enye straunge foorme fro pis present foorme, and to 15 pe seide purpos, schal be no nede. And forto make good what y haue now seide, pat opirre mennys foormes, taking vpon hem forto teche and trete goddis commaundementis and lawis, ben insufficiend and inconuenient to pilk purpos, schal be schewid in a tretice perfoure speciali to be made, 20 whos name schal be pis, ‘pe improuing of mennys insufficient foormes.’

And pou3 pese wordis, and manye mo whiche y write in pis present book and in summe opirre bokis, mow be takun as for wordis of veyn glorye or of pryde and of presumcioun 25 vpon my sifl, and as wordis of indignacioun or envye as arentis opirre men and her writingis, lord god, pou knowist pat y seie hem not, neiþer write hem, vndir pilk corruicoun, and y beseche pat y neuer so do. And, lorde, pou knowist 37 pat | for 3ele to pi troupe and to pi trewe service, 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 perfro a defence and a coueryng.

Certis, if poul ou3t not be deemed a veyn¹ avaunter of him sifl, and of opirre mennys teching a proude despiser, for 35 it pat he wroet and seid of him sifl and of opirre mennys teching, ijᵃ corinthis, xjᵉ chapitre, from pe myddis into pe eende of pilk chapitre, and þorù3 oute al pe first and ijᵉ

¹ MS. avyn.
chapitris in his epistle to galathies, bi cause he wroot al it for necessarye witnessing and for necessarye defence of treupe, and for confusionw to vntroupe, and for pat his teching schulde be pe more attendid and considerid, what it were in it silf, and panne to be take as it were in it silf, 5 whanne peple were wakid vp from her vnconsideracioun and her vnattendauce, good resoun wole pat, for lijk cause and nede, bope 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]te1 mennys loore proudly despising. And so, sone, poug y be synful and ful of defaultis and fer from pe euennesse to seint poul, 3it to alle pe reders and to alle pe heerers of al what y haue writun or schal write, my conscience reproue me not forto seie what poul seide of him silf, ij° corinthies, 15 ve chapitre,2 pus: 'We commende not vs silf eftsoon to 3ou; but we yeuen to 3ou occasionun to haue glorie for vs, pat 3e haue to hem pat glorien in pe face and not in pe herte. for ouper we bi mynde passen to god, ouper we ben sobir to 3ou. forsope, pe charite of crist dryuith vs.' pat is to seie, in pleyner maner pus: 'I intende not to commende my silf, as for my silf, in eny wordis which y schal write or seie; but y° yeue an occasionun and a cause pat 3e considre and knowe 3ou to haue sumwhat wherbi 3e mowe azen stonde vnsufficient teching troupe, and to azenstonde pe te|chers of vnsufficient 38* and of vntroupe, And to knowe cleerli necessary troups. And among my writingis, if in eny placis of hem y passe pe capacite of 3oure vndistonding for pe tyme in which 3e schulen at pe first rede hem or heere hem, be it to pe preising of god pat his troupis ben so hize pat pei ben at pe first 30 heering so harde to 3oure vndistonding; And if in opire placis of my writingis, y be so sobre pat pei ben anoon takeable of 3oure vndistonding, be it to 3oure profite, for in bope pese seide maners for to write, as y hope, pe charite of god me forp dryuelp.'

fierpermore, pis now seide discrecioun, a man forto preise him silf or his owne kunnyng and hise owne werkis, and

1 MS. ope, the contraction mark for ēr being omitted.
2 vv. 12-14.
forto blame an o[pe]ire mannyg and hise werkis, for cause and nede now seide, allow[pe] ful wel and ful fair seynt gregorye in his writing vpon ezechiel, in þe first partie, þe ixº omely, into confirmacon whe[r]of gregory alleggip þere how poul preisid him sifl and dispreisid op[pe]ire, as is before in þis present chapitre markid; And where also gregorye answerip to Þilk text of scripture, prouerbes, xxvij chapitre²: 'Preise þ[ee]³ anopîre manuys mouþe and not þi owne,' pat þis text is to be vnDISTonde bisidis and oute of þe caase of nede and of profite now before spokun. but þitt 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, þouþ gregory had it neuer so writun and so witnessid; ffor-whi gregory maad it not to be trewe, þouþ he so made mencion þat it is trewe.

how schulde â man bring peple of englonde into wil forto bye or to freely receyue and haue preciouse and profitable chaffire, which he had fett fer from opîre cuntrees bizonde þe see for her profite and ece, but if he wolde denounce and proclame þat he had such chaffire, and which were þe precioste and þe profitabelnes of hit, for lone and 3º þeel which he had into þer good and availe; And þit herbi and herfore ouȝte not þis man be holde ⁵ a proude avanþer of him sylf or of his chaffare. Wherfore, if y be in like caas of my goystly chaffare, no man putte me so liȝli in þe defeute of which, god, þou knownist, y cænne not in no wise fynde my sylf gilti. More⁶ of þese iiij tablis and of her special vertues and gouernauncis mai be seen in þe first partí of 'cristen religiou̇n', þe iiij trety, and in þe book clepid 'þe filling of þei tablis', þouþ oute hise iiij parties.

fladic, whi witnessen þe not now þe xxxj⁷ pointis of þe iiij tablis in holí scripture? me þinkip þat, if þe so did, þe

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1 MS. whrof. 2 v. 2.
3 MS. poun. Cf. laudet te alienus.
⁴–⁵ Joined in MS.
⁵ MS. beholde.
⁶ Cf. henceforward P.M.M., fols. 43b, l. 18, to 44*, l. 19.
⁷ P.M.M., xxvij, three of the Points being omitted. See above, p. 41, footnote 10. See also Folever, Pt. II, chap. ix, where it is shown how the Thirty-one Points may be reduced to twenty-seven or twenty-six.

A merchant is not blamed for extolling the worldly goods he has to sell.

Neither should Pecock 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
The First Matter: What God is in Himself.

in Holy Scripture explained?

The relationship of the Four Tables to Holy Scripture is elsewhere proved.

Teaching is requested on the six other Matters.

Since the Fourth Matter alone has so far been treated.

THE FIRST MATTER:
What God is in Himself.

peple wolde pe more likingli receve pe present book, and pe soner bilewe to 3oure present doctrayne.

Sone, wite pou weel pat forto witnes ful wel and openli in holi scripture eche of pe seide xxxj poisntis of pe iiiij tablis, which maken pe iiiij princypal mater of cristen religiou, y haue biguame make a special book bi him silf, clepid 'pe witnessing of pe iiiij tablis'; and perfore, and also for schortnes, y forbere to sette her witnessing here, And for pat a schort witnessing bi holi scripture of pe xxxj pointis making pe iiiij tablis, is sett al redi in pe book clopid 'pe prowoker', in pe first parti, pe [ ] chapitre.

[F]Or as moche as afore, in pe iiiij chapitre of pis first parti, soone aftir pe bigynnynge, it is tau3t pat aftir pe wil and lawe of god, vij pingis or vij maters ou3te of alle cristen scolers principali to be leerned, which maters ben pe: what god is, whiche ben hise benefetis, whiche ben hise punyschingis, whiche is his lawe, whiche ben oure wrecchidnessis, whiche ben oure wickidnessis, and whiche ben remedies azens hem bope; And for as moche as poru3 al oure afore goying to gider talking, pe iiiij mater, pat is to seie, pe lawe of god, is resonabl, as vndir a compendi, forb spokun and tretid, y preie 3ou, fadir, pat 3e sumwhat we enfoorne, 3oure sone, vpon pe vj opirc seid maters, and first pat 3e bigyn|ne to teche me what is god.

Sone, god is, as he is, verrili in him silf, a ping fer aboue alle creaturis pou3t vnpenkable, fer aboue alle creaturis speche vnspekable, and fer aboue al signe vndeclareable, forto meene of vterst and clerist penking, speking and

1 P.M.M., xxvil. See note 7 on p. 83.
2-2 P.M.M. substitutes pis book.
3-3 P.M.M. substitutes made.
4 P.M.M., grounding. It looks as though this is a different book from the ‘Filling of the iiiij Tables’ mentioned above, p. 83, li. 30-1.
5 P.M.M. inserts: And also for to witnesse in holi scripture ech of pe ojir vj principal maters serue 3e iiiij parti of cristen religiou.
6-6 P.M.M. omits And . . . chapitre.
7 Space left in MS. for reference.
8 Numbered 14 in margin.
9 Cf. henceforward P.M.M., fols. 44b, I. 1, to 46b, I. 13.
10-10 P.M.M. substitutes: first chapitre of pis litil extract.
11 P.M.M. omits fer.
12 P.M.M. omits: and fer.
13-13 P.M.M. omits forto . . . declaring.
The First Matter: What God is in Himself.

declaring, And perfors above alle creaturis knowing vn-
knowable, as is knowlechid in ‘pe book of dyuine office’, in
service of trinite sunday. Neuerpeles, in such maner as
creaturis mowen him discryue, God is oon being, oon sub-
staunce\(^1\) infinite, pat is to seie, vnmeasurable greet in goostly
greetnes, infinite good, infinite maiestful, infinite fair, myri
and swete, infinite my3t\(i\), wijs and louyng, infinite mercyful,
piteful and desirose, infinite large, fre and gentil, infinite
trew and infinite trowpe; iij persoonys, fadir, sone and holy

10 goost; of whiche persoonys pe first, which is pe fadir, bigetip
and bringip for\(p\) euerlasting\(i\) pe secunde persoone, which
is pe sone; and hope pe first persoone and pe secunde
bringen for\(p\) and spiren euerlasting\(i\) pe iij\(e\) persoone, which
is pe holy goost. And perfors pe fadir is not pe sone, nei\(p\)ir
pe fadir is pe holy goost, nei\(p\)ir pe sone is pe fadir or pe holy

15 goost. And alle pese bringyng\(i\)s for\(p\) ben doon withyn\(n\)e pe
same substauwce, withyn\(n\)e pe same beyng, and in pe same
godhede. And perfors, nedisli, pese iij persoonys ben\(^2\) pe
same substauwce, pe same beyng, and pe same godhede, ech
wip op\(i\)re. And also perfors in eche of hem ben alle pe same
seid nobil dignitees afore rehercid, ful and hoole y-lijk moche.

And such anop\(i\)r being, substauwce, or godhede, is pe\(r\) noon,
neip\(i\)r may be; but he is aloone maker of alle op\(i\)r pingis
out of nou\(z\)t, keper and reuler of hem which ben clepid
creaturis. and he is nei\(p\)ir maade, nei\(p\)ir\(^3\) kept, nei\(p\)ir
reUILD of enye op\(i\)re. nei\(p\)ir pere may be enye op\(i\)r fadir,
eny op\(i\)r sone, eny op\(i\)r holi goost, in pe\(^4\) same now seid
godhede pan pe\(r\)e now is. And what euer werk oon of pese
persoonys wirchip wipoute for\(p\) into creaturis, pe same |

30b werk, ful and hool, wirchip ech of pe\(^5\) iij persoonys. Neuer-
peles, wipynne pe godhede noon persoon egendri\(p\)\(^6\) saue oonli
pe fadir, noon persoon is gendrid saue oonli pe sone, noon
persoonys spiren saue pe fadir and pe sone, noon persoon is
spirid saue pe holi goost.

35 O how woundirful and how wor\(p\)i, how preiseable, loue-

\(13\)–\(15\) See previous page.
\(^1\) P.M.M. inserts oon godhede.
\(^2\) P.M.M. inserts in.
\(^3\) P.M.M., nei\(p\)ir nei\(p\)ir.
\(^4\) P.M.M., f\(i\)s.
\(^5\) P.M.M., pes\(e\).
\(^6\) MS. is gendri\(p\); the is being crossed through.
The Second Matter: God’s benefits.

able and obeiable, a ping is pis ping now seid, which is god! as ful wel is schewid in declaracioun of pis now seid stile.

More of pis mater, what god is, and how he is in his personys, may be seen in þe first party of þe book clepid ‘cristen religiouyn’, þerof 1 in 1 þe first trety, And in 2 ‘þe 5 book of dyuine office’, in þe preisingis for matyns in Trynites 3 sundaye.

Gramercy, fadir, for pis so woundiful discryuing god, bi so reuerend a stile. wip þis knowing of god y holde me content at pis tyme, into þe tyme y be worpi to stie vp into 10 þe now seide book, ‘þe reule of cristen religiouyn’. And þerfore passe þe forþ, 4 o my fadir, into þe benefetis of so reuerend and so worshipful a god.

[xxe chapitre] 5

[8] One, 6 hise benefetis stonden in þre general kyndis, or 15 in þre general maners: Þforwi of goddis benefetis doon and bihišt to man, summe ben undir 7 graciose, 8 summe ben graciose, 8 summe ben gloriose.

Benefitis of god vndir graciose, þat is to seie, lonȝer þan ben 9 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 kepynge of alle þo same, þat þei falle not into nouȝt; His governyng of alle þe 10 same, and of alle þe newingis, 11 chaungis, chauncis and effectis which fallen in eny of þe same, and þat, aftir 12 sum opynioun, alle 12 25 bi him self immediatli (þat is to seie, in 13 pilke worching 14 without eny 14 meene of eny opir creature), or ellis, 15 aftir sum opir opinioun, summe immediatli and opire summe mediati 15 (þat is to seie, bi meene of opire creaturis), but 40 7

1-1 P.M.M., in þerof.
2 P.M.M. inserts: þe ijþ partie of cristen religiouyn, þe iþ trety, and in þe ijþ partie, þe iþ trety, and in. The words following religiouyn are an addition from the foot of the page.
3 P.M.M., trinite.
4 P.M.M., þerþir.
5 Numbered 15 in margin.
6 Cf. henceforward P.M.M., fols. 46b, l. 13, to 53a, l. 17.
7 MS. wondir, the wo being crossed through and underrotted.
8 P.M.M. inserts and.
9 P.M.M. omits ben.
10 P.M.M., þo.
11 P.M.M., new þingis.
12-12 P.M.M. omits aftir ... alle.
13-13 P.M.M. omits in ... worching.
14 P.M.M. omits eny.
15-15 P.M.M. runs: or ellis of sum immediatli [sic] and of opir sum mediati.
3itt euermore por3 his power, witing and willing principali; his gift to vs of oure hoppe body and of 1oure resonable soule, wip alle her kyndeli goodis; His gift into oure servise of heuenli bodies, as ben planetis and sterris, wip her large 5 speris; Also his gift of elementis, wip her contentis, and so folewingli his gift to vs of alle creaturis louzer in kynde þan man is; His gift to vs of goodis y-gete or maad bi labour of oure natural witt and wil, and of opire powers of þe soule subserving or vndirseruing to oure witt and to oure wil:

10 which goodis ben sciencis, craftys, housis, elopis, richessis, worschipis, dignitees, officis, favouris and fames; His gift of alle oure b[þ]iperen 2 and sistren 3 in mankynde into oure helpe and into oure counforte.

Graciouse benefetis of god ben þese: his ordinanco þat

15 alle þingis which ben 30oun to vs, or schulen in eny maner bifalle to 4 vs, excepte oure owne 5 synne, schulen turne 6 into oure goostli good and profite, if we so wole, and not lette, bi oure inpacience and oure a²ens gruching; his ordinanco þat man, aftir his synne, schulde be restorid into 7 saluacioun, þou3 aungel synnyd and was left vnrestorid; His ordinanco þat aungels schulde be to vs attendaunt and defendaunt, and þat grace wipynnesforp schulde move vs and stirre vs into good, and also move vs and drawe vs from yuel; His ordinanco þat oure restoring and redempcioinn schulde be maad bi þe incarnacioun and þe holi lijf and payenful passiouin, resurrexioun, ascencioun and to þe doom a²en comyng of þe secunde persoone in trinitye, pat is to seie, þe sone of þe fadir in trinite; In which ordinanco þe seide ij persoone took fleisch and blood, and bicam verry man, conceivid and born

25 of maide mary, he being in oon persoone verry god and verry man, y-callid ‘Jesus’ 8; In which manhode and fleischli

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.

II. Gracious benefiteeis: His ordinanco that all things, except our sins, should be for our spiritual advantage;
His ordinanco that man, in spite of his sins, should be saved;
His ordinanco that angels should serve and defend us; and that His grace should incline us to good, and turn us from evil;
His ordinanco that Christ should redeem us, in the manner rehearsed in the Creed;

1 P.M.M. omits of.
2 MS. biperen; P.M.M., biperen.
3 P.M.M. inserts: and neiþboris.
4 P.M.M. omits to.
5 P.M.M. omits owne.
6 P.M.M. inserts vs.
7 P.M.M., to.
8 MS. Jhe, as also P.M.M.

It is a question whether to extend such abbreviated forms of the name ‘Jesus’— ‘Jhe’, ‘Jhs’, &c.—as Jesus, when the b 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 40th vndir pounce pylate, bi departin of his soule from his1 body, but euer wipouten any hurte to his godhede; which body also laie deed in þe sepulcre,2 and was azen quykened in þe iij daie to lijf bi azen coupling of þe bodi to þe soule; 5 And so Jesus roos þe iij daie from deep to lijf, in body and in soule, neuer eftsoones to deie; And in þe same body and soule, he hopo to gedir, god and man, pe fourtiþe daie aftir his resurrexioun stied vp into heuene, setting him sylf on þe rïzt half of þe fadir, from whens he is eftsoones to come in þe same manhode, forto deeme þe quyke and deed; whanne þat alle men which 3 euer lyueden in erþe schulen rise in body and soule to lijf; And alle þo whiche han lyued vertuoosly in keping goddis lawe schulen entre, body and soule to gider, into perpetuel heuene blisse; And alle þoo 15 whiche han broke goddis lawe bi deedly synne, and haue not þerof be amendid in þis lijf, schulen be proue, body and soule to gider, into perpetuel peyne of helle; his ordinaunce þat he wolde haue a chirche here in erþe, vndir his chirche whiche he hap in heuene; in whiche chirche here in erþe he 20 hap sette sacramentis, as baptym and eukarist, whos availis and dewe receitis ben afore in þe iijþ chapitre of þis first party 4 declarid; His ordinaunce þat forþeuenes of synnes y-doon aftir tyme of baptym may be hadde bi repentaunce and ful azen turnyng to god, y-made in oon hede 5 of cristis 25 feip and cristis holi churche, poruþ maners whiche ben tauþt aftir in þis first 5 party, in þe xviij chapitre 6 toward þe eende; His ordinaunce þat cristis holi lijf and passioun deseruid to vs grace to gete forþeuenes of synnes,7 if we take and perfoorme þe remedies whiche ben resonabli ordeyned 30 þerfor; Also þat it deseruid to vs grace or power to azen-

His ordinance of the Church on earth, and of its sacraments;

His ordinance that forgiveness of sins is gained by repentance;

His ordinance that Christ's life and passion procured for us forgiveness of sins, provided we repent;


The o of Jho represents, of course, the Greek sigma.
1 P.M.M., þe.
2 The Descent into Hell is omitted here, and in the corresponding passage in the P.M.M. This omission from the articles of our belief was one of the accusations brought against Pecock. Cf. Book of Faith, pp. 304–5, for reason for omission.
3 P.M.M. inserts þal.
4–4 P.M.M. substitutes: first chapitre of þis litil extract.
5 P.M.M., omied.
6–6 P.M.M. substitutes: litil extract, þe laste chapitre.
7 P.M.M., syane.
stonde synne, grace to make azen restoring or in sum maner 1 satisfaccioun for synne, grace to deserne perpetuel mede bi vertuose werkis; | which gracis or powers weren loste bi Adamys 2 synne, and pei weren vnreecoverable to be 5 hadde, or to be geten, or afterwarde to be kepte bi mannys owne power; His ordinance pat peyney and wrecchidnessis into whiche we ben falle, bi occasioun of adamys synne, be maad for oure Bettir; His ordinance 3 pat gracis afore 3ouun ben encresid and multiplied, if we obeie to pe inwarde 10 moving of po gracis, and putten hem not aback; His ordinance pat pe lijf and passioun of his sone, Jesus, oure saniour, which lijf and passioun were doon and sufferid for vs, schulde be passing holy and passing peynful, as may be seen bi articlis which mover be markid from pe bigynnyng 15 into pe eende of pe 4 iiiij eu[a]ngelistis, 5 and sumwhat ben expressid in [pe] 6 secunde partie of pe book callid ‘pe rewle of cristen religioun’, and in ‘pe book of diuine office’, in pe service or office of 7 palme sundae weke; His ordynaunce pat Jesus schulde so moche louze and make him silf in man- kynde pat he wolde be callid, and verrily be, oure weifere, oure techer, oure exampler, oure rauunsumner, oure raun-sum, oure tresoure, oure ioie, oure counforte, oure hope in pis lijf, oure fadir, oure bropir, oure spouse, oure goostly foode of mete and drynke, oure aduoket in heuene, oure protectour and defender in erpe azens alle oure enemyses, 3euer of alle gracis and goodis in erpe, 3euer of al glorye in heuene, not wipstonding 8 he, being in his manhode, was and is, in sensible executioun, king 8 of heuene, lorde of al 9 pe worlde and emperoure of helle, bi merit of his holi lijf and passioun; His ordinance pat we mover preie to him and to aungelis and to seintis for us silf and for oure neiboris, and be herd; His ordinance pat alle aungelis in heuene and alle holi soulis passid and alle holi cristen in erpe mover preie

And procured for us also grace to with- stand sin, to make amends for sin, and to deserve heaven;

His ordinance that our 1'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;

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1-1 P.M.M. omits in sum maner.
2 P.M.M., adam.
3 MS. ordinaunceis, clearly through anticipation of gracis; P.M.M., ordinance.
4 P.M.M. omits pe.
5 MS. eungelistis; P.M.M., euangelis.
6 Omitted in MS.; P.M.M., pe.
7 P.M.M. inserts pe.
8-8 P.M.M runs: not withstondyng he was and is in his manhode king, &c.
9 P.M.M. omits al.
The Second Matter: God’s benefits.

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, how desirously, how piteously, how graciously, how louengli and how mystly god wrouȝte and dide to hise peple in tyme of pe oolde testament and of pe newe schulde conforme and remembre vs and so mynystre to vs oure feip ful trewli, dewli and deuoutely.

How merciful, how desirously, how piteously, how graciously, how louengli and how mystly god wrouȝte and dide to hise peple in tyme of pe oolde testament and of pe newe schulde conforme and remembre vs and so mynystre to vs oure feip ful trewli, dewli and deuoutely.

III. Glorious benefits of God:

There are two degrees of glorious benefits:

for vs and be herd, as it is | recording\(^1\) to oure profite and \(^2\) oure nede and to his worship; His ordinaunce pat ech cristen man schal fare pe bettir for ech of hise frendis sake, pat is to seie, ech cristen man schal pe more be sparid, pe more goodis receyue, for eche of hise frendis sake, pou3 pilk 5 freende preie not actualy perfore, And pat more or lasse aftir pat pis cristen man is more or lasse in pe freendschip of pis now seid freende, And aftir pat more or lasse god loue\(^3\) pilk freende for his good lyuing; And so, siben alle cristen men being in charite ben to gedir eche operis freendis, it muste 10 nedis folowe pat god hap ordeined ech trewe cristen man forte fare pe bettir for ech opir cristen manynys good lijf and good dedis; His ordinaunce pat holi scripture of pe oolde testament and of pe newe schulde conforme and remembre vs and so mynystre to vs oure feip ful trewli, dewli and 15 deuoutely.

How merciful, how desirously, how piteously, how graciously, how louengli and how mystly god wrouȝte and dide to hise peple in tyme of pe oolde testament and of pe newe schulde conforme and remembre vs and so mynystre to vs oure feip ful trewli, dewli and deuoutely.

[\textit{xvije chapitre}]

\[G\]Lorioso benefetis of god, pat is to seie, Joies of heven, 25 ben so greet and so meruelose pat pei mowe not of vs be spokun, seen, herd, or pouȝt, as pei ben in her vtterist goodnes and felicite. Neuerfelees, in suche maner as her knowyng mowe falle into manynys witte, pei mowe be discryuyd in pis maner:

Of glorioso benefetis, pat is to seie, of benefetis to be 30uun in heuene, summe ben princypal ioies, and summe ben secundarie ioyes.

Principal Joye stondip in cleer and immediat siȝt of pe

\(^1\) P.M.M., according.  
\(^2\) P.M.M. omits to.  
\(^3\) P.M.M. inserts hool.  
\(^4\) P.M.M. omits dewli.
The Second Matter: God’s benefits.

godhede, in hys wel willing and swete loue to it, and in |
42a ny3, at pe next ioyning to it, and1 in sure holding of it.

Of secundarie ioyes, summe ben vttiri supernatursal, pat |
is to seie, abouve kynde, And pepe ben not al2 flowyng bi |
5 comyng and goyng, bi encresing and decresing; And summe |
ben natural wiþynne pe boondis of kynde, and3 of pepe |
manye ben 8 flowyng, comyng and goyng, now encresid,4 now |
decresid.

Of supernatural ioyes, summe ben of pe body, and5 summe |
10 ben6 of pe soule.

Supernatural ioyes in pe bodies side ben pepe: passing |
fairnes, passing helpe, passing strengþe, passing swiftnes, |
passing fredom, passing sensual delectacioun poru3 al oure |
inwarde and outwarde sensitive wittis, in7 pe maner tauj7 |
15 in pe ij8 partie of ‘cristen religioun’, pe [ ]8 tretice, pe |
[ ]8 chapitre,7 euerleestyngnes of lijf and of alle pepe ioyes |
and benefetis now seid.

Supernatural ioyes in pe, soulis side ben pepe: passing |
wisdom, passing frendship having, passing power, passing |
20 worschip, passing pees and accordé, passing gladnes, and |
ful sikirnes neuer to leese vttirly eny of pepe9 now afore |
seid, neipir of hem which now schulen be seid.

Accidental ioyes natural in heuene, pat is to seie, suche |
pat bi oure natural powers mowe pe pe geten and be ajen |
25 lost, ben pepe: Leernyng and cleer kunnyng getyng vpon |
sutel trouþis being in creaturis po[r]u3 alle maner sciencis, |
passing fer pe maner and pe11 degree of kunnyng which may |
be geten in pis lijf, and pat wiþ greet delectacioun folowing |
perupon in pe wil; ful12 greet and5 sensual delite geting |
30 naturali in summe of pe outward wittis: as in siþ of moost |
faire pingis, in heering of moost myry pingis, and touching |
of moost louyd pingis, and in pe yimaginacioun and mynde

1 Omitted in P.M.M.
2 P.M.M. omits al.
3–3 P.M.M. substitutes: and pepe ben.
4 P.M.M. inserts and.
5 Omitted in P.M.M.
6 P.M.M. omits ben.
7–7 P.M.M. omits in . . . chapitre.
8 Space left in MS. for reference.
9 P.M.M. inserts ioyes.
10 MS. poru3; P.M.M., poru3.
11 P.M.M. omits pe.
12 Hole in P.M.M.
13 After moost, MS. has faire pingis, crossed through.
The Third Matter: God's punishments.

pterto answering; full greet honoure, worship, ouerte, fame, fauoure and glorye, which opire 1 sauid anguelis and seyntis schulen 3eue to vs; | full greet familiarite, or homelynes 42° getyng, wip worpi persoonys and wip alle louyd persoonys: as for to talke wip hem, se hem, heere hem, biclippe hem, 5 and abide wip hem; Also full greet gladnes for ascamping of dampnacioun and of peynes in helle; Also pe gladnes vpon goddis riȝtwisnes executid vpon dampned atngels and dampned men, And full greet gladnes for 2 oure owne saluaucioun and oure blisse, and for pe blisse of eche saued angel 10 and saued man. And pus moche as for goddis glorios benefetis in heuene.

More of þis mater, whiche ben goddis benefetis to man, may be seen in pe first partie of 'cristen religioùn', 3 pe ijé, iiijé, vjé and pe 4 vjé treticis, and in 'pe book of 15 dyuyne office' in manye a wher. 5

Now, 6 sone, forto heere of goddis punysschungis, bope of po which ben holde 7 and seide to be 7 purgyng and amending synne, And also of po which not so amendys maken for synne, pou schalte wite pat summe of hise punysschungis ben maad 20 in þis lijf, summe in þe lijf to come.

Of po punysschungis which schulen be in þis lijf, summe ben peynes to þe body: as hungir, þirst, heet, ecolde, sijknes, traueyl, murmure, 8 mayme, deep, and such opire; summe ben peynes to þe soule: as ben sorewe, hevynes, feer, wanhope, 25 vilonye, schame, vnworpines, ignorawnce, leudenes, folye, difflame, and suche opire; And summe ben goddis wipdraw- ingsis of his grace and of his helpe and of his goostly diffcence and forperaunce, wherbi a man fallith from synne into synne, and so fro myscheef into myscheef.

Of po punysschungis which schulen be in þe lijf to come, summe is losse of alle þe 4 passing ioyes of heuene afore in þis chapitre rehercid, 9 and of ech of ech; summe is passing

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1 P.M.M., oure.
2 P.M.M., of.
3 P.M.M. inserts: þe iijé treticis, and in þe iijé partie of cristen religioùn.
4 P.M.M. omits þe.
5 MS. awher; P.M.M., a wher.
6 Cf. henceforward, P.M.M., fols. 53a, 1. 17, 1054b, 1. 4.
7-7 P.M.M. omits holde... be.
8 MS. murmur; P.M.M., murþir, which makes better sense in this context.
9 See Notes.
greet sorewe making or suffring for losse of alle pesy same seide ioies, and of ech of hem; summe is ful vttirly dispeire of eny lassing or releuue, but ful certeynte of alle pesy now 43a seid, and aftir | to be seid, peynes, wip her everlastyng 5 contynuance; summe is passing greet sensual peyne: as in seyng passing horrible pingis, in heering of 1 passing gastful noisis, in smelung moost lopid 2 stinchis, in taasting moost squaynose taastis, in touching, and suffri[ng] 3 to be touchid, of moost peynful and moost greuouse pingis to pe 10 touche; Summe is in abiding wip moost loopid and moost hatid cumpanye; Summe is in feer for yimaginacioun and mynde upon pe chaunging of peynes to come.

More of pis mater, which ben punysschingis for our synnes, may be seen in pe first partie of ‘eristen religiouz’, 15 pe ije trecyte, and in pe ije partye, pe vj trecyte, and in ‘pe book of dyuyne office’, in preciers assigned for purtherdaye to aller seintis, and in pe preciers assigned to ech special seynt. 4

[xvijc chapitre]

[F]Adir, 5 y panke youre loue and youre gentilnes, as y 20 must nedis panke, for pis afore goyng so fruyful teching, bi which y holde me content as for a ful good knowing what god is in him sylf, in hise benefetis, in hise punysschingis, and in hise lawis and commaundementis. If je vouchesaf, o 1 fadir, to make me nowe 6 knowe 6 my sylf, panne y 7 haue 7 al 1 25 moost al my desijr, forwhi panne schal y haue al pat is necessarie me to knowe forto be a vertuouse lyuer.

Sone, pe knowwyng of pi sylf and of ech of pi neiijboris, as it is pertaineing to pin entent and purpos, is knowing which our natural wrecchidnessis ben, which our wickednessis or synnes ben; and panne aftir, if pou knowe which ben pe remedies agens hem boope, y truste pin entent is sumwhat geten and into pee receivid.

1 Omitted in P. M. M.
2 P. M. M., lopii.
3 MS. suffrid, clearly through anticipation of touchld; P. M. M. suffring.
4 P. M. M. adds: and in ofir bokeis of my writing.
5 P. M. M., Offadir. Cf. henceforward P. M. M., fols. 54b, 1. 5, to 57b, 1. 7.
6-6 P. M. M., ‘knowe now, with the marks of transposition.
7-7 P. M. M., haue I.
The Fifth Matter: Our natural wretchednesses.

First, our natural wretchedness\(^1\) ben not ellis pan pronytees and redynesis and inclinaciouns inclynyng vs to loue pis lyf for it silt, and to not chaung it for pilk which is bettir; pou\(^3\) al pis lyf be foule, peynful, careful, perilose, dredeful, laboriose, vnrestful, ful of [vn]kunnyng,\(^2\) 5 vnkynde, wrongful, and al pis \(\) in tyme of 3ongpe, in tyme \(\)of age, in wyntir, in somir, for heete and coode, for hungir and pirste, for pouerle and oppressioun, for feer or \(\)nede, and for losse, for sijknessis \(\)and hurtis, for wijldenes and vnreuleablenes, in tyme of 3ongpe and of helpe, and pou\(^3\) 10 alle \(\) goodis of pis lyf ben not verrily goodis; as ben helpe,\(^5\) strenghe,\(^5\) bewte, crafte, science, fame, glory, sensual delectaciouns, ricchessis, dignites, officis; To not hate synne, but forto loue synne, not wipstonding synne is vn-skilful, vnleeful, vn honest, vn cleene, vn rewardable, punyschable, reprouable, schameful, bering wip him ever a repentance and a gruching of conscience, wip feer and vn rest; To be rekeles and vnwaar a\(\)gens oure ful perilose enemes, \(\)fleisch, \(\)wolde,\(\) feende; To be rekeles to \(\)gadere into oure knowing and remembraunce certeyn troupis, bi 20 whos remembraunce \(\)pe peynys \(\)and labouris of pis lyf schulde be made to vs honest, fair, gladsum, ioyeful,\(^10\) delectable, comfortale, desirable, and \(\)pat \(\)for ri\(\)twisnes of pis peyne and labour for felowship to Jesus, which was laborid \(\)and peynyed in lyf, or in \(\)ke same, for wynnyng of greet \(\)rewardis \(\)perbi comynge, for escapyng \(\)perbi of ful moche grettir peynes, \(\)and for escaping and defense \(\)perbi from synne, for opire dyuers vauntagis writin \(\)in pe treti of 'xij goodis comynge poruis tribulaciouns'; To be rekeles forto gadere into oure remembraunce certeyn troupis, bi whos 30 remembraunce synful lyf schulde appere to vs loopsum, hateable, fleable; \(\)and \(\)pat for it is a\(\)gens troupe and rizt of

\(^{1}\) MS. weechidnessis; P.M.M., wrecchidness.
\(^{2}\) MS. kunnyng; P.M.M., vnkunnyng, which is more likely to be the right reading. See Glossary.
\(^{3}\) P.M.M., of.
\(^{4}\) P.M.M., sechnes.
\(^{5}\) 5 P.M.M., strenghe, helpe.
\(^{6}\) P.M.M., office.
\(^{7}\) P.M.M. inserts and.
\(^{8}\) P.M.M., for to.
\(^{9}\) P.M.M., peyne.
\(^{10}\) P.M.M. inserts restful.
\(^{11}\) P.M.M. omits \(\)pat.
The Fifth Matter: Our natural wretchednesses.

oue kynde, azen ouer promyse maad to pee, god, and for pat it is adnulling, frustrating, rebuking, despising, scorn-yng, pe reuerend decre of pe holi Trinyte, bi which oure redempioun was deuisid; for in as moch as in vs it is 5 crucifying azen pee, Jesus, for it is wipoute recche, without |

1. P.M.M. omits: and for pat.
2. P.M.M. here inserts is.
3. Omitted in P.M.M.
4-4 P.M.M. substitutes: rij and rij chapitris of pis lutil extract.
5. MS. hellis.

 evils arising therefrom.

44 fons, wipoute compassion, azen callung, azen dryuyng and azen drawynge pee, Jesus, to peyne so gastful, so schameful, so peyne ful, in as moche as in vs is; not wiþstondynge þou art to vs so good, so loving, so large, as is seide afore in þe

to assent setting þin ynuytacioun, þi preyng, 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 enemies, alle þe

15 is forsaking and at nouȝt setting þin ynuytacioun, þi preyng, 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 enemies, alle þe

20 feendis of hell[e], 5 glading and plesing, and to hem seruyng, and to hem vs submitting and bitaking, and þee, oure lorde, god almyȝty, so long provid oure moost trewe and moost loving and moost profitable freende, forsaking.

Also oure wrecchidnessis 6 afore seid stiren 7 and inclynen 7

25 vs to be rekeles forto considere and to remembre treupis wherli al oure lette to lyue vertuoseli and to flee synnes, which lette is oonli greuance or lopines to bere þe absteyning from lustys and suffryng of peynes, schulde falle awcie from vs and not 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 pacienc, wip abiding til þou, lorde, 10 wolte sende countfort, þere schal come more gladnes for þat pilk absty-

1-1 P.M.M. omits: and for þat.

6 P.M.M., wrecchidnes.
7-7 P.M.M., striþ and enclineþ, evidently plural forms here.
8 P.M.M. omits to.
9 P.M.M. inserts to.
10 Omitted in P.M.M.
The Sixth Matter: Our natural wickednesses.

rence or suffraunce was made, 3he, more ioye for ilk abstynence or suffraunce, pan schulde haue be pe delyte in bowing fro it, wip encoresing of strengpe to pe esileir and pe lixtlier bere | pe two afore seid abstinence and suffraunce 44b in opire tyme, and perfore leefir to hem haue in anopir 5 tyme 4 pan to lake.5

[ xviiö chapitre]

[O]ure 6 wickidnessis 7 ben not ellis þanne oure synnes bi obeiyng and fulfilling þe inclinacioun of oure wrecchidness. which obeiyng or synnyng is not ellis pan leevenis or vn- 10 fulfillingis 8 of eny poynt comaundid and conteynyd in enye of þe iiij tablis afore going; or ellis doingis of þe contrarye to eny poynt comaundid or conteynyd in eny of þe same tablis.

And, þerfore, þere may noon knowing, neipir knowleching, 15 of oure wickidness and of oure synnes, be so cleer, so formal, so redy, so sure þat no synne be left bihinde for vnknowen and vnknowlechid, as is forto bigynne at þe heed and þe toppe of þe first table, and to renne þorúþ bi siþt and mynde of alle þe poyntis of ðe iiij tablis, til we come into þe laste poynt of þe iiijö table; remembring and knowleching in þis cours alle þe omyssions of hem and alle 9 commys-

sions aþens hem: þat is to seie, alle þe levingis of hem vndoon, and alle þe contrarye doingis aþens hem, ech oon, in which oure conscience schulde deeme vs gilty. and þanne, 25 aftir þis, þat oure wickidness 10 or 11 synnys ben greet and greouse may be seen bi reding, rehercing, or remembring, what is afore seid of synne amonge þe tretynge of oure wrecchidness in þe next chapitre afore goynge.12 And who so wole in þis laboure of his schrift to god or to man making, 30 seche his ese and his ali3ting, he may herof fynde a fourme

1 P. M. M. omits 3he.
2 P. M. M. omits in.
3 P. M. M., from.
4 P. M. M. inserts þe if forseid lettis.
5 P. M. M. inserts hem.
6 Small n in MS.
7 Cf. henceforward P. M. M., fols. 57b,
8 P. M. M., vnfulfillings.
9 P. M. M. inserts þe.
10 P. M. M., wicknessis [sic].
11 P. M. M., and.
12 Chap. xvii.
The Seventh Matter: Remedies against wretchednesses.

of schryft y-sette foorp pleylnli after pis now seid entent in 'pe reule of cristen religioun', in pe first party, pe vj trety, and in 'pe book of dyuyne office', in friday service, in pe bigynnynge of matyns.

5 Remedies a7ens our wrecchidnessis, pat we consente not to hem, and so pat perbi we a7enstonde temptaciouns, pat we falle not into synne, ben pese: grace of god, whiche | grace is sumtyme wipynforp, oure witt and resoun enfoorm-yng, and oure wil or affect to pe same enformacioun or remembranlce enclynyng and moving, And also grace wipouteforp, for vs purueyng prechers, techers, counsellers, holi bokis, tribulaciouns, sijknesse, persecutionis, pouerte, dred of gastful chauncys, holi cumpanye and her good exampling.

15 The secunde is frendship gete to vs of such persoonys whom god moche louyp, whepir pei lyuen in pis worlde or in pe opire worlde, and whepir pei for suche grace preien or no.

pe iiij remedye is preier maad deountly forto receyue pese now seid gracis, and pat whepir pilk preier be maad bi vs silf for vs, or bi eny of oure seid freendis to god for vs.

pe iiij remedie is ech moral vertuose werk bi vs silf in pis lijf doon, deserving perbi pei seid grace to be to vs souua.

25 pe vte remedye a7ens our wrecchidnessis is holding vs fre from pe perels and pe occasions which ben lik to make vs to assente forto wirche aftir oure wrecchidnes and freelnes, and namelich from jo of who violence we han experience in vs silf, or in opire men; Amonge which occasions pese ben summe, and ful perilose and greet: pat is to seie, a man to receyue in eny plente and in eny multitude of tymes, withoute nede, ymplys, sportis, iolyness, iapis, bourdis, pleies, iocundness, li3tness, and opire suche lik; which, 

1 Cf. henceforward P.M.M., fols. 58b, 1. 8, to end (fol. 63b, 1. 7).
2 The following remedies are numbered 1 to 8, in the same hand, in the margin.
3 P.M.M. omits And.
4 From foot of page in P.M.M.
5 P.M.M., fer.
6 Omitted in P.M.M.
The Seventh Matter: Remedies against wretchednesses.

whanne\(^1\) pei ben vnmesurably and vnreulili a\(\text{\`e}\)ns doom of resoun,\(^3\) ben modris to alle maners\(^2\) of synys, and pei ben disposiciouns to consente moche pe r\(\text{\`a}\)pir to alle maners\(^2\) of temptaciouns.

pe vij\(\text{\`e}\) remedye is pe wilful chesing and taking to vs of 5 tribulacioun and of peyne, vndir\(^3\) maner and mesure allowid of resoun,\(^3\) pat we perbi be euer in sadnes and sobirnes and avisiadnes, and we be sett aside from\(^4\) listnes and gladnes of pe worlde and of pe fleische. pis tribulacioun taking is more preciouse p\(\text{\`a}\)n is seid\(^5\) at this tyme. 

\(\text{\`e}\)fore biholde 10 pou in \(\text{\`e}\) trety of ‘pe xij avauntagis of tribulacioun’, 45\(^b\) and in pe i\(\text{\`e}\) party of ‘pe r\(\text{\`a}\)ule of cristen religioun’, pe \([\text{\`e}\] \(\text{\`e}\)trety, pe \([\text{\`e}\] \(\text{\`e}\) chapitre.

pe vij\(\text{\`e}\) remedye is cleer and oft consideracioun and remembranuice vpon pi worp\(\text{\`i}\)nes and vpon pe greetes of pi 15 benefetis afore discrivid, o lorde god, and pat for pis entent: to se and remembre how worp\(\text{\`i}\) a lorde, and how gret a benefetoure to vs, desiri\(\text{\`i}\) moost hertili oure stonding, and perwith is moche plesid, and bi oure falling is moost greuously offendid and displesid; And pat whe\(\text{\`i}\) pis\(^8\) remembranuice be maad and had of vs bi oure taking and vsing of pi sacramentis, or bi op\(\text{\`i}\) meenys of oure reding or heering or bipenking.

pe vij\(\text{\`e}\) remedye is bisi waking and attendaunce in oure mynde how moche good schal bifalle vs, if we stonde and 25 not consent to oure wrecchidnessis, as ben pe\(\text{\`e}\) : blisse perpetu\(\text{\`i}\) in hevene, encresi\(\text{\`e}\)ng of pe same blisse as ofte as we stonden, grace in er\(\text{\`e}\), encresi\(\text{\`e}\)ng of grace to stonde pe bett\(\text{\`i}\)r in an op\(\text{\`i}\) tyme, and to wirche pe bett\(\text{\`i}\)r; Also in bisy waking and attendaunce making in oure mynde how moche 30 yuel schal bifalle vs, if we consent to oure wrecchidnesse; which yuelis ben pe\(\text{\`e}\) : peyne\(\text{\`e}\)s of helle getynge, with encresi\(\text{\`e}\)ng of hem, losse of gracis and of her multipli\(\text{\`y}\)ng, encresi\(\text{\`e}\)ng of redynes to oftir falle, and encresi\(\text{\`e}\)ng of febilnesse to stonde

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1-1 P.M.M. omits whanne . . . resoun.
2 P.M.M., maner.
3-3 P.M.M. omits vndir . . . resoun.
4 P.M.M., f\(\text{\`i}\)o.
5 P.M.M. inserts keere.

6 P.M.M. omits to.
7 Space left for reference in MS. and in P.M.M.
8 P.M.M., fill.
The Seventh Matter: Remedies against wickednesses.

and to wyrche vertuyc, losse\(^1\) of blissis in heuene and of her multipliyn, peynes \(^2\) and punysschinges vndergoyn oft\(^2\) tynes in er\(\phi\), hope bi pe\(^3\), god, and bi man.

Remedies a\(^4\)ens oure wickidnessis, \(\text{pat}\) is to seie, a\(^4\)ens cure synny\ns afore doon, ben \(\text{pe}\) se: vse of certeyn provocation meenys, bi which god wole be stirid into mercyful forseuenes of oure synny\ns.

\(\text{pe}\) now seid provocation meenys ben \(\text{pe}\) se\(^4\): \(\text{pe}\) first is repentance or contricioun; \(\text{pe}\) ije is knowleching or con-fessioun; \(\text{pe}\) iiij is wil eu\(r\)\(^5\) to forbere \(\text{pe}\) synne doon and alle opire synnes, and \(\text{pat}\) whe\(\phi\)ir pilk \(^6\) [wille and] \(^6\) purpos be geten and norischid bi oure taking and vsing of sacra-ments, or bi opire meenys of oure reding, he\(\phi\)ring, or bipenkig; \(\text{pe}\) iiiij is to forbere \(\text{pe}\) occasiouns to vs being not necessary, \(\text{pe}\)\(^7\) whiche violentli or perilously wolen drawe vs into \(\text{pe}\) same synne doon, or into euyne opire synny\ns; \(\text{pe}\) ve is freendschip y-gete to vs of suche seid persoonys whom god moche loue\(p\), and \(\text{pat}\) whe\(\phi\)ir \(\text{pe}\) preie for vs, or not preie for vs; \(\text{pe}\) vij is meke preiers or supplicaciouns to \(^8\) haue forse\(\varepsilon\)evenes \(^8\); \(\text{and}\) \(\text{pat}\) whe\(\phi\)ir po preiers ben maad bi vs silf for vs silf, or bi oure seid freendis for vs; \(\text{pe}\) vije is also goddis lawe in so moche \(\text{pe}\) bettir keping and fulfilling, and \(^9\) in so moche \(\text{pe}\) more plentiouseli moral vertu\[es]\(^10\) doing and wirching, in hou myche a\(^4\)ens his lawe we haue bi vicis to him be trespassing; \(\text{pe}\) viij is amends or satisfaciou\n making to oure neibouris, if we haue trespassid to hem; \(\text{pe}\) ix\(e\) is opire meenys defautis with pite and compassion\(\text{en}\)\(^11\) birewing,\(^12\) and her schame and confusion koueryng; \(\text{pe}\) xe is her trespasis doon to vs forse\(\varepsilon\)ving; her restorigis and her satisfaciou\ns dewe to vs, such as we moewe with\[out\]\(^13\) greet ned e lak, and suche as \(\text{pe}\) moewe yuel paie, pardoning

\(^1\) P.M.M., lossis.
\(^2\) P.M.M., of.
\(^3\) P.M.M. omits \(\text{pee}\).
\(^4\) The following provocation meenys are numbered i to xiiij, in the same hand, in the margin.
\(^5\) P.M.M., to eu\(r\).
\(^6\) P.M.M., pilk \(\text{and}\); with the marks of transposition; P.M.M., pilk wille \(\text{and}\).
\(^7\) P.M.M. omits \(\text{pee}\).

\(^8\)–\(^8\) In P.M.M., to haue for\(\varepsilon\)evenes is an addition from foot of page.
\(^9\) Omitted in P.M.M.
\(^10\) MS. vertuous; P.M.M., vertues.
\(^11\) P.M.M., passionous.
\(^12\) MS. bi reweng.
\(^13\) MS. with, and an omission mark; out being an addition from the margin; P.M.M., without oure.
not insisting on repayment of loans which they can ill afford.

(11) Guarding our neighbours from temptation.

(12) Almsgiving, bodily and spiritual.

(13) Performing virtues of counsel, not actually commanded.

(14) Wilful mortification.

Where more teaching on the Fifth, Sixth, and Seventh Matters may be found.

1 P.M.M., helpe.
2 P.M.M., to.
3-8 MS. from fall, but with the e showing faintly after; P.M.M., fro falle.
4 P.M.M., synac.
5 P.M.M. inserts þe.
6-6 Title underlined in MS.
7-7 MS. more þe, with the marks of transposition.
8 P.M.M. omits oure.

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.
What is meant by the term 'law of God'.

And what is verrily cristen bileue is trewe, may be seen openly in a precious book clepid 'pe proof of cristen feip'.

And here I make an ende of pe first party, which declarith shortly al pe lawe of god 3oun to man, and declarè perynne pe vij maters, which y seid afore to conteyne alle maters necessarye to be leernyd of pece, my sone, and of ech cristen man, to be a cristen holy lyuer and forto be of heuen a deserver.

How 'pe lawe of god' may conteyne pe vij seid maters [ful] and hool, and zitt 'pe lawe of god' is oon of pe vij seid maters, it is declarid bi a distinccioun or a departing mad of pree maners of goddis lawes, which distinccioun, particioun, or departing is sett aftir in pe ij party of pis book, pe xx chapitre. Take pou perfore, o my sone, pis hool doctrine, pis sufficient leernyng, pis fair and reulili disposid teaching, pis clenyly formed sole and treting; and [wirche] pou peraftir, o my sone, pat pou haue goddis blessing and heuen to pin endyng, and pat pou with god euer blisfully wone. Amen.

Thus endith pe first party of pis book.

1 P. M. M., servyces. 8 P. M. M., ij.
2 P. M. M., is is. 9 P. M. M. omits aftir.
3-3 P. M. M. substitutes: pis litil extract or [out] draught declaring. 10-10 P. M. M. substitutes: pe donei, pe [ ] chapitre.
4 P. M. M. substitutes pe declaring. 11 P. M. M., holi.
5 P. M. M. omits pe. 12 MS. which; P. M. M., wirche.
6 Omitted in MS.; P. M. M., ful. 13 P. M. M., Amen. Here the P. M. M. ends.
[ije partie]

Here bigynnep þe secunde party of þis book.

Capitulum primum.

[GRamercy, fadir, gentil fadir, louyng fadir, and ful profitable fadir, and y beséeche god þat for þoure to me so riche and preciose teching deliuered in þe first afore going 5 party of þis book, wip him and wip hise aungelis in heuene þe be richely rewardid. But now, fadir, to þoure reverence 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-
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 bicomé þe teching vpon þe weel vsing and kepung of þe v wittis; where is þe scole of þe vij werkis of mercy, bodili and goostly; where in þis afore going first party ben feip, hope and charite; where renneþ þe chare of þe iiiij cardinal vertues; where schulen be founde in þis same seid first party þe vij giftis of þe holy goost; where in þis first seid party ben tauȝt þe sacramentis of god and þe sacramentis of holi churche; and where in þis seid first party is þe preching of þe x commandementis? 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 vnnepis eny holden for a cristen man but if þei
Knowlech pat pei ben his not oonly good reule, but his sufficient, ful and hool and his oon only reule, to make al his vertuose conversacion aftir pe leading of hem. and ʒitt ¹ of pese vij ² so famose soortis, distincziouns or particiouns, fadir, 5 pe make not mention of oon.

O, my sone, what article of pe crede or bileuue hast pou which is not a treu pe falling vpon god him sylf, or vpon ⁴⁷b summe of hise | benefetis, or summe of hise punysschingsis, or vpon summe of hise lawis, or remedies ᵃᵉns ooure wrecchidness and wickidnessis? And perorfe if pou biholde weel þoruʒ pis 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 bileuued as þi xij ben.

Pe first article of þe comune crede, which article is þis:
15 þy bileuue into god þe fadir, maker of heuene and of erþe, þou schalt fynde in þe xiiijᵉ and xv chapitris of þe first party afore going. Þor whi in þe xiiijᵉ chapitre it is tautʒ þat god is þre persoony, fadir, sone and holi goost; and ʒitt þat þerwith he is not but oon and þe same substaunce in alle þe persoony. Also in þe bigynnyng of þe xv chapitre, where benefetis vndirgraciose or louzer þan graciose ben taurʒ, it is seid þat god maad heuene and erþe and alle her contentis. and how manye mo articlis of bileuue touching þe godhede, and touching his benefete in making creaturis, 2⁵ ben taurʒ in þe seid xiiij and xvᵉ chapitris, which articlis ben as necessary to be bileuued ³ as þis seid first article of þe comune crede is to be bileuued, it is liʒt to turne þidir and to se.

Alle þe opire xj articles of þe comune crede, which ben þese: 'And þy bileuue into Jesus crist, his oon bigeten sone,oure lorde; Which was conceuued of þe holy goost, and born of mary, þe maide; Which Jesus suffrid vndir pounce pilate, was crucified, was deed and biried ⁴; and rose in þe iijᵉ daie

¹ After ʒitt, the MS. has so crossed through, and of overwritten.
² vij, so MS.; presumably an error for ix.
³ MS. bileuud it is liʒt to turne; it ... turne being crossed through.
⁴ Pecock 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.
Question as to authorship of 'Apostles' Creed'.

to lij, stizd vp into heuene, sittip at pe rist side of pe fadir; fro whens he is to come for to deeme quyk and deede; I beliuee into pe holy goost; and y bileuee his holy vniuersal or general chirche to be; y bileuee pe comunyng of scintis or of holy men to be; y bileuee forjueuenes of synne | to be; 48 I bileuee pe aegnerisng of deed men, pat is to seie, to be or to come; and I bileuee euerlasting lijf to be or to come.' Alle pese pou schalt fynde eeuuen, or weluyʒ bi rewe, in pe xv chapitre, among graciouse benefetis pere rehercid, whanne it is seid pere pus: 'In which ordinaunce pe ij° persoone took 10 fleisch and blood', etcetera; except pe article of pe holy goost, which article is tretid afore in pe bigynnynge of pe xiiiij chapitre of pe first party, as is now afore seid; and except pe article of euerlasting lijf, which is abrood sprad in pe xvj chapitre of pe first party. And how many mo articles of trew and 15 necessary bileuee pany ben pese now rehercid of pe comune crede, pou schalt fynde in pese same now seid xiiiij, xv and xvj chapitris, and in opire chapitres of pe first party afore going, y committe to pe jugement of pin owne wijsdom.  

ffadir, was not pe comune crede maad bi po apostlis? And 20 if it so were, whi schulde apostlis make and deluyere to vs pilk crede, but if pei, in pilk making and deluyeranc ge of pilk crede, meneden and entendeden pat oonly po articlis y-sett forp in pe same crede were sufficient to vs to be bileueed as feip?  

Sone, whepир pe apostlis maad pe comune crede, or no, schal not be seid here, but it schal be tretid in 'pe book of feip. 3 but pis y dare wel seie and avowe: pe crede of pe apostlis ben pe al hool noumbré of alle po articlis to be bileueid which ben conteynyd wipynne pe writing of pe new 30 testament, fro pe bigynnynge of pe newe testament into pe eende of pe newe testament, And perfore pe ful and hool crede of pe apostlis is moche lengir pan ben pe xiiiij, xv and xvj chapitris of pe first party of pis present book.  

As for pe vij heed synnys, what ben pe opire pan vij vicis 35

1 See Notes.  2 pe book of underlined in MS.  3 See Notes.
contrarye to viij vertues comandid in pe tablis of goddis lawe? Which viij vertues, and manye mo | vertues bisesides hem, pou schalt fynde withynne pe seid iiij tablis. And perfore pe teching of pe same viij synnys, with teching of manye mo synnys bisidis hem, pou schalt fynde in pe same iiij tablis. Lo, mekenes, which is contrarye to pride, pou schalt fynde in pe iiij tablis, in pe ix table chapitre of pe first party afore goynge; And charite, or wel willing to oure neizbore, contrarie to envye and contrarye to wrappe, pou schalt fynde comprehendid and conteynd vndir pe name of ‘riȝtwisnes’, and pat in pe same new seid chapitre; Temperance aȝens glotonye, and continence aȝens leccherye, gladnes aȝens ipacience, largenes and sum membere of riȝtwisnes aȝens couetise (auarice) and douȝtynes aȝens slouȝe, pou schalt fynde in pe iiij tablis, in pe vije, vije, [and] viijje chapitris of pe same first partye. And mean pou knowist bi þi philosophie þat a vice is never sufficientli knowen but þorȝ þe knowing of þe vertu contrarie to þe same vice; or not so wel knowen but if þe contrarie vertu be before knowe. And perfore in better maner ben þese vij synnys and manye mo known þorȝ þe afore going first partye, þan þei ben known oonly þorȝ þe comoun rekenyng of þe viij deedly synnys.

As to slouȝe, I schal teche here as y am now avisid, and as now to me seemeþ. And if I schal here aftir in opire wise leerne, 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 þitt bi occasioun of him may rise a willing of yuel to an opire man, which is a moral vice comonly

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 Wrath contrary to Charity;
3 Lust contrary to Doughtiness.
4 Gluttony contrary to Temperance;
5 Lecherie contrary to Continence;
6 Avarice or Covetousness contrary to Largeness (Liberality) and Righteousness;
7 Sloth contrary to Righteousness.

Further teaching as to Sloth: Sloth may be merely a passion, and connected as circumstance with either a moral virtue or a moral vice.

1 -id iiij tablis underlined in MS.
2 The loop of the e of table almost erased in MS.
3 Impatience is not one of the Seven Deadly Sins: it is one of the ‘manye mo synnys bisidis hem’ to be found in the Four Tables, being a branch of one of the deadly seven. Chaucer ranks it as a branch of Pride (Parson’s Tale). In the Ancren Riwle it is the Eighth Whelp of Pride (see Morton’s ed., p. 198). In other places it is accounted a branch of Wrath and Sloth. The categories of the Seven Deadly Sins and their branches often overlap. For full treatment, see Pub. Mod. Lang. Assoc. Amer., vol. xxx, no. 21, Chaucer and the Seven Deadly Sins, by John Livingston Lowes.
4-4 MS. vij, vije, vijje and ix; but the ix chapter deals with the moral virtues of the Fourth Table.
5 MS. avice.
6 MS. a foræ.
Further teaching on Sloth.

callid ‘wrappye’; And lyk as sorynes or heuynes in a man for pat anopire man hap good, is a passioun, and is not a moral vice, pou3 bi occasioun of it pere may rise a willing pat pe opire man lak pilk good, whiche willing is a moral vice callid ‘envie’; so in a man oft is an | heuynes, lope- 49th sumnes, or sorynes to do what resoun biddip to be doon, and pis heuynes, lopesumnes, sorynes or werynes is a passioun in pe sensual party, to which may answere anopir lijk passioun in pe ouerer appetite, which is pe wil; and neuer neipir of pese ij passiouns is a moral vice, pou3 pei nowe be to occasiouns pat pere rise in a man a willing to leue and forbere what resoun biddip to be doon, and pat for eese or for squaymosenesse of peyne. and pan ferpir pus; if any of pese passiouns now seid be clepid ‘sloupe’, forsope, pilk 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 circumstauunce pat moral vertu be pe grettir and pe bettir.

And a3enward, if pe seid willing to leue and forbere, or a nylling to do, what resoun biddip to be doon, be clepid ‘sloupe’, certis, pilk sloupe in his generale is not oon 20 specialist moral vice, florwhi he is general moral vice contrarye or standing a3ens manye special moral vertues. and so, in a lijk maner, ech opire moral vice is priving moral vertu, pou3 he be not ech moral vice priuyng, or being contrarie to, al moral vertu.2 And þerfore pis sloupe is noon 25 special vice to be noumbrid with pride, envie, wrappye, glotonye and leccherie. And þitt ferpir to seie, if pe seid forbering, rising bi occasioun of excellent lopesumnes, heuynes, sorynes, or werynes to fulfille pe doon of resoun or of god, and so circumstacionatid with þis excellence, be callid 30 ‘sloupe’, þan pilk sloupe is vice contrarye to dou3tynes; and þitt he is not oon specialist moral vice, but it conteyneþ an aggregat of manye diuers special moral vicis, as dou3tines is not oon specialist moral vertu, but it conteineþ manye special moral vertues.

ffadir, it is good þe be waar in þis seing, flor whi if þis be

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1 See above, p. 59.
trewe, it semep pat pe beest of which it is spokun, apocalipse, xiij\(\text{e}\) chapis\(\text{t}\)re,’ schal leese oon of hise vij heedis, ffor bi pilk 40b vij heedis men vndirstonden | vij deadly synnys.

Sone, pilk beest schal haue alle hise vij heedis, not wip-5 stonding eny ping which I haue zitt seid. And if pere be no strenger argument a\(\text{z}\)ens me \(\text{p}\)an which mai be take bi such a moral vndirstonding or an allegorie or an a\(\text{u}\)[a]gogie 2 of holi scripture, my seiyng wole stonde wel ynoou3. and fer\(\text{p}\)ir forto seie, if in dyuynite were no strenger groundis forto 10 holde perbi pingis to be trewe \(\text{p}\)an ben mystyk conceitis takun bi holy scripture, as ben tropologies, allegories and anagogies, dyuynite were a symple and an unsure faculte, as schal appere in pe book callid ‘pe iust apprising of holi scripture’, where also pou maist se into what effectis such 15 mystyk sensis or vndirstondingis of holi scripture serven and weren founde. But no more of such mater here.

ffadir, a greet famose soole doctoure, 3 in a ful famose and moche apprisid book, poru3oute an hool article, bi disputing of manye questionis, writip and techip a\(\text{z}\)ens pis what 3e han 20 here taupt of sloupe.

Sone, pou3 I schulde haue noon opire grounde \(\text{p}\)an 4 pat which may be take of \(\text{p}\)e same article pere tretid bi pe seid doctoure, and of opire articles pere ny3 bi, y had no nede forto seche fer\(\text{p}\)ir to conclude a\(\text{z}\)ens his holding pere, and for 25 to justifie what I holde now here.

What is more to be seid anentis allegaeunce of doctouris, whanne pei ben maad, pou schalt fynde in pe book callid ‘pe iust apprising of doctouris’, writen in latyn. perfore no more 5 perof here.

30 As for pe good reule and wel spending 6 of pe v outward wittis and of pe v inwarde wittis, and of speking, laus3yng, pleiying, goyng and in opire wise moving, awaite pou what is seid of hem in pe first chapis\(\text{t}\)re of pe first partye, where is toole what is wil, etcetera, and what is seide in pe vj\(\text{e}, vij\(\text{e}\) and viij\(\text{e}\) chapitris of pe first partye, where ben tretid pe

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1 Rev. xiii. 1. 2 MS. anagogie. 3 Cf. the ‘ful famose doctouris book’ of the Folewer, fol. 45b. 4 Omitted in MS. 5 MS. nomore. 6 MS. welspending.

vertu of cleennes and pe vertu of honeste and pe vertu of doultines; and I trowe pou schalt seie pat her | good vsis 50a and wel spending ben pere sufficientli tau3t and tretid.

fferpirmore, if pou waite in pe ix Chapitre of pe first partye, and marke pe viij poiyn of pe iiiij table,1 which 5 poiyn is largenes, and pe iiij poiyn of pe iiiij table, which is rjtwisnes,2 pou schalt fynde pere pe comune vij bodili werkis of mercy and pe comune vij [goostli]3 werkis of mercy,4 and mo pan pilk twies vij.

how feip, hope and charite ben conteined withynne pe 10 afore5 seide iiiij tablis may be seen esili. florwhi feip is a knowing of pingis and troubis denouzcid, affermed, reueld and schewid to vs fro god and bi god, what god is, and what opire pingis ben longing to god, and pat for as moche as pilk knowing may not be had of vs bi natural power oonly, 15 without such denouncing and certifying from aboue. and sipen in pe first poiyn of pe first table, in pe iiiij Chapitre of pe afore going first party, namelich if to pilk iiiij Chapitre be ioyned and couplid pe xiiiij, xve and6 xvj chapitriss of pe same first party, is tretid of al maner leernyng, knowing and 20 remembering what god is, and what his beneftis and punysschings ben, and so forp of opire pingis longing toward god, open it is pat feip is conteyneyd withynne pilk first poiyn of pe first table.

Also if hope be no ping ellis pan feip of oonly pingis to 25 come, not present, as it is ful likly, and as it is holden of ful worpi doctouris and clerkis, rjtw as feip in his generalte is a knowing of pingis passid and of pingis present and of pingis to come, panne is hope not ellis pan a spice and a party of feip. and perfore hope must nedis be conteyneyd 30 where pat ful, hool feip in his generalte is conteyneyd, and specialty panne he is tau3t in pe xvj chapitre of pe first party, wherynne it is spokun of blissis to come.

And if hope be a passioun of pe wil,7 as loue and drede

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1 p. 67. 2 pp. 62-4. 3 MS. bodily. 4 For enumeration, see Notes. 5 MS. a fore. 6 MS. and v, the v being crossed through obliquely and underdotted. 7-7 MS. wil ,pe, with the marks of transposition.
and opire suche ben, as summe opire clerkis holden, panne is hope conteyned in pe first poiyn in pe secunde table, with purtenauncis to lone or charite pere rehercid and nounbried.

And, sipen charite, as he is a general freendli loue, is not 5 ellis panne an habit or a dede of freendlily loung to god, or a wel willing to god aboue alle pingis, and to alle opire resonable and sanable creaturis in god and for god, as moche as pei ben worpy bi doom of resoun to falle vndir such a lone or welwilling, or as moche as pei availen forto helpe into pe lone and servuce of god; and alle special welwillingis and beneuolencis which a man may haue anentis god, anentis him sylf, and anentis hise nei3boris ben sufficiently conteyned withynne pe iiiij tablis; it folewip pat charite is sufficiently conteyned in pe iiiij tablis.

[iije chapitre]

[II]ow 1 pe iiiij cardinal vertues, pat is to seie, prudence, temperaunce, strengpe and ri3twisnes, ben loggid in pe iiiij seid tablis, may in pis wise be seen.

In pe first poiyn in pe first table is conteyned al maner kunnyng and knowing of god and of godli pingis: as which ben hise benefetis, hise punyschungis, hise servicis or lawis, and so forp of opire; and pat whepir pilk kunnyng or knowing be had in natural li3t of resoun, or bi reuelacion from aboue. And sipen prudence is not ellis pan a knowing of summe such now seid pingis in li3t of natural resoun, it muste nedis be pat prudence is conteyneyd in pe first poiyn of pe first table, even as feip is per conteyneyd.

Temperaunce, as it is clepid a ‘cardynal vertu’, is no ping ellis pan a vertu comprehending pe iij, iiiij, ve and vje poiynis of pe iiiij table ysette afore 2 in pe vje, vije and viijje chapitris of pe afore goyng first party: which poiynis ben fleischlihode, worldlihode, clennes, honeste and pacience. 3

Goostly strengpe, as it is a cardinal vertu, is not ellis panne pe vije poiyn of pe iiiij table, which poiyn is callid 35 ‘doujtines’.

1 The o of [II]ow is small in manu-script.
2 MS. a fore.
3 The pacien- of pacience partly faded in MS.
And rīztwisnes, as it is a cardinal vertu, in þe largyst maner in which he may be take, is not ellis þan þe comprenhension or þe to gider gadering of alle þe moral vertues of þe | iiii| table, and of alle þe moral vertues of þe ije table, 51* but if we except þe first poynct of þe iiii table and þe first 5 poynct of þe ije table, or a vertu oonly comoun to hem bope.  ____1____ whi sijen þe office of rīztwisnes, as it is a cardinal vertu, is forto þat a man bi it zilde to euery opire persoone what euer þing is longing of him to pilk opire persoone forto be paied or þoun, and sijen bi alle þe now seid moral 10 vertues of þe ije table and of þe iiii table þis office is paied, but if in of euereipir table þe first poynct be exceptid; it foliwiþ þat rīztwisnes, as it is a cardinal vertu, is withynne þe markis of þe iiii tablis, as is now seid.

And if rīztwisnes, 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 iiii cardinal vertues conteynen not alle moral vertues of goddis lawe.

And þouþ it were so, as it is not so, þat þese iiii 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,1 forto be dresser and reneler of alle þe moral vertues; þitt it is not expedient and profitable to stonde and atteende into her noumbre of iiii oonly as for oure sufficient hool reule of 25 goostly vertuose gouernaunce, bi cause þat pis noumbre of iiii is to narowe and to litil forto se in it fruytfull, esily and redily euery poynct of oure moral gouernaunce, whanne we schulen haue nede to wirche hem. And þerfore it is necessarie to resolute moral vertues into a widder noumbre, 30 so þat pilk nowubre be not ouer large, but compendiose, and in a meene bitwiixe to schort and to long, as is þe noumbre of xxxj poynstis expressid and noumbrid in þe seid iiii tablis.

ffadir, it myȝt seeme to manye hearers of al pis declaracioun vpon feip and prudence þat þe first poynct of þe first table 35 were not a moral vertu, but þat it were an intellecþual or 51*
a knowingal vertu; for whi it is seid comounly of þe wysist doctouris þat feip and prudence ben intellectual or knowingal vertues, And now in þis p[re]sent 1 chapitre of þis present secunde party, þe sett of feip and prudence in þe first poyn 5 of þe first table; wherfore it wolde seeme þat þe first poyn 10 of þe first table were an intellectual or a knowingal vertu, as feip and prudence ben.

Sone, myn answere herto is þis: ech poyn of þe first, iij, iiije and iiiije table afore sett in þe first party of þis book, is 15 a moral vertu or a moral vertuose dede; and in special now to seie, þe first poyn of þe first table is a moral vertu or his moral vertuose dede. ffor whi þe first poyn 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 þe resoun; And þat wþepir pilk knowing be geten bi natural list or bi reuelacioun in holy scripture. And sipen such a bisynes and an occupacioun or disposicioun or habit is not ellis þan drawn out of þe wil, or comauandid of þe wil to opire powers to be doon, aftir þe doon of resoun, it folowip 20 nedis þat þe first seid poyn of þe first table is a moral vertu or his moral vertuose dede. Neuerþeles, þou þit be a moral vertu formali, 3itt it may conteyne in sum maner withynne him intellectual vertues manerly, þat is to seie, as aboute whos geting laboureþ þis seid moral vertu, as aboute dedis 25 comauandid to be bi hem gete. And so feip and prudence and also craft mowe be conteynyd in þis now seid maner, and ben so conteynyd withynne þe first poyn of þe first table manerly, wip þis þat þei ben also intellectual vertues formaly; And wip þis þat þei mowe be lijk manerly in þe 30 iiiije table, whanne we wirche hem to oure neiboris at þe next; notwþstanding þat þe same seid first poyn be a moral vertu.

lijk obieccioun and like þerto answere may be maad vpon þe vij opire pouytis of þe first table, bi cause þat þe dedis 35 of preising, preiung, panking, worshiping and sacramentyng, ben dedis of resoun.

fladir, ouer þis which þe han taugt now wel, þat þe

1 þperson joined in manuscript, but merely because cramped at the end of the line.
2 MS. psent, the contraction mark for er being omitted.

The virtues of the Four Tables are intellectual materially as well as moral formally.
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.

Learning and practice of craft or profession.

besynes in wil, witt and werk to leerne and remembre pe vij mater is pe first poynt of pe first table, y aske where, in pis so of sou taust, is includid, conteynyd and closid pat bisynes in wil, witt and werk to leerne eny craft, as mason-rye, carpentrye, or eny such opire, is also a vertu in pe first 5 poynt of pe first table? 1

Sone, answer herto is pis: pe besynes wipynneforp in pe wil, and panne aftir in pe witt and in outarwe werke, to fynde, leerne and to remembre eny craft, for pat it is a meene into eny opire wel knownun vertu and seruice of god, 10 is a vertu in pe first poynt of pe first table; And so, vndir and wip pilk entent and circumstauance of eende with which pilk bisynes is a good moral vertu, and withoute which he is noon good moral vertu, he is in pe first poynt of pe first table, florewhi pe bysines to leerne or to remembre eny of pe 15 vij mater is in pe first poynt of pe first table. but so it is pat ech leeful and necessarye craft of a comounte, which is for pe profite of pe comounte, and which pe comounte may not wel lack withoute hurte into sum opire seruice of god perbi pe better to be doon, is a benefete of god; And so ech 20 opire state of pe vij parties of a comounte before in pe first partype of pis book, in pe xij chapitre, rehercid, is also a benefete of god. wherfore foliewip pat pe besynes to fynde, leerne and remembre eny such craft, or eny opire facultee wherbi is maad enye of pe seid necessarie parties of a rewe 25 or of a greet comunalte, is in pe first poynt of pe first table.

and also aftirward, whanne pe craft is founden or learned or remembrid of a man, panne his bisynes without-foip in werke to execute pilk craft, pat is to seie, to putte 30 it into vse and werk of it, longip to pe same table and to pe poynt of pe same table in which pe seid | inward bisynes 52 or willing longith, And pat sumwhile to pe ij table, and opire while to pe iije table, and opire while to pe iije table, and opire while to pe first table, as is liet to se; florewhi pe 35 outarwe werk hap no moral goodnes save which he hap of

1 The syntax is somewhat confused: the sense seems to be: 'y aske where... (it) is includid... pat (conj.) bisynes... is also a vertu', &c.
Meanings of the term 'first commandment'.

pe inward willing and chesing bi which he is willid and chosen to be doon. And þerfore, sipen oon and þe same or at þe ful lyk goodnes is in hem bope, þat is to seie, which is in þe inward willing, as is taut and provid in þe v trety, in þe first party of 'cristen religioun'; it folowe þat in what euer gender or spice of moral vertu þe inward willing is, þe opire of hem twine is; And þerfore foloweleþ þeopir þat in what euer table and poyn of þe table þe inward willing is, þe opire of hem twyne is. And þus moche, sone, is ynoþ here to þin asking.

More doctryne seruyng for þe clering of þi two now last askid questiones, þou maist se in 'þe lasse book of cristen religioun', þe first trety, and in 'þe filling of þe iiiij tablis', þe first partye, þe [ ]1 chapitre.

ffadir, crist seip, mathev, xxije chapitre2, þat 'forto loue god is þe first comaudement in þe lawe', and þe seien here þat bisynes to leerne is þe first comaudement in þe lawe. if it be so as þe seie, how mai it be trewe þat forto love god is þe first comaudement in þe lawe? how stondith goddis seyng and þoure seyng to gedir?

Sone, a comaudement may be first in dignyte and in worþynes and in goodnes, þou3 he be not first in weie of geting, and þou3 he haue sum opire comaudement biforn him to be hadde as a meene toward him; and in þis wise forto loue god is þe first comaudement as in dignitée and goodnes, for he is worþiest and best of alle opire comaudementis. And þitt summe opire comaudementis ben meenys leding towards him, and þerfore going biforn him in weie of geting: as ben besynes to leerne, bisynes to preise, to preie, to worship and to sacramente. And | amonge þese comaudemente being meenys into þe getying of loue, bisynes to leerne is þe first. And so in þis now last seid maner, bisynes to leerne is þe first comaudement of þe lawe; and in þe opire biforn seid maner, forto loue god is þe first comande-

35 ment of þe lawe. And so my seyng stondip wel ynoþ with þe seyng of crist.

1 Space left in MS. for reference.
2 vv. 37-8.
3 After lawe, MS. has: and þe seien here, crossed through and underdotted.
Love either a virtue or a passion.

Also, sone, it is not to let passë vndeclarid pat pere ben iij maners of loue: Oone loue is a disposicion or habit or his dede proceeding oute of pe wil, which is a welwilling to sum persoone: pat is to seie, in willing to him sum good. and pis is charite, and it is a moral vertu.

Anopire loue pere is which is a passioun, or a mouyng of pe wil toward an opire persoone to good; and it is not a moral vertu, neiπr a moral vertuose dede; for it is not a disposicioun or habit or his dede of pe wil chosun of purpos bi doom of resoun, but it is a moving or a bering of oure wil toward anopire ping in weie of oonyng vs to pe opir ping; and it slippiþ into pe wil naturaly, aftir consideraciouns had in resoun, bisidis al choice of pe wil, and bisidis pe doom of resoun made pat it so schulde slippe yan; and perfore it is a passioun or a suffring, and it ouëte be 15 sette and nounbrid with pe purtenauncis of pe first poynt of pe secunde table, afore in pe vë chapitre of pe afore goyng first partie. and if pis passioun of loue move not pe wil aëns resoun, it is good, and it is a profitable pricke to stire forþ pe wil into good choisis of good inward and outward 20 dedis; and if it move pe wil aëns pe doom of resoun, pan it ouëte to be refreyned and not folewid. and so it is to be seid of opire passiouns: as is angre, drede, schame, sorewe, and so forþ of opire.

[iijë chapitre]

[F]Adir, I haue herd oft tymes moche curiosite and moche diuersite of wittis spende aboute pe vij pointis which ben comounsly callid 'pe vij þifis of pe holy goost', which ben writen in ysaie, xje chapitre 2, where it is seid þus, pat vpon crist schulde | rest 'pe spirit of wisdom, and of vndir- standing, pe spirit of counsel, and of strengpe, pe spirit of kunnyng, and of pitee 3, pe spirit of drede of god'. And fewe treeters of hem accorden to gider. And summe wolen pat þese vij þifis conteynen alle vertues of goddis lawe, and pat þei maken an hool sufficient reule for alle oure moral 35 gouernauncis. neuerþeles, what is ȝoure feeling, seie ȝe to me, o wise fadir.

1 MS. sufopþ.  
2 v. 2.  
3 Cf. below, p. 116, ll. 8-12.
The Seven Gifts of the Holy Ghost.

Sone, leue pou me. It myȝt seeme þat moche of her such seid bisynes aboute þe seid vij giftis of God is not but vanyte and feynyd curiosite; forwhi what euer tretyng, affermyng, or holding, not being historial or cronical, which is not grounded in resoun or reuelacioun maad to vs by scripture, or in opire surely and certeinly or probably had reuelacioun from God, is not but feyned ping and vanite. But so it is þat þei mowe not ground in resoun, neipir in enye opire partye of scripture, neipir in þilk same partye where þese vij ben writen, neipir owȝwhere 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 famose treters of hem. Wherefore it myȝt seeme þat suche teching is forgid, feynyd and veyn curiosite, difficultyng, harding and derking goddis lawe more þan it is derke in it silf, and trauelying and troubling mennys wittis with bipen which is not necessarie, and þerbi letting mennys wittis to attende into profitable and necessary þingis. And þerfore it myȝt seeme to be seid þus: þat þese vij giftis of God ben a gadering to gider of summe intellectual vertues and of summe moral vertues, which, in as moche as þei ben þouun bi prouidence of God, þei ben giftis of God, as ben opire vertues; and in as moche as þei ben getun bi oure laboure, rennyng with þe worching and purveying of God, þei ben callid oure vertues. And if þei, or ony of hem, be at eny tyme fully.</p>

Whate is wisdom, what is intellect, and what is counseil (which is prudence), and what is science, and what is knowingal or intellectual vertu, is declarid sumwhat after in þe book callid 'þe folower to þe donet.' And þei ben born in and conteynyd wipynne þe first poyn of þe first table,  

1 MS. not þe.  
2 MS. agadering.  
3 Pr. I, chaps. x–xii.
as maters wherupon laboriç pe first poynt of pe first table; or bettri forto seie þus: þei ben in þe first poynt of þe first table as disposicionys, habitis, or her dedis, comauind to be bi þe first poynt of þe first table.

What is þe vertu of goostly strengeþe is seid afore in þe 5 viij chapitre of þe afore goyng first partye; for it is not ellis þan dounstynes.

What is þe vertu of pitee, it is seid þere in þe ix chapitre, in þe vertu of largetes; or if þis pitee be þe passioun of [r]oupe, it is to be placid þere in þe v chapitre, among þe purtenaucis to þe first membre of þe ij table.

Drede, which is a passioun, and þat wheþir he be sonely drede or seruile drede, is in þe place now last allegid. And if þis ȝift of drede to god be callid þe nylling to offend god or resoun, or be callid þe willing forto obeie god or resoun, as occasionyd and circu[m]stauncid 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 sparclid abrood in alle þe iiiij tablis; Euen as, 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 moral vertu, but he conteyneþ many special moral vertues sprad into alle þe tablis.

And so alle þese vij ȝiftis ben placid and conteyneþ wipynne þe iiiij seid tablis in cler vnþirstonding, 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 perto bi eny euidence saue bi þis: þat þei fynden in þe prophete ysaie, þe xj chapitre, þat þe prophete makip þere menciouþ how þat þese vij ȝether were in crist. and, certis, þis is a feble euidence, þat þerforþ þese vij schulde comprehende and conteyne alle vertues and alle oure goostli gouernauncis;
The Sacraments taught in Pecock's Tables.

fior whi þe same prophete ysaie, in [pe vij]¹ chapitre, makip mensioyn how þat crist schulde ete buttir and hony, and he makip þere no mensioyn of eny opire mete which crist schulde ete; and þitt if eny man wolde make him so curiose þat perfors butter and hony comprehendid and conteyneyd alle metis which crist ete, and alle þe metis which we ouȝte to ete, he were to moche curiose and to moch ful of vanite. and liȝk skile, as it myȝt seeme, is in þis present purpos. perfors, o my sone, it seemeþ þou maist seie as for moost likely to be trewe, and as for moost esily to holde, and with leest derking of goddis lawe, þat þese vij þittis and manye mo weren in crist; þouȝ in þe seid xj chapitre² of ysaie be not mensioyn maad of mo þittis pan of þese vij; riȝt as crist ete manye mo metis þan buttir and honye, þouȝ in þe seid [vij]¹ chapitre of ysaie be not maad mensioyn of eny mo metis þan of þese ij.

As for sacramentis of cristis ordinauce in þe newe lawe, it is open þat þei ben conteyneyd in þe viij poynyt of þe first table, in þe iiii[ᵉ] chapitre of þe biore going first partys. 10 Also þereþou maist leernþe sumwhat of hem; and more whanne þerto schal be couplid and ioyned þe ‘bokis of sacramentis’⁸, in which ‘bokis of [sacramentis]’ each suche sacrament schal be tretid in special, bi cause þat of hem 20 generali hem to be conteyneyd in þe i[e] poynyt of þe iiii[ᵉ] table, which is forto lyue anentis curatis or prelatis of þe churche attendauntly and obeisantly.

And how euer þese now seid sacramentis of þe new lawe and þe seid cursingis and assoilingis and þe seid obeisauncis

¹ MS. xj chapitre.  But the reference is to Isaiah vii. 15. ² v. 2. ³ MS. sacramentis tis; tis being crossed through and underdotted. ⁴ Omitted in MS. ⁵ MS. 80.
The Sacraments not taught in Moses’ Tables.

in pe new lawe mowe be conveniently taught bi vertu of pe wordis writen in moyses tablis, it is ouer hard me to se; and so I weene it is to ech opire man to se, which is not lad more bi affeccio[n] pan bi resoun or feip; for whi pan pe iewis, to whom pe ten commaundementis of moyses tablis weren 3ouun, ou;ten forto haue seclild hem silt to be bounden in pe same now seid sacramentis, which is fals. And if eny man feyne, as summe doon, pat po x commaundementis writen in moyses tablis significi[n] and betoken to vs cristen men ferpir and fullier pan pe diden to pe iewis, certis, pis may not be seid, pat pis ferpir and larger significi[yng] schulde rise to vs bi vertu of pe wordis writen in moyses tablis; for whi pe se wordis significi[n] in oon maner to hem and to vs, bi cause pe were not, nei[p] ritt ben not, equyuoca[1] ^3 pat is to seie, wordis of manye significi[ant]s, as clerkis in 15 latyn and in ebrewe and greke wel knowen. nei[p]r it may be so seid pat po x commaundementis writen in moyses tablis betoken ferpir; fullier ^4, or opire wise to vs pan to pe iewis, for pat pe dedis or pingis significi[n] bi pe wordis of po x commaundementis schulden figure eny newe dedis to be doon in pe new lawe; for whi alle pe dedis vocaly bi strenge pe of po wordis significi[n], bi wordis writen in po x commaundementis, ben pure moral ech oon, and not cerymonial, nei[p]r iudicial, except pe dede of pe iii^5 commaundement, which was halewing of pe satirdaie; wherfore ^6 ...

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1 Contempt for Moses’ Tables was one of the accusations brought against Pecock. See Babington’s Introd. to Rep., p. 151, footnote.
2 MS. be.
3 MS. equyuoca.
4 MS. fullier orope wise; orope wise being crossed through.
5 The Anglican Fourth. Pecock, in numbering the Ten Commandments, follows the reckoning of St. Augustine (and the Roman Catholic Church), under which the First and Second Commandments of Origen (and the Anglican Church) are combined as one, and the Tenth divided into two. See p. 157 and Notes thereon.
6 There seems to be some slight omission here. Perhaps some ‘poyntis of pe newe lawe’ have been cited. Cf. below, p. 119, l. 2. The sense seems to be: ‘Therefore the words written in Moses Tables were not ordained to signify any observances binding only for Christians, and not for Jews.’
but being a\textsuperscript{3}ens pe grounde of resoun. And namelich how pese now seid poyntis of pe newe lawe\textsuperscript{1} mowe openli, redili, li\textsuperscript{3}tli and currawatli, and perfore profitabili, be representid to vs and remembrid of vs, bi beholding of po ten comaundermentis writen in moyse tablis, is a\textsuperscript{3}ens skile and resoun to be; and pat for causis and skilis aftir in pis i\textsuperscript{e} party, pe [i\textsuperscript{e}]\textsuperscript{2} chapitre, to be rehercid.

\[\text{iiiij\textsuperscript{e} chapitre}\]

\[\text{[A]s}\textsuperscript{3} for pe ten comaundermentis of moyse tablis, writen exodi, xx chapitre\textsuperscript{4}, and rehercid eftsoonys wel ny\textsuperscript{3} worde bi worde, Deutronomij, pe v chapitre, forto se whe\textsuperscript{pir} pei ben conteyned in pe iiiij seid tablis tau\textsuperscript{3}t afore in pe first party of pis book, y wole first reherce pe hool text of pe first\textsuperscript{5} comaunderment, writen, exodi, pe xx chapitre, and deutro-

\text{nomij}, ve chapitre, which text is pis: \textquoteleft The lorde god spake alle pese wordis: \textquoteleft I am pe lorde pi god, pat ledde pe out of pe londe of egypt, and brou\textsuperscript{3}t pe oute of pe house of praldom. pou schalt not haue alien goddis bifoire me. pou schalt not make to pe a grauen ping, neyper eny liknes of ping pat is in heuene aboue, ne in erpe binepe, ne of hem pat ben in watris binepe pe erpe. pou schalt not loute hem, ne worship hem, for I am pe lord pi god, a strong gelose louer, visiting pe wickidnes \textquoteleft[fadris]\textsuperscript{6} into children, into pe iiij\textsuperscript{e} and iiiij\textsuperscript{e} generacion of hem pat haten me; and I do mercy into pou\textsuperscript{indis} of hem pat louen me and kepen myn heestis\textquoteleft. pou moche as for pe first\textsuperscript{5} comaunderment.

Of pis comaunderment, pilk party which is pat \textquoteleft pou schalt haue oon god and no mo\textquoteleft, pou maist se tau\textsuperscript{3}t in pe xiiiij chapitre of pe afores going first party, where it is seid pat per is not but oon god, maker and keper and reuler of alle pingis; fadir, | sone and holy goost; and pat per is not, neipir may be, eny no goddis pan he aloone. and oute of pis folewip pleynli yno\textsuperscript{3} to ech manmys resoun pe secunde party of pe same first\textsuperscript{5} comaunderment, which secunde party is pis: pat \textquoteleft pou schalt not make eny grauen

\textsuperscript{1} See above, p. 118, note 6.
\textsuperscript{2} Space left in MS. for reference.
\textsuperscript{3} Small s in MS.
\textsuperscript{4} vv. 2-17.
\textsuperscript{5} The Anglican First and Second.
\textsuperscript{6} Omitted in MS. Cf. below, p. 120, l. 23.
Analysis of the First Commandment.

ymage or eny opire creature to be pi god'. fiorwhi pan pou haddist mo goddis pan oon, or ellis an oper pan him which is very god. And also out of pe same solewip pleynli pat pou schalt not 3eue eny godly worship to an ymage for it silf,\(^1\) or to eny opir creature; fiorwhi pan schuldist pou make 5 pilk ymage or pilk creature to be to pee pi god, fior as moch as godly worship ouste not to be 3ouun to eny þing, name-
litch for it silf, saue oonly to a god.

And so al þe substance of þe first\(^2\) comauement in moyses tablis is had sufficientli in þe xiiij chapitre of þe to afore goyng first party of þis book. fior whi alle opire wordis annexid and ioyned to þe first\(^2\) comauement in þe first table of moyses, summe y-sette before þe first\(^2\) comauement and summe aftir, ben not wordis of comauand-
ing, or of enye comauement, or of enye lawe 3euing, but 15 summe of hem ben wordis of remembrunce, what benefete god 3aue to his oolde peple in egypt, [as]\(^3\) whanne it is 4 seid: 'pi lord god spake þese wordis, “I am pe lorde pi god, pat lede þe oute of egypt, and brouȝt þe oute of þe house of þraldom”'. and summe ben wordis of pretenyng 20 to brekers of goddis lawe, as whanne it is seid þus: 'fior I am þe lord þi god, a strong gelous louer, visiting þe wickid-
nes of fadris into children, into þe iij\(^e\) and iiij\(^e\) genera-
ciouyn 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'.

So þat al þe first\(^2\) comauement of god | in þe first table 56\(^b\) of moyses, as for his first party, liep in þese wordis: ‘pou schalt not haue alien goddis bifoere me’. And as for his 30 iij\(^e\) party, it liep in þese wordis: ‘pou schalt not make to þee a grauyn þing, neipir eny liknes of eny þing þat is in heuene abone, ne in erpe binepe, ne of hem þat ben in wattris binepe þe erpe’. And as for þe iij\(^e\) party of þe first comauement, it liep in þese wordis: ‘pou schalt not loute 35 hem, ne worschipie hem’. which iij parties move be had

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1 Cf. the teaching on Images with that of Rep., Pt. II.
2 The Anglican First and Second.
3 MS. and.
4 MS. it was; was being crossed through, and the right reading is overwritten.
and takun sufficiently of pe xiiiij chapitre in pe afore going first party, as is now in pe bigynnyng of pis present chapitre schewid and declarid; and bi more perto seid in pe vjte poynt of pe first table, which is clepid 'worshiping to god', before in pe iiiij chapitre of pe first party. And, sipen al what is tawt in pe seid xiiiij chapitre of pe first party is includid and conteyned in pe first poynt of pe first table, as mater wherupon goop pe same first poynt, which is bisynes to leerne alle maters of pe xiiiij chapitre, as it is open bi pe next chapitre here before going, it muste nedis folewe pat pe first1 comandement of moyses tablis is includid in pe first poynt of pe iiiij tablis.

And so it is not azens pe first1 comandement of god in moyses tablis ymagis to be had as bokis or kalendars to remembre and to bring into mynde pe biholder vpon hem pat he folewe cristis lijf and holi seintis lijfis, and pat he worship god in him silf and in hise seintis, and for hise seintis, and pat he preie to god and to hise seintis. For whi if pis hadde be azens goddis comandement, god hadde be contrariose to him silf2, sipen to pe same peple of isr[ae]le3 to whom moyses tablis weren soune, god bade4 pat pei schulden make tweyne ymagis of cherubin stonding at pe arke or chest of witnessing, as it is written, exodi, xxv chapitre5.

Also god forbedip no ping saue pat pat is azens resoun6 . . .

Arguments in favour of Images as reminders.

And takun sufficiently of pe xiiiij chapitre in pe afore going first party, as is now in pe bigynnyng of pis present chapitre schewid and declarid; and bi more perto seid in pe vjte poynt of pe first table, which is clepid 'worshiping to god', before in pe iiiij chapitre of pe first party. And, sipen al what is tawt in pe seid xiiiij chapitre of pe first party is includid and conteyned in pe first poynt of pe first table, as mater wherupon goop pe same first poynt, which is bisynes to leerne alle maters of pe xiiiij chapitre, as it is open bi pe next chapitre here before going, it muste nedis folewe pat pe first1 comandement of moyses tablis is includid in pe first poynt of pe iiiij tablis.

And so it is not azens pe first1 comandement of god in moyses tablis ymagis to be had as bokis or kalenders to remembre and to bring into mynde pe biholder vpon hem pat he folewe cristis lijf and holi seintis lijfis, and pat he worship god in him silf and in hise seintis, and for hise seintis, and pat he preie to god and to hise seintis. For whi if pis hadde be azens goddis comandement, god hadde be contrariose to him silf2, sipen to pe same peple of isr[ae]le3 to whom moyses tablis weren soune, god bade4 pat pei schulden make tweyne ymagis of cherubin stonding at pe arke or chest of witnessing, as it is written, exodi, xxv chapitre5.

Also god forbedip no ping saue pat pat is azens resoun6 . . .

Arguments in favour of retaining images as reminders.

(1) Images lawfully used as reminders are sanctioned by Scripture. God, who cannot be contrary to Himself, commanded the two images of cherubim to be made for the Ark.

(2) Reason (and therefore God) allows images.

1 The Anglican First and Second.
3 MS. isrle.
4 Exodus xxv. 18–19. Cf. below, p. 123.
5 vv. 18–19.
6 There is a gap here, but probably little is lost. A new gathering begins at this point. It has the correct 'signature', and the subject continues; but the catchword 'which a', fol. 56b, does not correspond with the first words of fol. 57a, and the sense does not run on consecutively.

For collation of MS. and discussion of gaps, see Introd., Section I, A.
The measure of our love towards God.

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.

| is not ymagis to be had into pe now seid office of remembering 57 infra whi happili pe biholder schulde not so oft to pe seid dedis be remembrid and stirid, ne were pis biholding vpon pe same ymagis. and perfore to haue ymagis to be vsid into pe now seid officis may wel 5 stonde with resoun, and perfore may wel stonde with goddis lawe and goddis wil. neuerpecles, ouer greet costiose or curiose expensis and opire gouernauncis meeting azens resoun and azens charite, if pei be doon anentis ymagis, ben not bi eny ping pat I haue now seid, approvid, com mendid or allowid.

But now take hede, o my sone, and heere pou diligently what pi fadir schal seie. Sipen it is so pat, pou3 a man knowe wel pat per ben no moo goddis pan oon, and pat his godly worship ou3t not be 30uun or sette vpon eny ymage 15 or eny creature, namelich as for it sif, zitt it my3t be don3tid how moche loue ou3te be 30uun to pilk oon god, as hap be don3tid of manye ful cleer wittid philosophris. fiorwhi it my3t seeme to me pus: pat pou3 I ou3t to loue god above alle opire creaturis diuers fro my sif, zitt I my3te love1 my 20 sifl above alle pingis, and so above god, pou3 pat I ou3te not loue eny opire ping saue my sifl so moche as god. and pis opioun my3t seeme ful wel to me and to manye opire men to be trewe, bi cause it may not li3tli and soone be seen in resoun pat god ou3te be loued of a man above pe man sifl, 25 fiorwhi manye profunde clerkis stumblen and failen in pe assignyng of resouns to prove it, And also we seen greet resouns, and we feelen greet inclinaciouns in kynde, pat a man loue him sifl 2 excellently. Wherfore it were ful necessarye pat

1 After love, MS. has me, crossed through.
2 himself is apparently joined in the MS., but this is probably only due to the crowding, in order to get in excellit at the end of the line.
god schulde teche how moche he ou3te to be loued, and þat

god schulde ȝeue in comaundement þat so moche I loue him.

57 and so he deip, Deutrounomij, vj chapitre\(^1\), mathevw, | xxij

chapitre\(^2\), mark, xij chapitre\(^3\), and luke, þe xe chapitre\(^4\). In

5 þat þat he biddip vs loue him with al oure herte, wip

al oure soule, and wip al oure strengpe. And siben pis

is not tau3t neipir comaundid in þe first comaundement

of moyses tablis, neipir in eny opire comaundement of

moyses tablis, as may be seen þorù3 þe text now afore

10 rehercid and tretid, and þorù3 textis soone aftir in þis

present\(^5\) chapitre to be rehercid, alle þe clerkis in þe worlde

mowe not defende þat pilk tablis of moyses te teche suffici-

tentli goddis comaundis and alle oure necessayre gounernaunce

anentis god ben sufficient.

15 \[\text{[ve chapitre]}\]

[F]Adir, for as moche as in þe ij\(^e\) party of þis first\(^6\)

comaundement, where it is seid þus: ‘þou schalt not make
to þee a grauened þing’, etcetera, manye men ben aboute ful
sturdily for to grounde þat god forbedip þere alle ymagis to

20 be, þerfore y desire to heere and knowe more of þoure feeling

þerupon.

Sone, as y seid in þe next chapitre bifoire\(^7\), y may not

trowe þat, in þis xx chapitre of exodi, god wolde forbede to

be doon\(^8\) pilk same þing which aftirward, in þe xxv chapitre\(^9\)

25 of exodi, he bade moyses to do. And þerfore, sipen in þe

xxv chapitre\(^9\) of exodi, god bade to moyses forto make in þe

tabernacle ij ymagis of aungels, of cherubyn, I can not wite

þat it schulde be goddis entent in þe xx chapitre of exodi

forbo 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 accordip ful wel

what god seid to þe peple in þe same chapitre, exodi, xx

chapitre, aftir he had spokun þe x comaundements of þe

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1 v. 5.  2 v. 37.  3 v. 30.  4 v. 27.  5 The use of present here, at the end of

a chapter, seems to show that Pecock did

don not follow his original plan as to the
division of his chapters.  6 The Anglican First and Second.

7 p. 121, ii. 21–23.  8 MS. do ou.

9 vv. 18–19.

This is not taught by the Ten Command-
ments.

Images are allowable, so long as they are
not worshipped as gods, as may be proved from
Scripture.
Images allowable, if not worshipped as gods.

tablis, where he seip þus: '3e schulen not make to 3ou goddis of siluer, neipir goddis of gold 3e schulen make to 3ou'. Lo, sone, it seemep þat bi þese now last seid wordis, god wolde expowne þe opire wordis afore in þe same chapitre writen, how þei ouȝten | to be vndirstonde, whanne he seid þus: 58^c 'þou schalt not make to þee a grauen þing', etcetera. And in lijk maner god expownep and declarip þe same wordis, how þei ouȝten be vndirstonden, whanne in þe xxxiiij^e chapitre^d of exodi, where moyses was bede to make þe newe tablis of stoon, god seid þus: '3e 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^e, in þe bigynnyng, god seid þus: '3e schulen not make to 3ou an ydole and a grauen þing, neipir 3e schulen rere vp titlis,^f neipir 3e schulen putte a noble stoon in 3oure 15 cuntree þat 3e worschipe him; but y am 3oure lorde god'. Lo, sone, how god forbedip not vttirly ydol and grauen þing, title and markis, to be made; but he forbedip hem to be maad into þis^g vse þat þei be worschipid. and of what worschip god mened þat he wolde hem not to be worschipid, 20 it is open bi it þat god seid forpwip þus: 'But y am 3oure lorde god', as þou3 god had seid in lengir wordis þus: '3e schulen not make to 3ou þe now seid þingis, þat 3e worschipe eny of hem as 3oure god; for y am 3oure lord god'. And so folewip bi likelihode of þe now seid disparclid processis, 25 if þei be gaderid to gedir, þat for lijk skile of þese processis, bi þese wordis in þe first^h comauuement: 'þou schalt not make to þee a graven þing', etcetera, god meened þus: þat þe peple schulde not make to hem eny grauen or 3OTTID goddis, and worschipe hem, and loute hem as goddis.

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 iiiij comauuementis reuling immediatly to god (which no man seip), And so þe boþe tablis to gider schulde conteyne xj^i comauuementis, fforwhi in þe first table ben 35

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1 v. 17.  
2 v. 1. A literal translation of the Latin nec titulos erigitis. The A. V. has a standing image; the R. V. pillar, with marginal gloss obelisk.  
3 After þis, MS. has wise, crossed through.  
4 The Anglican First and Second.  
5 Not if what Pecock makes the Ninth
God only forbids Images used as gods.

58 **pou schalt | not haue alien goddis before me;**  
**pou schalt not take pe name of † lord god in veyn; haue mynde † pat**  
**pou kepe holy pe sabot daie (or pe satirdaie).**  
Now, sone,  
**pou: sipen in pe same first table, next aftir pe same now rehercid comaunderment, it was writen †ere also †us: †pou schalt not make grauen ping', etcetera, if †is schulde be vndir-stonde of ymagis not taken and worshipid as goddis, †anne †us must nedis be anopir comaunderment †an eny of †e †ree  
10 now afore rehercid; And so folewip †at †is was oon of †e iiiij comaundermentis writen in †e first table reuling toward god immediatly, and †e secunde comaunderment in rewe of alle †o comaundermentis; and folewip also †at in †e ij tablis of moyses ben xj hool dyuers comaundermentis.1

15 pe secunde resoun to pe same purpos is †is: Sipen god forbade pe peple to haue golden goddis and silueren goddis and zotten or blowen goddis, as in †is present chapitre alleged, and sipen †is forbode is an hiʒ forbode, and oon of †e higest which myʒt be, and pe peple were ful redy and prone and moche enclynyed and stirid to haue and to make to hem such blowen or zottid goddis, as schal be now anoon aftir schewid; it was resonable †at god schulde haue writen and placed †is now rehercid forbode withynne †e tablis as soone as eny opir †ere writen, and moche rápere †an summe  
20 opire †ere writen. but so it is †at †is now rehercid forbode kanne nouȝwhere be founde to be writun in †e tablis of moyses so accordauntly as is forto be writen and meened, whanne and where it is writen †ere †us: †pou schalt not make to pee a grauen ping', etcetera. wherfore †ere, and in †e  
25 same wordis: †pou schalt not make to pee a grauen ping', etcetera, is meened †is forbode: †pou schalt not make to pee eny golden goddis or eny silueren goddis or eny blowen, molten or zottid goddis'. And so folewip †at †er,2 ynnẽ2 pe same now seid wordis, †pou schalt not make to pee a grauen ping', etcetera, god forbediŋ onyl ymagis to be taken and

and Tenth Commandments are combined as one, as in the Anglican reckoning. See above, p. 118, note 5, and Notes to p. 157.  

1 See above, p. 124, note 5.  
2-2 MS. ſerygne.
worshipid as goddis. | And pan open it is pat herox follewip 59 and not pat he forbedip pre vtterly ymagis to be maad and to be had in eny maner.

and a fal good cause was whi god schulde pis forbode make to þe Jewis, ffor whi in þo daies opire peplis þan iewis 5 maden to hem in pilk maner ymagis as for her verrv goddis, as scripture witnesseþ in manye placis, And þe peple of Jewis were ful prone, prest and redy to suche now seid ydolatrie vsid in opire nacioyns, 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 dwelldid aboute the mount of syna, and whilis moyses was in þe hille wij god to ariæ for þe tablis writting, þe peple constreyuned aaron forto make to hem a calf of gold forto be taken of hem as her god; and which calf þei worshipiden as her god, as is open, 15 exodi, xxxij chapitre, in two placis of þe chapitre.1

And þus moche is ynow to be seid in pis book into tyme þou be able to be a scoler in þe book clepid 'þe represser,' 2 and in 'þe book of worshipping'.

[T]He text of þe ije4 comaundement in moyses tablis, exodi, xxi chapitre, and deutonomij, þe ve chapitre, is þis: 'þou schalt not take þe name of þi lord god in veyn, for þe lorde þi god wolde not haue him vpunynschid which takip his name in ydel'. This comaundement þou schalt fynde 25 afore 6 in þe iiiije chapitre of þe afore going first party, where it is taunt pat þou schalt reuerence, preise and worship oure lorde god; fforwhi where euer it is comauzid a persoone to be reuerencid and worshipid, in þat same it is forbeden him to be irreuerencid and vilonyed or vnworshipid. And 30 sipen 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 vv. 6 and 19.
2 Title underlined in MS. See Rep., Pt. II, especially pp. 136-75.
3 worshipping underlined in MS.
4 The Anglican Third.
5 Pt. I, chaps. iv, v, and ix.
6 MS. a forþ.
swearing and forswe ring, taught in Pecock’s Tables.

god or his name to be witnesse in a trifle and in a mater, in which mater it is azens his reverence him or his name to be brouȝt into witnesse, or we bringen forþ god or his name into witnesse, whanne no nede is to bryng forþ his name into witnesse, as pe vnderstanding and interpretacioun of ydil swering is comonly taken; þerefore solewip þat al ydil swering bi god, to vnderstondende þe sentence of swering in maner now seid, which is forto bring forþ god or his name into witnesse, is nedisly forbidden in þe seid place of pe now seid viij chapitire, in þe first afore going partye, And vndir anopir skile in þe iij and v poynt of þe ije table, and in þe iij and vje poynt of þe iijje table.

And if þis be trewe, certis, þanne in þis forbode is al forboden fals swering or forswering; ßförwhi whanne euer eny dede is forbidden for eny special grounde boren in it, in þilk forbode is chac opire dede forboden hauyng more of þilk ground þan hap þe opire dede expressly forbidden for þe lasse hauyng of þe same grounde. and so it is in þis present purpus þat þe grounde for which ydil swering bi god is forbidden, which grounde is irreuerencyng god or his name, is more had in forswering or fal[s] swering bi god þan in ydil swering bi god. And þerefore in þe forbode of ydil swering is resonabili ynow3 includid and conteynid þe forbode of fals swering. And also vndir anopir skile in þe iij and v poynt of þe ije table, and in þe iij and vje poynt of þe iijje table, þen boþe forbidden ydil swering and forswering bi god. And þerþeþmore, as we ouȝte forto not putte god, or his name taken in stide of him, into eny irreuerence, so we ouȝte forto not putte and vse eny of goddis creaturis, or his name taken in stide of him, into eny to him irreuerence or vnworship; but ech of hem we ouȝte take and vse in dewe to him worship.

Þus moche is y-nouȝ here as for hem which wolden inpugne þe iij tablis as of insufficiencie; for þei holden alle ydil opis to | be irreuerencyng god. Neuerþeles, substancialy and verrily it is taȝt aftir in þe xvij and xvij chapitris of

It is forbidden also as against Righteousness and Truth.

(2) Forswearing is forbidden, in that the lesser sin, vain swearing, is forbidden.

Further teaching on swearing will follow.

1 See Pt. I, chaps. v and ix.
2 MS. fals swering, with the mark of division between the l and the s.
3-3 So MS., but should read ‘xvij and xvij’, if chap. xix is rightly so numbered in the margin, if the theory of the less of a chapter heading is correct (see Introd., Section I, A, for discussion of gaps), and
Meaning of the Third Commandment examined.

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 Commandment.

Certis, sone, in pis iiij\(^3\) comauandment, aftir pe conseit of manye doctouris, weren conteynyd ij pingis or ij poyntis or ij gouernauncis: Oon is pe man, ech persoone now reherced schulde forbere at sum whilis al seruile werk, pat is to seie, al worldly wynful werk; And pat peberi in pikl whilis he 30 attende to god in bipenking vpon god and goostly poyntis, in preising and preiying to god and worsching god, and do werkis perto being | necessary, or meenys, and in leernynge of goostly profitable troup, or in azenstonding to alle mysful dedis, goostly or bodily, and such opire.

pis present ije party, bi what poyntis withynne pe iiij tablis ydil oopis and ydil vowis, fals oopis and fals vowis, ben forbidden; for whi peere it is tauzt pat al forswearing doon to god is forbidden before in pe v chapitre\(^1\), where is tretid pe iiij poynt of [pe]\(^2\) ije table and pe v poynt of pe ije table: pat is 5 to seie, rijtwise to god and troupe to god. And al forswering doon to man is forbidden in pe ix chapitre, where is tretid, in pe iiij poynt of pe iiije table and pe vj poynt of pe iiije table, which ben rijtwise to man and troupe to man. And al ydil swering to god or to man is disallowid 10 and reproued bi pe same spoken poyntis.

Neyerpeles, more cleeerly what swering is, and how many maners of swering pere move be, and whepir eny swering be leeful or no, pou schalt sumwhat heere, o my sone, in pe book 'filling pe iiij tablis'.

The text of pe iiij\(^3\) comauandment in moyses tablis, exodi, pe xx chapitre, and deutronomij, v chapitre, is pis: 'Haue mynde to halewe pe vije daie of pe weke, which is pe satirdaie. Sixe daies pou schalt worche, and do pyne owne werkis. for in vj daies god maad heuene and erpe, pe se, 20 and al pat is wipynne hem. and he restid on pe vije daie, which is pe\(^4\) satirdaie, and he blissid pilk daie, and maad it holy from al servile werk. poun schalt kepe pese pi sif, pi sone and pi douztir, pi seruaunt and pyn hande mayde, pi werk beest, and pi gest which dwellith in pi house.'

Certis, sone, in pis iiij\(^3\) comauandment, aftir pe conseit of manye doctouris, weren conteynyd ij pingis or ij poyntis or ij gouernauncis: Oon is pe man, ech persoone now reherced schulde forbere at sum whilis al seruile werk, pat is to seie, al worldly wynful werk; And pat peberi in pikl whilis he 30 attende to god in bipenking vpon god and goostly poyntis, in preising and preiying to god and worsching god, and do werkis perto being | necessary, or meenys, and in leernynge of goostly profitable troup, or in azenstonding to alle mysful dedis, goostly or bodily, and such opire.

if later references to chapters are correct.
Cf. Summary of Contents for the chapters concerned.

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1 Of Pt. I.
2 be omitted in MS.
3 The Anglican Fourth.
4 be overwritten in MS.
5 Cf. the refutation of this in Pt. II, chap. ix.
Especially on Saturday, but still if now united and made to be done in the fifth day of the week, which is called ‘Saturday’.

These first of these days was, and is, moral in law, of the kind, and therefore it abides ever from the big government of the world unto the end, hope to iewis and to christen and to all nations, and that afore moyses law and after. And it was neuer renewed, not neuer schal be renewed, for it is grounded in law of the kind, that is to seie, in doom of pure reason, and therefore it schal neuer be renewed. For what euer is pure reasonable in our government, all these while it is so is, it is neuer to be renewed.

These first now said government was cersomonyal to the peple of iewis; and sypen al cersomonyals and iewials of the iewis lawe ben ceesid and renewed by the law of the kind, as poul berip open witness in iewes epistle to Galathies, and in his secunde epistle to corinthies, therefore these now said government, wherof is made these now in moyses tables, hæp no place among christen men; but these first now said government only, hæp place among christen men.

And so al these moral lawe of kinde, and therefore all that is perteyning to vs christen men, conteynyd in these new commandments of moyses tables, pou maist haue and se afore in these new chapters of moyses going first partie, where it is taught that pou schalt thee at sumwhilys bisynes to leerne these viij mates in the biggovernment of these same iiiij chapters reherced.

And also where in these same chapters it is taught that at sum whilys pou schalt praise god, worshippe god and praise to god and vanke god; ioyned by to what is said here in the viij chapter of these vertue of douztimes. And, therfore, that pou schalt kepe halidaies fruifully and lawfully orderynid bi comune assent of these church, of which church pou and each partie christen man is a party, it is taught here in these ix, xij and xij chapters, where mensioun is maad of attendaunce of

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1 Especially chap. ii, vv. 16-21; chaps. iii and v. 2 Especially chap. v, v. 17.
3 The Anglican Fourth.
Discussion as to alleged correspondence

Is it right to say that Christ intended the Jewish Sabbath to correspond to the Christian Sunday?

It cannot be proved that Christ substituted the Christian Sunday for the Jews' Saturday, as a special time for special service to God.

preestis or curatis vpon her parischens, [and of parischens]\(^1\) anentis her curatis, and also of princis anentis her legis, and of legis anentis her princis; and also in pe ix chapitre, where mensiou was maad of accordingnes, which is pe v poyn of pe iiiij table.

ffadir, is pis to be grauntid: pat as crist translatid, chaungid and turned pe oolde\(^2\) lawe of pe Jewis into pe newe lawe of cristen men, and as he translatid, chaungid and turned pe oolde preesthode into pe newe preesthode (of which translatiouns, turningis and chaungis, seint poul makip mensioun, hebrews, vij\(^3\) chapitre); so crist translatid, chaungid and turned pe oolde sabot daie of Jewis, which was pe vij daie of pe weke, pat is to seie, satirdaie, into pe newe sabot or newe halidaie of cristen men, pat is to seie, pe sundae?

Sone, herto y answere þus: þer ouȝt no þing be grauntid, or to\(^3\) 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 feip, or bi oolde storiyng and witnessing of hem pat weren in tyme of þe apostlis and heerers of þe apostlis, or but eny man canne depose, vndir perel of his soule, pat he is siker to haue it bi special vndoutable reuelaucioun, wel and wijsely examyned of oold, expert, sadde and discreet men, laborid in such mater, lǐjk as poul had such reuelaucioun in tyme of his conuersioun, and Johan, þe euauangelist, 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 seiyngis of 30 cristis dedis not groundid bi eny of þese groundis, owen to 61 be seid and deemed fals, or at þe leest apocripthes | or feyned þingis, as suche þat we witen not fro whennes þei came, or whisper 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 hawe so manye techingis.

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\(^1\) and of parischens is an addition from the margin; mark of omission before anentis in text.

\(^2\) After oolde, MS. has preesthode, crossed through.

\(^3\) MS. orto.
and opinions of cristis dedis þat we schulde wip hem be acumbred and oppressid. And þerfore, sypen 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 surest priate 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 sundae, þerfore þere ouȝte no man holde it and graunte it aftir verry substancial wit, bi which a man ouȝte to reule him sylf manly and substancialy.

And, þerþermore, sypen no writing canne be had to bere witnes þat þe apostlis ordeineden, bi lawe þerupon maad, eny such halidaie in þe sundae to be kept wekely, þounz [I] 15 corinthies, [xvj]1 chapitre, and actes, [xx]2 chapitre, mensioun be maad þat in ech weik suche a daie was kept holy, which is now clepid ‘sunday’, bi wilful deuout vse; And also, if þe apostlis hadden maad suche an ordinaunce or constitucioim, it had be putte among þe canouns or constitucioim whiche ben comounly named ‘þe canouns of þe apostlis’ rapir þan manye opiire þere expressid ; wherfore 3, at þe leest, alle þo which trowen þat þo seide canouns were maad bi þe apostlis, schulden holde with me in þis present party, fowrhi it foliwip lîk wise þat no man ouȝte holde þat, bi eny lawe þanne þerupon bi þe apostlis maad, þe peple were forto 4 halewe bounden, but þat þei bi her good free wil and deuocioun 3ane hem þerto. fow þat þe peple in þo daies weren willi to do and holde suche gouernnauncis as were to her goostly profite, þounz to hem þerupon 62 were no | boond y-maad, schal be schewid in opiire placis of my writingsis. and evermore sentence is to be 3ouun for fredom, where open evidence is not had to 3eune sentence for bondage, and so moche likely to be trewe þat þe contrarie is nouȝwhere nyȝ so likely to be trewe. and þerfore pis party is to be 5 holde 6, and not þe contrarie, into tyme

1 Space left for reference in MS. See 1 Cor. xvi. 2.
2 Space left for reference in MS. See Acts xx. 7.
3 wherfore is here used for þerfore.
4 fortoso apparently joined, but probably only crowded so as to get in halewe bounden.
5-5 MS. beholde.
gretter euidence be gete for pe contrarye than for pis, and ellis we synnen aëns lawe of kinde. And so pus moche may be had in doom of resoun forto be likely trewe. And perfore so moche a man may and ouȝte hoolde as for a likely troupe or a likeli opinion, pat, 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 tymne whanne men schulde attende to preier and to meditacioyn in comune to gider, perfore, consenting and it wel suffring and allowing pe apostlis and opire fadris in 10 daies, bi doom of good pollutik resoun and profitable gouern-nuunce and good reule, pe peple chese of her owne deuocioun, withoute commaundynge of pe prelatis in 10 daies, to be taken to hem oon-daie in pe weke, at pe leest, euyn as bi lijk doom of good pollicye pei chese wip fre deuocioun, withoute 15 boonde of positive lawe, placis and housis or templis whidir men schulde come forto ðerynne to gider in comune to preie and bipenke in goddis benefetis and to heere preichingis and to talke of god; and pat for as moche as ellis, withoute suche a comune fre consent and apoyntment mad of pe 20 peple to gider, pe peple wolde haue be ouer reccheles forto haue come to gider for heering of goddis worde to be prechid, or for pe opire office now seid. And pus pe peple did, for pat pe peple hadde þerupon so greet resouns pat suche daies and placis schulde be hadde for her owne profite.

And rapir pe sundae was chosen þan eny opire daie of pe weke to pis seid office, as it is likely in resonn, for þat 62º crist roos fro deep to lijf þe sundae. bi which rising was stablidl al þe newe lawe and alle þe benefetis of crist to vs, as seynt poul writip, Romans, iiiijº chaptre1, þat 'crist was 30 taken for oure symmys, and roos for oure iustifijung'. And Iª corinthyies, xveº chaptre2, poul seip þus: 'Sopeli, if crist roos not, oure preiching is veyn, oure feip is veyn'. And, certis, more þan pis is, kanne not be groundable in resoun as for halewing of pe sundae. And þerupon we haue no 35 scripture, but oonly þat suche daies and placis were in þe tyme of þe apostlis, as is now before allegid; wherfore upon

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1 v. 25.  
2 v. 14.
The Fourth Commandment examined.

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be sundaeis halowing in be oolde daies of cristen churche, we ouȝte to holde noon opir opynyoun pan pis now afore seid. And for lijk skile is, pat peple schulde not be reccheles and vnkynde to considire deouitly pe benefete of cristis resurrexioun, in tym of pe apostlis and prelatis, in po daies, pe peple bi her fre wil and deuciooun halewiden pe daie of cristis resurrexioun, pe apostlis and prelatis it we[1] allowing. of which mater is long storiyng in a book y-callid 'ecclesiastica historia'.

And in lijk maner, and for lijk skile, in pe bigynnyng of pe chirche was halowid. pe daie of cristis birpe, and summe opire longyng to pe benefetis which crist did to vs, or for vs: as his ascencioun daie, witsundaie, and suche opire. And þus it is open pat grettir grounde ne opire grounde can be had for halewening of pe sundaie pan for halewening of eche opire daie now seid; and so, if pou seie pat pe halewening of pe sundaie is comaundement of god, pou must folowingly seie and holde pat pe halewening of eche opire daie now rehercid is comaundement of god and positive lawe of crist, which no man holdeip.

More of pis mater schal be sette wip open proof to pis purpos in 'pe filling of pe iij tablis', pe iij e party.

The text of pe iij e comaundement in moyses tablis is pis: 'worship þou þi fadir | and þi modir, þat þou be of long lijf vpon þe londe which þe lord þi god wole ȝeue to þee'. Sopeli, pis comaundement is pleini taȝt afore 4 in pe ix e, xj e and xij e chapitris of þe afore going first party, where is taȝt þe attendaunce of a childe to his fadir and modir. pis þat was sette þerto, 'þat þou be of long lijf,' etcetera, was no comaundement; but it was a bihetyng or a prouoking or tolling forto kepe þis comaundement. Neuerpeelees, where in þis fowrme of þe x comaundementis is taȝt how þe fadir and þe modir schulde bere hem anentis þe childe, is not open,

The special hallowing of the Sunday is no more a comaundement of God than the hallowing of Whitunday, Ascension Day, &c.

Where further teaching on the hallowing of the Sunday may be found.

The Fourth Commandment has been already taught.

1 MS. we.
3 The Anglican Fifth.
4 MS. a fôre.
The Fifth to Tenth Commandments examined.

neipir how pe scole maistir to his scoler, pe prelate to his parischen, pe prince toward his legi.

The text of pe ve, vje, vij, viije, ix and x Commandments in moyses tablis is pis: ‘pou schalt not slee. pou schalt not take a manmys wijf in auoutrye. pou schalt not 5 do peeft. pou schalt not bere fals witnessing a{ens pi nei3bore. pou schalt not coueite pi nei3bors house, lond, rent, ne noon of his goodis with wrong. pou schalt not desire with3ynneforip in pin herte or wil pi nei3bors wijf, ne his servaunt, ne his maide, ne his oxe, ne his asse, ne eny ro ping pat is his, pou schalt not coueit it wrongfully.’ Alle pese vj Commandments pou schalt fynde afore in pe first afore goying party, pe ix chapitre, where mensioun is maad of pe ij membre of pe iij poi3nt in pe iij table, which poi3nt is callid ‘ri3tfulnes’; for whi where euer it be 15 comau3ndid vs to be iust and ri3tful anentis oure nei3bors, in pis same it is forbodis vs forto be vniust or vnri3tful anentis pe same nei3bors. and sipen in pe secunde membre of pe iij poi3nt in pe iij table, in pe now seid ix chapitre of pe first party, we be comau3ndid forto be iust and ri3tful anentis oure nei3bors; it fol3wip pat perynne ben includid and inclosid pe now afore rehercid ve, vje, vij, viije, ix and x Commandments in moyses tablis, sipen pei ben not opire pan forbodis of oure vniustnes, of oure vnri3tnes anentis oure nei3bors.

And | wheipir eny mo comau3ndementis of god pan ben 63b pese x now rehercid, ben conteyneyd with3ynne pe processe of pe afore seid iij tablis, or no, y reporte me to alle reders in hem, which reders in pe lou3s degree ben able to be clepid ‘learned men’. Neuerpelees, if eny clerk or lay man kanne 30 se so fer in pese x comau3ndementis pat he wole nedis make pe foamre pefor to be his ful reule of al pat god biddip him to do, and of al pat god forbedip him to do, and pat bi fer-

1 The Sixth to the Tenth according to the Anglican reckoning, in which Pecock’s Ninth and Tenth are combined as one. See above, p. 118, note 6, and Notes to p. 157.

2 Five according to the Anglican reckoning.
The inadequacy of Moses' Tables.

fet reduciouns, or into hoom bringing, of pingis being outhe or arome, I wole not werne him. 3itt he may not seie but pat pe foorme of pe iiij tablis, and pe explaiyng of hem maad here bifice in pe first party and in pe opire my writingis, schal do good to him; forwhi it schal opene abrood pe foorme of pe seid x comauundementis, pat he schal pe broder and pe wijder se in his foorme of pe x comauundementis bi pe foorme of pe seid iiij tablis pan he schulde se and knowe, if he had not pis foorme of iiij tablis, neiipir eny opir lijk to it. Be he pefore as curteis to me as I am to him, pat is to seie, as I weerne him not forto holde him in pe seid maner to hise x comauundementis, so weerne he not me forto argue in chapitris next folowing a3ens pe comoun pretencioouns had of hem. And be he not boold forto vse symonye and opire vicis for as moche as he can not se hem expressly, neiipir consequently, bi weie of formal folowing of argument, forbodid in hem; and make he sufficient answer to pe argumentis and skilis which I haue maad, and schal make, a3ens hem; and panne he and I schulen not be at bate, but we wel schulen be freendis.

and at pe first schewe he to me skile herof: Sipen it is so pat god in pe tyme of pe iewis, to whom he 3af pis x comauundementis, 3af not hem as for a foorme of alle hise comauundementis to hem, as is open ynu3 bi manye dosyns of comauundementis; wherbi schulen we take in pe oolde testament, or pe newe, pat | he 3aue to cristen men pilk x comauundementis forto be alle pe preceptis and forbodis which he 3euep to cristen men? sipen, as it seemep, for lijk skile, pilk x comauundementis ou3te not be seid forto be alle preceptis and prohibicions maad to us cristen men, as pei ou3ten not be seid pat pei were alle preceptis and prohibicions maad to pe Jews; and pat1, for as moche as bi greet semyng, manye preceptis and prohibicions maad to pe Jews were wipoute hem2, so bi lijk seemyng manye preceptis and prohibicions maad to cristen men ben wipoute hem2.

1 After pat, MS. has as, crossed through and underdotted.
2 i.e. outside them, not contained in them.
[viijc chapitre]

[F]Erpirmore, sone, sijen fro þe bigynnyng of þe iiiijc chapitre in þis secund partye hidirto, I haue schewid how þe x comaundementis of moyses tablis ben conteynyd evidently and openli in þe iiiij tablis tau̇t 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 ynoȝ bi what I haue provid bifore toward þe eende of þe iiiijc chapitre, ȝitt for more 10 pleynes I schal eftsoone schewe þe same. and þus I bigynne.

Oute of þe forbidding of þe gretter yuel, folowip neuer þe forbidding of þe lasse yuel, bi eny argument which is work a1 risch, as clerkis liȝtli known. And þerfore in þe forþ 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 solewe þe forbode of þe more yuel; and so in þe forbode of þe lasse yuel is includid þe forbode of þe gretter yuel, as is seid bifore in þe next chapitre2. and ellis þe 20 seid susteyners of moyses tablis in þe seid large contynence, mowe not holde þat fals swering is forboden bi þe ij3 comaundement in moyses tablis, neiþer þat open raveyn is forbode bi þis comaundement4 of þe iijc table: ‘þou | schalt 64ð do no þeft’, as seynt austyn seip. and þan forþ þus: Sijen 25 manslawȝt is grettir yuel þan is mayne or beting or hurting a þis side manslawȝt, And auoûrye is grettir yuel þan symple fornicacioyn, And in þe v w comauwendement afore reherced in moyses tablis is forboden oonli manslawȝt, And in þe vj 5 is forboden oonly auoûrye, as latyn clerkis knowen wel ynoȝ 30 and as it is open bi cristis rehercel of þe same vjw comauwendement, mathew, xixc chapitre7, where crist rehercþ þe same vj 5 comaundement vndir þese wordis: ‘þou schalt not do auoûrye’, as is rehercþ aftir pleynlier, bi fuller processe,

1-1 MS. arisch.
2 See above, p. 127.
3 The Anglican Third.
4 The Anglican Eighth.
5 The Anglican Sixth.
6 The Anglican Seventh.
7 v. 18.
The inadequacy of Moses' Tables.

\[\text{here in } \text{the next chapitre folowing; how may enye man having an yuche of resoun and of clergye, feele and sei } \text{pat in } \text{pe seide vo}^1 \text{ and vj}^2 \text{ commaundementis of moyses tablis ben includid } \text{pe forbidis of maymyng, beting, hurtynge, and 5 of symple fornicacioun?} \]

\[\text{Certis, if clerkis wole sei } \text{pus, pat bi vertu or strenge of } \text{pis commaundement: } '\text{pou schalt do noon avoutrye}', \text{pei ouvt en take and vndirstonde } \text{pat it is forboden to hem forto do symple fornicacioun; and bi vertu and strenge of } \text{pis commaundement: } '\text{pou schalt not slee', } \text{pei ouvt en take and vndirstonde } \text{pat it is forboden to hem forto mayme, hurte and bete; y wolde wite whi wolde not } \text{pe folewingly perof sei } \text{pus: pat bi vertu and strenge of } \text{pis commaundement of } \text{pe chirche, } '\text{pou schalt ete no fleisch in } \text{pe fridaie}', \text{pei ouvt en take and vndirstonde.} \]

\[\text{Or, if a commaundment were made that wine should not be drunk on the Friday, it would follow that other things less delicate than wine were not to be drunk on the Friday.} \]

\[\text{is in pat forboden to hem forto ete }^3 \text{ in } \text{pe fridaie}^4 \text{ al }^5 \text{ opire etable ping being lasse delicate pan is fleisch; And if pe churche wolde make pis commaundement forto forbode wyne to be drunken in } \text{pe fridaie, or if pe goostli fadir of pese seid clerkis wolde enioyne to hem pat } \text{pe schulden in oon fridaie forbere } \text{pe drinking of wyne, } \text{pei ouvt en take and vndirstonde } \text{pat, bi vertu of } \text{plik commaundement, it were forboden to hem forto drinke ale or }^5 \text{ sydir or whey or eny.} \]

\[\text{opire drynkeable ping of lasse delicacye pan is wyne? sypen noon opire grounde pei haue for hem whi in pe forbode of avoutrie is vndirstonde and conteynyd pe forbode of syngle fornicacioun, and in pe forbode of manslaugter is vndirstonde and conteynyd pe forbode of hurtynge, but if it were pis: pat in eche forbode in which is forboden a dede, for it hap withynne it siff a certeyn grounde for which it is forboden, is includid, conteynyd and vndirstonde pe forbode of eche opire dede hauyng sumwhat of pe same grounde, pouz it be lasse pan in pe opire dede forboden for pe same grounde. And sopel so it is in pe dedis of myn argument, pat delicacie of etyng is grettir in fleisch pan in fysch, for which delicacie is fridaie. wherfore, if pe} \]

\[1 \text{ The Anglican Sixth.} \]
\[2 \text{ The Anglican Seventh.} \]
\[3 \text{ MS. } \text{ete fleisch; fleisch being under-n dotted to denote deletion.} \]
\[4-5 \text{ MS. fridaie and al.} \]
\[6 \text{ MS. or sidre; sidre being crossed through.} \]
seid comoun talking and pe comoun declaring vpon pe forbode of auontrye and of manslaughtere were trewe, it must nedis folewe what I haue perfor now dryuen oute and concludid, Namelich sipen to do auontrye and to do manslaughtere were not yuel, ne were pat god or resoun forbedip hem, 5 no more 1 pan to ete fleisch in pe fridaie were not yuel, ne were pat pe churche forbedip it.

Also I argue pus: god forbedip glotenye, as is open bi luke, xxjchapitre 2, whanne he seip: ‘Take se hede pat 3oure hertis be not maad heuy with ouer moche mete and ouer moche drynke’. and where is pis forbode amonge pe x commaundementis of moyses tablis? If pou wolte seie pat it is in pe first, panne y seie aisenward whi is pis glotenye forbode more pere pan is forbeden pere auontrye or fals witnesse bering? And if pese ij now rehercid forbodis of 15 auontrye and of fals witnessing ben in pe first commaundement, whi ben not psei stillid and vnsett forp expressly, as is pe forbode of glotenye stillid and vnsett forp expressly, in pe formere of pe x commaundementis?

Also god biddip a preest to preche and teche pe peple, as 20 is open, mathew, pe last chapitre 3, where | crist seip pus: 65b ‘go se and teche se alle peplis, baptising hem’; and of pis teching to which preestis ben bounden, mensioun is open poru3 poulis epistle to tymothe.4 Neuerpelees, where in pe formere of pe x commaundementis pis commaundement haper 25 place, I se not; but if pou wolte seie pat pere whanne it is seid: ‘pou schalt worship pi fadir and modir’. Certis, it seeme p pat it were ful inconuenient forto so seie, sforwhi pilk wordis pretenden oonly pe formere wherbi pe neperer schulde reule him toward pe ouerer; and not wherbi pe 30 ouerer schulde reule him toward his neperer.

Also, sipen a mannys children and a mannys seruauntis and a mannys parischens ben not to him fadir and modir, how in pilk wordis, ‘worship pou pi fadir and modir’, schulde conuenientli be tau3t pat a man ou3te reule, dresse 35 and teche his childe, his seruaunt, his parischen?

1 MS. nomore.
2 v. 34.
3 Chap. xxviii, v. 19.
4 Especially 1 Timothy ii. 4.
The inadequacy of Moses' Tables.

Also god comauclidp vs to bileue, as may be taken of pat pat is writen, mark, pe last chapitre: 'he pat schal bileuee and schal be baptisid schal be saaf; he pat schal not bileuee schal be damped'; and more pleyni, Ia Johannis, iiie chapitre: 6 'pis is pe comauuement of him, pat we bileuee in pe name of Jesus crist, pe sone of him, and pat we loue oon pe opire, as god 3au e to vs comau[n]dement'. wherto wel accordip poul, hebrews, xj chapitre: 'It is impossible to pleese god without bileuee'. and pis bileuee can be seid to be noon opire 10 pan what crist and his apostlis techen vs in her holi writings. wherfore folewip pat we ben bounden, and to vs is comauundid, forto bileuee pat holy writt groundip to vs. And so perfore we ben bounden, and to vs is comauundid, to bileuee pat he is oon in substauence, and iij in persoony, which persoony ben fadir, sone and holi goost; and pat pe fadir bigetip pe sone, and he bringip forp pe holi goost; fforwhi al pis is reueld, opened and tau5t vs bi holi scripture, 15 as is open in pe first party of 'cristen | religioun', in pe first trety, pe chapitre. And pis comauuement is not tau5t in moyses tablis, neipir we my3t leerne pis comauuement in moyses tablis, if al opire scripture were not. wherfore not alle comauuementis of god ben tau5t in moyses tablis. Also ful vnseemely and vntreuli it is to seie pat perynne is eny ping tau5t, wherynne pe same ping may not be leerned. In lijk maner I my3t argue pus: god comauclidp vs to bileuee his sones incarnacioun of a mayde, his passioun, deep, resurreccioun, ascencioun,oure owne resurreccioun and pe laste doom, as may be taken of scripture, Ia Johannis, iiie chapitre, in pe eende, And Ia Johannis, iiie chapitre, in pe bigynuyng, and bi pe proof which is maad in pe next argument now afore going, and bi pat pat schal be seid in 'pe filling of pe iij tablis', pe ije partie, pe chapitre.

Also he comauclidp vs to be baptisid, as is open of pe laste chapitre of matheus, and of pe iiie chapitre of Johan; 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

1 v. 16. 2 v. 23. 5 Space left in MS. for reference. 6 vv. 2-3. 7 v. 19. 8 v. 5.
The inadequacy of Moses' Tables.

to be house, as may be taken of John, he vij chapter of matthew, xxvj chapter of poul, Ies corinthies, xije chapter.

Also he comandip vs for to make repentance for oure synynys, if we haue eny synnes doon; as may be taken of matthew, pe iiiije chapter, and mark, pe viije chapter, of 5 luke, pe iiije chapter, and pe xije chapter in pe bigynnynge, and dedis of pe apostlis, iije chapter, toward pe eende, ffowrhi if god comandip vs to bileeue in pe name of crist Jesus, pe sone of him, and forto I[姿态]ue to gider in charite, as it is open, Ies Johannis, iiije chapter, forsope, bi likly skile it is to be vndirstonde, in placis now allegid, pat god comandip vs to be to houslid and to repente for oure synynys.

And noon of alle pes comandementis ben taujst, or mow be leerned, bi strengphe of moyses tablis; ffowrhi þanne þe 15 Jewis myȝt haue leerned hem bi moyses tablis, and koude hem | bi strengpe of þe wordis in moyses tablis; Also folewiþ 66b þat þe seid comandementis myȝt be taujst and leerned bi moyses tablis, pouȝ alle opire writingis were not, which is openly fals. wherfore nedis folewiþ þat not alle goddis 20 comandementis ben taujst and sett in moyses tablis, but if a man wole forge and feyne þat þei alle ben in moyses tablis, rist in likly maner as he myȝt forge and feyne alle goddis comandementis to be þou[n] to vs, and taujst 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, whiche conteynyng is litil worp, and vnable to make þerbi eny sufficient doctryne to be receuyd of þe peple, for it is withoute proof, and 30 þerfore wipoute foundement and grounde.

Perauenture summe men wolen fle into þis hole fro þe face of þese profis, and wolen seie þus: 'what ener holy doctouris writen to be includid in eny of þe x seid comandementis, is þerynne includid bi entent and purpos of 35 god'.

1 v. 53.  
2 vv. 26-8.  
3 vv. 23-5.  
4 v. 17.  
5 v. 12.  
6 vv. 3-8.  
7 v. 5.  
8 v. 38.  
9 MS. loe.  
10 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 reuelacion maad to hem perupon. but so it is
þat þou maist not seie and holde þat bi þe first now rehercid
weie; Þorwhi þan þe seid doctouris founden and hadden
þilk seiyngis bi mocioun and strengpe of þe wordis in which
þo x comauondements ben writen, and þat is vntrewe; Þor-
whi þanne so schulde ech opire witti man fynde and se þe
10 same, and namelicþe þan no witty man my3te fynde and se
and prove vndoutabily þe contrarye: þat is to seie, þat þo
wordis, bi her dew litteral representyng, signifien nouþwher
ny3 ech comauandement of god, as it is bifoare sufficientli and
67 a vnsioailably pro|vid. Neþþir þou maist seie and holde þat
bi þe secunde weie now here rehercid; Þorwhi þerto þou
hast noon euidencis of resoun, or of scripture, or of þe same
doctouris aþeermyng, þat thei hadden bi reuelacion her
exposicionis vpon þe seid x clausulis. and þerfore to seie
20 and holde were a feyned opynyoun, bi cause it lackip suffi-
cient grounde to make him worþi to be trowid and holde.
and also here aþens it is my3þli at þe fulle proud in þe
book of apprising doctouris1 wherfore nedis folewip þat
þis fugitive answere may not stonde, And namelicþe whilis2
25 holi doctouris in her expownyngis vpon þe seid x comau-
ndementis not accorden, but discorden; and þitt discord and
contrarieþe vpon oon and þe same þing is not reuelid fro
god, for þan falschede and vntrouþe weren reuelid and tauþt
of god.
30 Also þus: what euer eny doctour, or eny multitude of
doctouris, holden and graunten, or what euer holi chirche
holdþ and grauntþ þe, what euer angell or god holdþ or
grauntþ, it muste be seid nedis þat he holdþ and grauntþ
al þat folewip formali þerof. Now þan lete þe chirche of
35 god graunte al þat folewip oute of þe antecedent aþens
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 Com-
mandments to
comprise all His
laws.

And the doctors
disagree among
themselves.

If an antecedent
is true, its con-
sequent is true; 
but the conse-
quent arising
from the ante-
cedent that the 
Ten Command-
ments contain
all God's laws
is not true; 
therefore the
antecedent
cannot be true.

1 See Notes. 
2 M5. whilis while.
chirche or god byndip me forto graunte and holde pilk antecedent.

[viiij e chapitre]

[F]Adir, ful strong ben 3oure profis for 3oure party and for 3oure entent; and ful strongli þe proceden aqens 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.

Sone, sopel i bicause þat nede and resoun dryuen hem not þerto, but curiosite oonly, or, if I schulde seie þe scope, not 10 verrie curiosite, but bluntnes and boistosenes, or, at þe leest, moche vnecircumspeccioun and vnattendence; þefore hem sifl in þis mater þei biwamblen1 so rudely and so vredili, 67b as þouþ þei hadden forçete hem sifl to biholde into her clergye. And, if it be wel aspied, þei in her owne declara- ðions and in her owne defencis hem sifl ouer jrownen, which aspiance y commite to hþer consideracioun þan is pertynent to þis symple present book.

Neuerpelees, 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 feelic þat þei so ben þere includid 2 in an hid, priuy, schort maner oonli; lijk as if a man wolde seie þat alle goddis comaundementis ben includid in þe 3 tweeþe 3 first versis of þe sawtir, or in þe first 25 worde of þe sawtir, bi wrystynge of lettris and of sillablis, or in sum opire derk maner, not esili and liçli to be biholden.

þanne y argue þus: þouþ it be graunþid þat alle goddis comaundementis ben includid and conteyned in þe comoun 30 seid foorme of þe x comaundementis, in sum maner of conteynyng, if þilk including and conteynyng be not such in cleernes and in openes þat þerbi and þerynne men not knowing þe comaundementis of god sufficientli, [mow4 lerne knowe þerbi þe comaundementis of god sufficientli],4 and se 35
The inadequacy of Moses’ Tables.

perbi a grounde pat pei ben comandaumentis of god, and perbi and perynne sufficientli se, recorde and remembre alle pe comandaumentis of god, and reporte to opyre and to hem silf alle pe comandaumentis of god; what availip to hem pilk priuei, close, now seid conteynynge and including of alle goddis comandaumentis in pe seid comoun foorme of x comandaumentis? or ellis, if men hadde learned sufficientli alle comandaumentis of god ouþwher ellis þan in pe seid comoun foorme of þe x comandaumentis, if pe seid foorme of þe x comandaumentis wolde not serve to hem forto perbi and perynne sufficientli se, recorde and remembre to hem silf, and sufficientli reporte to hem silf and to opyre | pe hool summe of goddis comandaumentis so fulli ouþwher ellis of hem leerned, no greet avail and profyte schal hang vpon pe seid comoun foorme of þe x comandaumentis, 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 opyre techingis of goddis comandaumentis, as is open ynoþ to ech mannys witt. but so it is, y dare wel seie, and ech man may haue pe same in experience, if he wole, pat pe seid comoun foorme of þe x comandaumentis is not suche pat perbi and perynne men not knowing goddis comandaumentis mowe leerne sufficientli alle goddis comandaumentis, and se þerbi a grounde pat pei ben alle goddis comandaumentis, and eþpir þerbi and perynne sufficientli se and remembre and recorde alle goddis comandaumentis, and þat wheþpir pei haue learned afore sufficientli owþ where goddis comandaumentis, or no. Wherfore folewip nedis þat pe seid comune foorme of x comandaumentis is not of eny greet price or worþe forto so moche be sette bi as forto helpe vs into þe sufficient knowing and sufficient remembring of alle goddis comandaumentis. and at þe leest and ferpest folewip þis: þat pilk seid comoun foorme of x comandaumentis is nouþ wher nouþ so moche to be sett bi, nouþ wher nouþ so moche to be desirid, to be kuaned, to be had, to be leerned, to be attendid to, as þe foorme afore taþt in þe first party of þis book, from þe bignynge of þe iijth chapitre into þe eende of þe ixth chapitre. þat bi, and in, þe seid foorme of x comandaumentis in moyses tablis, men not bfoire knowing alle goddis comandaun- And in the Ten Commandments God’s laws would be seen and remem-bered easily by those who had learned them elsewhere.

But from the Ten Command- ments, God’s laws cannot be learnt, or easily seen and remembered.

From the Four Tables, God’s Laws can be learned much better.

It has been proved that all God’s laws
The inadequacy of Moses' Tables.

mentis mowe not leerne sufficientli alle goddis comaundermentis, and bi pilk foorne se a grounde pat pei ben alle goddis comaundermentis, y may prove þus: If bi and in þe seid foorne, þis leernynge and seing myȝt be had, certis, þazne, þouȝ noon opire writing | were of eny goddis comaundermentis saue þe seid foorne of x comaundermentis, þitt men bïfore not knowing alle goddis comaundermentis, myȝten and schulden se hem alle þere in pilk foorne, þhe, and se in and bi þilk foorne þat ech of hem is goddis comaunderment. but, certis, þis is openli vntrewe, as experience and assaie may þerof be iuge. wherfore it is vntrewe þat bi and in þe seid foorne of x comaundermentis, men not bïefore knowing alle goddis comaundermentis, mowe leerne sufficientli alle goddis comaundermentis, and se bi and in pilk foorne a foundement and grounde þat, and whi, ech of hem is a comaunderment of god.

Also þat þis be trewe which is afore seid, takun and put in þis nowe afore going argument, þat þe seide comoun foorne of þe x comaundermentis is noon such foorne þat þerbi and þerynne we mowe se, recorde, remembre and reporte sufficientli as is nedeful to alle cristen men, þe hool summe of goddis comaundermentis, may be provid in þis wise: No foorne is sufficient to vs and to alle cristen þat þerynne we mowe se and recorde, remembre and reporte, sufficientli, as oure nede and profit askip, þe hool summe of goddis comaundermentis, which foorne schewip not forþ þe hool summe of goddis comaundermentis cleerly and pleynli and openli and liȝtli and esily, wipoute ouer greet laboure and deluyng and digging into it, and in vndirmynynge it derkely and laborously. forwhi how may I se with my bodili iȝe cleerly and sufficientli eny þingis in eny foorne, or in eny þing, which foorne or þing schewip not to my bodili iȝe cleerli and sufficientli1 þe same þingis? as how schulde I se in a myrroure enye þingis openli and sufficientli2, if pilk mirroure schewid not þe same þingis openli and sufficientli? Wherfore in þe same wise, how schulde I with my resonable iȝe

1 MS. sufficientli enye þingis; enye þingis being crossed through.
2 MS. sufficientli wherfore in þe same wise; wherfore ... wise being crossed through.
The inadequacy of Moses' Tables.

se eny3e pingis openli and sufficiently pere wherein\(^1\) pe same pingis ben not schewid openli and sufficiently? but so it is no man | may seie, if he wole assaie, pat pe seid comoun foorme of pe x comauwdemewtis schewid forp to vs and to alle cristen clearly, pleynli, openli and li\(^{3}\)tli and esili, withoute our greet laboure in deluyng and diggyng derkyly and laborosely, pe hool summe of goddis comauwdemewtis tau\(^{3}\)t afore in pe first party of pis book, from pe bigynnyng of pe iiij\(^{e}\) chapitre into pe eende of pe ix\(^{e}\) chapitre. wherfore nedis foleweip pat pe seid comoun foorme of pe x comauwdemewtis is not such foorme pat perbi and perynne we move se, recorde, remembre and reporte sufficiently to vs sifl\(^{–}\)and to opire, as nede or oure profite askip, pe hool summe of goddis comauwdemewtis.

15 And who so wole, who so nyle, at pe ferpest it foleweip pat nou\(^{3}\) where ny3e pe seid foorme availith to pe seid purpos as pe vj seid chapitris doon of pe first party of pis book. And panye, wherto schulde pe sufficient be lefte, and pe vnsuffi- cient be taken, nameli in a purpos so necessarye?

\[ix\(^{e}\) chapitre\]

[F]Adir, I consent wel to pe proof of 3oure argumentis, as I must nedis consent; and I wondre how moche newe techers pretenden pat in pe comoun foorme of pe x comauwdemewtis ben sufficiently as for oure leerning and remem- bring and reporting conteyned alle goddis comauwdemewtis, Si\(\varepsilon\)n, if alle opire scripturis schulde ceese, it were impossible a man to come bi pe leernyng of alle goddis comauonde-mewtis poru3 pilk x wordis of moyses tablis; And poru3 he were leerned of alle goddis comauwdemewtis ou3 where ellis \(30\) pan in pilk x wordis, 3itt it were not esy, neipir convenient, forto reporte alle goddis comauwdemewtis bi hem; 3he, it were a ful ny3e meene to make him for3ete pe moost deel of goddis comauwdemewtis, if he schulde make his greet attendanace into pe seid x wordis as to be a myrrour in which he 35 schulde profitabli se, recorde, remembre and reporte to him sifl and to opire pat goddis comauwdemewtis be not for-

\(^1\) MS. where in.
The inadequacy of Moses' Tables.

3eten, | but euer wel kunne, sipen þe seid foorme of þo x 69 wordis is not to þis purpos so sufficient 1 a foorme, as 3e han now wel before proud. And bi so moche þe raþir he schulde forþete þe more deel of goddis comauandementis, bi how moche þe more attendaunce he schulde 3eue into consideracioun of 5 so insufficien a foorme as is þe recording, remembring, seyng and reportynge of þese seid x wordis; Þforwhi þere is no meene which schulde sunner make a man falle from sufficient leernyng, remembring, seing, or reportyng of ðeyn 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 þerfor þe afoorme þe greeet apprising of þe comune seid foorme of þe x comauandementis mýst be bi sleiȝt of oure enemye; And þerauenture it is a cause whi goddis comauandementis ben so yuel kunne of þe þeþle þeþi ben; 15 And þerfor I mýst wondre how euer mowe 2 þese 2 techeþ difame god, þat he schulde ordeyne so vnp[ro]titable 3 and so vnsufficient a 4 foorme 4 to be oure sufficient foorme forto in it leerne, knowe, remembre and reporte his comauandementis, as þei seien þat god it so ordeyned.

Sone, I perceyue wel, bi al þat þou now hast reducid and conclusid and dryuen forþ oute of myn now afores arguyng, þat þou vndirstondist wel al þe pipþe of myn arguyng; and þerfor I am ríȝt glad. Wherfore I schal sette forþ 5 to þe same afores proud purpos þese skilis now folowing: If sumne 25 men pretenden þat þe foorme of þe x comauandementis is sufficient doctryne for alle goddis comauandementis, as þei seien þat it is, whi hangen þei aboute þe same foorme of x comauandementis suche lose gibilettis as ben þe teching of vij deedli synnes, þe teching of v wittis, þe teching of vij 30 mercyful werkis, and opire mo afores in þis pre[sent i]e partye, 70 in þe bigynynyg of þe first chapitre, y-rehercid ð as þouþ þe foorme of þe x comauandementis were not in it sylf sufficient; or ellis if þei wolen seie þat þe foorme of þe x comauandementis is not sufficient for teching, leernyng, remembring 35 and reporting of alle goddis comauandementis, but pilk

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1 MS. vnsufficient; vn being underdotted.
2-2 MS.  þese movye, with the marks of transposition.
3 MS. vnfitable.
4-1 MS. afoorme.
5 MS. setteforþ.
The comprehensiveness of Pecock's Tables.

foorme of pe x comaundementis, with pe foorme of pe vij
deeedly synmys, and her vij contrarye vertues, and with pe
foorme of pe v wittis keping, and wip pe foorme of pe vij
bodili and vij goostli werkis of mercy fulfilling, is sufficient
doctryne at pe fulle for alle goddis comaundementis and for
al oure vertuoze renling, certis, azens pis seiyng proceden
alle pe same profis and argumentis which ben afore maad in
pis ij e party, in pe iii e and in pe iiiije and vij chapitrís, as
mai liijli to peensercher be seen. And so pei muste nedis
be compellid for to sette ferper to alle pe se now seid pacchis
pe articlis of bilecue, and perynne hem to bryng in pe vse
of pe sacramentis. And also, whanne alle pe se schulen be
browe to gider into heepe, for to make of hem an hool suffi-
cient foorme of leernyng, remembryng and reportyng vpon
goddis comaundementis, pis heepe schal not conteyne alle
pe vertues of goddis lawe; ffowhere where in pis heepe is
conteynyd pat a man ouste forbere vnmesurable or wantoune
or vncomely lau3yng, or vncomely or vnhoneste setting of his
body, or ouer heuy chere and countenaunce, or ouer li3t
chere and countenaunce, which bi reson schulden not
bissett a prelate or a reuler? or where in pis heep is conteyne
pat a man schulde not be ouer myry and ioieful, and ouer-
moche sportyng? and so of opire poyntis touchid bifoire in
pe first partye, in pe iiije table, poru3 oute al pe iiiije and ve
poyntis of pe iiije table, and her spcis and braunchis.

Also | pis heepe schal be as long in noumbré of poyntis
as is pe foorme of pe iiij tablis in pe first party of pis book
y-tau3t, fro pe bigynnyng of pe iiije chapitre into pe eende of
pe ix e chapitre, or, certis, moche lengir. And perwik al it schal
be oute of cours, of ioynt, and oute of lipp, oute of ordre,
and oute of dewe proccesse to gider clumprid, pat it schal
neuer serue to teche, to leerne and to remembrye and to
reporte so fair and so esili and so profitabli as schal perto
serve pe foorme of pe iiij seid tablis aifter pat pilk foorme be had
a 1 while 1 in haunt and vse of remembryng. And ytt panne
perof solewip ferpir, bi her owne knowleching, pat pe foorme
of pe x comaundementis is not in it silf sufficient, forwhi
not wipoute pe seid loose gibiletts perto sette, forto teche,

1-1 MS. awhile.
I. 2
Proofs that the Third\(^1\) Commandment is not binding to Christians.

Proofs that the Third\(^1\) Commandment is not binding:

1. A commandment is the whole deed or work bidden, and the whole deed bidden in the Third Commandment is to hallow the Saturday.
   - To hallow the Saturday is no longer binding.
   - Therefore the whole Third Commandment is no longer binding.

2. Nothing was bidden in the Third Commandment save to hallow the Saturday.
   - Therefore nothing in the Third Commandment is now binding.
   - The first premises of these two arguments are true; therefore

leerne or remembre goddis commaundementis, which is as now in pis present chapitre oure principal purpos to prove.

Afterpirmore, if it be wel arguid a\(\text{zens}\) so great meynteners \(\text{and}\) so great glorifiers of moyses tablis, as pat pei so ben is afore rehercid, pei mowe not avoide, assoile or ascape\(^2\) but pat pe ii\(\text{e}\)\(^1\) commaundement of po tablis is not to be holden, nepir to be kept, of cristen men; \(\text{3he, pat pilk ii}^{\text{e}}\)\(^1\) commaundement is forbiden bi cristis lawe\(^3\) to be holden and kept of cristen men. And so her noumbre of x commaundementis, wole pei, nyle pei, is dockid bi oon, \(\text{and sette into 10 pe non[m]bre}\)\(^4\) of ix.

And pat pis be trewe may be provid bi manye weies. first pus: A commaundement, as it is in pis present purpos forto speke of commaundement, is pe hool dede or werke bede to be doon, \(\text{in pat pat it fallip or abidip vndir pe dede of bidding or comaunding, as is open ynow to se. Also pe ii}^{\text{e}}\)\(^1\) commaundement of \(\text{pe x in moyses tablis was forto halowe in eche weke pe satirdaie, as ech man must nedis graunte.}\)\(\text{Pan herupon I argue pus: Al what was bede in pe ii}^{\text{e}}\)\(^1\) commaundement of \(\text{pe seid tablis was forto in eche weke halowe pe satirdaie. but so it is pat forto in eche weke}\)\(\text{halewe pe satirdaie is ceesid, and bindip not. Wherfore al what was bede in pe ii}^{\text{e}}\)\(^2\) commaundement of moyses tablis is ceesid, and bindip not.\)

Also pus: no ping was bede in pe ii\(\text{e}\)\(^1\) commaundement of moyses tablis, saue forto in eche weke, or in eny weke, halowe pe satirdaie, in pilk meenyng as for pe satirdaie sif. [but to halewe pe satirdaie\(^5\)] is ceesid and bindip not. Wherfore no ping in pe seid ii\(\text{e}\)\(^1\) commaundement abidip and bindip.

Sopeli, in euereipir of pese ij argumentis, if pe first premisse be trewe, po ij argumentis conclude\(\text{nd}\) proven her conclusiouns. and pat in euereipir of hem pe first premysse is trewe, I prove pus: If eny opir ping was beden in pe seid ii\(\text{e}\)\(^1\) commaundement pan halewing of pe satirdaie 35

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\(^1\) The Anglican Fourth.
\(^2\) MS. a scape.
\(^3\) Alongside ii\(\text{e}\) commaundement is for-boden bi cristis lawe is written in the margin, in a later hand, falsum dicit.
\(^4\) MS. noubre.
\(^5\) but . . . satirdaie, an addition from the margin; omission mark before is in text.
in a certeyne foorme and maner and ping making and perteynyng nedisli perto, pilk ping coupe be toolede and assigned; but no man canne it assigne, and seie what it is or was, bi eny witnessing of hol scripture. Wherfore no such ping is or was.

5 Also in lijk maner was pilke iij\textsuperscript{1} commaundement 30uun forto in eche weke halewe pe satirdaie, how pat commaundement was 30uun forto in eche 3eere halowe pe first daie of pe vije monpe, And how was 30uun commaundement forto halewe pe x daie of pe same monpe, And how was 30uun anopir commaundement forto halewe pe xve daie of pe same vije\textsuperscript{2} monpe,\textsuperscript{2} as apperip to se for mauandement of pe satirdaie, exodi, xx\textsuperscript{e} chapitre;\textsuperscript{3} And for pe iij\textsuperscript{4} opire now rehercoid mauundementis of halewing to be maad 3eerli in pe vije monpe, leuiticus, xxiiij\textsuperscript{e} chapitre;\textsuperscript{5} except pat pe halewing of pe satirdaie was in his degree gretter, as apperip in pe text, exodi, vij\textsuperscript{e} chapitre,\textsuperscript{6} for pat pe satirdaie pei schulden halowe so moche pat pei schulden not di\textsuperscript{e}te eny mete in seeping or roosting it bi fier, which makip no diversite in pis present purpos. but so it is pat pei now rehercoid. 10 commaundement forto in eche 3eere halowe pe first daie of pe vije monpe, had no more in him but pis halowing of pilk 11\textsuperscript{b} daie to be doon in eche 3eere, with purtenauncis withoute which pilk halowing so bede my\textsuperscript{3}t not be doon. Wherfore neipir pe iij\textsuperscript{1} commaundement of moyses tablis had eny more or opire pan pe halowing of pe satirdaie to be doon in eche weke, with hise purtenauncis withoute which pilk halowing so bede my\textsuperscript{3}t not be doon, And persore whos bidding makip not a newe or a dyuers bidding fro pe principal bidding, but fallip vnadir pe principal bidding. Wherfore, sipen pilk oon 15 ping, which is pe seid halowing of pe satirdaie, is cesid, al is cesid and bindip not which was in pe seid iij\textsuperscript{1} commaundement; even as, for pat al is cesid which was in pe opire seid commaundement of halowing pe first daie of pe vije monpe, al pilk commaundement is cesid, and bindip not.

35 Confirmacioun herto is pis: If it my\textsuperscript{3}t be seid and holde pat pe seid iij\textsuperscript{1} commaundement in moyses tablis now is the conclusions are true. For nothing other than the hallowing of the Saturday can be pointed out as bidden in the Third\textsuperscript{1} Commandment. And the hallowing of the Saturday is the only thing bidden in the Third\textsuperscript{1} Commandment, as the hallowing of a certain day is the only thing bidden in other commaundements of hallowing.

\textsuperscript{1} The Anglican Fourth.
\textsuperscript{2} MS. "monpe" \textit{vij}, with the marks of transposition.
\textsuperscript{3} vv. 8-11.
\textsuperscript{4} MS. \textit{iij}.
\textsuperscript{5} vv. 24 ff.
\textsuperscript{6} v. 23.
Saturday is no more binding than the old commandments to hallow the fifteenth day of the seventh month, &c.

(3) The whole of a simple thing (i.e. of a thing formed of one thing only) ceases, if that thing of which it is formed ceases.

And the Third Commandment is formed of one thing only, viz. the hallowing of the Saturday.

And something of the Third Commandment, viz. the hallowing of the Saturday, has ceased.

Therefore, since the hallowing of the Saturday has ceased, the whole of the Third 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 Commandment. And the hallowing of the Saturday is one simple thing. And this hallowing of the Saturday has ceased.

and bindip, follewip to be seid and holde pat ech comaundement in pe lawe of moyse forto halowe eny daie 3eerli in eny monpe of pe 3eere, abidip now and bindip. 3be, and bi lijk skile ech comaundement in pe lawe of moyse forto fast 3eerly in certey[n] daies of pe monpe abidip now and 5 bindip, which is taat to be vntrewe bi poul in his epistle to galathies, and which is aensoure cathlik feip.

The iije argument into pis present principal purpos is pis: Whanne euer eny ping is symple and sengle, not maad of a resonable soule, pat is to seie, not compowned and maad of 10 dyuers partes, if eny of po pingis in it ceesip, al pe hool ping ceesip. but so it is pat pe seid iije comaundement in moyse tablis is symple and sengle, pat is to seie, not compowned and maad of manye or of suche seid dyuers partes, but being oon symple ping in it sifl. and 3itt sumwhat is to 15 be seid pat ceesip of pe iije seid comaundement, as no man 72 may seie perto nay. Wherfore follewip pat alle pilke iije comaundement ceesip, sipen he hap no partye which schulde ceese while his opire party abidip.

Certis, if pe iije premisse of pis argument be trewe, pis argument provip vndoutabli pe entent into which he concludip. And pat pilk now seid ije premysse is trewe, y proue pus: If pe ping of pilk seid iije comaundement in moyse tablis were maad of manye or of dyuers pingis or of dyuers partes, pei coupen and mynten be assigned and seid which 25 pei ben or were. but, certis, no ping can be seid which was in pilk iije comaundement opire pan halewing of pe satirdaie. and al pilk halewing of pe satirdaie is not but oon hool ping, not maad of enye opire partye which is opire pan halewing of pe satirdaie; no more pan eny of pe opire before herwerc 30 comaundementis of halewing opire daies in the 3eere was maad of enye partie opire pan pe halewing of pilk daie in pe 3eere. Wherfore pe seid ije premysse is trewe. and herwip is trewe pat al pilke halewing of pe satirdaie is eendid, passid and ceesid. Wherfore alle pilke iije comaundement in 35

1 MS. certey.
2 Especially chap. ii, vv. 16-21; chapts. iii and v.
3 The Anglican Fourth.
4 alle, overwritten.
5 MS. comaundement.
6 MS. nonore.
moyses tablis is eendid, passid and ceesid. Or ells I may argue þus: if þe ije\(^1\) comaundement in moyses tablis abidip in al, or in sum partie, pilke comaundement was maad of sum partye being a deede which was opire þan þe halewing 5 of þe satirdae, or deede perteynyng into it, which party now abidip. but so it is þat pilke ije\(^1\) comaundement had noon suche party. Wherfore noon suche party of him now abidip.

Also into proof of þe ije premisse I may argue þus: No 10 ping is maad of a general and of his special sett to pilk general; fforwhi no þing is more of hem hope so sett to gider þan is þe same symple and syngle special, without eny 72\(^b\) composicioun of him and | of his seid general, as of ij parties. As if I seie in latyn þus, 'animal homo,' in þat \(^2\) I seie 15 no more\(^3\) þan if I seid þus, 'homo.' If I seie 'a quyck body man,' I seie no more\(^3\) þan if I seid 'a man.' ‘Colour whiȝtynes’ is no more\(^3\) or opire þan is ‘whiȝtynes’; ‘beest asse’ is no more\(^3\) or oper þan is ‘asse’; ‘moving rennyng’ is not ells þan ‘rennyng,’ and is not maad of moving and 20 of rennyng, as of ij parties, and þat for as moche as moving is general to rennyng, and rennyng is special to moving. And whanwe þe special is sette to his general, þe special drawip and streineþ þe general fro his generalete into þe specialte of þe drawer, and makip þe general as þere to be 25 noon opire þan þe same special drawer is, As logiciens known wel, and as resoun in þe now putte ensaumplis wel schewip. This first premysse in þis wise maad, y sette þerto þe ije\(^4\) premisse þus: but so it is þat if in þe ije\(^1\) comaundem\(\text{n}\) of moyses tablis, eny i j þingis being dedis of halowing coupen 30 be assigned to be comaundid, þei schulden not be opire þan þis special (þat is to seie, forto halewe þe satirdae, with his pertynent dedis making it) and þis\(^6\) his general (forto halewe a daie in þe weke, or forto halewe a daie or a tyme). Wherfore of þese twayne, þat is to seie, of þis now seid general 35 and of þis also spokun special sette to him, is no more,\(^3\) neipir opire had, þan is þilke same special in it silf. And

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1 The Anglican Fourth. 
2 MS. þat þat; the second þat being underdotted to denote deletion. 
3 MS. nomore.  
4 ije, overwritten. 
5 MS. comaundement.  
6 MS. þis is.
Proofs that the Third Commandment

Therefore, since the hallowing of the Saturday has ceased, the Third Commandment has ceased. This rule of the general and its special proves the fallacy of doctors, when they argue that the Third Commandment is partly law of nature, and partly ceremonial law.

pan ferπir: sipen πilk special, which is halewing of ρε satirdaie, or to be doon in ρε satirdaie, is fully eendid and ceesid, al πilk iiτε Commandment is fully eendid and ceesid.

And herbe is improud wel ρε seiyng of manye greet and 5 famose writers in ρις mater: πατ πιλκε iijε Commandment was sumwhat of lawe of kinde, and sumwhat positive cerymonial. For whi περ wynne πεi musten meene παt oon παrtye of πιlκ iiτε Commandment was of lawe of kinde, and πε | opir 73ε παrtye was positive cerymonial. And, certis, πιlκ παrtye 10 which was lawe of kynde was not but a general such as is now here rehercied, to whom πε positive cerymonial was a special, which was ρε halewing to be doon in ρε satirdaie. Wherfore πεi musten graunte παt of ρε general and of his special putte to him was maad πε iijε πιng dyuers from ρε i5 special, which is vntrewe, and now bfore improvid. Redili, bi lijk skile, alle πο doctouris and alle παt folewen hem schulden holde παt alle ρε comaundementis of halewing daies in ρε 3eere, and alle ρε comaundementis of fastyngis, and alle ρε comaundementis of preesthode, 3oun in ρε lawe of 20 iewis, 3he, and alle ρε comaundementis of cerymonies παnne 3oun, abiden now in tyme of ρε new testament. Forwhi in eche of πιlκ comaundementis we mowe fynde sum general being of lawe of kinde, to which general is sett his special positive or cerymonial. And ζitted ferπir: if ρε iijε seid 25 comaundement abidip noon opir wise παn abidip eny opir comaundement in moyses lawe of halowing, or of fasting, or of eny opir iudicial or cerymonye doing, forsope, it is ynow3 for ρε purpos which I entende vpon ρε seid iijε comaundement, παt forto speke in verrye trewe speche, wiþoute figura-30 tive speche, and wiþoute vnproupre speche, πιlκ iijε comaundement is not and bindiþ not; 3he; not abidip or byndip, as bi vertu of goddis comaundement before maad, more παn ρε comaundement for to ete ρε pascal loame, and ρε comaundement forto halewe ρε first daie of ρε vijε monpe, 35 and ρε comaundement forto not were a cloþ maad of lynne and of wolle, and ρε comaundement forto not eere londe wip an hors and asse couplid to gider, abiden now and binden.

1 The Anglican Fourth.
If eny man wolde blundre ferbir in pis mater, as summe doon, forto seie and holde pat pe seid iiie\(^1\) comau dmement of moyses tablis abidip now in pe ping and dede signifi ed bi 73° pilk comau dmement, Certis, if he meene and seie pat pilke iiie\(^1\) comau dmement abidip noon opir wise pan in pe ping which was signifi ed bi it, he grauntip myn entent. Wherfore he in so seiyng meene pat oonli pe ping which was signifi ed bi pe comau dmement abidip, And if oonli perof pe ping signifi ed abidip, certis, pe maundement abidip not\(^2\); forwhi 10 azenward, if pe maundement abode, it were trewe pat not oonli pe ping signifi ed abode.

Also no ping abidip as for pe abiding of anoher ping, but if pe opir ping be it fully, or a party of it. but so it is pat pe ping signifi ed is not pe hool ping comau dendid in moyses tablis, nei pir is eny party of it, as is open ynow. Wherfore folwip pat\(^3\) bi pe abiding of pe ping signifi ed, nei pir abidip pe hool ping which was comau dend, nei pir eny party of it comau dend. And forto graunte pis is forto graunte pat treuli and verrily and formalii to speke, pilke iiie\(^1\) comau dement is not, and pat to it we ben not bounde. Fforesope, if we schulden graunte and holde pat noes schip is now and abidip, in propir maner of speche, for pat pe ping which noes schip signifi ed abidip now and is, we were wonderli auisid, And perfore I aske of pee: whi grauntist pou not, wipoute 25 signifi cativ speche, which is not to oure present purpos, pat noes schip is, sipen pe ping signifi ed bi it is? pou mayst not zeue oper cause pan pis: for pat pe ping signifi ed bi noes schip is not pe hool schip in it silf and in his being, nei pir is eny partye of it. Wherfore bi lijk skile, sipen pe ping or dede signifi ed bi pe halewing of pe satirdae is not pilke halewing in it silf, or in his being, nei pir is pe maundement perof, nei pir is eny party of pilke halowing or of pilke maundement, pou ou3ist feele and holde pat pe seid halowing of pe satirdae, as it was comau dend, is not, nei pir pe 30 comau dendent perof is; | pou3 pe ping which was signifi ed perbi be now and is.

\(^{1}\) The Anglican Fourth.
\(^{2}\) After not, the MS. has forwhi azenward if pe maundement abidip not;
\(^{3}\) MS. pat az.
Proofs that the Third Commandment

[\text{x}^{\text{e}} \text{ chapitre}].

[E]r[pirmore, pow3 it were trewe \textit{\textbf{pat pe seid ii}j} \textsuperscript{1} comauwendung in moyses tablis had two \textit{\textbf{parties}}, oon moral in lawe of kynde, \textit{\textbf{and anopir}} positive cerymonial, which is now before proved to be vntrew\textsuperscript{2}; \textit{\textbf{3itt I schal proue pat pilke i}i}j \textsuperscript{1} comauwendung is not now, nei\textit{\textbf{pir}} byndip now, \textit{\textbf{3he, pat pilke iij}} \textsuperscript{1} comauwendung is reuokid, \textit{\textbf{3he, and forbode}} to cristen men, aftir teching of seynt poul in his epistle to galathies.\textsuperscript{3}

And herto I argue \textit{\textbf{pus:}} No ping, namelich not hauyng \textit{\textbf{10 liij}}, which is maad of two \textit{\textbf{parties}} to gider had and abiding, durep lengir tymc pan his bope \textit{\textbf{parties}} duren with him; but whame euery eny of \textit{\textbf{po i}j} \textit{\textbf{parties}} ceesip to be, \textit{\textbf{pe hool ping}} of hem boop maad ceesip to be: as, sijen an house is maad of \textit{\textbf{pe wallis and of pe roof}}, it may not be seid \textit{\textbf{pat pe house}} \textit{\textbf{15 duryr lengr}} \textit{\textbf{pan whiles with him boop pe wallis and pe roof}} duren. And also soone as \textit{\textbf{pe roof}}, which is oon \textit{\textbf{party}} of \textit{\textbf{pe house}}, abiding \textit{\textbf{pe wallis}}, is taknu awei, so soone it is to be seid \textit{\textbf{pat pilk house}} dureth \textit{\textbf{no lengr}}. but so it is \textit{\textbf{pat pe iij}} \textsuperscript{1} comauwendung in moyses tablis was maad of \textit{\textbf{ij 20 parties}},\textsuperscript{4} afore rehercid in \textit{\textbf{pe vj chapitre}} of \textit{\textbf{pe iij party}}; of which \textit{\textbf{ij parties pe oon}} is reuokid bi cristis lawe, \textit{\textbf{3he, and forboden}} to cristen men bi cristis lawe, as it is \textit{\textbf{pere}} afore in \textit{\textbf{pe seid vj chapitre}} allegid. Wherfore nedis foliewip \textit{\textbf{pat it is}} to be seid \textit{\textbf{pat pilke iij}hool comauwendung of moyses tablis} \textit{\textbf{25 is}} not now; but pilk hool comauwendung in his ful hoothes is reuokid, \textit{\textbf{3he, and forboden}}. pis purpos may be conwermed also \textit{\textbf{pus:}}. It is never to be seid \textit{\textbf{pat pe oonli party of a ping}} is \textit{\textbf{pe same ping}}; as it is not to be seid \textit{\textbf{pat pe roof}} only, being \textit{\textbf{withoute pe wallis}}, is an house, or \textit{\textbf{pat pe wallis oonly}}, \textit{\textbf{30 being withoute pe roof}}, is an house. But so it is \textit{\textbf{pat now}}, in \textit{\textbf{pe tymc of pe new lawe}} to cristen men, abidip | oonly \textit{\textbf{pe 74b first party wherof pe iij}} \textsuperscript{1} comauwendung of moyses tablis

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1 The Anglican Fourth.
3 Especially chaps. ii. 16-21, iii, v.
4 The hypothesis that it is made of two parts has been proved untenable. See above, l. 5, and note 2.
was maad; and pat withoute pe secunde party, which is reuokid and brouȝt to nouȝt. Wherfore it is not to be seid.

pat pis first seid party is pe iiȝ\(^1\) commaundement of moyses tablis. and so no man on lyue may avoide or asoile but pat pe iiȝ\(^1\) commaundement of moyses tablis is not, And [pat]\(^2\) it is not now to vs in charge, no more pan is now to vs in charge pe preesthode or dekenhode of pe Jews lawe. and so folowip pat pe glorifiynge of pilk tablis is lassid and dymynuschid more pan pe glorifiers in her speking knowlechen. Certis, bi pis opinioun 3ens which I argue here, euen as pe keping of pe sabot daie in pe oolde lawe had withynne him a ping of lawe of kinde and anopir ping positive cerimonyal, as is in pe vij chapitre before schewid\(^3\), so pe preesthode of pe oolde lawe had wipynne him suche ij pingis. for whi pat pere schulde be preest forto teche and exorte pe lawe 3oune fro god, which euer pilk lawe were, or hapened to be, 3oune fro god, doom of resoun and perfore lawe of kynde wole, as wel as pat men at sum while take leiser forto be contemptive, and forto preise and preie. and pat pe preestis schulden be in pis wise, or in pilk wise, araithed, or in pis wise, or pilk wise, haue her bodily sustenaunce, was pure positive and cerymonial. Wherfore, sipen pe first party of preesthode, which is moral in lawe of kynde, abidip now pe same in pe newe lawe as it was in pe oolde lawe, pou muste nedis graunte pat pe precept of god vpon pe oolde preesthode in pe oolde lawe abidip now in pe newe lawe, if pou graunte pat pe precept of god vpon pe sabot in pe oolde lawe abidip now in pe newe lawe. And if pou muste nedis graunte pat pe precept of god vpon pe oolde preesthode is not now, for so it is seid, ad hebreos, pe vij\(^6\) chapitre,\(^4\) where | it is seid in sentence pus: pat ‘nedis muste pe oolde lawe be translatid and chaungid, sipen or whilis pe oolde preesthode is translatid and chaungid’, pou must nedis folowingli seie and graunte pat pe precept of god vpon pe oolde sabot is not now. And pan ferþir pus: pe precept of god vpon pe oolde sabot is not now, and pe pre-

\(^1\) The Anglican Fourth.  
\(^2\) MS. p. 152.  
\(^3\) v. 12.  
\(^4\) pp. 128 ff. See also Part II, chap. ix,
cept of God upon the old sabbath is not except pat one except countained in Moses's table; it followeth neither pat one except countained in Moses's table is not now.

In like manner may full strong argument be made that one except of God in the old law, pat men should pray in such a certain ceremonial manner, and that one should fast in a certain ceremonial manner, abide 37 in the new law, if it is to be granted that one except of halloving tyme in a certain ceremonial manner abideth now.

Also whereby: siven one except of Moses's table in lymything and byndith into a certain special day to be weekly halowid, which is the saturday, it followeth neither pat ilk one except is not kept of vs, but if we halowe weekly the saturday, how ever weel we halowe the sunday in stide of it.

Now all suche men whiche dare not truste to doom of 15 reson, where pat reson haþ place, pouz pat se it as cleery bi reson as pat seen what is white or blacke wip her 13en, I remitte into writing and witnessing of seynt Austyn, which is sette in one comoun glose,5 exodi, xxxiiij chapitre,4 where he seip pleyly pat pis commaundement of Moses's 20 table, which is of the halidaie, is not commaundement to cristien men, pouz alle pat opire ix be commaundementis to cristien men; but cristien men schulde take hede to be ping which ilk commaundement maad to the Jewish bittokenep mystilly, pat is forto haue mynde of the euerlastyng blisse to 25 come, and to be had of cristien men in heuen.

And redili, if aftir seynt Austyn þere, pat seid commaundement, | which se rekene here to be one except commaundement 75 of Moses's table, is eendil and ceesid wip the state of Jewish, and is not bede to cristien men (And open it is to clerks pat 30 alle þe commaundementis 30un to Jewish, which ceesin with þe ceasing of Jewish state, ben forbidden to cristien men, as is open, actis, xv chapitre,5 And bi poul in his epistle to galathies); it followeth pat not oonly pat seid one except commaundement

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1 The Anglican Fourth.
2 MS. certeyn a.
3 The Glossa Ordinaria of Walafrid Strabo (d. 849), expounding the Scriptures, and commonly accompanying copies of the Vulgate.
4 v. 21.
5 vv. 24-9.
6 Especially chaps. ii, 16-21, iii, v.
ceesip, and is no comauandement to cristen men, but also pat it is forbidden to cristen men.

Manye opire fantastik fyndingis and feynyngis ben ren-nyng vpon þese tablis, of whiche summe ben good to be 5 rehercied into þe abatyng and discumfitying of her ouer moche glorifiers. þe comune holding of suche newe seid glorifiers is pat þilk tablis weren so disposed pat in þe first of hem weren writen þe 2 þe 2 first 1 comauandementis, and in þe ij table weren writen þe vij 3 opire; as þat þese two 10 tablis weren so wiseli disposed bi god him silf þat in þe first of hem schulde be conteynyd þo comauandementis which dressen vs toward god immediatly, and in þe ij table schulde be conteynyd þo comauandementis which dressen vs toward oure neiþbore immediatli. And 3itt, whanne al 15 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 comauandementis þer were in þe first table writen, and þer weren in þe ij table writen, as rehercij þe maistir of storie 4 vpon þe xx chapitre of exodi. Also þilk same comauandement which aftir austyn is not but oon and þe first comauandement, origene seip and holdip þat it is tweyn; and þilk tweyn last comauandementis which austyn seip to be tweyn, 25 origene seip to be oon. Neuerþeles Josophus, a ful worpy, 76 witty and myztý Jewe, lyuyng in þe tyme of crist and of þe distroiyng of Jerusalem, writip þat he sawe þe bope tablis, and þat v comauandementis weren in þe oon, and þer in þe opire, And þat þilk tweyn last which we rekened for tweyn, 30 weren not but oon; and þilk which we rekened as for oon and þe first, was tweyne.5

Also if þei bere god on honde þat bi greet avise and greet

1 The first four of the Anglican reckoning.
2 MS. þe þe.
3 The last six of the Anglican reckoning.
4 Petrus Comestor (d. 1178), author of the Historia Scholastica, dealing with sacred history from the Creation down to the events recorded in the Acts—' unde per excellentiam Magister historiae scholasticae appellatus est.' See Migne, Patrologiae Cursus Completus, tom. 198,—Historia scholastica eruditissimi wiri Magistri Petri Comestoris, pp. 1051–2.
5 See Notes; also p. 118, note 5.
Arrangement and numbering in Moses' Tables.

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 pei seein, pe ij tablis, pat in pe first ben po comaundementis which reuilen vs toward god immediatly, and in pe secunde table ben po comaundementis which reuilen vs toward our neibore immediatly, where is pe wijse disposicioun of god pat in pesee ij tablis 5 ben comaundementis rewlying a man toward him silf immediatly? sipen ful greet hardnes bifallip to a man forto reule him silf dewly to him silf azens glotonye, leccherye, veyn glorye and impacience,¹ And god biddip vs ful eernestly to avoide gloteny ², veyn glorye and impacience, as he biddip vs 10 to avoide fals witnesse and coueiting of oure neiboris good. Or ells is if pou seie pat pe comaundementis forbeding gloteny, veynglorye, impacience, ben conteyned in pe seid ij tablis, panne folowip pe contrarye to her owne seingis; fforwhi panne folowip pat pe first table servip not oonly forto dresse 15 vs toward god immediatly, and pe secunde servip not oonly forto dresse vs towardre oure nei3boris immediatly; fforwhi bope of hem, or oon of hem, servyp also to reule vs toward vs silf immediatly. And so bi skile of pilk ij dressingis, god my3t 20 not be movid resonabli and sufficiently to make oonly 25 two tablis.

And so, sone, pou maist se pat manye pingis ben feynid aboute pe x comaundementis of moyses tablis, which ben not trewe, or at pe leest which ben lacking her groundingis; and alle pat lacken her groundingis ou3ten to be taken as 35 feynyngis and wilful forgingis.

[xjé chapitre]

¹ See above, p. 105, note 3. ² MS. glotonye, seemingly altered to gloteny.
Reason why Ten Commandments given to Jews.

it to pe peple, sipen pilk foerme of articlis is not sufficient doctryne of alle articlis and poyntis of pe feip, which bope symple men and bettir leerned men ben bounden openly to bileue? Certis, sone, loke what answere pou schuldist yeue
to myn now moued questiouns to pee, and a i lijk1 answere ouste be zounn to pi questioun now mouid to me and askid of me.

Neuerpeles, for pilk answere to pese bope questiouns to
gidere, I may procede and seie pus: A wombe which hap be
long tyme fro mete may not sodeinly be replenischid, withoute
greet hurte and vnbroking of pe mete so receiuid; izen
which han ben long tyme in derknes move not sodeinli come
to greet and moche list, withoute greet hurte of pe same
izen; and perfore pei must be fed wip litil in pe bigynnynge,
til pei bi pilk litil be customed and ablid to receyue pe
grettir; as crist schewip and techip of his newe callid to
him apostlis and disciplis ful fair, ful curteisely and resonabli,
matheuw, ix chapitre,2 and luke, v chapitre,3 where crist bi
hise newe disciplis seid pus: 'whelipir pe sones of pe spowse
mowe morne how long pe spowse is wip hem? sopeli, daies
schulen come whazue pe spowse schal be takun aweie fro
hem, and pan pei schulen faste.' And sumwhat aftir 4 pere 4
pus5: 'neipir men putten newe wyne into oolde hotels, eellis
pe hotels ben broken and pe wyne [is sched].'6

1-1 MS. alijk. 2 v. 15. 3 v. 34.
4-4 MS. 'pere aftir, with the marks of transposition.
6 There is a gap here. A new gathering, of six leaves only, instead of the usual ten, begins at this point, and probably the two outer double leaves are missing. The catchword, 'is sched', fol. 76b, does not correspond with the first words of fol. 77a.

When nourishment has been long withheld, the stomach must be accustomed to it gradually.
Similarly the eyes must be accustomed gradually to the light.
Christ shows the importance of adapting the teaching to the taught.

The numbers after the 'signature' letter are cut off, so unfortunately give no help here. The sense does not run on consecutively, and the matter is different. Before the gap, the Father is speaking of Christ's adaptation of the teaching to the taught. After the gap, the Son is advising the Father not to cast his pearls before swine.

For collation of MS. and discussion of gaps, see Introd., Section I, A.
Pecock hopes people will adopt his Tables.

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 adherence to old and insufficient teaching.

|and experiencis which I haue had in opire maters pan is 77 pis. it were good you forto in pis mater be stille, namelich for, as it seemeth, crist meened and counsellide suche discrescion to be had, mathew, vij chapitre,\(^1\) whanne he seid bus: 'Nil 3e 3eue holy ping to houndis, neipir caste 3e 3oure 5 margaritis before swyn, leest peraunture pei diffoulen hem wip her feete, and pe houndis be turned, and al to tere you.' O, sone, if I haue bi strengpe of resoun noon opire hope pan pat pe peple were ajen pis purposed mater so obstynat and so vnouercomeable and vnancendressabli hardis as pous in 10 byn arguyng pretendist, I wolde and ouste in pis mater to holde me stylene and closeo. but, for as moche as bi certeyn evidencis I haue hope of pe bettir side and of pe gracioser lott, perfore I am movid bus, if pe peple be so vndisposid pat pei lounen so vndiscreetly her oold wones and darknessis 15 more pan list; 3itt if pei be not vnrecouerabli dressable, pous to so redresse happily longip sum labour, it is pe more nede forto labore pat pei come from penes oute, in happis pat god wolde sette to his honde and worche in hem what is not in my power to wirche; ffor whi crist seip, luk, xviii 20 chapitre\(^2\): 'what is impossible anentis men is possible anentis god'; and mark, in pe x chapitre\(^3\): 'Alle pingis ben possible at god'; And also poule seip, ad Romanos, ix chapitre,\(^4\) pat 'helpe or salvacioun is not of a\(^5\) willer, neipir of a renner, but of god a rewer, or of mercy a doer'. And perfore my 25 part and deel I ouste to wirche, and what longip to me in pis mater I wolde do, whilis in me restip pei seid hope. And al pe remenaunt I schal bitake and commytte to god, pat he peryrne do as his lust is. But pis dare I wel seie: who euer wolde holde pe contrarye of pis party, which party in pis 30 present purpos I holde, after pat he hap herd and conceyued pe euidencis making for my party, and wolde not avowe and warante forto asoile pe euidencis which I haue brou3t forp | for my party, he may not excuse him but pat he is in pat 77\(^b\) obstynat to resoun, to list, and to troupe, and more froward 35 pan longip to eny resonable cristen man to be, and pat he louep more derkenes pan list. And perfore asoile he cleerly

\(^1\) v. 6. \(^2\) v. 27. \(^3\) v. 27. \(^4\) v. 16. \(^5\) MS. aviller.
Pecock’s Tables comprise all God’s law.

pe seid evidencis pat I may consente to him; or ellis if he may not hem cleerli assoile, consente he to me, or ellis knowleche he him silf to be such as he is.

And to explain to them how the Four Tables comprise all God’s laws.

And if a fuller foorme be had of hem vpon alle pe vij maters named biffore in pe iii̇e chapitre of pe biffore going first party, in which vij maters is comprehendid oure cristen religioun, bi whos keping cristen men schulen be trewe cristen and trewe seruauis of god, and schulen enherite perpetuandy pe kingdon of heuen, moche more according honest[e] and fairenes es perbi had to pe seid cristen men, and specialy to alle in dyuynite leerned men; And ellis contrary inhoneste, schame, and reprove may be dradde forto be dewe to hem. wherefore, or pe fynding of pis foorme of iii̇e tablis, 3he, pe fynding and pe tracyng of pis foorme of vij maters, as it is ladde forp in my writingis, muste be founde, had and allowid of cristen clerkis, namelich of dyuyn clerkis, or summe opire foorme like to pis, or bettir pan pis is, nameliche for greet wittid and leerned lay men, or at pe leest for clerkis of dyuynite. and ellis I can not witte but pat pe seole of dyuynite schal ligge lengir in an inconuenient, of which it were biseemyng pat it schulde be cleene and free; and moche swete denocioun and ful moche honest occupacioun and fair labour of mennys wittis aboute god, hise benefetis, and hise lawis, schal be lette falle and lost; and po same wittis schulen be bisette aboute fleischly and worldly occupaciouns more pan nede askip, and perbi schulen be broūte forp manye nedis aboute pe worlde, which ellis schulde not growe into suche nedis, as I touche in opire 35 writingis.

1 MS. vnto be hoūt vpon. 2 MS. ententid, altered to endentid. 3 MS. honest.
If the Ten Commandments are insufficient, why did Christ command the rich man, if he desired eternal life, to obey them?


\[\text{xije chapitre}\]^1

[F]Adir, bi weie of leernyng I myȝte argue aȝens ȝou þus:

It is writen, mathew, xix\textsuperscript{e} chapitre, and in luk, xvij\textsuperscript{e} chapitre, pat 'oon ryche Prynce came to Jesu, and seid to him: 'Good maistir, what schal I do þat I haue euerlastyng lijf?' And Jesus answerid þus: 'If þou wolte entre to lijf, kepe þou pe comaundementis.' he seid to Jesus þus: 'which comaundementis?' And Jesus seid: 'þou schalt not do mansleyng. þou schalt not do awoytry. þou schalt not do peft. þou schalt not seie fals witnessing. worship þou þi fadir and þi modir. and þou schalt loue þi neizbore as þi sylf. and lijk sentence of þe same story is luk, xviij chapitre.\(^3\)

Now I argue þus: þis man which came to Jesus askid of Jesus a sufficient forme of lyuing, and a sufficient forme of alle goddis comaundementis, as is open ynoy; fîorwhi 15 noon gounauauce bringip a man to heuen sane þilk gouernaunce which is sufficient. And Jesus remyttid and sent þis man oonli into þe forme of þe x comaundementis tauȝt in moyses tablis. wherfore folewip þat Jesus answerid not þis man sufficientli to þis mannys entent, and so Jesus deludid or discyuid þis man so asking; or ellis þe forme of moyses tablis into which Jesus sente þis\(^4\) man was sufficient forme for þis mannys entent, which entent was to haue a sufficient reule of lyuing, which reule may not be sufficient, without sufficient doctrine of alle goddis comaundementis.\(^25\)

Sone, forto answere herto, I denye | and seie nay to it 78\(^b\) what þou seist, pat Jesus sente þis man into moyses tablis oonly, whan he seid to him þus: 'If þou wolte entre into lijf, kepe þou pe comaundementis'; fîorwhi Jesus sente him into euery where where goddis comaundementis weren writen. \(\text{and sipen goddis comaundementis weren writen at þat tyme in manye opire placis of þe lawe in þilk tyme rennyng þan in moyses tablis, and manye mo and opire comaundementis weren in opire placis of þe lawe writen þan in moyses tablis,}\)

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1 The numbering of this chapter should probably be xii. Cf. below, p. 164, note 2, and p. 171, note 2.

2 vv. 16-19.

3 vv. 18-20.

4 MS. sentepis.
Therefore Christ sent Pilate man into all the writings of God's law which at Pilate time were written. And Pilate Christ recompensed to him summe of Moses ordinances only, and if Christ had recompensed only to him summe certain commandments out of Moses ordinances only, and not any of them which ben in Moses ordinances, but in Deuteronomy, as he did, Matthew, xxvij chapitre, and Mark, xij chapitre, to another man, the teacher of God's law, likewi[k] question asking it folowed not Pilate man oute not go into Moses ordinances, but only into Pilate placis exemplified and recompensed of Christ. And so, my sone, is pleyn solucion to this argument.

Lo, sone, how to Pi[la]t man, a teacher of God's law, asking, Matthew, xxvij chapitre, and Mark, xij chapitre, which was the great commandment, and which was Christ's first commandment of God's law, Christ answered not bi any of the things sett and founden in Moses ordinances, but bi one thing which is written, Deuteronomy, chapitre, and bi another thing which is written in lawe of kynde in Moses ordinance of many's herte, as may be seen to be readers in these placis now seid, Matthew, xxvij chapitre, and Mark, xij chapitre. Forwhi the answer of Christ in these placis now allegid, Matthew, xxvij chapitre, and Mark, xij chapitre, to the man asking of Christ, which is the great commandment in God's law?], was this: 'Pilate shall love his lord God of all that is his herte, of all his soul, and in all his mind. His is the great and first commandment. The second, forsoth, is liken to this: 'Pilate shall love his neighbour as his self. In these iij commandments, the law of the prophets.'

Certis, sone, anewnechipir of these iij commandments is in Moses ordinances, as is open bi the skyle maad afore in iij chapitre of these second party. And Mark, in this also, sone, pat this doctoure of lawe, temptyng and asking Crist, askid not this: 'Which is the great commandment in Moses ordinances? but: 'Which is the great commandment in God's law?'; pat is to seie, in hool lawe, which was at Pilate tyme.

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1 MS. nomore. 
2 See Notes. 
3 vv. 5, 13-18. 
4 vv. 27-40. 
5 vv. 28-33. 
6 v. 5. 
7 of repeated in MS.
Charity does not comprise all God's commands.

written, and of which he was a doctoure; And perfore crist, answering to him, answerid not bi moyses tablis, but bi pe hool lawe in pilk tyme writen. For crist answerid bi what was writun in deutronomij, vij chapitre, as to pe greet and first comaundement, and ellis he had not answerid euen and riëltli, and metely to pe question. and he puttid to what was writun in lawe of resoun in pe tablis of oure herte, and in oure lawe of kinde, as to pe secunde maundement.

how may pe man seie pat god entendid bi 3euing of moyses tablis to 3eue pe hool ful sufficient teching, leernyng, 10 remembring and reportyng of hise comaundements?

[F]Adir, anopir argument I make azens al 3oure doctrine, which argument is pis: Crist seid, mathew, xij chapitre, pat 'in po ij comaundementis', pat is to seie, in comaundem- mentis of loue to god and of loue to oure neiþbour, 'hangelog pe lawe and prophetis'; And so who euer fulfillip and kepip charite, which is pe now seid ij comaundementis, he fulfillip and kepip treuli al pe lawe of god. Wherfore it folewip pat teching, leernyng and remembring of charite, or of pese two now seid comaundementis, is sufficient for al teching, leernyng and remembring of goddis lawe to parfitly fulfillte it, wipoute eny teching of eny opire moral vertues or pointis or moral vertuose dedis, so long afoire tauz in pe iiij seid tablis. And so pe teching of alle opire moral vertues or pointis | or moral vertuose dedis is waast and in vein. 79

Also seint poul, I corinthis, xij chapitre', Nombrïp xvij condicionis or propirtees of charite, seyng pus: 'Charite is pacient. it is benyngne. charite envip not. it doip not wickidy. it is not blowan. it is not coueitose. it sekip 30 not po pingis pat ben his own. it is not stirid to wrappe. it penkip not yuel. it ioip not on wickidnes; but ioip to gider to troupe. it suffriip alle pingis. it bileueup alle

1 v. 5.
2 There is a correct reference to this chapter and its matter, p. 16, I. 35. For numbering of chapters after chap. xiii, see Introd., Section I, A, where the question of gaps is discussed.
Charity does not comprise all God's commands.

Pingis. it hopip alle pingis. it susteynep alle pingis. charite fallep neuer doun, whepir prophecies schulen be voidid, eijir langagis schulen ceese, eijir science schal be distroied.' pus moche seip poul þere. And if charite be so myȝty þat he hap þese now rehercid xvij condiciouns, bi which her contrarie vicis ben excludid, bi lijk skile he hap wip þese manye mo good 1 condiciouns 1, þe, and alle þo good condiciouns bi which eny moral vices in þe worlde mowe be excludid. wherfore it seemep þat þe leernyng and knowing of charite aloone is sufficient leerning of þe lawe of god, and þe hauing of charite is sufficient hauynge of þe lawe of god, and þe fulfilling of charite is þe sufficient fulfilling of þe lawe of god. And so þe leerning of alle opire moral vertues or pointis or moral vertuose dedis, bi iiiij long tablis, and bi long trecis 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 bindip not, and þat it procedip not in his proof, may liȝtli be schewid. þfor whi if bi cause in charite hangip al þe lawe keping and alle þe moral vertues, with alle moral vertuose dedis, þerfore myn afore maad teching and treting of opire moral vertues in special, and her propre foormes wip moral vertuose dedis, schulde be waast and in veyn, bi þe same skile it schulde folowe þus, bi cause þat in charite hangip al þe lawe keping and alle moral vertues, with alle moral vertuose dedis, þerfore cristis teching and treting of opire moral vertues in special and in her propre foormes, or of opire moral vertuose dedis, whanne he seid, mathew, xix chapitre 2, 'þou schalt do no mansleyng, þou schalt do noon avoutrie, þou schalt do no þeft, þou schalt seie no fals witnesing, þou schalt worship 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 moral vertuose dedis which ben not charite, þou þe hangen in charite and comen oute of charite. wherfore bi lijk skile

1-1 MS. „condiciouns, good“, the oblique dashes denoting transposition.
2 vv. 18–19.
The sense in which all moral virtues in special, with all moral virtues in special, in vein, not all other moral virtues and moral virtues dedis, pat it is waast and in vein, pou3 alle pilke virtues and opire moral vertuose dedis bi me so in special tau3te hangen in charite, and oute of charite pei comen, ri3t as pe 5 moral virtues or moral vertuose dedis which cist tau3t in special vndir charite hangen in charite and oute of charite pei comen, so is schewid pat pin argument concludip not, and prouiip not pi purpos.

Also, sone, I may schewe how pat oute of cristis wordis, 10 matthew, xxij chapitre,2 now allegid for pin entent, folewip even pe contrarye of pin entent. fiorwhi what me[n]ed3 crist whaune he seid so: 'in pe se ij commaundementis of charite hangip alle lawe and prophetis'? me[n]ede4 not be pus : pat in pilk two commaundementis of charite hangen alle 15 pe moral virtues or poynitis or moral vertuose dedis of pe lawe and alle pe moral techingis of profetis?

3his, fadir, I may not seie perto nay; for I can not wite what ellis crist schulde perto meene.

Sone, pa3 I argue pus: If in charite hangen alle moral 20 virtues or pointis or moral vertuose dedis of pe lawe and alle pe moral techingis of profetis, it folewip pat pe profetis tau3ten po pointis or moral vertuose dedis which hangen in charite, and comen forp from charite, bisidis pat pei tau3ten 80b also charite. And if pe profetis tau3ten pe seid moral 25 vertuose dedis or pointis of pe lawe hanging in charite, bisidis pat pei tau3ten pe same charite, and 3itt pei were not perfore blamed, but commendid, whi schulde I be blamed if I [teche]5 pe pointis and moral vertuose dedis of pe iiiij tablis, for pat pei hangen in charite, or pou3 pat pei hangen in 30 charite?

Also I may argue pus: If in charite hange alle pe opire moral vertuose dedis, pointis and moral virtues of pe lave, pei ben different fro charite, because no ping hangip of him sifl neipir comep oute fro him sifl. and pa3 I aske pi3: 35 whepir pe se moral vertuose dedis or pointis and moral virtues ben worpi and necessarye to be writun, tau3t or

1 MS. vertuoses. 2 v. 40. 3 MS. meved. 4 MS. meude. 5 Omitted in MS. Omission mark in text after I, and a cross in the margin.
leerned, or no? If pei be so worpi and necessarie to be writun, tau\$t and leerned, whi schulde eny man be blamed to write hem, to teche hem and leerne hem? sforwhi for writing, teching and leerning of necessarie pingis, a man 5 ou\$te be preisid, allowid, rewardid and commendid. And if pese moral vertuose dedis, pointis and vertues so hanging in charite ben not necessarie and worpi to be writun, tau\$t and leerned, what commendaciaiou maad crist of charite forto seie pat in charite hangen alle pese vertues and pointis and 10 moral vertuose dedis? Certis, noon opire pan pis commenda\$ion, pat in charite hangen po pingis which ben not worp to be writun, leerned or seen. And so, sone, pou maist see pat pe same wordis of crist which pou tokist to founde pi party, founden pe contrarye of pi partye. And so pou and 15 alle opire of pi opiniou ben ouer browen wip 3oure owne swenge.

Neuerpeles, for cleer declaracioum of pin argumentis mater, for as moche as manye men stumblen peryn, and han pis wrong opiniou which pou were now aboute to prove, pat 20 charite of which crist spekip is al moral vertu and al pe lawe of god in propre maner of speking, and pat bi occasioun

81° y-takun to hem of cristis wordis now afore | leggid, mat\$ew, xxij chapitre\(^1\), it is of pe and of alle such men to be takun hede and to be vndirstouden pat crist seid not pus: ‘charite 25 is alle moral vertues and alle moral vertuose dedis,’ or pat ‘charite is al pe lawe and al pe teching of profesis,’ for panne he had seid a speche which is wrong. And pat pis is trewe I proue pus: 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, pis muste be trewe in pis maner: pat charite is naturali, pat is to seie, in gendre of kynde, eche of hem properly; or ellis pat charite is moraly, pat is to seie, in gendre of moralte or of maners, eche of hem properly.

35 pe first of pese ij maners may not be seid and holde; sforwhi whanne I ete or drynk or write or walke or sleepe for goddis sake, pese ben moral vertuose dedis and dedis of

\(^1\) v. 40.
outward bodily deeds (both means and executions) are not Charity, because Charity is an inward spiritual deed of well-willing.

And willings 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.

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.

pe lawe and techingis of profetis, and zitt noon of pese dedis is loue to god, for wihe pe loue or charite which I haue to god is a goostli dede sitting withynne forp in my wil and in my soule, And pese now seid vertuose dedis ben bodili dedis, appering and sitting withoute forp in my body and in my membris, and eting and drynkng sittip in my moupe and teep, writing in my hone and fyngris, and walking in my leggis; wherfore pepere may no witty man see pe pat pei ben charite or loue in it silf naturally and proprily. Pis argument procedip vpon ech dede which is meene into pe inwarde willing which is charite, and vpon ech dede which is execuciuon of pe inwarde willing being charite. and open it is pat noon of pese ben in hem silf naturali, formaly and proprili charite, as noon of hem is so withynforp a willing 1 of good, which is charite and loue.

Also, not oonly pese now seid sensible dedis being executiuous, and opire sensible dedis being meenys into pe inward inuisible and insensible charite, ben moral vertuose dedis; but also nyllngis of yuelis, with whiche | we nyllen yuel to 81b god, to vs silf and to ooure neiþbore, ben moral vertuose 20 dedis or dedis of vertu; and forberingis of yuel outward doingis to god, to vs silf and to ooure neiþbore, and also forberingis 2 of noon willings 2 of pe same yuelis to god, to vs silf and to ooure neiþbore, ben moral vertuose dedis or dedis of vertu; and zitt noon of pese is naturally, formaly and 25 proprili charite, fforwhi noon of pese is so a willing 1 of good to god, to vs silf or to 3 ooure neiþbore. wherfore nou3where ny3 alle moral vertuose dedis or dedis of vertu ben charite or charitees naturally or formaly, and in verry propro maner of specche.

pat pe secunde maner of seiyung may not be holde, y proue pusu: Siben it is so pat charite is a loue 4 or a willing of good to god or to 3 sum opire persoone for god, accordingli to doom of resoun or of feip, noon of pese opire now bifore spokun vertuose dedis, which ben pese meenys into loue, and 35 executiouns of loue, and nyllngis of yuel to a persoone, and meenys into po nyllngis and executiouns of po nyllngis,

1 MS. awilling. 2-2 So MS. See Notes. 3 MS. orto. 4 MS. aloue.
may be morali charite or loue or willing of good to a persoone, but if it were trewe pat eche of po dedis, as pei ben dedis of moral vertu, han pe same moral goodnes which hap pe loute or pe charite or pe willing of good commauding pese opire dedis to be do; and so but if it were trewe pat pei han noon opire moral vertuosenes but pe same which pe seid willing or loue hap; And pat for as moche as moral goodnes and moral vertuosenes is not ellis pan accordaunce of a dede to pe doom of resoun or of feip, and pat oon and pe same accordaunce schulde be in pe inner willing and in pe outwarde dede comaundid to be bi pilk willing.

and pou3 pis were trewe, zitt pe ope seid ping schulde not be trewe: pat noon of po dedis were eny opire moral vertu pan is loue or charite or pe seid willing of good, and pat ech of hem is pe same moral vertu and pe same vertu in kinde of moralte with pe seid loue or charite. sforwhi 82* pou3 pe same | whitnes were to gider in a stoon and in a stok, zitt it were not trewe pat pis white ston is pis white stok. And so in lijk maner in pis case, pis outwarde dede of my drynk according to pe doom of resoun or of feip and for god, is not pe inwarde dede of loue or of charite or of willing good to my silf according to pe doom of resoun or of feip, for god; pou3 oon and pe same in noumbre moral goodnes were in pe seid outwar and in pe seid inwarde dedis.

But more forto seie in pis mater: It is not oon and pe same accordingnes to pe doom of resoun or of feip which is in pe outwarde dede, and which is in pe inward dede comaunding pe outwarde dede to be doom; 3he, it is im-possible bi kinde pat eny oon and pe same accordingnes in noumbre schulde be in eny ij dedis except myracle. but it muste nedis be pat in every ij dedis according to pe doom of resoun, be ij accordingness, And pat how manye dedis according be, so manye accordingness be, and pat eche of po dedis haue his owne propre accordingnes; pou3, certis, po accordingness ben euuen lijk, as pe hope whitnes of ij eggys ben euuen lijk, but pei ben not oon and pe same whitnes. And perlre for pis skile, ouer pe opire skile here bifore sett, it is not trewe pat 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.

But 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
moral vertu, as he is a dede\textsuperscript{1} of moral vertu and a poyn\textsuperscript{3} of goddis lawe and service, is morali charite or loue or willing of good to a persoone; pou\textsuperscript{3} ech\textsuperscript{2} such opire outward dede of moral vertu be even lijk moraly vertuose to charite, which comand\textsuperscript{3} dip him to be, and hap even lijk moral goodnes and even lijk moral vertuosenes to pe moral goodnes and vertuosenes of charite, How euere it be herof pat po moral goodness ben lijk greet in moralte, or no, which questioun I decide not here [now]. Right as in a caas a white stoon and a white\textsuperscript{2} stok ben even lijk white bodies, and han even lijk whiteness, but jitt pe white stok is not pe white stoon, and pat for pe stok is not pe stoon, pou\textsuperscript{3} it were so pat oon and pe same whitnes were in bope of hem, but, certis, also, pe whitnes of pe stok is not oon and pe same whitnes which is in pe stoon, but it is ano\textsuperscript{3} white whitnes al and even lijk—bi case And even so it is in pis present purpos.

Neuerpeles, pou\textsuperscript{3} pe outward executiouns of pe moral vertues being wipynforp willingis or chesingis, and pou\textsuperscript{3} pe outward dedis being meenys into hem be not loues or charitees formali, naturali or morali, as is now before proued, jitt ech of po moral vertuose dedis which withynforp be willingis and chesingis, ben loues and charitees formaly, naturaly, and moraly; pou\textsuperscript{3} pei ben not vertues, for pat pei ben not habitis or disposiciouns into habitis; sfor whi bi eeh of hem pe willer willip to sum persoone, pat is to seie, to god or to\textsuperscript{3} him siff or to his nei\textsubscript{3} bore, sum ping according in kinde to pilk same persoone; wherfore pe same willer, in pat [he]\textsuperscript{4} willip good to pe same persoone, he in pat loue\textsuperscript{3} pe same persoone. And so ech poyn\textsuperscript{t}t of pe ije, iije and iije tablis writen in pe first partye of pis book, as pilk point is a vertu, or ellis a vertuose dede in pe wil withynnesor\textsuperscript{p}, is a loue and a charite formaly and naturaly and moraly, pou\textsuperscript{3} pis be not trewe of alle dedis of moral vertu which executen him, nei\textsubscript{p}ir of alle dedis of moral vertu withynnesor\textsuperscript{p} or wipoutenesor\textsuperscript{p} which ben meenys into him.

But what perfore seid crist? certis, he seid pat in charite, or in loue to god and to oure nei\textsubscript{3} bore, hangen alle dedis of

\begin{footnotesize}
\begin{enumerate}
\item MS. a\textsuperscript{d}ede.
\item MS. a\textsuperscript{w}hite.
\item MS. orto.
\item Omitted in MS.
\end{enumerate}
\end{footnotesize}
virtuous deeds depend upon Charity.

moral vertu. and pis seiyng is trewe, sfor whi no dede now rehercid, neipir eny opir dede, is a moral vertuose dede, or a 1 dede of moral vertu, or a morali vertuose dede, but if it be doon for god finaly and endely, pat is to seie, for his sake, and for loue afores had to god, Also loue y-had toward eny persoone. 2

* * * * * * * * *

[xiiij de chapitre]?

* * * * * * * * *

1 After u, MS. has moral, crossed through.
2 There is a gap here, in which probably chap. xiii ended, and chap. xiii began. A new gathering begins at this point, but there is, of course, no catchword on fol. 82b, 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.
The nature of Sin.

Concerning the reading of the Bible in the native tongue.

Is there any sin in the sinful desires engendered by the outward and inward bodily Wits?

Sin begins with the consenting of Reason and Free Will to sinful desire, and not with the actual sinful desires engendered by the Wits.

The stages by which sin is engendered:

1 On the numbering of chapters, see above, p. 171, note 2.
2 MS. his.
3 MS. seie or.
4 Space left in MS. for reference.
5 Pt. I, chap. xxv.
The nature of Sin.

173

1 MS. pis.
2 MS. vpon, the second o being under-dotted to denote deletion.
3 MS. is not; not being crossed through and under-dotted.
4 a overwritten.
5 A correct reference only if chap. xix is rightly so numbered in the margin, and if

1 A sinful desire in the lower appetites is produced by some outward or inward temptation to the Wits or to Reason. Neither this temptation nor this desire is sin.
2 A sinful desire is produced in the Will, which is a passion, and not a sin.
3 The willful choice of sin, after Reason has pronounced it sin. This is sin.
The nature of Sin.

born vpon θe seid vnleful outwarde dede or in|warde dede to 34 be doon, is θe synne. And θazane, if θe wil comauade to θe tuing to speke θe same answering to θe same willing, or to θe honde to touche answeringli to θe same willing, or to 1 bete answeringli to θe same willing, sitt ncon of θe outwarde 5 dedis were, or schulde be, synful in hem silf, if ne were θe synfulnes which sittip in θe seid willing sitting in θe wil.

and, eer θan suche avisement be had vpon θe dede inwarde or outward doable, whepir it be good or badde, and eer θat θe sentence be 30uua in resoun θat it is badde, and eer θat 10 θe wil chesip it, not wipstonding θe seid iugement of resoun demeanp it to be not doon, is not synne ydoon of man; in lasse θan θe man, azens ful avisement bimore had, doop a ping which wolte lette him to haue resonable auising aboute θe ije dede in tyme whanne pilke dede profrip him silf to be 15 doon, and al pis θe man in θe same while wel knowip—as it farip with pilk man pat wole wityngly make him silf drunke, witing wel pat pilk drunkenes wolte lette him to haue deliberacioun and avisement pat leccherye is azens resoun and goddis wil, whanne pilk dede of leccherye wole 20 profre him silf to θe same man to be doon whanne he schal be drunke. Certis, in pis case, pou3 he do leccherie in his drunkenes, withoute such avisement as is now seid pat θe dede of leccherye is azens goddis lawe, and θat for it is not as for θanne in his drunkenes or madnes forto so avise and 25 considere, θe same dede of leccherye schal be to him synne; And θat bi vertu of pilk avising in resoun bi which he kuewe bimore pat, if he made him drunke, he schulde putte him in suche plite pat he schulde lese θe vse of his resoun whanne he schulde haue nede to it. And as I hope, sone, bi pis 30 processe of θe wel leernyd, and bi pi good witt sett perto forto iuge in | casis aftar lijk iugement which is seid in 84h casis of pis same processe, pou schalt deeme in alle casis whanne synne is doon, and whanne not.

To θe sentence of pis afore going processe ben to be refferrid 35 and to be brou3te θe wordis of James in his epistle, θe first chapitre,2 pat θo wordis ben deuly vndirstonden, whanne he
Reason for slavish adherence to Moses’ Tables.

seip pere pus: ‘Ech man is temptid, drawen and stirid of his owne coneyting, or Inst. afterward Inst, whanne it hap conceinid, bringip forp synne. but synne, whanne it is fullfillid, gendri p deep.’ And also answeringli to pe sentence 5 of pe same processes, is to be vnadirstonde what is seid in moyses tablis, exodi, xxvi chapitre, whanne it is seid pus: ‘pou schalt not coneyt pi nei3boris wijf, not his house’, etcetera ; And also what is seid, matthew, ve chapitre, pus: ‘Every man pat seep a womman’ (pat is to seie, a wijf)
10 ‘farto coneyt hir, he hap now do avoutrie bi hir in his herte’; pou3, my sone, pis last text may in opir wise be vnadirstonde, as schal be taut” in ‘pe filling of pe iiij tablis’, pp 3 party, pp 3 chapitre.

ffadir, I my3t trowe pat pe cause whi men leenen so moche 15 to pe foorme of moyses tablis is for pat pe wordis and pointis perynne writen ben goddis owne wordis, And men ben redier to receyue goddis owne wordis; pou3 pei ben not ful, al and hool reule, panne mannys wordis, pou3 in hem be ful, al and hool reule. And also perauenture, fadir, bi cause 3oure teching of pe iiij tablis, wij al her purtenauncis, in pe first afore going party of pis book, ben not allegid in holi scripture, perfore happily pei schulen be pe lasse sett bi.

O sone, if pe cause which pou hast now assigned were pe verry cause whi peple so avidiosely and pleasently knytteten 20 hem to pe foorme of moyses tablis, certis, paze wolde not pe peple knytte hem so hertily, ferently and anydiosely to pe comoun tradicioun of pe vij deadly synnes, of v wittis, of vij bodiliy werkis of mercy, and of vij goostly werkis of mercy, as pe peple now doon; sfor whi pese now last 25 rehercid foormes ben not wordis of goddis moupe nei3r wordis of holi scripture, excepte pis, pat a foorme of vij bodili werkis of mercy, withoute pe vij, is rehercid bi crist, matthew, xxxv chapitre, And zitt pe peple receyuen alle pesenow rehercid foormes as tendirly as pei doon pe foorme of

Is the slavish adherence to the Ten Commandments due to the fact that they are God’s own words?

And is the prejudice against the Four Tables due to their grounds in Scripture not having been fully alleged? That the Ten Commandments are God’s own words cannot be the reason for slavish adherence to them, because there is the same slavish adherence to the Seven Deadly Sins, &c., which are not God’s own words.

1 v. 17. 2 v. 28.
3 Space left in MS. for reference.
4 See above, pp. 104-7.
5 The five outward and the five inward bodily Wits. See Pt. i, chaps. i, vi-viii.
7 v. 35-6, 42-3. See Notes to p. 108, lil. 7-9.
8 After rehercid, MS. has foornes, crossed through.
The 'Donet' too short to teach foundation

moyses tablis. And perchore, sone, pou assignest by cause amys. but by verry cause is by vsage and custom of such attendaunce into which by peple is brouȝt and lad por mounted tyme bi her prechers and techers. And perchore herof folelowip pat if por mounted noty notable tyme by peple schulen be 5 brouȝt into vsage and custom bi her prechers and curatoris forto attende into by doctrine of by bifo re tauȝt iiiij tablis, pei schulen cleene and leene to by foorme of pe iiiij tablis as moche or more pei cleuen and leenen now to by foorme of moyses tablis, and to by opire foormes ioyned perto of by 10 vij deedly synnes, of vij werkis of mercy, of v wittis, and so forþ of opire spokun bifo re in pis present secunde party.

And as for pat pou dreadist leest by peple wole sett not bi, or wole sett pe lasse bi, al by afo re going teching of by iiiij tablis of goddis lawe in by afo re going first party, bi cause it 15 is not pere toolle forþ and alleggid how and where her pointis and parties ben grounded in holi scripture, I answere in pis wise: whanne I purposid to make pis present litil book, I purposid to make no more þan þat which is now by first party of pis book, for þat it schulde be a schort 20 profitable compendi of alle by vij maters, whereupon rennen in lengpe by two large partis of by more book y-callid 'þe reule of cristen religiouν,' with manye opire bokis knytte to him, for þat men schulden haue 1 þe verry trewe knowing of alle by moost party of substancial | pointis of pilk greet 85b large bokis, and for þat pei schulde have þe more sauoure and þe esier laboure to vndirstonde þe seid greet bokis, whanne pei schulde come to leerne hem. And, sone, aftir þe eende of þis seid first partye, I was moved forto make ferþer þis which is 2 now 2 þis present iȝe partye, for a defense and an excusatorye and sumwhat a declaratorye 3 of þe opir first seid party. And aftir al þis I was movid ferþir for goode causis to make þe book which is now þe folower to þe donet'. And so it myȝt not stonde wþþyn entent to make allogeaunce and accordaunce of scripture to so 35 manye pointis as I haue schortli and compendioseli in þe

1 haue repeated in MS.
2-2 MS. "now is", with the marks signifying transposition.
3 See Notes.
first partye of pis book afore rehercid, no more was an it mai stonde to gider forto be greet and litil, longe and schort, diffuse and compendiose. And perfore, pou I brynge not a greet book into a tretice, pe see into a cuppe, or a moun-
teyn into an ynche, alle men muste holde me excusid.

who so wole se not oonly how ech poynct of pe seid iiij tablis is witnessid in holi scripture, but also pat ful moche holy scripture spekip of hem, bope in pe oolde testament and in pe newe, namelich after litteral vndistonding of scripture, bi cause pat mystik vndistondingis maken noon profis or eny sufficient witnessing of eny poynct, go he into pe book clepid 'pe witnessing of pe iiij tablis'. And ʒitt, for as moche as pe seid book, clepid 'pe witnessing of pe iiij tablis', muste be ful longe, and, peraurence, ouer costiose to pore men, perfore an opir lasse compendiose book, clepid 'pe prouoker', or 'pe forp caller of cristen men', is maad into pe esement of pore men, wherynye ech poynct of pe iiij seid tablis of goddis lawe schal be bi scripture at pe leest oonys y-witn

nessid in general; and anopir book is maad, clepid 'pe book of leernyng', in which is witnessid bi holy scripture in greet lengpe pe first poynct of pe first table. and pus moche as for treting of moyses tablis.

[F]Adir, sipen amonge comandementis of god summe ben biddingis or preceptis, as pese: 'pou schalt loue god aboue al ping; pou schalt loue pi nei3bore as pi silt; pou schalt worship pi fadir and modir'; and summe ben forbodis or prohibiciones, as pese: 'pou schalt slee no man; pou schalt not stele; pou schalt not bere fals witnesse', whi techen ʒe not in pe iiij tablis bi ʒou before in pe first partye of pis book displaid, comandis of goddis forbodis conteynyd in moyses tablis, as ʒe techen pere comandis of goddis biddingis conteynyd in moyses tablis? It myʒt seeme to

1 MS. nampaign. 2 or, a correction from the margin: MS. of, overdotted; the or on the margin being correspondingly overdotted. 3 On the numbering of chapters, see above, p. 171, note 2.
summe men pefore pat 3e techen not in po tablis alle goddis comauondementis conteynyd in moyses tablis.

Sone, if al it were trewe [whiche] 1 hap be holden and written fro eldyst daies of pe chirche hidirto of moral vice and synne, whi al moral vice is yuel, and wherof al moral 5 vice takip his yuelnes, And pat al moral vice so takip of moral vertu contrarye, I mysyte to pi douyt answere þus: þere is no forbode in þe worlde [ne] 2 eny comauondement [of] forbode, saaf bi strengpe of a bidding contrarye which bifoire is a comauondement, and out of which bidding pilk forbode 10 hap al wherbi and wherfore he is a forbode, and in which bidding is conteynyd al wherbi and wherfore pilk forbode is worpi to be a comauondement of forbode; and if pilk bidding were not afore, 4 pilk forbode is [not] 5 worpi to be a comauondement of forbode; and if pilk bidding were not afore, pilk 15 forbode hadde not eny þing or cause in him silf whi he ouȝte be a comauondement of forbode. And pefore herof folelowip þat if I teche in þe iiiij seid tablis alle goddis biddings, and ech of hise biddings, certis, þanne I teche in hem alle hise forboutis or | hise forbuþyngis, 3he, and ech of hise forbedyngis, 86b bettir þan if I tauȝt eny of hise forbedyngis bi him silf, wipoute þe teching of þe bidding oute of which bidding pilk forbeding comeþ and takip his strengpe of forbeding. and so in þis þat I teche withynne þo iiiij tablis þat oon god is and no mo, 6 and þat I ouȝte loue him with al myn herte above alle creaturis, 25 I teche also þat I ouȝte not hauve alien goddis; 3he, bettir [þan] 7 If I tauȝt þis bi him silf, ‘þou schalt not hauve alien goddis’, wipoute þe opir affirmative bidding now afore seid of hauynge oon god oonely, þat is to seie, being withoute eny mo goddis; And in þis þat I teche, ‘whanne euer eny man schal 30 bere witnesse, he schal bere trewe witnesse’, I teche þat he schal not bere fals witnesse; 3he, and bettir þan if I schulde

1 whiche, an addition from the margin; mark of omission in text before hap.
2 Omitted in MS., which is slightly ough at this point.
3 of, a correction from the margin: MS. or, with superior stroke and dot, the of of the margin having corresponding superior stroke and dot.
4 MS. a fore.
5 not, an addition reconstructed from the n of the margin, the ot being cut away. Superior stroke and dash after is in text, and superior stroke over n on margin.
6 MS. vomo.
7 MS. þat.
are taught in the Four Tables.

...teche þus, ‘þou schalt bere no fals witnesse’, withoute þe affirmative bidding now before seid of trewe witnesse beryng; and in pis þat I teche þus, ‘Ech man schal suffre his neiʒ-bore to haue and reioce his owne bodily and worldly goodis pesibily’, I teche þat no man schal sle his neiʒbore, or mayme or hurte hise neiʒboris body, and þat no man schal coveite or schal take hise neiʒboris wijf, seruault, 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 seid affirmative bidding, to suffre eche man to haue al his owne good pesibily. and so bi lijke skile it is to be feolid of alle opire goddis forbedingis, þat þei ben bettir taug in affirmative biddingis þan if þei ben taug in her owne forormes of forbedingis oonly, and þat þei ben sufficientli taug in þe seid biddingis oate of which biddingis þe forbedingis comen and taken her strengpe of forbeding. And bi þis answere, sone, is þi questioune assoiild.

Neuerpeles, þat my now maad answere be trewe and not feyned, I schal assaie to proue bi ij skilis: Qon is bi mark 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 disworschiphe 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 seid þat in þis bidding þat a man schulde worschiphe 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 biforn seite, wel þerbi confeermed.

þe ij skile, and seemyng to be moche strenger, is þis: þer is no forbode iust and worpi to be a forbode,1 but if it renne vpon a moral vice or a moral viciouse dede forboden bi þilk forbode. now so it is þat þere is no moral vice or moral viciouse dede, neiʒir knoweable to be suche, saue for þat he is contrarye or repugnaunt to a moral vertu or a moral vertuose dede, and known to be a moral vertu or a moral

1 MS. aforbode.  2 MS. amoral.

N 2

Otherwise it would follow that God did not forbid our dishonouring our parents, and did not forbid the Jews to break their Sabbath laws.

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
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.

1 and, crossed through, and or over-written.

2 Superior stroke and dot to denote some omission before as in text, and corresponding superior stroke and dot, and also a cross, in margin.

3 MS. siȝtite.

4 a biddynge, a correction from the margin; MS. abidding, with superior stroke and dot; the abiddynge of the margin with corresponding superior stroke and dot.

5 MS. abidding.

The sense in which God's forbiddings

vertuose dede; and, for þat it is a moral vertu or a moral vertuose dede, þerfore and þerbi oonli þe opire dede or disposicioun hap þat he is a moral vice or vicious. And so, erst and bfore sum disposicioun or his dede muste be a moral vertu or moral vertuose, eer to him þe contrary or þe repugnaunt disposicioun or dede be a moral vice or moral vice or moral vicious; and þerfore, erst and bfore sum dede or disposicioun must be knownun to be a moral vertu or moral vertuose, eer to him þe repugnaunt be known to be a moral vice or moral vicious; florwhi þere is no dede or disposicioun a vice saue only for deaute or lacking of þe hool dewe mater, or of þe hool noumbre of circumstauwncis wherbi, if þei were had, he schulde be a moral vertu or moral vertuose [dede], as schal appere in þe lasse book of cristent religioun' in latyn, whos processe muste nedis be cleerli knowun eer what is now seid here be cleerly knowun, þouþ it be neuerþelasse trew in it silf. And eche man mai wel wite þat þe deaute or lackyng of eny circumstauance is not but aftir in kynde þe hauing of pilk circumstauance; neþer pilk lacking is knowable saue bi þe knoweing of þe hauing of þe same circumstauance. as pouerte mai not be known what it is, and þerfore mai not be tauȝt or leerned what it is, but if ricchenes or ricchetse be bfore knowun and be bfore tauȝt or leerned what it is; neþer blidenes may be known what it is, and þerfore mai not be tauȝt or leerned what it is, but if siȝtnes or siȝte be bfore knowun, tauȝt or leerned what he is. wherfore folweþip þat þere is no vice assignable but eer and bfore to him þere is a moral vertu assignable, bi lacking of whos circumstauance þis vice is in it silf a vice, and is knowable to be a vice.

And þanue ferþir þus: how euer tymeli eny such moral vertu be, so tymeli is groundable vpon him [a biddyng] þat he be kept. wherfore euer and bfore eny suche forbeding of a moral vice be, and eer þan eny moral vice be, goip a bidding of a moral vertu to whom pilk vice is contrarie...
are taught in the Four Tables.

or repugnaunt, And in which and bi which bidding knowun, þe forbidding of pilk vice is knoweable, And withoute which bidding knowun, pilk forbidding of þe vice is not knowun. And if al þis be trewe, þan folowith sufficientli and openly 5 ynoþ pat in þe bidding of a moral vertu is sufficientli in- cluid þe forbidding of þe repugnaunt to him moral vice; þe, and bettur þan if þe vice were forbiden bi it sifl, withoute þe bidding of þe vertu to which þe same vice is repugnaunt or contrarye. More treting of þis mater, wheþir ech negative 10 treweþe hangþ afþon affirmative treweþe or affirmative trewþis, must be deferred for his hardþnes into ‘þe book of making of creaturis in general’ or into ‘þe book of questyouns’ in latyn.

Also þoruþ oute þis present chapitre and in manye opire 15 placis of my writngis, whazue I spoke of ‘contrariete’ bitwix vice and vertu, I vndirstonde not in streitist and propriist maner of contrariete, but in general or in large maner, as what euþe þing is ægenstonding anopir þing, wheþir it be bi streitly takun contrariete, or bi priuacioun of it, or bi contradiccioun to it, in þat and so be callid ‘contrarie’ to it.²

Lo, sone, þis is þe auswre which myȝt be þoun þi doute mouis in þe bigynnyng of þis present chapitre, if þe groundis of þis answere which ben reherced þoruþ þis present 25 chapitre, which han be holde fro tyme of greet antiquyte hidirto moche solemnly,³ weren trewe. But, certis, þei ben not trewe, as schal appere in ‘þe lasse book of cristen religion’ to be maad in latyn. þfor þoruþ moral vice or synne which stondip ægens moral vertu priuativel, as bi 30 priuung or forbering þe dede of vertu in it sifl, or bi priuyung þe dowe mater wherupon goþ þe dede of vertu, or bi priuyung eny notable circumstauence of þe vertu, is such þat he takip his malice in a biholdyng to pilk vertu ægens which he so stondip priuativel, and þerfore is knowun to be suche a vice 35 bi biholding into pilk vertu; þitt þis [is]⁴ not like trewe of

1 After of, MS. has w, crossed through.
2 See Notes; also above, p. 106. Cf. Foleweer, Pt. I, chaps. xv and xvi.
3 MS. solemnely; ne being crossed through and underdotted.
4 is, an addition from the margin, the is
Vice strictly contrary to virtue is, on its own principles, adjudged to be vice by Reason, without regard to its contrary virtue.

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.

there having superior stroke and dot corresponding to superior stroke and dot denoting omission before not in text.

1 MS. awilling.
2 MS. abiholding.
3-5 MS. contraye her, with the marks signifying transposition.
knowne, and that knowing of those virtues schulen be occasionally into soone to be had knowing of those vicis forboden. And pis is ynow3 for answer here. Certis, if those groundis which ben reherced in pis present chapitre schulden be vndir-stonde oonly of suche vicis being privatively a\^ns moral 89 virtues, those groundes were trewe. but panne those were ouer narowe and scant forto \^eue a sufficientli large answer into al \^i doubt, which goip and passip vpon moral vicis contrarye to moral virtues as vpon moral vicis priuatively standing a\^ns moral virtues. But pan if eny man wole aske whi before pis last answer I wolde putte those opir former answer, which I deeme now to be vnsufficient. It my\^t seeme that bettir it had be forto haue lete bi pilk first answer vn-spokun, sipen he is vntrewe or vnsufficient. herto I answerere and seie that herfor I puttid forbp those former answer: that men schulden be warned that he and his groundis ben not trewe of al maner moral vicis, pou\^ of long tyme passid. \^eii han be holden for so trewe. What is more to be seid in pis mater I hope schal be write in 'pis lasse book of cristen religiouin' in latyn.

[xvije chapitre]1

[F]Adir; sipen 3e take vpon you forto teche in those biddings of those iiiij tablis ech of cristis forbedingis, I 2 aske of you where and in which point wipynne those iiiij tablis 3e techen those forbode of forswering and those forbode of ydil swering?

Sone, for cleer answer to pis question, pou schalt vndirstonde iiij trou\^ps:  

Oon is that 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 commaundid to be bi willing or refusing; pou\^ herwip it be trewe that summne moral virtues and her dedis ben meenys into such seid willing or refusyng, sipen po meenys ben before commaundid to be bi a willing3 and a chesing in \^e wil. fforwhi ech lawe of god to be kept and 35 fulfillid of vs is a morally good gouernaunce, And ech moraly

1 On the numbering of chapters, see above, p. 171, note 2.
2 After I, MS. has ans, crossed through.  
3 MS. awilling.

Where in the Four Tables are forswearing and vain swearing forbidden?

In answer to this question three truths must be understood:

(1) Every law of God (i.e. every moral virtue) is a habit or disposition, or a deed of willing or refusing, or a deed commanded by this willing or refusing, or a means towards this willing and refusing.
The difference between a moral virtue

good gouernaunce is suche as now is rehercid; and þerfore 
eche lawe of god which is to be kept of vs is an habit or 
disposicioun, or his dede, or a worchynge or a gouernaunce. 
And mor[e] proof | hero of schal be sett aftir in ‘þe folower 89b 
to þe donet’.

Neuerpeles, sone, þou schalt herwip vndirstonde þat in my 
writingis ful oft and moche, for schortnes of speche, I com-
prehende and conteynye 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 ‘leenuyng 10 
vndo’, or ‘seeing’, or ‘vndoynge’, or ‘forbering’, I vndirst-
 undone stonde alwey, or welny alwey, or at þe leest moche of t, 
a dede of þe wil which is a nylling or a refusyng, and not 
a noon 3 worchynge of þe wil oonly. and þis I wole þat pou 
not forsete for any ping.

pe ije trouþe 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] 4 
ech circumstauwce which resoun wole deeme þat he haue; 
and ellis he is not a moral vertu or moral vertuose, and 20 
þerfore not a lawe of god and of vs to be kept, as schal be 
tauþt aftir in ‘þe folower to þe donet’,5 and also in ‘þe lasse 
book of cristen religiou’, þe iiiije trety. which circum-
stauuwcis ben avisosnes, eend, maner, tyme, place, ope, vowe, 
helpis, and opire such. and þei ben clepid ‘circumstauuwcis’ 25 
of þe dede for þat þei mowe be chaungid aboute þe dede, 
and jitt þe dede standing þe same in him sif and in his 
kinde or nature vnuchaungid, as schal be tauþt aftir in ‘þe 
folower to þe donet’,5 And in þe opire book alleggid, and in 
‘þe more book of cristen religiou’, þe first party, þei iiiije trety.

The iiiije trouþe is þis: þe circumstauuwcis of a dede is not 
þe dede to whom he is sett; As, if I þeue an almes in money, 
or if I fast, with ful avisme for þis eende pat god lone 
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 

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1 MS. mor.
2 Pt. I, chap. xv.
3 MS. anoon.
4 muste have, an addition from the 

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margin; muste having the superior stroke 
and dot corresponding to superior stroke and 
dot denoting omission before eck in text.

5 Pt. I, chap. xvi.
pe dede of fasting, neipir is pe almes ʒewing; neipir pe loue of god is pe dede of fastyng or of almes ʒewing; neipir pe 90* tyme neiper | pe 1 place is pe dede of fastyng [or] 2 of almes ʒewing; neiper pe oope neifer pe vowe which I sette to pe 5 deede [of] 3 bihest or promysse, pat I schal so faste or ʒue almes, is pe dede of biheest or of 4 promysse. af fer whi pe dede of pe bihest myȝt be maad stonde and be fulfillid, pouȝ pe oope or vowe were not sett perto. And þerfore, sipen þe promysse, which is a dede, and pe oop or vowe move be 10 departid, þei ben not þe oon and þe same þing.

Now, sone, if ech lawe of god is an habit, disposicioun, or his dede bisette aboute resonabli with circumstauncis, and no þing ellis is a lawe of god þan an habit, disposicioun, or his 5 dede bisette wip circumstauncis resonabli, and þerfore 15 noon such circumstaunce, in as moche as it is a circumstaunce, is any lawe of god, it muste folewe þat where euer withynne þe iij tablis it is to be spokun of any dede which is goddis lawe, and as he is of goddis lawe, per it is to be spokun of þe circumstaunce which may bi resoun be sette to þe same dede, and also noþwher ellis [it] 6 is to be spokun of such a circumstaunce withynne þe iij 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, ferþir more, sipen an oop and a vowe 7 ben not goddis lawis, for þei ben neipir good neipir badde, but þei ben circumstauncis settable to somme dedis being goddis lawis, þat is to seie, to affermyngis and denyingis being goddis lawis, and to biheetingis being goddis lawis; þerfore folewip þat forto speke of oopis and of vowis hap no place in þe tablis of goddis lawe, saue oonli where it is to speke of affermyngis or denyingis or biheetingis maad to god or to man, and to which affermyngis or denyingis or biheetingis,

Oaths and vows are circum-
stances to some deeds which are God's laws, viz. deeds of af-
firming, denying and promising. Therefore oaths and vows are treated in the Tables with these deeds of affirming, denying and promising.

1 Before þe, MS. has þer, crossed through and underdotted.
2 or, an addition from the margin, with usual superior stroke and dot; the corre-
sponding stroke and dot appearing before of in text.
3 of, a correction from the margin; MS.
4 of, overwritten.
5 After his, MS. has a, underdotted.
6 it, an addition from the margin, with usual superior stroke and dot; the corre-
sponding stroke and dot appearing in text before is.
7 MS. avowe.
oope and vowes mowe bi doom of resoun be sett as circumstauncis of pe same affermyngis, denyingis, or bihetingis. And perfore, sipen | to speke of such affermyngis and denyingis hap no place withynne pe iiij tablis, saue in pe ve poynct of pe ij table, which is clepid 'troupe to god', and 5 in pe vje poynct of pe iiije table, which is clepid 'trewpe to nei3bore'. And sipen to speke of suche bihetingis or promyssis hap no place withynne pe iiij tablis, saue in pe iiije point of pe ij table, which is ri3twisnes to god, and in pe iiije point of pe iiije table, which is ri3twisnes to nei3bore, it folewip pat nou3 wherke withynne pe iiij tablis it is to speke of oopis and vowis, saue in pe now seid pointis of pe ij table and of pe iiije table; and 3itt not pere saue as of circumstauncis settable sumtyme bi resoun to summe seid dedis of po now seid pointis, pou3 oute of pe iiij seid tablis speche 15 and treting mowe be maad of pe seid circumstauncis bi hem siff for good causis.

pat oopis and vowis ben not dedis being goddis lawis, nei3pir ben dedis being a3ens goddis lawis, for pei ben not good nei3pir 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', [withoute] more, þese seiyngis ben nei3pir morali good nei3pir morali badde; And perfore þo seiyngis ben not dedis being goddis lawis, nei3pir being a3ens goddis lawis. And if I seie þus: 'I hard masse 3istir-day', 'I was in pe chirche 3istirdaie', 'I schal heere masse to morewe', 'I schal faste in þe next frydaie comyng', in so seiyng I seie and I afferme and I bihete dedis being goddis lawis, which ben nei3pir oopis nei3pir vowis, but ben affermyngis and biheestis. wherfore folewip nedis þat if I ioyne 30, þe seiyngis of þe first now rehercid maner to þe seiyngis of þe ij now rehercid maner, forto seie þus: 'Bi god, I hard masse 3istirdaie', 'bi mary, I was in þe chirche 3istirdaie', '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 schulen be affermyngis and promissis circumstauncid wip

1 The with of withoute is an addition from the margin, the usual superior stroke and dot marking the omission.
of oopis, bat is to seie, to whom oopis ben sette. And in lijk maner it is to be seid, if vowis ben sette to affeermyngis or denyingis or to promyssys, þe hool dedis of affeermyngis or denyingis, of bihetingis and of þe vowis þerto sette, schulen be affeermyngis or denyingis or bihetingis circumstauncis with vowis þerto sette, þat is to seie, to whom vowis ben sette; euen ríȝt as If I wolde holde vp a torche or a candel into testimonye whilis I affeermed or bihiȝt, lijk as Jacob rerid vp a stool into title 1 whilis he promisid to god. And so is scethewid to what, as for þis place, þat oopis and vowis, properly to speke of oopis and of vowis, ben not lawis of god, neipir ægens lawis of god, but þei ben circumstauncis of lawis of god and of disposiciouns and of habitis and of her dedis, being vicis or viceo mens contrary to þe lawis of god. And perfore of hem it is not to trete withynne þe tablis of lawis, saue wíþ þe dedis to whom oopis and vowis ben se[t]table 2 as circumstauncis; and þat is in þe iije and ye point of þe iije table, and in þe iije and vije poyn of þe iije table.

Neuerþeleþ, þouȝ oopis and vowis ouȝten be clepid noon opiere pingis þanne suche circumstauncis now biforn spokun, þitt, 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 denying or biheeting, with þerto ioyned þe seid circumstaunc of oop, and also forto clepe a ‘vowe’, in vnpropir maner of speche, al þe hool dede of bihetyng, with þerto ioyned þe seid circumstaunc of propirli taken vowes; perføre to þe same vnpropir spekingis I wolde in my writingis bope here and in opiere placis oft me confoorme. And þanne folowingli I seie þat all leeful oopis and vowis takun in þis maner, ben allowid in þe iije and ye poyn of þe iije table, | and in þe iije and vije poyn of þe iije table, And folowingli herto þat alle suche vnleeful oopis and vowis ben forboden bi þe same now seid pointis, and alle ydíl oopis and vowis ben disalowid bi þe same now seid pointis. what is propirli a vowe 3 is taȝt in ‘ þe filling of þe iiiij tablis’, in þe þirst party, where it is seid þat he is not þe dede of biheest to whom þe vowes is sette.

1 See above, p. 124, note 2.
2 MS. sectable : tt frequently looks like ct in the MS., but here ct seems actually written.
3 MS. avowe.

Sometimes, however, the terms ‘oath’ and ‘vow’ are loosely used for the deed of affirming, denying, or promising, with the circumstances of that deed. Pecock 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.
Some circumstances are necessary to every virtuous deed. These are treated under one head in the Folewer. Pt. I, chap. xvi.

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.

[N]Everpeles, sone, pou must herwith vndirstondonde pat of pe seid circumstauncis longing to make dedis to be morali vertuose and morali good, summe ben of suche kinde pat bi doom of resoun pei muste be hadde to eche moral vertuose 5 dede, and ellis he is not a moral vertuose dede: as ben avisdnes, eend, tyme, maner, place, and summe opire. And siben forto trete eche of peese circumstauncis in ech poyn of pe iij tablis were ouer long and ouer oft to be spokun, perfore of alle suche circumstauncis it is tretid vndir oon and at 1o oonys in 'pe folower to pe donet', in pat pat it is seid pere in pe [xvije] chapitre pat no moral vertu mai be withoute hem, but eche moral vertu muste nedis haue hem, in what euer poyn of pe iij tablis he be assigned to be sett. And pilk teching and treting of hem alle to gedir is sufficient 15 ynoy pere for to be sette for alle pe iij tablis, pat it is no nede to trete eny of hem in pe iij tablis singulerly to eche vertu.

Summe opire circumstauncis longing to make dedis to be morali vertuose and morali good ben of suche kinde pat bi 20 doom of resoun pei ben not nedis to be had at eche moral vertuose dede, but at summe oonli, as at afeermyngis or denyingis, or at bihetingis; and jitt not at eche afeermyng or denying, but [at] 2 summe afeermyng and denying oonly, wip summe certeyn circumstauncis aboute goon and bisette, 25 And at summe bihetingis oonly, with summe opire circumstauncis aboute goon and bisette. of which secunde now seid principal soort of circumstauncis ben | oopis and vowis. 92a and perfore it longip forto trete of oopis and of vowis withynne pe iij tablis, where it longip to trete of afeermyngis 30 and deuyingis and of bihetingis, to whom oopis and vowis ben settable circumstauncis, if sparing perof be not maad for loue of schortnes, or for sum opire good cause; and pat is

1 On the numbering of chapters, see above, p. 171, note 2.

2 at, a correction on the margin: MS. a; the usual superior stroke and dot marking error.
Forswearing and vain swearing towards God.

in pe ii\textsuperscript{e} and ve pointis of pe ij table, and in pe ii\textsuperscript{e} and vje pointis of pe iiij\textsuperscript{e} table.

Aftir al pis in pe bifore going maner tau\textsuperscript{e}t and declarid, forto now come down into pe specialist foorme of answer to pi questioun, o my sone, movid in pe bigynnyng of pe next bifore going chapitre, I seie pu\textsuperscript{s}: In pe ii\textsuperscript{e} point of pe ij table, which is ri\textsuperscript{e}twisnes to god, it is seid and meenyd \textit{pat if and whanne eny man wole or schal bihete to god, pat he perfoorme it in fulfilling. And perfores in \textit{pat same it is tau\textsuperscript{e}t sufficientli} \textit{pat who euer wole or schal bihete to god, wip oope or vowe, or withoute oope or vowe, pat he perfoorme'} pe dede bihi\textsuperscript{t}. And so \textit{PERYNNE}\textsuperscript{1} it is eftsoone sufficientli tau\textsuperscript{e}te pat no man euer breke his vertuose bihete maad to god, swoorn or vowid, or not swoorn neip\textit{r} vowid, \textit{ffor} \textit{panne he were not iust to god, but vniust to him. and so in \textit{pat is tau\textsuperscript{e}t} pe forbeding of false promissorye oopis or of forswering to god, and of fals vowing to god, aftir pe bifore seid comune maner of vnpropre speche vpon oopis and vowis}\textsuperscript{2}, which vnpropre speche y now folewe. \textit{ffor, properl\textit{i}} to speke of oo\textit{p and vowe, neip\textit{r} oo\textit{p} neip\textit{r} vowe is trewe or fals, neip\textit{r} makip formaly a ping trewe or fals, or bindip or vnbindip and fre\textit{e}p; but sum tyme oo\textit{p}, sum tyme vowe, is ioyned to a speche or to a signe occupiying pe stide of speche, which is trewe or fals, as it is bifo\textit{r} proued; And sum tyme oo\textit{p}, sum tyme vowe, is ioyned to a speche pro\textit{myssory} which bifo\textit{r} was binding,\textsuperscript{3} and which, bi setting\textsuperscript{4} to of pe oo\textit{p} or of pe vowe, is pe more binding.

And fer\textit{pirmore, \textit{sipen bifore in pe ii\textsuperscript{e} poyn}t of pe ij table it is tau\textsuperscript{e}t, or at pe leest it is convenient and according pece to be tau\textsuperscript{e}t, or in sum o\textit{p}ire writing of lijk nature to it, \textit{pat if and whanne euer a man wole or schal bihete, wip oo\textit{pe or vowe to god, pat he so bihete for \textit{pat} he wolde be perbi pe more remembrid and} stirid to fulfille what he bihetip, whilis resoun wole pat he so be pe more remembrid and stirid to fulfille pe same bihete; \textit{perfores in pilk same doctryne is sufficientli tau\textsuperscript{e}t pe forbeding of bihetingis maad to god wip oo\textit{pe or vowe, whanne resoun seep not node in pe biheter}

\textsuperscript{1} MS. \textit{ Сергейне.}
\textsuperscript{2} See above, p. 187.
\textsuperscript{3} MS. \textit{ binddilg, the first d underdotted.}
\textsuperscript{4} MS. \textit{ bisetliing.}
Forswearing and vain swearing towards neighbours.

Pat eny suche remembring or stiring meene be sette to be biheting. And in pis ben forbidden ydil oopis and vowis, which sum man\textsuperscript{1} peraurent wolde make to god. And ferpirmore, sipen in pe same seid iiij\textsuperscript{e} poynt it is tau3t, or it is techeable, pat noon bihetingis be maad with oope or vowe 5 to god, saue whanne it is nede or profitable or honest pat pilk mater be bihestid to god, for ellis pilk biheest lackip a circumstaunce which resoun in his doom requirip to be at pilk promys; perfore in pat is sufficiently tau3t be forbode of eche biheest maad with oope or with vowe to god vpon 10 maters not profitable and honest to be to god bihestid: as ben Japis, trifiis, and veyn pingis, or l3t, not chargeable pingis, or foul pingis.

Pat it is a3ens resoun a man or eny pure creature forto affeerme or to denye eny ping to god, doon or present, wip 15 oop or vowe, is open y-nou3; fforwhi pilk oop perto sett schal not make god bileue perbi pe more pe affeermer, bi cause pat god openli knowip bi him silf, withoute pe affeermer, whepir pe affeermer see trewe, or noo. And pat it is a3ens resoun a man to sette a vowe to an affermyn or denying 20 maad to god vpon a ping passid or present, or vpon a ping vntrewe or vnhotest, or litil and triflose, or wipoute nede to so set|te, is open ynoun3 also to eche manyny resoun bi lijk 93\textsuperscript{a} skile.

Certis, to eche witty persoon reeding pe processe now maad 25 vpon it what is seid to be tau3t in pe iiij\textsuperscript{e} and ye pointis of pe ij table, it schal be l3t and esy forto se and knowe perbi how pat a manyny fals swering and his fals vowing in biheting or in affermyn to his nei3bore, is forboden bi it what is to be tau3t in pe iiij\textsuperscript{e} point and in pe vje point of pe 30 iiij\textsuperscript{e} table; and how pat a manyny ydil swering or vowing to his nei3bore is forboden bi it pat is sette before in pe iiij\textsuperscript{e} and vje poynt of pe iiij\textsuperscript{e} table. And also more forbeding pan pis now seid aboute oopis and vowis of a man to god and to his nei3bore mai l3tli be knowun bi it what is seid al redi 35 and expresseli in pe first part of pis present book in pe now spokun tablis, and in her now spokun pointis. And perfore
Moral virtues as commandments or counsels.

of longer talking per about here, what for schortnes, and what lest I sette pe reders per of into werynes, I wole absteyne and forbere.

[xixe chapitre].

5 [F]Adir, I haue mynde how afore in pe ijé chapitre of pe afore going first party of his book, 3e tauhte pat summe moral vertues ben comauandementis of resoun or of feip, and summe ben counseillis of resoun; but jitt it is vnknownen to me whér pe 3e feele pat alle pe pointis or membris pere afore tretid þorú 3e iiiij tablis ben moral vertues of comauandement, or no; flor to 3 my symple witt it seemep pat summe moral vertuose dedis in eche of þese iiiij tablis ben dedis oonli of counseil; flor whi I may preise god, worship god, and preie to god in so híse degree of laboure in vndirstonding and in

15 affercioun and in lengpe of tyme þat resoun iugip not it so to be doen þat it may not be left vndoon; but resoun iugip þat, þouz it may be so doen as for þe bettir good, jitt lasse of it, or a Louser degree of it, may be doen and be sufficient.

30 wherefore bi yowre owne teching in þe seid ij chapitre 3e, wheræ 3e discernen what is a comauandement and what is a counseil, þese dedis in suche now seid degrees and circumstauencis ben oonli dedis of counseil, and not of comauandement; and in lijke wise move be assigned summe degrees or summe circumstauencis in þe vertues of clennes, of honeste, of pacience, of
douȝtynes, of mekenes, of largenes, and of attendaunce; in which degrees or circumstauencis þese now seid vertues ben not vndir precept and comauandement, bi cause þat neipir resoun neipir feip iugip hem to be so doen þat þei move not be left vndoon, or þat her contraries move not be doen.

30 Sone, I graunte wel þat þe pointis conteynyd in þe iiiij seid tablis, in po maners, degrees and circumstauencis in which þei ben oftist to be doen, and of mede to be doen, þen comauandementis; Neuerþeles, summe of hem, and, as it

1 Numbered xix in margin; a correct numbering only if in Pt. II there is a chapter heading missing. See p. 171, note 2, also Introd., Section I, A, for collation of MS., gaps, and numbering of chapters.

2 pp. 15-16.

3 MS. fforto.
Moral virtues as commandments or counsels.

... seemeth to me now, eche of hem, may in suche degree of heijt, maner and circumstaunce be chosun bi doom of resoun, it pat it is not in pilk degree, maner and circumstaunce a precept or a comauandement, but oonli counseil. And in lijk maner pe counseilis rehercid afore in pe ije chapitre of pe first 5 partye, 1 pouz pei be oonli counseilis in pilke maners and circumstauncis in which pei oftist fallen to be chosun aftir doom of resoun, 3itt in suche maner eche of hem may be circumstencionat pat, wip pilk circumstaunce, it is a precept or a comauandement, of which maner of circu[m]stanciocion 2 ensaumple is sette forp in 'pe more reule of cristen religiouyn', pe first party, pe iije trety, pe [ ] 3 chapitre. And panne chastite, vndir pilke circumstancuis whanne it is a precept, it is in pe iijj point of pe iijj table; voluntary pouerte, whanne it is a precept, it is in pe ve point of pe 15 iije table; And obedience of oon man to anopir, whanne it is a precept, it is in pe iije point of pe iijj table, and is a spice of attendaunce; euen riȝt as bi sum consideracioun | pei ben in pe same tablis and pointis whanne pei ben 94 4 counseilis.

Neuerpeles, bi cause pe pointis of pese iijj tablis ben in pe oftir side preceptis, and in pe seelder side counseilis (except in eche of pe iij laste tablis pe laste point, which is larges, and except pe vij point of pe iij table, which is doutstines); and azenwarde chastite, wilful pouerte and 25 obedience, and summe opire moral vertues afore in pe ije chapitre of pe afore going first partye rehercid, 5 ben in pe oftir side chequeable as counseilis, and ful seelden pei fallen to be chosen as preceptis; perfore resoun wole pat al pe afore seid pointis of pe iijj tablis (except summe now before 30 exceptid) 6 schulde be callid 'preceptis' or 'comauandementis', and alle pe opire now afore seid schulde be clepid 'counseilis'.

fiadiri, is ech comauandement of god so streiȝtli bynding pat, if a man do wittingli and willingli aȝens it in maner 35

1 See pp. 15-16. 2 MS. circumstacionacioyn. 3 Space left in MS. for reference. 4 See p. 15. 5 See p. 15. 6 See above, ll. 23-5.
Of degrees of sin and degrees of punishment.

and circumstancionacioun in which it is a commandeament of
god, pat pilk man perfere is damnable?

Certis, sone, moche ping is to be seid and tauzt aboute pe
doing aweiie of deedli synne, and aboute pe doing aweiie of
5 venial synne, and aboute pe difference bitwixe venial synne
and deadly synne, which doctryne had no place to be seid in
his book here, but perfere speche and treting schal be maad in
pe book of cristien religioun", in pe first party, pe ije tretice,
and bettr in 'pe book of penance' in latyn.

Neuerpelee, forto sumwhat seie here vndir myn oft maad
protestaciouns, take pou pis: In lasse pan pilk gyft drawen
bi breking of eny leest commandeament of god, or bi doing
5ens eny moral vertu, be forzoun of god, or be doon aweiie
bi sufficient amendis for it maad to god, pilk man so agilting 1
is to be damned fro his blys, or ellis he is to be taried and lettid fro his blis; forwhi no suche synne, be it neuer so
9litil, may be receiued into | heuen, And but if pe seid synne
of pilke man were to be forzoun, or in pe now seid maner
be doon aweiie, ellis he schulde entre into heuen with synne.
and so herof it folowip pat for ech kinde of moral synne
doon to god, pe doer is damnable, in lasse pan it be to him
forzoun, or in lasse panne he make perfere to god a sufficient
amendis; or ellis he is tariable and lettitable fro heuen into
tyme pilke synne be forzoun, or into tyme pat amendis
sufficient be perfere maad.

And forto se pe bettid pis to be trewe, into tyme pou
schalt rede in pe opire bokis now bifoire named, Lo, ij en-
saumplis: pou seest pat a fadir biddip his childe forto in
eche werke daie go to scale; and also he biddip him make
no maner of lesing, be it neuer so litil; and he biddip to pe
same childe pat he be no pefe; he biddip also pat pe childe
schal slee no man, and namelich not his owne fadir, or his
modir, or his briperen. Lo, eche of pese pointis ben commande-
mentis or biddingis of pe fadir to pe childe, forwhi ells ellis pei
were oonli counseillis of pe fadir, And panne folowip pat, pouz
pe childe schulde breke hem, he schulde neipir lasse neipir
more trespace anentis his fadir, which is vntrew. and 3itt
bitwixe pese commandeamentis or biddingis is a greet difference
in gretnesse or litilnesse, and in lasse or more charging in

Where the full doctrine of
deadly sin and
venial sin is to
be found.

Even for the
slightest sin a
man must make
amends, or be
forgiven by
God, before he
can enter into
Heaven.

As there are
degrees of sin,
so there are
degrees of
punishment.

1 MS. a gilting.
Of degrees of sin and degrees of punishment.

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.

pe fadir so bidding; ffowrhi if pe childe breke pe first now seid comauandement, or pe ij, oonyys or twies, or oftir, or how euer oft he do so, pe fadir wole not forsake pe childe and putte him oute of his grace, housholde and heritage bi iugement; But he wole soone forwene it, wipoute eny special 5 perfore requirid to be doon prouocacioun into mercy, or requirid amendis or satisfaccioun, and pat for biholthing to opire good gouernauncis of pe childe, or for biholthing into his owne gentilines and loue toward pe childe. And at sum 95* while for pat pe childe schulde be aferede¹ to do so eftsoones, 10 pe fadir wole chastise pe same seid ² childe ² bi sum [sm]al ³ peyne, according to pe quantite of pe trespase, not wipstonding pe fadir hap forjouum pe trespase and kepip pe same childe in his oolde bifor had title and cleym to his eritage, so pat him nedip no newe graunte. but, certis, if pe childe trespase 15 a3ens pe iiij ³ or pe iij now seid his fadris comauandementis, no wondre it were pou3 pe fadir putte bi iugement pe childe so trespasing oute of housholde and oute of eritage, and not to hauen pe title of ri3t of pe newe, but if pe sone so tres-pasing schulde bere him siff dou3tili in vse of prouocative 20 meynys to bowe his fadir into mercy, or but if he schulde make to him a ful iust a3en quyting amendis.

we seen also pat an housholder, a fadir of meyne, biddip to his man 'do pis' and 'do pat', in manye vnumerable tymes. of which pingis so to be doon, summe ben li3ti 25 chargid of pe bidder, and summe ben more chargid and at a greet force y-sette. And 3itt alle ben hise biddingis, ffor-whi we mowe not seie pat alle po ben hise counseilingis, and pat for cause now sumwhat befere sette. And 3itt pis bidder bi resoun ou3te not bi so stivid pat for eche trespase of his seruantz y-dooun a3ens euy of hise seid biddingis, he forsake his seruantz, and wipdrawe al his good maistirschipe, rewarding and avancinge from pe seruantz; not wipstonding pat he muste abide and tarye 3itt a while ⁴ into tyme he it for-żeue, or but if he receyue for it a sufficient amendis. fforwhi ellis freendschip and indignacioun or enemyte toward pe same persoon schulden stonde to gedir in pis fadir of hous-

¹ MS a feerde.
² MS. „childe seid, with the marks of transposition.
³ MS. final, certainly with an f at the beginning, but with signs of the stroke over the i having been erased, as if to alter in to m.
⁴ MS. awhile.
holde, which may not be, for pei ben contraries. but resoun wole pat pis fadir of housholde biholde into his owne curteis manhode, and into his loue which he schulde haue to his meyne, and to pe opire | good gouernauncis which in opire 5 sidis his meyne paien to him, and perbi be moued pat he forseue suche smale defautis anoon as pei ben doon; pouz at sum tyme he rebuke pe trespareis, and perauentre smyten hem softly in wey of venging, pat is to seie, forto agaste hem and opire, it seyng to [not] 1 in lijk maner trespace eftsoone.

10 And euen so it is in pis purpos bitwix god and vs in hise commaundementis breking, pat summe of ooure smale trespacis god wole forseue for his greet loue and gentilnes. And for summe opire of ooure smale trespacis being sumwhat grettir, god wole take a temporal vengeaunce or punyschment, forto make pis trespace and opire pe bettir be waar, not wip-standing pe synne perbi is not forsooum 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 ri3t per to azen withoute a newe jift and a newe restoryng; and jitt neipir to haue it so bi a newe graunte, in lasse pan we provoke him into mercy bi meenys afore taunt in, pe xviiij chapitre of pe first party of pis present book.

ffadir, I can not se 2 whi pe iiiijc counself schulde not bi 25 sett to pese iiij counselfis 3 now afoire tretid. fforwhi, if forber-ing of woor|dly 4 goodis in sum quantite and in sum maner, or ellis vtterly, for propirte, whanne to pe forborer is exclusid greet occasioun of synnyng in couetise, is a vertuose dede and a counself, bi lijk skile forbering of sopers in sum quantite and in sum maner, or ellis vttrli for al and euer, or forbering of fleisch for euer, whanne to pe forberer or absteyner is exclusid ful greet occasioun of lechereye and of manye wijlde recchelesnessis, pouz perbi bifalle sum feblenes in pe body, or schortyng of his bodili lijf, is as a greet

1 not, an addition from the margin; the usual superior stroke and dot marking the omission.
2 MS. seie ; the be 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.
3 MS. woordly, with a dot after the r to mark the omission of the l.
Moral virtues of counsel.

Vertuose rede, sipen euer eipir rede is according to pe doom of resoun, | and bi euer eipir rede is exclusid an occasioun 96* of synne, and grettir occasioun of synnys is not perto knytt and anexid. And perfore folewip as wel oon to be a vertu or 1 a 1 vertuose rede as pe opire. And sipen-resoun, which 5 allowip beope hem to be doon, deemeip not pat pei must nedis be doon, folewip pat bope ben counseilis, And namely pat, if oon of hem be a counseil, so wel is a counseil pe opire. In lik maner I myzt argue pat forbering of certein sportis and myrpis of pe i3e or of pe eere for a certeyne tyme or for euer 10 schulde be a vertu and a counseil to hem which receyuen perbi a greet lett fro synne; and also forbering of certeyn cumpanyes, namelich of wommen. And so manye mo counseilis myzt be noumbrid pan pese pree. And so to haue pese iiij as for pe hool noumbrre of counseilis seemep to procede bi 15 insufficient in pis metar consideraciuon.

Sone, pi resoun provep pi party wel, and perfore azenz pi party as in pis I wole not seie, but I wole it graunte; And not oonli for pi skillis now maad, but also for pat I haue in mynde wel how in mathew, pe v chapitre, in pilk place 20 where it is seid pus: '5e han herd pat it was seid to oolde men, "pou schalt not sle", etcetera, and from pens into pe eende of pe same chapitre, crist techip diuers vertuose gouernauncis which ben not of pe streit comauadementis, and perfore pei ben oonli counseilis. And perof sumwhat is 25 seid in general in 'pe book of cristen religiuon', in pe first party, pe iiij tretice, and in 'pe book of counseilis'.

[xxe chapitre].

[F]Adir, for as moche as 3e han maad pe first party of pis book and also 3oure 'greet book of cristen religiuon' fortó 30 renne vpon pese vij maters, pat is to seie: what god is in his owne dignitees and nobiltes, which ben his benefetis, which ben his punyschingis, which is | his lawe and seruice 96b poru3 which he lokip to be serued of vs, which ben oure natural wrecchidnessis, which ben oure synful wickidnessis, 35 and which ben remedies azenz boope bope natural wrecchid-

1-1 or a, overwritten. 2 vv. 21 ff. 3 See above, p. 171, note 2, and p. 191, note 1.
ness is and agens oun syn ful wickidness is; and 3e 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 bacyt 3oure present litil book, and 3itt moche more 3oure grettir book, ‘pe reule of cristen religioum’, seiyng in pis wise: pat it suffici to euer cristen lyuer for to knowe pe lawe or servuce of god into pis eende, pat he þerbi lyue holili, goostli, or sufficientli, fiorwhi þerbi he schal knowe alle moral vertues of goddis comauendementis and alle vicis and synnyis contrarye. And þese now seid vertues ben alle þat a man owth to worche, do and folwe; And þese now seid contrarye vicis and synnyis ben alle þo þingis which a man owth to forbere, eschewe and flee. And more is þere not to be doon in a cristyn manuys good lyuing þan bowing from yuel and worching good, which is not ellis þan moral vertu, as is open in þis book afore. and al þis is in oon of þese vij maters of þese ij bookis, pat is to seie, in þe iiiije mater, which is þis: which or what is goddis lawe. Wherfore it nedip not a cristen lyuer to knowe pe opire vj maters now afore rehercid, as forto make his good lijf to hange þerupon. And bi so moche I mai þe bettir trowe þat such as is now seid doom and jugement schal be 3ouuen vpon 3oure ij now seid bokis, bi how moche I haue herd such motrying long eer and bifoire þis present daie, in which ben not 3itt vttelri maad neiþer vttelri pupplischid 3oure now seid ij bokis.¹

97* Sone, for answer herto þou schalt vndirston|de þat ‘pe lawe of god’ is takun in iiij maners:

In oon maner ‘pe lawe of god’ is takun as it comprehendid and conteynyth al þing what euer god comauendip to be doon, except þe bisynes to gete knowing. And in þis 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 iiiije mater amonuge þe seid vij. Certis, ‘pe lawe of god’ takun in þis maner is not sufficient to vs þat we neden not to knowe more þan þis lawe as for knowing of oun goostli helpe; fiorwhi þis now seid lawe muste be kept and fulfillid, and it mai not be kept and ful-

¹ See Introd., Section I, B.

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.
The three meanings of the term 'law of God'.

fillid wipoute þe knowing of þe vj opire maters, as wel as not withoute þe knowing of it sifl, as aftir in pis same present chapitre schal openly be proued. Wherefore folewip þat þe knowing of þis lawe in þe first maner y-takun [is] not so ynoy and sufficient þat we neden not to knowe more 5 for ouru goostli helpe.

In þe ijemes maner 'þe lawe of god' is takun as it comprehendid and conteynyth al ping, what euer god biddip to be doon, wheþir it be bisynes to leerne and knowe, or to loue, or eny opire dede comauandid bi þe wil to be doon. And 10 sipen god comauandip not onyly þe lawe now seid in þe first maner taken forto be kept and doon, but also he comauandip þe knowingis of alle þe vij seid maters to be doon, kept and had, as aftir in pis same present chapitre schal also openly be schewid; perfore 'þe lawe of god' in þe ijemanes maner taken 15 comprehendid and conteyneþ 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 ijemanes maner I schal vndirstonde and take 'þe lawe of god' as oft as I schal speke of it bi it sifl, not noumbring it wip þe vj opire seid maters.

In þe ijemanes maner 'þe lawe of god' is takun as it compre-97b hendip and conteyneþ al þat god biddip to be doon, and al þat god counsellip to be doon. and so 'þe lawe of god' takun in þe ijemanes maner conteyneþ generali al þe lawe in þe ijemes maner takun, and ouer it þe counsellis of god. which dedis po ben þat god counsellip oonyly, and how þei ben diuers from þe dedis which god biddip to be doon, þou maist sumwhat se, 5 o my sone, afore in þe first party of þis book, þe ijemanes chapitre, and biforn in þis ijemes party of þis book, þe 30 xix 6 chapitre.

Now, sone, bi þis maad distiucciuon and declaracioun of þe ijemanes maners of goddis lawe, þou maist esili wite how þou schalt answere to such arguers, which, as þou seist, þou hast

1 þe overwritten in MS.
2 is, a correction on the margin; MS. it; the usual superior stroke and dot marking the error.
3 MS. first, crossed through; and ijemanes to gete, crossed through.
4 After taken, the MS. has: and þe bisynes to gete, crossed through.
5 se, overwritten.
6 See above, p. 173, note 5.
The three meanings of the term 'law of God'.

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'.

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'.

For how
Necessity of knowing all the Seven Matters.

must a lawe be kept and fulfillment meritorily, but if it were known?

but that 'pe lawe of god', takun in pe first maner, mai not be kept and fulfillment withoute knowing of pe first, iij, iiij, ve, vije and vije matters, I mai prove in pis wise: Lo, 5 sone, pese ben pointis of goddis lawe and service takun in pe first maner: forto loue god aboue al opir ping, to preise god, to worschip god, to such repentance and penance do that we falle not into his punyschings of pis worlde and of helle. No man mai herto seie nay, as schal be openli proved and groundid in 'pe book of repentance' or 'of penance' in latyn. but so it is that no man mai fulfillment pese now seid pointis, but if he afore knowe god, how worpi he is, which ben his louyng greet benefetis, and which ben his hard punyschings. whe[r]fore 1 nedis it folewip who so Wolfe 15 kepe goddis lawe and his service, taken in pe first maner, he muste nedis knowe pe pat god is reuerend, hise, digne, goth good and worpy to be reuerend, worschipid and louyd, bope for him silf and for hise benefetis, and pat hise punyschings mowe not be ascapid but if we do in pis lijf 20 repentance and penance for our synnys. fferpirmore, how schal a man drede and azenstonde his natural wrecchidnessis [but yf he bifeore knewe his natural wrecchidnessis] 2; how schulde a man repente him of hise synnys but if he knowe his synnys; how schulde a man sette remedies azen his 25 wrecchidnessis and azen his wickidnessis but if he bifeore knowe pe same remedies? And 3itt pese iij now rehercid gouernauncis ben dedis and gouernauncis of goddis service and of goddis lawe, bi as moche as bi pe moral vertu of clennes a man azenstondip pe natural prontee, redynes, or 30 wrecchidnes which wolde drawe him into glotenye and lecherye, and bi pe moral vertu of benygnite a man azen stondyth his natural redynes or wrecchidnes which wolde drawe him and tempte him into wrappe and enuye, and bi mekenes a man azenstondip his owne natural wrecchidnes 35 drawing him towarde pride; And so forp of eche moral

1 MS. wherefore.

2 but ... wrecchidnessis, a correction on the margin; stroke and dot after the previous wrecchidnessis in text, and corresponding stroke and dot over but in margin.
vertu in goddis lawe. Wherfore nedis foliewip pat if a man schal kepe sufficentli goddis service and his lawe, he muste knowe whiche ben hise wrecchidnessis, and which ben hise wickidnessis, and which ben remedies asens hem bope. how 5 schulde a man haue greet longing desire into heuenenward, how schulde he be strong and hard to suffre greet peynes in contynewaunce for heuen, and jitt knowe not pat þere is an heuen, or knowe not what heuen is, or what ioies ben in heuen? How schulde a man drede and þe peynes of helle, 10 and jitt no þing knowe of hem? how schulde a man be stirid to loue god aboue a man him silf but if he knewe 99* goddis worpines to be fer aboue manynys worpines? And þerfore I wondre how for schame eny man knowe lechende him 
silf in louest degree a clerk, schulde so iuge, deeme and 15 affeerne, preche and publysch, in maner now afore ðerencid, pat it is no nede þat þe pe peple leerne and knowe [ouste] 2 of þe first, ije, iije, ve, vije and vije materis.

þat god comauindip þe bisynessis to gete þe knowingis of þe seid vij materis, and þat þerynne he comauindip in sum wise þe knowingis of þe seid vij materis, and so þat þerbi he comauindip mo dedis þan ben includid in ‘þe lawe of god’, takun in þe first manner, may be schewid þus: god biddip to be knowen and kept al þe lawe in þe first manner takun, as no man wolde seie nai þerto. Wherfore god biddip alle 25 þooure dedis and gouernauncis to be had and doon, wipoute which dedis and gouernauncis þe seid lawe [beden] 3 mai not be kept; rízt 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 manner beden may not be kept and fulfillid wipoute þe knowingis of þe opre þe seid materis, as now bfore in þis same present chapitre it is openli schewid, and not wipoute knowing of þe iiiije mater of þe vij, as is open ynoþ. wherfore foliewip 35 þat god biddip þe bisynessis forto gecte þe knowingis of þe seid vij materis. and herbi it foliewip ferþir, which was my

1 MS. a fere.
2 ouste, a correction from the margin; MS. oute.
3 beden, a correction on the margin; MS. bidden; the usual superior stroke and dot marking the correction.
Request for forms of praising and prayer.

purpos to prove, pat þerytne he biddip þe knowingis of þe same vij maters, ouer þat þat he biddip þe lawe taken in þe first maner to be kept and fulfillid in werke, which is þe iiiij mater of þe vij.

And þan ferpir þus: how moche euer god biddip to be 5 doon, or counseilip or [ordeynip] 1 to be doon, so moche is his lawe. And god biddip or ordeynip or counseilip to be doon al þat is | seid in þe iij maner and in þe iiij maner of 99 taking goddis lawe. whe[r]fore 2 follewip pat al þilk þing, which þing bope in þe iij maner and also in þe iiij maner 10 is taken and assigned bi me to be clepid 'goddis lawe', is ful worpi to be so clepid 'goddis lawe'. And þus moche, sone, is ynovʒ for answer and declaracioun to þe mater of þin argument. mo obiecioujs apons þe conceit of þe iiiij tablis of goddis lawe, with answeris to þe same obiecioujs, 15 schulen be sette in 'þe folower' to þis present book, 3 which þeporfe I clepe 'þe folower to þe donet'.

[xxjᵉ chapitre] 4

[3]itt 5, fadir, for as moche as biforn in þe [iiijᵉ] 6 chapitre of þe first part of þis book, þe tauȝt þat we ouȝte at sum 20 while þrise god, and also þat we ouȝte at sum while þrise to god, and to me now remembring vpon þilk new hercendid teching, it seemep þat, if þere were diuisid a certeyn forme of þrise and anopere certeyn forme of þrise, it were a redy þing to eche man whanne he schulde schape him to 25 þrise and to þrise, And it were a greet eese to him bi þat it schulde be to him forto bope to gyder fynde or make his forrne of þrise and of þrise, and forto þerwip at oony to vse þe same forrne of þrise and of þrise, and so þrise denoutely, bi cause þe laboure of fynding is in þe resoun, and þe laboure 30 of deuocioun is in þe wil, And whilis a man labourip strongli in þe resoun, bi so moche he schal þe lasse laboure in þe wil, And so folewingli þe swetnes of deuocioun in þe wil muste be bi so moche þe lasse, riʒt as, whilis a man

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1 *ordeynip*, a correction on the margin; MS. *denyip*; the usual superior stroke and dot marking the correction. Before the following *ordeynip*, MS. has *denyip*, crossed through.

2 MS. *whefore*.

3 See *Folewer*, Pt. II.

4 See above, p. 171, note 2, and p. 191, note 1.

5 Small *i* in MS.

6 MS. *iiʃ*e.
Forms of praising.

3euep greet attend to seeing wiþ his hys bodili ȝjen, bi so moche þe whilis he schal þe worse heere or smelle or taast delectabili; wherfore, good fadir, I preie ȝoure gentilenes, dresse ȝe me in þese two now touchid desirid foormes, þat is to seie, of preying and of preyng, and as for þis tyme I schal aske no more.

Sone, þi scewishd now desiris to haue sette forþ a foorme of preying and anopir foorme to be sette for[þ] of preying ben resonable, and þerfore aȝens hem I wole not be.

10 As forto assigne to þe a foorme of preying, sipen preying a persoone is not ellis þan a declaring of a persoonnys digniteit bi wordis þerof in speking, as is taucht in þe first party of þe reule of cristen religiouyn, in þe viþ trety, And sipen so it is þat al þilk 'book of cristen religiouyn', þoruȝ alle hise partyes, goiþ vpon goddis dignitees and goddis worpinessis and goodnissis, 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 goddis worpinessis and dignitees and goodnissis, þan is forto rede bi worde withouteforþ in þe seid book, þe reule of cristen religiouyn, þoruȝ eny of hise iȝ partyes. Neuerþeles, þe iȝ partye wole serue herto more deouutly þan þe first partye. And, if it lijke þee to preise god with rehercels of not so cleer doctryne vpon goddis dignitees, worpinessis and goodnissis, but bi wordis of hys swetnes and greet enhauncing goddis worpynes 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 þe iȝ party of þe book y-callid 'dyuyne office for alle þe tymes of þe ȝeere'; And þat wheþir þou wolte preise god in him sifl, or in hys seintis, or in hys opire benefetis. And þus moche as for assignyng to þe foormes of preying.

Now as for foormes of preyng, I seie þus: þou maist 35 preie in þre maners of foormes: for whi þou maist, if þou wolte, preie in þe foorme which crist taucht, mathew, þe viþ

1 Here, as frequently, wherfore is equivalent to 'therefore'. Cf. above, p. 131, l. 20.  2 MS. nomore.  3 MS for.  4 a, overwritten.
Forms of prayer.

chapitre,¹ and in luk, xj chapitre,² wipoute | eny setting 100b perto of eny opire wordis, which foorme is callid in latyn ‘Pater noster’; or ellis pou maist preie in pe same foorme, with setting to of opire wordis and opire processis; or ellis, in pe iij maner, pou maist preie in foormes diuisid bi holy 5 mennys laboure in opire wordis pan is pe Pater noster, pou3 pei ben not contrarye to pe sentence of pe pater noster, And pei asken pe same pingis which asken pe parties of pe pater noster, pou3 in opire maner wordis.

If pou wolte preie in pe first of pese iij maners, pan I wolte 10 pat pou take pin vndirstonding of pe pater noster poru3 eche of pe peticions, which vndirstonding is sette forp in pe vij tretiy of pe first party of ‘[p]e ³ reule of cristen religiouz’, and pat pou vse pe doctryne and pe sleiʒtis which ben tauʒte perynne of rehercyng of eche peticion, which sleiʒtis ben 15 sumwhat exaumplid ⁴ and practisid in pe fridaie office at euensong in pe exposicioun of pe pater noster. And if pat pou do so, y weene pilk foorme of preier schal seeme to pee, and schal verrily be to pee, ful preciose and ful swete and profitable; And perauenture it schal be to pee so ryche, so 20 swete and so preciose pat pou schalt desire aftir noon opire, for, certis, of alle pe exposiciouns and vndirstondingis which euer I siʒe vpon pe ‘pater noster’, pilk exposicioun and vndirstonding pei I-sett berip pe price.

If pou wolte preie in pe iʒe maner now seid, pan I wolte pat 25 pou go into ‘pe book of dyuyne office’, in pe first euensong of friday, flor peir pou schalt fynde pe pater noster wel mengid wip opire wordis, and wip doubling and trebling of peticion. And perwip al pou schalt preise god, and pou schalt perbi be disposit to soone leerne and to kepe weil in 30 delyuere and curraunt remembrance and mynde pe seid fruytful exposicioun and vndirstonding of pe pater noster. And perfore pe long and oft vse of pilk foorme pe y-sett in pe first euensong of friday is in manye weies | ful profitable 101a as well as for preiyng. Also for pis secunde maner of preiyng, 35 pou maist go into pe book y-callid my ‘manuel’ ⁵ or ellis

¹ vv. 9–13.
² MS. rec.
³ MS. exaumplis, altered to exaumplid.
⁴ See Notes.
Course to follow in outward praise and prayer.

myn 'encheridion', wherynne it is desnisid þe rialist forome of preiying with pater noster þat ueue, as I trowe, was desnisid—which 'encheridion' as to þe office of preiying maï not at his euen worþ be apprisid neiþer preisid, neiþer be bouȝt wip 5 siluer or golde or wip preciöse stoonys.

If þou wolt preie in þe iiȝe seid maner, þan þou maist go into al þe iiȝe 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 iiȝe maner of preier, þou nedist neuer seche eny bettir, swettir, fayrer or 1 deenoute þan þou schalt þere fynde, And þerwip al so long and so large and so copiose as þou schalt þere fynde. 2 I seie not 3 þat nouȝt where ben opire preiers so good, so swete, and so deenoute, seruing for þe iiȝe maner 15 of preiying, ffor I wote weel þere mowe be maad manye twenty sipis better in alle degrees; but I seie þat, as for þe iiȝe maner of preiying, þou nedist neuer to seche eny bettir.

but, certis, soone, if þou wolte loke aftir forto haue bi þese seid maners of preising and of preiying þe hizer auaille and 20 effect for which preising and preier seruen and ben to be vsid, þou muste cast forto tarye vpon ech notable clausul in þe preisingis and in þe preiers a notable while, And not forto reyne ouer swiftli as men doon in seiyng her sawtir or her matyns and euensong and opire processis in þe chirche; And 25 þat þou point to þee þi labour of preising and of preiying forto dure aftir þe quantite of tyme, as forto endure oon hour or iȝ houris, þan aftir þe quantite of þi maters, or of writing which þou schalt rede or speke; And þat þou reck not how 101b moche mater | þou ouer rede and speke, but how long tyme 30 oon mater or fewe maters þou rollist vp and down in pin vndirstonding and in pin wil or affect, and how wel þou wrastlist wip hem in þin vndirstonding and in þin effect. ffor, sopeli, 4 it were béttr seie oonyes 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

1 or, overwritten.
2 MS. *fynnde*, the second *u* being crossed through and underdotted.
3 After *not*, MS. has *nouȝt*, crossed through.
4 MS. *fforesopeli*. 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.
Course to follow in outward praise and prayer.

and pe effectis wherfore preising and preier weren ordened schulde rapir and more plenteuously be getun bi a fewe wordis seid atretly and vndistrondingli, with pe answering perto afeccioun, pan bi an hundrid wordis seid recchelesly and aloone noisingli, it must nedis of ech man be more 5 chosen to seie in pe seid maner a fewe wordis in oon tyme pan in pe opire maner how euer manye wordis in pe same or liken tyme; but if a man be so lewid and rude pe trowip god to be charmed, constreyned and drawn bi vertu of pe wordis, which vertu pe wordis schulde haue bi her sown, as it wolde seeme pe moost party of alle pe peple ffeelip. and sopeli pis is not fer from wichecraft. forwhi what grounde haue we to condempne wichecraft saue pis: |hat pilk craft puttip vertu in wordis and countenauncis and dedis more pan bi resoun can jperynne be founde? Neuerpeles, preising and preiyng maad bi manye wordis swiftly spokun and in long tyme during, is, and pou3 in a langage not vndistrondo, I not condempne, but in pe first party of 'cristen religioun', in pe [ ] treticis, I it approue, and pe fruyt and pe availe perof I jere opene and schewe, which for rude men is good and allowable and profitable, ishe, and for pe more party of men luying.

Also into pe seid higer auaila pou muste holde pin vndir- 102* stonding and pin affect or wil coplid stifly to pe maters which pou redist, and pou schalt sett pesse bope now seid powres, vndistronding and wil, into her fervent wirching aboute pe maters which pou redist; and so bi pis stif attending and occupiying hem aboute pe maters of preising and of preiyng, pou schalt lete hem not waner aboute opire pingis and maters vnpertinent to pe maters of pi preising and preiyng. 30 And but if pou kepe pesse ij now seid gouernauncis, whilis pou redist pe seid preisingis and pe seid preiers, ellis pou schalt haue but litil of pe availe which pe reding of hem is ordeyned to bring forp, And pou schalt spende tyme febily, and pou schalt spille and mys vse what myst be ful fruytfullly 35 vsid into a ful greet availe.

And forto pe bettir kepe pesse ij now seid gouernauncis, it

1 MS. a tretly. 2 Space left in MS. for reference.
Course to follow in inward praise and prayer.

is spedeful and profitable to pee, whanne pou wolte vse preising and preie, pat pou chese to pee, if pou move, a secrete and priuey place, partes of noise and trouble of pe peple; And also pat pou chese to pee tyme of pe ny3t, namelich aftir pi first 5 sleepe, or eerliche in pe morowe, fer before pat pe peple risip. Sopeli, in such priuey place and in suche ny3t tyme, pou schalt wynne more of pe affectis and availis wherto preising and preyieng weren ordeyned, and pat bi moche quantite, pan pou schalt wynne in placis of cumpanye, and pan pou schalt 10 wynne in pe daie tyme, pou3 pou be in placis priuyest. And pus moche, my sone, is yno3 to pee for assignyng to pee special foormes of preising and of preier to be maad bi voice, or bi speche and noise of moupe, to god, with pe vndirstonding perof and pe affeccioun perwith rennyng.

[F]Erpirmore, sone, if pou wolte vse preising and preier | 102b in meditacion and bipenking, pat is to seie, in inwarde speche in pin vndirstonding to god, without 3 outwarde speche to be maad, namelich in continewance of eny long foorme, 20 pou muste haue anopir teching pan pis now souun to pee 4 teching is. fiorwhi pou muste kuane pe treupis of pe vij seid maters wherupon rennyp 'pe book of cristen religiou'; and pou muste kunne remembre pee vpon hem parfiziti and currauntli, and pat wipoute eny biholding vpon a book to 25 be maad perfore, ellis wi3 a biholding vpon a schort pointing of hem in a papir leef, sumwhat aftir pe maner in which pei ben pointid in pe first party of pis present book. And whanne pou hast 5 pese conclusiouuns and troupis of pese vij seid maters in pe maner now seid, panne pou muste chese to pee 30 priuey place and priuey tyme, as is tua3t bbefore in pe next chapitre, and specialy pe ny3t tyme, and moost special pe tyme aftir pi first sleep, whanne pi vndirstonding and pi wil or affeccioun and pyne opire lonzer wittis and her appetitis ben more nakid pan in opire tymes from alle maner of 35 worldli pingiis. pan next aftir pis, pou muste applye pin

1 MS. asecrete.
2 See above, p. 171, note 2, and p. 191, note 1.
3 After without, MS. has warde, crossed through and underdotted.
4 After pee, MS. has now, crossed through.
5 After hast, MS. has se, crossed through.

This is the course to be followed in outward praising and prayer.

The Seven Mat ters must be perfectly known from memory.

A private place and a quiet time (preferably the middle of the night) must be chosen.

The course to be followed in inward praising and prayer.
Course to follow in inward praise and prayer.

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 bipenke, and þat þou be not in eny of hem to sluggie, vnquyke and heuy, as [is]¹ taȝt bifer 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 bifer euensong, and next bifer matyns. whanne al þis is bifer ariaied and doon, þan in oon daie or in oon tyme of þi bisynes or of þi contemplacion or of þi meditacion 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 persoonys, and bipenke þou now vpon oon troupe þerof, now vpon anopir, as þei ben vttrid in þe first party of ‘cristen religioum’, þe first trety, and in þe ije party of 15 ‘cristen religioum’, þe first trety, with manye opire ful swete pointis of troupe which wolen fallé into þi mynde with hem. but loke þat þou tarye in þe pouȝt of ech, and holde þou vndir to þis þouȝt þi wil, þat þe affecioun according to þe pouȝt 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 ydíl. And aftir þat þou haste taried in þis seid wise long tyme vpon troupis of þe first seid mater, wip gendring of affeciounis þerto answering in þe wil, þazne þou maist turne þee into þe penking vpon þe v mater of þo seid vij, 25 which þe mater is oure natural wrecchidnes ; in which while þou schalt considre how vnworpi, how foule, how brotyl, vnsure a wrecche þou art, how periloze to trust to, how redy to be vnkinde and to be fals, wip settyng and appliying þerto þi wil to gendre anentis þi silf indignacioim, lopynes, drede, 30 haterede, and suche opire to þe seide þouȝtis according affeciouns. and þazne þou maist seie to god þus: ‘O lord, sipen þou art such as I haue now considerid and bipouȝt, and I am suche oon as I haue also now considerid and bipouȝt, how myȝt I be so boole, so vnkinde, so cursid, so 35 wood, forto offende þee, forto tarye þee into wrappe, forto vnworship þee, forto vnobeie to þee? And ȝitt not wip-

¹ MS. it.
standing al pis, certis, I haue synned and trespacid azenst pec·pus'. And þanne make þi confessioun and schrift to god in inward speche, wiþ gendring of affecciouns in wil perto answering: as schame and sorewe for þi synne and drede toward god and desire forto not falle azenst into synne. þis schrift þou maist make in þi mynde aftir þe foorme which is writen | in þe first party of 'cristen religioun', þe vj trety, and in 'þe book of dyuine office', in þe matyns of fridaie service; or ellis þou maist make þis schrift aftir þe maner 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 meditacion. Whanne al þis is do, and eche kynde of þese iij labouris ben doon þoruþ a notable tyme, þazne bische þou god in þin inward speche þat þou schalt offende him no more1, and þat þou schalt haue alle þe vertues contrarye to þi synnys and to alle synnys. 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 of 'cristen religioun', þe vj trety, and with sleziþis pere tuȝt, and as sumwhat it is exaumplid and practisið in þe friday service at euensong, in þe iȝe 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 in latyn pater noster, and þat boþe wiþ þi resoun to [se]2 clerely þe trouþis, and wiþ þi wil to gendre affecciouns, namely þe affecciouns of desire, þou muste make þeryne an eende as for pilk iorney in þe nyȝt.

Then the Pater noster should be repeated, and its petitions well considered.

Another time, after the necessary prepara·tion, the Second Matter might be considered.

1 MS. nomore.
2 MS. so.
Course to follow in inward praise and prayer.

pat as pei ben noumbrid, toolde and expnowned in pe first party of 'cristen religioun', pe ij e trety, and in pe ij e party of 'cristen religioun', pe | ij e, iiij e, v e and v e treticis, 104 and as god wolde sende and caste to into pi mynde whillis pou schalt be in pi laboure of bipenking. and, for as moche as 5 pis ij e mater of goddis benefetis is a ful long mater, perfore pou maist departe it into iiij or iiij or mo porciouns for iiij or iiij day iourneys to be maad in meditacioun; but fro consideracioun and pe bipenking of eche of po porciouns assigned for oon daye or ny5t, pou schalt falle into pe consideracioun 10 of pe v e mater, sumwhat and in pe maner as pou feeldist from consideracioun of pe first mater into it. And pan from pens pou schalt falle into consideracioun and meditacioun of pe vj mater, as pou didist bfore in pe first iourney of pi meditacioun, and from pens into pe preier clepid pater 15 noster, as pou didist in pe first now tau5t iourney.

And so pou schalt chaunge at eeh day, if pou wolt, pe hede of pi meditacioun, which schal be pe grettist portacioun of pi meditacioun. and al pe remenaunt of pi meditacioun schal be lijk and pe same in eche daie as for pe kyndes of 20 maters wherupon pou schalt labour; pou3, wheper pou wolte or not wolte, pou schalt make manye particuluer and special chaungis in eeh day dyuers from opire, withynne pe boondis of oon and pe same general mater, and pat for quykenes which pi resoun and pi wil schulen gete to hem in tyme of 25 pin in hem laboring.

Whaane pou hast bi diuers day iourneys or ny5t iourneys spende ouste alle pe seid porciouns of goddis benefetis, pan pou maist in an opir daye or ny5t make pe heed or pe cours or substaunace of pi meditacioun vpon pe singuler benefetis 30 of god which he hap 30oune to pee and to noon oper; And pat as pou maist bryng hem to mynde which pei were, frou pe tyme whanne pou were bigete into pe hour in which pou laborist, and how greet pei were, and so | forp of opire 104b circumstauaces. And whanne pe remembraunce of alle hem 35 is maad, or of summe of hem is maad, peanne bipenke how wrecchidly and vnkyndly pou euer barest pe a5ens god, so greet a benefetoure to pee. And so aftir pi wrecchidnes sumwhat bipou5t in a notable tyme, falle pou into schrift of
Course to follow in inward praise and prayer.

In anopir iourney þou maist bigynne at goddis punysch- 
ingis in helle, as þei ben tretid in þe ije partye of 'cristen 
religion', þe vj tret, and sumwhat in þe first party, þe 
iuje trety; and aftirward falle into þe silfe mater, and from 
þens into þe vj mater. and eende þou in preier.

In anopir tyme þou maist bigynne þi meditacioun in þe 
iiije mater, which is þe lawe of god, as it is tretid in þe first 
party of 'cristen religion', þe iije tret, and in þe ije party, 
þe vije trety; 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 mater. and 
so into þe vj mater, and last into preier.

Neuerpeles, sone, I wote wel þat þou schalt stertmele and 
bii litiil whilis menge þese maters to gider, wille þou, nylle 
þou, And þou schalt schengh schort þreiers some aftir þat þou 
hast biguane þi preisingis, and so aftir whilis þou schryvist 
þee, where ażens I wole not be. but þitt, not wipstanding 
þis mengyng which schal so bifalle for habundaunce of con-
sideraciouns and of affecciouns, 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 þreiers.

In anopir tyme þou maist bigynne þi cours of meditaciona 
vpon þe wrecchidnessis of þis worlde, and þat as þei ben 
tretid in þe first party of 'cristen religion', þe vj trety, or 
ellis aż þou maist gadere into þi mynde bi þin experience 
takun þerupon, or bi reding in stories | and chronicles gaderid 
of þee and to þee for þis purpos; and from þens falle into 
consideracioun of þin owne experte and knowun to þe 
wrecchidnessis, and from þens into þi schrift of synyns, 
and so into þreier.

þe remedies ażens oure wrecchidnessis and oure wickid-
nessis mowe be sette wiþ meditacione of goddis benefetis, 
And summe with his lawe.

þus moche is ynough to þee, my sone, for vse of meditacione, 
with alle þe opir þe consideraciouns which god wole þeue to 

1 i.e. the Fifth Matter.  
2 as, overwritten.
Another day the considerations arising from these meditations should be rehearsed.

One must not be discouraged if the labour of silent meditation is hard at first, for the result is worth the pains taken.

Though silent praising and prayer is much more difficult than outward praising and prayer, its fruit is greater.

The advantages of silent meditation.

pee whilis pou laborist perynne—which consideracions pou schalt not rechelesly foryte, but poyn hem in a papir, and po same reheerce in anopir daie iournye, with pe seandris of pe seid 'book of cristen religioun', til god wole 3ene to pee newe wip pe same seandris. And persore, pou 5 neuer desire to be more leernyd how pou schalt be a meditativ man or a contempilativ man, in reule and in fixe forme, in treupe and in no falsheede receyuing for treupe, pan is now in pis present chapitre to pee assignyd, pou darist neuer recke, for pis present assygnynge and poynting maad to pee 10 is for euer sufficient.

[xxiiij chapitre]¹

¹ See above, p. 171, note 2, and p. 191, note 1.
² MS. contineuance, the first e under-
³ After hool, MS. has o crossed through.
The strength given by meditation.

moost cleer passip in brijtynes, in hete, in countorte, and in profite pe moone; and likeli so moche or more pe labour of meditacioun tauȝt in pe next bbefore going chapitre, treulid doon and daily continued, passip pe oþer vocal labour of preising and preyiyng tauȝt in pe xxj bbefore going chapitre; and pat in cleernes of siȝt in pe vndirstonding, in hete of affectiouns in pe wil gending, in countorte and strengpe and stabilnes to do and to suffice for god in his lawe keping, and perfore in mede at pe eende of pis liȝt receiuyng. And, perauerenture, weel toward like passage be vocal foorrnes of preising and of preyiyng tauȝt bbefore in be xxj chapitre, passen summe vocal foormes of preising and of preyiyng, pouȝ pe opire foormes be takun forpe into solemne vse and haunte of pe chirche. If pou wolte haue more to be seid vpon pis craft of meditacioun, go pou into pe vij trety of pe first party of ‘cristen religioun’, not wipstonding pat pou nedist not moche, aftir pis present doctryne here I-leernyd, as perfore come þere. 

wel is him þat is to þis craft and laboure of meditacioun ordeynid and clepid, namelich if he be leerned sufficientli in eche poynȝt what is trewe and what [is] not trewe, and if he make his meditacioun reulily, ordinatli, | bi rewȝe and in cours, as þe poynȝiis of maters in her processe and kinde liggen, pat he make not hise meditaciouns bi fals heedis and feynyd poıntiis in stede of trouþiis, and lest he make his meditacioun startlyng, headling, tumbling or reeling, and þerbi brynȝg not forþ þe ful availe of good affectiouns, which myȝt ellis be forþp brouȝte, if þe meditacioun were wel reulid; which affectiouns wolent arme and strengpe and chere a man fortþ stonde as a giaunt aȝens temptaciouns, to not ouer deintyli apprise eny þing a þis side god, fortþ not ouer moche cherisch him silf and pampre his fleisch; withoute which affectiouns so to be gendrid bi such meditaciouns, ful hard schal be a manynes batail aȝens synne to stonde, and

1. See above, p. 173, note 5.
2. After into, the MS. has so, under-dotted and crossed through.
3. The advantages of meditation in strengthening a man to fight against sin.
4. MS. it.
5. MS. amannys.
into hard werkis of vertu to be into pe eende dou3ti and strong.

And perfore wo is me pat pe goodnes of pis labour in meditacioun is not knowun, and pat men ben so fer from pe assaie and pe vse of it; and more wo is to me pat pei ben 5 vnlosabli lettid bope from pe laboure of meditacioun tau3t in pe next before going chapitre, and from pe laboure of vocal preising and preiyng bi pe foromes and in pe maners tau3t in pe xxj1 chapitre before going. for neipir in priviate religiouns neipir oute of priviate religiouns, neipir of preestis neipir of layfe, is eny of pese two now seid laboris vsid and hauntd so mych as I wolde it were. not pat I wolde eche man and womman, or eny man and womman, to be ocupied poru3 alle tymes of eche daie in such preising, preiyng or meditacioun, but if he were such a crepul and so feble in 15 powers pat he coupe not or my3t not do profitabli eny opir ping. but my meenyng is pat eche man and womman schulde in pe morewtide, or in pe ny3t tyme before pe morewtide, take a sawli of pese seid occupaciouns, and in pe euentide eftsoones; and in al pe remenaunt of pe daie | I wolde 106b pat pei 3aue hem to opire vertuose occupaciouns: as summe to studie, summe to preching, summe to writing, summe to craft, summe to marchaundising for pe comoun profite, and so forp of alle opire leeful occupaciouns aftir pat men ben perto bi goddis grace able, callid and assigned.

And, certis, pan bi vertu and strengpe of pese now seid bisynessis to be doon, first in pe morewtide, and aftir in pe euentide, pe doers and pe vsers of hem schulden be strengpid ful wel to azenstonde temptaciouns and synyns, with pe which pei schulden be assailid whilis pei schulen turne hem into pe seid worldli occupaciouns in pe same daie; and pei schulen be quykenid and strengpid to pe more dou3titi and perseueranuntli worche, do and suffre poru3 al pe daie in pe same worldli occupaciouns for god, and for his cause and his sake and his charite.

And here ynne I make an ende to pis present ij party longyng to pe lawe of god.

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1 See above, p. 173, note 5.
NOTES

2/19. For brief account of the Folewer to the Donet, see above, Introd., p. xxi.

2/20-1. The Fore Crier, Afore Crier, or Before Crier, is an English work of Pecock's, not known to be extant.

3/4-6. Probably the Lollards are meant.

3/7-13. The 'comonn 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 subjectus." S. Hilar. de Trin., lib. IV... "Dicti ratio ex sensu erit intelligentia 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 litli 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 vndur-stonding of the autoc, it is error...

'Therefore a translater hath the greet node to studie wel the sentence, both bifoare 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 'litil book to be a declarative' may be a separate work, not known to be extant—the Declaratory or Defender 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 pe 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

10/2. 'mouing, reste, greetnes, noumbræ 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, 78.

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. echæ of peœ han. The indefinite pronouns echæ, ever 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.


16/35. There is in the British Museum (MS. Roy. 17 A. xxvi) a small fifteenth-century manuscript, of which fols. 27b to 28b deal with 'he pre good uertues fat poul clepi feip, 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.


20/35—21/5. The Lollards are probably meant.

21/28. The Provoker is an English work by Pecock, not known to be extant.


23/31. serueb may be plur., but the- b, -i b 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. hangi b. Perhaps an -i b plur. here, and in 165/20, 165/25, 166/14; cf. the hangib of the Wycliffite Version, to which the -i b in this context may be due. Or hangib 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.


28/14. 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 seruying' to the Book of Sacramentis were probably the Book of Eucharist and the Book of Baptism.

37/1. See note to 16/35.

44/9. Note indicative can in temporal clause after eer. The subjunctive would be expected, but the indicative frequently occurs. Cf. Schmidt's Studies, § 79 (a).

47/6. Schene[ur]. 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 (< sceonian), 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 scheue clearly enough; but the MS. cannot be Pecock's autograph, and to read u for n is always allowable, when the former reading is necessary to get a good sense. The form scheue, "to shove", is rare in M.E.; I have given in the Dict. one example of c. 1320, guaranteed by the rhyme:

"c. 1320, Sir Beues, 1407:

"So fast hii gonue aboute him scheue
As don ben aboute þe heue".

'The verb, of course, had not in the 15th c. its present undignified associations. To shove out = "to expel", might, I think, have been used in the passage you quote, though I do not know of any exact parallel. It is true that "to expel the blame of a sin" is no very happy mode of expression, but Pecock's constant struggle with the difficulties of English prose is not always successful. To read scheue is not wholly satisfactory, but I can suggest nothing better.'

56/28-9. Whether the Twelve Avauntagis of Tribulacioun is Pecock's or no, it is difficult to say, but probably it is his. It is not included in the
Pecock bibliographies, and I know of no extant MS. of the name. There is
a little anonymous early printed book, bearing the devices of Wynkyn de
Worde and Caxton, called the Thirteen Profytes of Tribulaciuon, 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 thyrd profyte of tribulacyon is that it purgeth the soule';
thefor 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:
'for to purge him for his synnes, and forto kepe him in mekenes that he
falle not into pryde'.

Cf. again: 'The fyfte profyte of tribulacyon is that it renuoketh or bryngeth
the to k owynge of thy selfe'. Cf. above, p. 56, ll. 23-4: 'for to holde him
in sadde and holsum consideraciouns and jouxis', &c.

And cf. again: 'The vij profyte of tribulacion is that it spredeth abrode or
openeth thy herte to receuyve the grace of god'. Cf. above, p. 56, ll. 26-7:
'also pat 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 Wyclifite 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 Wyclifite Version is
excellently exemplified by the passage quoted in 82/16-20:

2 Cor. v. 12-14:

<table>
<thead>
<tr>
<th>Earlier (1380) Wyclifite Version</th>
<th>Later (1388) Wyclifite Version</th>
</tr>
</thead>
<tbody>
<tr>
<td>We commende not vs siff eftsonne to syn</td>
<td>We commende not vs siff eftsonne to syn</td>
</tr>
<tr>
<td>sylf eftsonne to syn, but</td>
<td>sylf eftsonne to syn, but</td>
</tr>
<tr>
<td>we yuuen to syn occacion</td>
<td>we yuuen to syn occacion</td>
</tr>
<tr>
<td>for to glorie for vs, that</td>
<td>to have glorie for vs, that</td>
</tr>
<tr>
<td>3e haue to hem that</td>
<td>3e haue to hem that</td>
</tr>
<tr>
<td>glorien in the face, and</td>
<td>glorien in the face, and</td>
</tr>
<tr>
<td>not in the herte. Sothli</td>
<td>not in the herte. For</td>
</tr>
<tr>
<td>wher we by mynde, or</td>
<td>ethir we bi mynde passen</td>
</tr>
<tr>
<td>resoun, passen to God,</td>
<td>to God, ether we ben</td>
</tr>
<tr>
<td>wher we ben sobre to</td>
<td>ben sobir to</td>
</tr>
<tr>
<td>syn! Sothli the charite</td>
<td>you! forsope. pe charite</td>
</tr>
<tr>
<td>of Crist dryueth vs.</td>
<td>of crist dryuith vs.</td>
</tr>
</tbody>
</table>

For list of references to the Bible in the Donet, see Appendix II.

83/8. The you of the MS. seems almost certainly a scribal error only:
Pecock must have intended bee. Cf. the Wyclifite 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 quiete shall growe to the kyng by this ordre; and in what reste shall than his people lyff, hauyne no colour off grochynge’, &c. (Plummer’s edition of the *Governor*, end of chap. iv).

92/33. The text of fol. 53b 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. 13b (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. 63a) 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 wisit divinis, and clepid therfore 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 ascervid to have be made of the apostlis; and sitt this same article, as he seith, is not groundid in Holi Scripture. Wherfore zoure 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, nemelich 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 tyne of Austyn, and of othere holi clerkis aboute Austyns tyne, 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; wherfore, 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 Faith*. 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

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 Pecock's involved syntax.

141/23. The Book of apprising Doctoris is probably the same as the Just apprising of Doctoris, written in Latin, of p. 107, l. 28.


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 Augustum, colligit in unum; cui consentit Iosephus. Praeterea dicit Augustinus tria suisse 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. Quo-cunque vero modo distinguantur idem est sensus.'


"Non concupisces domum proximi tui". Secundum Augustinum, hic prohibet concupiscentiam rei alienae immobiliis".
Decimum praeceptum.

"Non desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia, quae illius sunt". Hic autem prohibet concupiscientiam rei mobilis. Secundum Origenem, unum est praeceptum.'

163/5-12. The construction is confused, owing to the long gap between 'no more þan folawiþ' and 'þat þis man ouzte not go', and to the awkward repetition of 'it folewip not'.

163/6. oute = 'outside'.


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.'


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.

185/7. smytyn. 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 pin vnrdistonding and in pin affect', and in 207/7, 'effectis and availis' (cf. p. 205, l. 36-p. 206, l. 1, 'pe availis and pe effectis'). Effect and effectis 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-teen 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 adverbal symbol; "as perfore" = "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. 3b). The P.M.M. occupies fols. 3a to 63b 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 councels of seint ysidre', 'Augustinus de contemptu mundi', and a version of the mediaeval poem 'Erthe out of Erthe'.

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.'

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 concerning the translation of the Counsels of seint ysidre.

1 In the Museum copy of the P.M.M. the old erratic numbering, partly by leaves, partly by pages, which Babington followed, has now been crossed through, and superseded by foliation. See below, p. 224. Unless otherwise stated, the numbering of the folios of the P.M.M. given in the footnotes and Appendix to the Donet is the new.

2 These are in a different hand from that of the P.M.M. It is interesting to note that many of the counsels 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 Counsels are printed at the end of Lupset's Works, edited by John King, London, 1560. (See Babington's Introd. to the Rep., p. lxxi, footnote.)

3 Cf. with the versions given in Miss H. Murray's Erthe out of Erthe, E.E.T.S., 1911.

4 Cf Babington's Introd. to Rep., p. lxx.


6 For information on these and other pieces in prose and verse contained in the manuscript, see Babington's Introd. to Rep., p. lxxi, footnote, and Catalogue of Additions to the manuscripts in the British Museum in the years MDCCCVI-MDCCXX, p. 152.
MS. Addl. 37788 is thus described in the Catalogue of Additions to the manuscripts in the British Museum in the years MDCCCCVI—MDCCCCX, p. 152:

‘Vellum; ff. iv+89. 6 in. x 4½ in. Middle of the XV. cent. Initials flourished in red and blue (one in gold). Scribbled names (ff. 88, 88b) of “Wyllam Barton” and “Paulus”. A 17th cent. owner (ff. 4, 87) “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’, 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; but this is really fol. 1 of a gathering, the foliation having begun at the third leaf of a preliminary gathering of four blank leaves. It ends on fol. 63, 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 (blank) and 51—about two-thirds the usual size, which is pasted to fol. 16 in the second gathering, and over which the binding cord passes.

The collation may therefore be summarized as follows:

1, 2, 3, 4, 5, 6, 7, 8.

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
j ij ij ij j ij ij iiij; &c.

The eighth gathering, which ends the treatise, and which has only four leaves, has the ‘signatures’ on the first two:

8 8
j ij

1 Viz. the N of the Prologue.
2 Viz. fols. 4, 87 (twice); also 86a.
3 It was probably later than the Donet, which is probably later than 1443, but further than this one cannot go. On fol. 2b is written in a later hand: ‘Huius operis author 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. 13b. There is a reference to this passage at the end of the volume, fol. 86n: 'Conc. Transsubst., see p. 20'.

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. indics. in -e or -en, have not been noted. The question of including or excluding differences of grammatical form in a collation is a difficult one; but the scribes of the Donet and P.M.M. use the recognized varieties so entirely at random that in the case of these two MSS., at any rate, it seems useless to enumerate them.

The parts which materially differ—the Prologue, the first part of chapter i, and the abbreviated account of Doughtiness—are given in full below, pp. 226–8.

The value of the P.M.M. is that, for the parts of the Donet with which it corresponds, it virtually represents another MS. of the Donet.

1 Old numbering.
Section II

Passages in 'Poore Mennis Myrroure' not collated in footnotes to 'Donet'

[Poore Mennis Myrroure]
[Brit. Mus. MS. Addl. 37788]¹

[Prolog.]

Not wiþstondyng pat I haue maad þe first part of þe book 3a clepid ‘þe donet of cristen religion’ to be of litil quantite þat wænigh ech poor persoone maye bi sum meene gete coost to haue it as his owne; sit, in to þe moor esse of þe persone poorist in hauer and in witt, I haue drawen þis now folowyng extract or outdraw3t fro þe first part of þe seid ‘donet’, þat no persoone cristen growen in to discreetioum of resoun, or fewe of hem, aftir sufficient pupplisching of þis book to hem, schulde haue eny excusacioun for þis, þat þei knowe not þe lawe and seruice of her lord god, and þat þei knowe not how worji, god and lovynge is þe lord which þei ousten s[e]r[n]e, and what beneficis and rewardis þei receyuen and schulen receyue, if þei wolde, of þe same lord; and so for þeir maters contey[n]ed 3b among þe vij maters necessari to be known sum what more or lasse of ech cristen persoone which haþ vse of his kindeli discreetiom and resoun.

And þis litil book I wolde be clepid ‘poore meennis myrroure’.

Þe first chapitre.³

FAdir, how many tablis ben of moral vertues, which ben goddis moral communadementis and counselis, or goddis moral lawe?
Sone, iiiij.

ffadir, how prove þe pis?
Sone, among moral vertues, or goddis moral communadementis or counselis, as it is seid in þe first part of þe donet, þe ij⁴ chapitre, sum ben moral vertues not for hem silf, but for þat þei leden in to deedis being moral vertues for hem silf; And sum ben

¹ For description of MS. see above, pp. 223–5.
² MS. sue, the contraction mark for er being omitted.
³ The first part of this chapter here quoted is a précis of the Donet, Pt. I, chap. iii. The correspondence with the Donet starts at fol. 5, l. 4: ffadir, what is it for to lyue learn- ingli? See footnotes above, pp. 27 ff.
⁴ Sic. In the copy now printed it is the third chapter.
moral vertues for hem sylf, and of pese sum dressen and rule: vs such in their own nature. Of these latter, some are moral vertues toward God, others toward our neighbours immediatly, or at pe next. And, sipe it is not so wel accordyng to reson, pat alle pese iiij so diuers maners ben in oon table, nei[p]ir in oonli two tablis or iiij tablis, as pat pe be in iiij tablis, perfore holewyng in reson pe it is resonable pese iiij so diuers maners of vertues, or of commandementis or counseilis, to be in iiij diuers tablis.

Moor proof pat per ben nedis iiij tablis, at pe leest, of goddis moral lawe is sette forp in pe xiiij and xiiiij chapitris of pe ij partie of ‘pe donet’, and bettr in pe book clepid ‘pe sufficiency of pe iiij tablis’.

so pat of po now seid dign[e and worp]i deedis which ben not moral vertues for hem sylf, but oonli for pat pei ben meenys in to deedis being moral vertues for hem sylf, be made pe first table ledyng in to opir tablis folowyng. And of po deedis which ben moral vertues for hem sylf streching toward god immediatli, or at pe next, be made pe ij table. And of po deedis which ben moral vertues for hem sylf streching to vs silfward immediatli, or at pe next, be made pe iiij table. And of po deedis which ben moral vertues for hem sylf streching toward oure nei[boris immediatli, or at pe next, be made pe iiij table. And so pat pe first table be seruyng to opir iiij tablis, and be leding and meenying in to opir iiij tablis, pou3 parauenture more in pe ij table pan in pe iiij and iiij tablis.

ffadir, how man ye spices of vertues, or of commandementis or counseilis, conteynepe pe first table?

Sone, viij.

ffadir, which viij?

Sone, for to lyue leernyngli, preisingli, dispreisingli, preynghi, pankingli, worshipingli or honouringli, disworschipingli and l. 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 Doujtines, which is much abbreviated in the P. M. M., and so is given in full below.

ffadir, what is doujtines?

Sone, it is for to kepe and folowe pe doom of reson in taking and bering and contynuyng labouris and peynful deedis for god finali or eendli.

1 So MS.; in the copy of the Donet now printed the point is treated in Pt. I, chaps. iii and xiii. But part of Part II, chaps. xiii and xiv, seems to be missing, and the point may have been there treated. See above, Introd., pp. xii–xiii.
ffadir, in how many maners of laborose or peinfuldeedis stondjip douztines?

Sone, in iiiij.

In whiche iiiij?

Douztines stondjip in taking labouris whiche arisen nedisli bi diligent and trew performyng eny of pe vij partes of a rewme, or of a sufficient citee, or of a cuntre, which parte we chesen, or in to which we ben callid, or suffrid to chese. Whiche labouris ben 30b doon in spirit, as in studyng, remembring, preiying, in such mesure and maner pat goddis service be not made perbi pe worse, or his bettir service be lettid, alle tymes considerid, and alle maners and degrees of his service weel weyed and deemed. Or ellis pese labouris ben don in body, as eering, sowing, werkis of crafte wirching, preiching, singing, speking, counceilng, riding, goyng, bering, daryng, fasting, waking, and alle pese in such mesure, maner and tyme pat goddis service be not perbi hindrid, alle tymes and alle degrees of goddis services and alle opir circum-
stau[n]cis 2 weel considerid.

Also douztines stondjip in taking labouris wilfulli to fulfille eny opir moral vertue conteyued in eny of pe iiiij tablis of goddis service for his sake, and pat bi laboure in spirit or in bodi, | in 31a mesure and maner of discrecioun, rijt as now bfore is seid pat goddis service be perbi not at pilk tyme, or at eny opir time, vttirli hindrid.

pe iiij maner where in stondjip douztines is in chesing to do pe grettir vertu and goddis bettir service rapir pan pe lasse, when bop stonden vndir choise, and bop move not be fulfillid.

pe iiij is in avoiding and forbering percis and occasiouns, pe whiche ben woned violentli pulle vs from vertu and from goddis service in to syane and vicis. Also, to avoid alle lettis from vertu, and from pe grettir vertu, to be doon in goddis service.

pe iiiij is in perseuerant abiding and continuance of pe forseid labouris and werkis in pe first, iiij and iiij maners al pe while resoun wille deme hem to be borne, suffrid and contynued for god. 1 18

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1 Two-thirds of fols. 30b and 31a much faded.
2 MS. circumstaucis.
## Appendix I.

### Section III

**Table of Correspondences between 'Poore Mennis Myrrour' and 'Donet'**

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**FOURTH MATTER.**

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<td>(15a blank)</td>
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**End of Eight virtues towards God of the Second Table.**

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**End of Seven parts of a State.**

| Seven parts of a State | 31a, l. 18, to 31b, l. 14 | 74-75 |

**Rehearsal of eendal virtues towards our neighbour of the Fourth Table.**

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1 i.e. The 'Fourth Matter' of Christian religion, viz. God's laws, or the moral virtues. See above, p. 27.

2 So lettered in P.M.M.

3 The P.M.M. omits Fleischlihode, Worldlihode, and Largenes.
Appendix I.

Matter.

The term ‘ri3twisenes’ applicable to the virtue contrary to both Wrath and Envy.

Difference between Patience and Benignity.

The sin of Usury

Additional note on Usury

The sin of Usury, continued

Simony

Seven manners of Attendance towards inferiors.

References to teaching in Donet

Relationships towards superiors

Note on necessity of teaching the moral virtues.

Vices known through the Four Tables of virtues.

Advice as to further teaching on the Four Tables.

FIRST MATTER

SECOND MATTER

THIRD MATTER

FIFTH MATTER

SIXTH MATTER

SEVENTH MATTER

Reference to folios of Poore Mennis Myrrour.

Reference to pages of edition of Donet.

36b, l. 13, to 37a, l. 9

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37a, l. 9, to 37b, l. 9

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37b, l. 17, to 38a, l. 17

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See above, p. 68, footnote 4–4

38b, ll. 12–15

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38b, l. 15, to 39b, l. 17

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41a, ll. 13–19

See above, p. 71, footnote 8

43a, ll. 5–10

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43b, l. 10, to 43b, l. 18

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43b, l. 18, to 44a, l. 19

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44b, l. 1, to 46b, l. 13

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54b, l. 5, to 57b, l. 7

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57b, l. 8, to 58b, l. 8

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58b, l. 8, to 63b, l. 7

97–101

(End of P.M.M.)

1 For enumeration of the ‘Seven Matters’ of Christian Religion, see above, p. 27.
APPENDIX II

LIST OF REFERENCES TO THE BIBLE IN THE DONET

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1 Italics denote reference only; roman print, quotations.
GLOSSARY

NOTE

All words are glossed under forms which actually occur in the text. It has been thought useless to note all the occurrences of simple, well-known words, one reference and ' &c.' being usually considered sufficient. In the case of orthographical variations, instances are usually given, and where difficulty might arise, cross references.

The Glossary is not a complete concordance, but aims at incorporating all words which differ materially in spelling, or even slightly in meaning, from the present-day forms and uses. Words exhibiting only slight differences of spelling from present-day forms are not always included—such as lengfe, hungir, mater, religion, longyng, studie, substance.

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.
2, second person.
3, third person.
adj., adjective.
adv., adverb.
anom., anomalous.
aux., auxiliary.
comp., comparative degree.
conj., conjunction.
dat., dative.
demons., demonstrative.
f., feminine.
gen., genitive.
imper., imperative.
impers., impersonal.
interj., interjection.
intr., intransitive.
m., masculine.
n., neuter.
N.E.D., New English Dictionary.
nom., nominative.
num., numeral.
O.E., Old English.
orig., originally.
p., participle.
p.p., past participle.
pers., person, personal.
pl., plural.
poss., possessive.
pr., present.
pr. p., present participle.
prep., preposition.
pron., pronoun.
s., strong.
sub., substantive.
sg., singular.
subj., subjunctive.
sup., superlative degree.
tr., transitive.
v., verb.
vbl., verbal.
w., weak.
Glossary.

Apocryphes, sb. pl. fables, 150/32.

Appeire, w.r. make worse, impair, 73/24.

Appere, w.r. appear, 18/5, &c.; 3 sg. pr. apperith, 22/19, &c.; pr. p. appering, 168/5.

Appetite, sb. natural desire, 14/3, &c.; pl. appetitus, 11/25, &c.

Apprise, w.r. appreciate, value, 218/31; 3 sg. pr. apprisith, 31/10; p.p. apprisid, 205/4.

Apprising, vbl. sb. of above, appreciation, value, 23/10, &c.


Arayngis, sb. pl. settings in array, 209/32.


Argue, w.r. 25/17; 1 sg. pr. argue, 138/8.

Arise, s.v. 30/11, &c.; 3 sg. pr. arisip, 34/22, &c.; 3 sg. pref. arose, 34/23, &c.; 3 sg. pr. subj. arise, 39/15, &c.; pr. p. arising, 72/7, &c.

Arcume, adv. at a distance, 135/2.

Ascape, w.r. escape, 148/5; p.p. ascapid, 200/20.

Ascayng, vbl. sb. of above, escaping, 92/6.

Aske, w.r. 30/19, &c.; 1 sg. pr. aske, 158/24; 3 sg. pr. askip, 51/26, &c.; 3 pl. pr. asken, 66/12, &c.; 3 sg. pref. askid, 163/34, &c.; 3 sg. pr. subj. aske, 74/17, &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, espousing, 142/17.

Aspie, w.r. espy, ascertain, discover, observe, 5/12; p.p. aspied, 58, &c.

Assaie, sb. trial, 54/17, &c.; tasting (of a dish), 2/8.

Assaie, w.r. make trial of, 39/28, &c.; try, attempt, 145/3, &c.

Assaier, sb. one who tests, makes trial of, 54/31, &c.

Assigne, w.r. 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, buildings, 4/4.

Assignynge, vbl. sb. of above, 25/19.

As(s)oile, w.r. 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. assoiled, 38/5, &c.

Assoiling, vbl. sb. absolution, 117/23; 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 fullle, adv. fully, 8/2, &c.

Atretly, adv. straight off, continuously, 206/3.

Atteeme, w.r. be attached to, 212/17. See Notes.

Attempete, w.r. make trial of, 30/28, &c.

Attemptynge, vbl. sb. of above, trial, assay, 40/1, &c.

Attendauce, sb. ministration, service, 60/24, &c.

Attendant, adj. serviceable, ministering, 71/29, &c.

Attendantly, adv. after the manner of an attendant, 22/3, &c.

Attent, sb. attention, heed, 203/1.

Availle, (1) sb. advantage, benefit, 30/11, &c.; pl. availis, 207/7, &c.; availis, 32/7, &c. (2) w.r. be of value, service, benefit, 31/13, &c.; 3 sg. pr. availip, 31/11, &c.; availip, 32/1, &c.

Avaunter, sb. boaster, 81/33, &c.

Avauntynge, vbl. sb. boasting, 82/10, &c.

Auctoritatively, adv. authoritative, 72/19, &c.

Auctorite, sb. authority, 76/12, &c.

Avidiosely, adv. eagerly, 175/24, &c.

Awise, (1) sb. consideration, reflection, 157/32. (2) w.r. 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.

Auisidili, Avisingli, adv. deliberately, after consideration, 53/20, &c.; 13/18, &c.

Auising, vbl. sb. consideration, 174/14, &c.

Aungel, sb. angel, 18/32, &c.; pl. aungelis, 29/25, &c.
Avoide, w.v. avoid, put away, 20/7, &c.
Avoiterie, 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.
Awaite, sb. pl. liers in wait for, 4/8.
Aweie, adv. away, 2/25, &c.

B.
Bacbitors, sb. pl. 4/8.
Banyshing, 2/25, 34/13, pr. p. of Banyshche, 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.; were, 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. benefite, 27/12, &c.
Benefetoure, sb. benefactor, 210/38.
Benyngheli, adv. graciously, kindly, 21/32, &c.
Benynghite, sb. graciousness, kindness, 22/17, &c.
Bere, s.v. 56/17, &c.; 3 sg. pr. berip, 5/7, &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. bitoken(e)p, 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. become, 102/14.
Bidde, s.v. 53/8; 3 sg. pr. bidipp, 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. boujt, 50/23, &c.; boujte, 40/14, &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. bigetiip, 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, 130/12; 2 sg. pr. bigynnist, 209/33; 3 sg. pr. bigynnyb, 1/1, &c.; bigynnep, 102/1, &c.; 2 sg. pret. bigynnyst, 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. bihestis, 39/9, &c.
Biheeting. See Bihetyn.
Bihestid, 38/27, 190/7, &c.; p.p. of Bihest, w.v. vow, promise.
Biheite, w.v. promise, 189/31; 1 sg. pr. biheite, 195/28; 3 sg. pr. bihetip, 195/33; 3 sg. pret. bihotete, 77/14; 3 sg. pr. subj. biheite, 189/32; p.p. bihotet, 39/3, &c.
Bihester, sb. promiser, 189/37.
Bihetyn, Biheeting, vbl. sb. promising, 157/26; 187/24; pl. bihe(e)tingis, 189/36, &c.; 185/33.
127/4; 3 sg. pr. bringing, 59/28, &c.; 1 pl. pr. bringen, 126/33; 3 pl. pr. bringen, 85/13; 1 sq. pr. pret. brought, 119/17; brought, 120/19; 1 sq. pr. subj. bryng, 177/3; 3 sq. pr. subj. bryng, 213/27; p.p. brought, 30/6, &c.; *brought, 161/33, &c.

Broder, adv. compar. broader, 135/6.

Brood, adj. broad, 1/15, &c.

Brotly, adj. brittle, 208/27.

Bropir, sb. brother, 40/21; pl. briperen, 193/33.

But, prep. except, 115/2, &c.

But if, conj. unless, 25/29, &c.

Butter, Butter, sb. 117/5; 117/14, &c.

Bryng. See Bring.

Bye. See Bi(e).

[Bynde]. See [Binde].

C.

Caas, Case, sb. 15/21, &c.; pl. cases, 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), v.r. 58/1; 205/21; 2 pl. imper. caste, 160/5.

Caste to = add, throw into, 210/4.

Ceesee, v.r. 145/26; 3 sq. pr. cesip, 150/11, &c.; 3 pl. pr. ceesen, 156/31; p.p. ceesid, 148/28, &c.

Ceessing, vbl. sb. of aforesaid, 156/32, &c.

Cellis. See under Selle.

Certified, 31/3, p.p. of Certifie, v.r. inform.

Certis, adv. certainly, 5/8, &c.

Chaff(e)re, sb. merchandise, 83/20; 83/25, 118/27.

Chalenge, (1) sb. accusation, blame, 5/5, &c. (2) v.r. accuse, 44/3, &c.

Chalengeable, adj. fit to be accused, 67/20, &c.

Chapitre, sb. 113/14, &c.; pl. chapitres, 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.

Chargose, adj. burdensome, 80/30.

Chargid, 194/26, &c., p.p. of Charge, v.r. command, bid.

Charging, vbl. sb. commanding, bidding, 193/39.

Charging, 95/11, pr. p. of Charge, v.r. take in charge, undertake.

Charitative, adj. charitable, 18/17, &c.

Charite, sb. 168/28, &c.; pl. charities, 168/29, &c.

Charmed, 31/4, p.p. of Charme, v.r. influence as by a charm.

Charstite, sb. 15/21, &c.

Chambrises, sb. pl. chambers, 11/18.

Chauinge, sb. exchange, 69/22, &c.

Chauungy, 31/5, p.p. of Chauinge, v.r. change, alter.

Chere, sb. face, aspect, 147/19.

Chere, v.r. 213/29; p.p. cherid, 29/11.


Cheseable, adj. worthy to be chosen, 12/18, &c.

Cheser, sb. chooser, 54/34.

Chesing, vbl. sb. choosing, 113/1, &c.; pl. chesingsis, 170/18, &c.

Chesingli, adv. by choice, by selection, 13/18.

Childe, sb. 76/34, &c.; pl. children, 42/28, &c.

Chirche, Churche, sb. 4/4, &c.; 7/7.

Circumstanciacion, sb. supporting with circumstances, 192/10, &c.

Circumstanci(on)at(id), 66/14,106/30, 192/9, p.p. of Circumstanciate, v.r. support with circumstances.

Circumstauncid, 116/22, &c., p.p. of Circumstaaunce, v.r. support with circumstances.

Clausul, sb. little clause, 205/21; pl. clausalis, 141/19.

Cleer, v.r. 24/37.

Cleeven, 21/3, 3 pl. pr. of Cleeve, v.r.

Clenly, adv. purely, 21/36, &c.
Clennas, sb. purity, 22/14, &c.
Clepe, w.r. 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; p. cleriks, 118/15, &c.
Cleyme, v.r. 38/27, &c.
Cloop, sb. cloth, 33/15.
[Close], w.r. enclose; 3 sg. pr. closip, 16/31; p.p. closid, 112/3.
Clumprid, 147/31; p.p. of Clumpre, w.r. bring together.
Colourabili, Colourabibly, adv. plausibly, 49/2; 7/23.
Come, s.v. 30/19, 213/18, &c.; 3 sg. pr. comeb, 9/10, &c.; 3 pl. pr. komen, 56/5, &c.; 3 sg. pret. came, 162/13, &c.; 3 pl. pret. came, 2/2, &c.; 2 sg. subj. subj. come, 90/22; 3 sg. subj. subj. come, 35/9, &c.; 3 pl. subj. subj. come, 160/18; pr. subj. come, 19/7, &c.
Com(m)aunde, Commawnde, w.r. 13/13, &c.; 13/16; 3 sg. pr. comaundip, 15/36, &c.; 3 pl. pr. comaunden, 15/30, &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.
Comoute, 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.
Compoune, w.r. combine, 10/22; p.p. compouned, 150/10, &c.
Commualte, sb. comumwealth, people, 73/1, &c.
Comune, 63/19, 3 sg. pr. subj. of Comune, w.r. bring into fellowship.
Comuner, sb. commoner, 79/26.
Conceit, Conceit, sb. conception, device, 3/5, &c.; 128/26; pl. conceitis, 34/25, &c.
Condemn, 4/13, p.p. of Condemne, w.r.
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.
Contradiccioun, sb. 181/20. See Notes to 181/14 ff.
Contrarie, adj. 181/20, &c. See Notes to 181/14 ff.
Contrarie, sb. 181/15, &c. See Notes to 181/14 ff.
Contrariously, adj. 182/28. See Notes to 181/14 ff.
Contyne, sb. capacity of containing, including, 136/21.
Contyneuance, sb. continuance, 201/7, &c.
Conuersacioun, sb. conduct, mode of life, 103/3.
COold, sb. 9/22, &c.
Coote, sb. covet, 7/29.
Coplid. See under [Couple, Cowple].
Corrupcioun, sb. perversion of speech, perverse way of regarding a thing, 81/27.
Costiose, adj. costly, 177/14, &c.
Couetisse, sb. covetousness, 105/14, &c.
Counfort, sb. comfort, 2/24, &c.
Counfortes, w.r. comfort, 71/13, &c.
Counsemble, sb. 21/34, &c.; pl. counsellis, 19/33, &c.
[Counseile], w.r.; 1 sg. pr. counseil, 51/10; 3 sg. pr. counsellip, 16/3, &c.; 3 pl. pr. counseilen, 16/2, &c.; 3 sg. subj. subj. counsell, 59/29; p.p. counsellid, 19/25, &c.
Countenaunce, sb. continuance, 53/23.
[Couple, Cowple], w.r.; 3 pl. pr. subj. couple, 6/29; p.p. couplid, 8/32; couplyd, 9/5, &c.; couplyd, 13/31; cowplid, 63/21; couplid, 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), 02/2; 74/22.
Crepul, sb. cripple, 214/15.
Crist, sb. 26/5, &c.; gen. crisists, 26/9, &c.
Cronical, adj. of the nature of a chronicle, 115/4.
Cuntrees, sb. pl. 58/18.
Curate, sb. 'Any 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-minute-ness, 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.
Currautili, 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, w.v. condemn, daunn.
Dare, pret. pr. v.; 1 sg. pr. dare, 160/29, &c.; 2 sg. pr. darist, 212/9; 3 pr. 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, w.v. judge, 10/5, &c.; 1 sg. pr. deeme, 183/12; 3 sg. pr. deemp, 12/34, &c.; deemepep, 12/36, &c.; pr. p. demynge, 182/8; p.p. deemyd, 15/12; deemed, 15/16, &c.
Deep, sb. death, 14/25, &c.
Defaunte, sb. fault, defect, 30/3, &c.; pl. defaultis, 35/4, &c.
Defende, w.v. defend by argument, vindicate, 123/12.
Defens, sb. pl. vindications, 3/4.
Defensory, sb. defence, 176/30.
Deie, Dye, w.v. die, 8/36, &c.; 8/35, &c.; 3 sg. pr. diepep, 9/2, &c.; diep, 9/9, &c.; 3 pl. pr. subj. die, 72/36.
Deintyli, adj. fastidiously, 213/31.
Delectabili, adv. 203/2.
Delectacioun, sb. delight, 172/8; pl. delectacions, 47/28, &c.
Delectaunt, adj. delightful, 95/11, &c.
Delyuere, adj. quick, free from encumbrances, 204/31.
Deme(e)ne, w.v. manage, deal with, employ, 63/9, &c.; 1 pl. pr. subj. demene, 39/14, &c.; p.p. deemeenyd, 39/16.
Demening, vbl. sb. of above, employment, 66/21.
Denouncing, vbl. sb. of above, announcing, 108/16, &c.
Departe, w.v. divide, 24/8, &c.; p.p. departid, 2/26, &c.
Departing, vbl. sb. of above, dividing, separating, 29/21, &c.
Depose, w.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, w.v. make difficult to understand.
Derking, vbl. sb. making difficult to understand, 117/11.
Desijn, sb. desire, 31/8, &c.
Desirose, adj. 1/7, &c.
Dette, sb. debt, 41/9, &c.
Deuise, sb. 3/5.
Denoute, 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 difficultyng(e), w.v. make difficult.

diffoulen, 160/6, 3 pl. pr. subj. of Diffoule, w.v. pollute, sully.

digne, adj. worthy, 200/17.

Dijt(e), w.v. prepare, 71/12, &c.; 149/17.

disalowid, 128/10, &c., p.p. of Disalowe, blame, disapprove of.

Disanayle, sb. disadvantage, loss, 65/19.

disceite, sb. 63/25.

discordant, adj. disagreeing, 10/31.

discounfortid, 2/17, p.p. of Discounfortes, w.v. discomfort.


Disparcid, 124/25, p.p. of Disparcele, w.v. disperse.

disper, sb. 2/25, &c.

dispensid, 62/20, 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.

Displayng, vbl. sb. 24/2, &c.

Displeasaunt, adj. displeasing, 11/28.

[Dispose], w.v. dispose, apply to a particular purpose; 2 pl. pr. disposed, 25/1; p.p. disposed, 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.

Disturbance, sb. disturbance, 40/28, &c.

Disturb, w.v. disturb, 68/15, &c.; p.p. disturbed, 76/16.

Disworschip(e), w.v. dishonour, do dishonour to, 38/3, &c.; 179/22.

Disworschipingly, adv. dishonouringly, 24/23, &c.

Diverse, 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.; 163/3; 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.; do, 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. 135/24.

Dougt. See Doute.

Dougtid, 122/16, p.p. of Doute, w.v. doubt.

Douhtily, adv. energetically, actively (in good deeds), 21/36, &c.

Douhtir, sb. daughter, 128/24.

Douhtynes, sb. energy, perseverance, 22/15, &c.

Doun, adv. down, 29/14, &c.

Doute, Douht, sb. doubt, 26/24, &c.; 178/7; pl. doutis, 72/7.

Dradde. See under Drede.

Drauht, sb. draft, 2/9, &c.

Draise, s.v. 58/7, &c.; 3 sq. 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.


Dredeful, 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. dresseen, 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.
Glossary.

Dryue, s.r. (1) drive, compel; 3 sg. pr. dryuep, 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.r. last, 205/26; 3 sg. pr. durep, 154/12, &c.; duryp, 154/16; 3 pl. pr. duren, 154/12, &c.; pr. p. during, 206/17.

Dye. See Dele.

Dyminuscid, 155/9, p.p. of Diyminusche, w.v. diminish.

Dyuers. See Diuere.

E.

Ebrewe, 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. eeries, 11/21.

Eere, w.r. 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, 25/23, &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.r. covenant, enter into engagement (with a person).

Endewid, 8/10, p.p. (as adj.) of Endewe, w.r. endow, enrich (with the knowledge of).

Endewing, vbl. sb. of above, 75/17, &c.

Endure, w.r. last, 205/26.

Enqueryng, vbl. sb. inquiring, 72/13.

Ensaumple, sb. example, 67/7, &c.; pl. ensaumplis, 151/26, &c.

Enscher, 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.

Equyoocal, adj. 118/14.

Eritage. See (H)eritage.

Errer, sb. one who wanders from the right way, one who makes mistakes, 4/14, &c.

Errour(e), 4/9, &c.; 3/23, &c.

Eschew(e), w.r. 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.r. make equal, even, 8/3.

Euennesse, sb. equality, 82/12.

Euentide, sb. evening, 209/29, &c.

Euer elipir, 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. executiouns, 25/4, &c.

Executive, adj. 23/9, &c.

Explaiyng, vbl. sb. unfolding, displaying, 135/3.

Expowne, w.r. expound, explain, 124/4; 3 sg. pr. expownep, 124/7; p.p. expowned, 30/28.

Expresse, w.r. 24/18, &c.

F.

Fadir, sb. father, 19/22, &c.; pl. fadris, 4/4, &c.

Falle, s.v. 40/1, &c.; 3 sg. pr. failip, 58/20, &c.; fallep, 165/2; 3
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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.; 3 pr. falling, 56/30, &c.; p.p. falle, 89/7, &c.; fallen, 54/20, &c.

Fantasie, 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)ll(e), w.v. 4/8, &c.; 81/10, &c.; 172/5.

Feendé, 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.

Felaonis, Felaowis, sb. pl. fellows, 51/22, &c.; 52/8, &c.

Felaowschip, 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.

Ferquentier, adv. comp. more fervently, with more warmth of feeling, 32/2.

Fet(t), 21/11, 83/18, p.p. of Feeche, 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 fulfill, 211/12.

Filling, vbl. sb. fulfilling, 72/33.

Fle(e), w.v. (orig. s.) 12/19, &c.; 95/26; 3 sg. pr. fleep, 10/34.

Fleinge, 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. folewided, 114/22.

Folewer, sb. follower, 18/5, &c.; pl. folowers, 21/1, &c.

Folewingli, adv. consequently, 29/15, &c.

Foorme, sb. form, 2/6, &c.

[Foorme], w.v. form; 3 pl. pret. foormened, 158/36; p.p. foormed, 20/26, &c.

For as moche, conj. 1/3, &c.

Forbede, s.v. forbid, 137/17; 3 sg. pr. forbedeip, 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, 180/24, &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. forberere, 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. forberinggis, 52/5, &c.

Forbode, sb. forbidding, 136/16, &c.; pl. forbodis, 161/9, &c.


Forjeue, s.v. forgive, 194/5, &c.; 3 sg. pr. subj. forjeue, 195/6; p.p. forjouan, 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, 58/24, &c.; pl. forsakingis, 54/29, &c.

Forsope, adv. truly, 26/24, &c.

Forsweuring, vbl. sb. 127/14, &c.

Forte, For to, prep. 25/4, &c.

Forpenking, vbl. sb. repentance, 47/1.

Forpring, vbl. sb. furthering, 74/4.

Forwhi, conj. because, 24/37, &c.
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Foundement, sb. foundation, 144/15.
Founders, sb. gen. 124/11.
Fourtepe, 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, fleeing, 141/24.
Fulfilling, vbl. sb. of above, 6/1, &c.
Ful(le), (1) adj. 19/32, &c. (2) adv. 2/15, &c.; comp. fulfilli, 118/10.
at pe full, 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. founeden, 141/7; p.p. founed, 12/15, &c.; founed, 14/14, &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, 33/7.
Gastnes, sb. terror, dread, 54/25.
Gastynge, 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, Gelious, 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’, 17/32, 18/28, &c.; pl. generals, 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, Getying, vbl. sb. begetting, 113/23, &c.; 118/31, &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.
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.; goyng, 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.
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.
Glossary.

grauunte, 155/27; p.p. graun tide, 142/29, &c.
Greet, adj. great, 143/29, &c.; comp. grettter, 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 sq. pr. groundip, 139/12; p.p. groundid, 115/4, &c.

Growave, s.v. 77/21, &c.; 3 sq. pr. growip, 38/26; p. p. growing, 1/17.

Gruching, sb. murmuring, grumbling, 87/18, &c.

3.
3e, pers. pron. 2 pl. nom. you, 21/37, &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 sq. pr. 3eue, 82/23, &c.; 3 sq. pr. 3euep, 135/28; 3 pl. pr. 3eueven, 63/15, &c.; 3 sq. pret. 3af, 135/22, &c.; 3eue, 120/17, &c.; 1 sq. pr. subj. 3eue, 184/32; 3 sq. pr. subj. 3eue, 212/29, &c.; 1 pl. subj. 3eue, 60/8, &c.; 3 pl. subj. 3eue, 73/10, &c.; 3 pl. pret. subj. 3aue, 241/21, &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.
3istirdae, 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 sq. 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, 48/15, &c.; 124/2, &c.
3ouen, 3ouun. See under 3eue.
3oure, pers. pron. 2 pl. gen. your, 25/12, &c.

H.

Habundaunce, sb. abundance, 51/13, &c.
Habundaunt, adj. abundant, 95/11, &c.

Half, sb. hand, side, 88/10.

Halidaie, sb. day set apart for religious rites, 130/14; pl. halidaies, 129/34.

Hang, s.v. 143/14, &c.; 3 sq. 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. subj. hang, 166/32; pr. p. hangyng, 56/14; hanguing, 166/26.

[Happe], w.v. befell, happen; 3 sq. 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.


Haue, w.v. bear oneself, behave, 78/3.

Haue, aux. and princ. v. have, possess, 1/9, &c.; 1 sq. pr. haue, 27/22, &c.; 2 sq. pr. hast, 103/6, &c.; 3 sq. pr. happe, 19/12, &c.; hape, 71/2; 2 pl. pr. han, 146/2; 3 pl. pr. han, 19/18, &c.; 2 sq. imper. haue, 125/3; 3 sq. pret. had, 4/15, &c.; hadde, 17/16, &c.; 2 sq. pret. haddist, 120/2; 3 pl. pret. had, 1/14, &c.; hadden, 141/7, &c.; 1 sq. pr. subj. haue, 7/34, &c.; 3 sq. pr. subj. haue, 2/22, &c.; 1 pl. pr. subj. haue, 140/4; 4 pl. pr. subj. haue, 55/21, &c.; 3 sq. pret. subj. hadde, 121/19; 3 pl. pret. subj. hadden, 131/18, &c.; pr. p. hauntyng, 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, 53/37.

He, pers. pron. m. 3 sq. nom. 17/16, &c.
Glossary.

Heed. Hede. (1) sb. head, heading, 11/11, &c.; 210/18; pl. heedis, 107/3, &c. (2) adj. head, chief, 104/25, &c.

Headling, adv. headlong, precipitately, thoughtlessly, 218/26.

He(e)re, adv. 6/4; 14/12, &c.

Herere, 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.

Heat. sb. heat, 9/22.

Heste, sb. heaviness, 12/12.

Heyst, sb. 192/1, &c.

Helpe, s.v. 11/33, &c.; 3 sg. pr. helipp, 59/36; 3 sg. pr. subj. helpe, 70/27, &c.; pr. p. helping, 2/24, &c.

Helpe, sb. salvation, 5/20.

Helving, 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, 8/3, &c.; 23/35.

Herborewung, vbl. sb. sheltering, lodging, 67/8.

Heritage, 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.

Hi(e), adj. high, 125/18, &c.; 203/26; comp. hijer, 205/19; sup. hiijest, 125/19, &c.

Hij, 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.; 69/31, &c.; 38/13, &c.

Historial, adj. historical, 115/4.

Hit. See It.

Holde. See Ho(e)lde.

Holding, vbl. sb. 115/4.

Holsum, adj. wholesome, 56/24, &c.

Hond(e), sb. hand, 53/30, &c.; 172/28, &c.

Bere on honde. See Bere.

Honeste, sb. honourable conduct, 50/17, 161/16, &c.

Hony, sb. 117/2.

Hool, adj. whole, 2/27, &c.

Ho(o)lde, s.v. 3/21, &c.; 132/4; 1 sg. pr. holde, 80/28, &c.; 3 sg. pr. holip, 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, 58/23, &c.

Hoolid, 186/35; p.p. of Hoole, w.v. make whole.

Hoole. sb. wholeness, 164/26.

Hoom, sb. home, 135/1.

Hous(e)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.

I(e), sb. eye, 172/32; pl. ijen, 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. indissolubly, 63/16.

Ingardyng, vbl. sb. guarding, keeping in safety, 74/12.

Inhonestes, 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.

Inpoor, adj. importunate, 31/5.

Inprov, Inprovied, 152/5, 81/7, &c., p.p. of Improve, w.v. prove to be wrong, disprove.

Inprovuing, vbl. sb. disproving, 81/20.

Inpugnacioun, sb. detraction, 8/8; pl. inpugnaciounis, 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.
Glossary.

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(urney)e(s), sb. 209/28, &c.; 210/16; 211/2; pl. iourneys, 210/8, &c.; iournes, 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.r. judge, 10/5, &c.; 3 sg. pr. iugip, 29/28, &c.; p.p. iugid, 4/13, &c.

Judging, vbl. sb. judging, judgement, 4/17, &c.

K.

Kan. See under Kunne.

Kepe, w.v. 17/5, &c.; 3 sg. pr. kep-ip, 164/18, &c.; 3 pl. pr. kepen, 119/25, &c.; 2 sg. imper. kepe, 162/7, &c.; 3 sg. pr. kepte, 36/18, &c.; 3 sg. pr. subj. kepe, 78/7, &c.; 2 sg. pr. subj. kepe, 125/4; p.p. keppt, 149/7, &c.

Kepping, 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. knowyen, 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, 83/23; pr. p. knowing, 142/34, &c.; p.p. known, 28/8, &c.; known, 1/6, &c.; known, 25/23, &c.; s. 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.; can, 6/8, &c.; canne, 70/27; canne, 7/27; 3 sg. pret. cowde, 5/27; coupe, 6/19, &c.; 3 pl. pret. coupen, 160/25, &c.; koude, 140/16; p.p. kunned, 21/7, &c.; kunnen, 146/1; kunne, 146/15.

Kunynge, vbl. sb. of above, knowledge, science, 3/8, &c.

It seems hardly possible to keep the MS. reading 'kunynge' 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 'vulgarly', which is that of the P.M.M., is almost certainly correct.

Kynde. See Kinde.

Kyndeli, adj. natural, 42/4, &c.

Kyndelyd, 28/25, p.p. of Kyndle, w.v. kindle, rouse to action.

L.

Labore, Laboure, w.v. work at laboriously, take pains with, 160/18; 210/21, &c.; 2 sg. pr. laborist, 210/34, &c.; 2 sg. pr. subj. labour, 212/16; p.p. laborid, 209/24, (as adj.) 130/25.

Lacke, Lack(e), w.v. lack, 36/15, &c.; 99/31; 96/6; 3 sg. pr. lackip, 45/20, &c.; 3 pl. pr. lacken, 158/25, &c.; 3 sg. pr. subj. lack, 64/14; lack, 106/4; p.p. lackynge, 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. largest, 14/4, &c.

Largeli, Largely, adv. at length, generously, 34/1, 21/32, &c.

Large(ner)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, 50/8, &c.
Laujing, vbl. sb. laughing, 47/30, &c.; pl. lauvingis, 50/26.
Lawe, sb. 113/17, &c.; pl. lawis, 115/11, &c.
Lay. See under Ligge.
Layfe, sb. laity, 214/11.
Lede, w.r. lead, deal with, treat;
Leding, vbl. sb. of above, 70/23.
Leaf, sb. leaf, 7/23.
Le(e)ful, adj. lawful, 57/13, &c.
Leene, w.v. lean, incline, 148/10, &c.; 3 pl. pr. leenen, 175/14, &c.
Leene, w.v. lend, 68/24.
Leener, sb. lender, 68/26, &c.
Leennyng, vbl. sb. lending, 68/30, &c.
Leerid, 74/23, p.p. (as adj.) of Lere, w.r. learn, teach.
Leernynng, 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. leeste, 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. aphonetic form of Allege, cite, quote.
Leggis, sb. pl. legs, 168/8.
Legi, sb. vassal, subject, 62/4, 62/7; pl. legies, 62/9; legis, 180/3, &c.
Legie, w.v. tr. lay, 57/7.
Leiser, sb. leisure, 73/18, &c.
Lengor, 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. lette, 44/5, &c.; p.p. lette, 161/30.
Lettable, adj. apt to be hindered, 198/23.

Let(te), (1) sb. hinderance, 95/26, &c.; 196/12; pl. letitis, 58/13, &c. (2) w.v. hinder, be a hinderance, 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, hinderance, 52/31, &c.; pl. lettyngis, 52/35.
Leudenes, sb. ignorance, 92/26.
Leue, 115/1, 2 sg. imper. of Leue, w.r. believe.
Leue, w.r. leave, 40/7, &c.; 1 sg. pr. leue, 182/24; 1 pl. pr. leeuen, 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. lijip, 58/2; liep, 120/31, &c.; 3 pl. pr. liggen, 218/24; 3 sg. pret. laie, 88/4; lay, 84/22; 3 sg. pr. subj. ligge, 58/35.
Ligging, vbl. sb. of above, lying, 47/30, &c.
Liijt (1) adj. light, easy, 54/19, &c.; comp. liijtir, 212/15, &c. (2) sb. light, 159/13.
Liijthi, adv. easily, 32/28, &c.
Liijtnes, sb. joy, mirth, 98/8, 100/21; pl. liijtnessis, frivolities, thoughtless acts, 97/33.
Liijf, Lyue, sb. life, 6/3, &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-liijk, (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, 140/7; 3 sg. pr. subj. if him liijk, 71/11; if it liike pee, 208/24; if it liijk to men, 44/19.
Lijjp. See under Ligge.
Litil, adj. little, 2/5, &c.
Lipp, sb. limb, 147/30.
Logging, sb. lodging, 21/11.
Loke, w.v. look, 206/15; 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-
Glossary.

M.

Maad, adj. foolish, 107/27.
Mageste, sb. 36/15.
Mai, May. See under Mowe.
Maieful, 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. maken, 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.

Makyn, 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.; man- nes, 13/36, &c.; gen. pl. mennis, 24/19, &c.

Manassung, 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’), 18/20.

Manslauft, Manslaufter, sb. 136/27, &c.; 138/2, &c.

Mansleying, sb. murder, 162/9, &c.

Marchaudising, vbl. sb. trading, 214/23.


Markis, sb. pl. limits, boundaries, 110/14.

Markis, sb. pl. stones, monuments, 124/18.

Masis, sb. pl. mazes, bewildermens, 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. meenyn, 24/12, &c.; meenes, 25/4, &c.

Meene, w.v. mean, 152/8, &c.; 3 sg. pr. meenenp, 153/7; 2 pl. pr. meenen, 44/23; 3 sg. pret. meenyd, 26/6, &c.; meened, 160/3; mened, 166/12; meneide, 166/14; 3 sg. pr. subj. meene, 153/4.

Lywuyn, vbl. sb. of above, living, 2/29, &c.

Lyue, w.v. live, 21/31, &c.; 3 sg. pr. lyvip, 14/24, &c.; lyuip, 13/20, &c.; 3 pl. pr. lyuen, 63/17; 3 pl. pret. lyueden, 8/12; 3 sg. pr. subj. lyue, 107/8, &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.

Lyue, w.v. movable, 39/19, &c.; 1 sg. pr. lyuep, 14/24, &c.; lyuep, 13/20, &c.; 3 pl. pr. lyuen, 63/17; 3 pl. pret. lyueden, 8/12; 3 sg. pr. subj. lyue, 107/8, &c.; 3 pl. pr. subj. lyuen, 97/16; pr. p. lyuyng, 157/26; p.p. lyued, 88/13, &c.
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Me(e)re, adv. merely, 182/2; 182/16.
Meeting, pr. p. of w.e. Meet, in Meeting a3ens = opposing, being contrary to, 122/8.
Meke, w.e. humble, 89/19.
Mekeli, adv. 60/27, &c.
Mekenes, sb. 60/25, &c.
Mencion, sb. mention, 23/35, &c.
Menge, w.e. mingle, 211/16, &c.; p.p. mengid, 204/28.
Mengyng, vbl. sb. of above, mingling, 211/20; pl. mengyngis, 211/23.
Meritory, adv. meritoriously, 199/32, &c.
Meritorye, adj. meritorious, 52/27.
Mervelle, Mervyle, sb. marvel, 8/2; 7/33.
Mesurable, adj. moderate, 47/25, &c.
Mesure, sb. moderation, measure, 51/9, &c.
Mesuryng, vbl. sb. moderating, 66/21.
Mete, sb. 117/3, &c.; pl. metis, 117/6, &c.
Meyne, sb. household, retinue, company, 71/13, &c.
Mo, (1) comp. of Moche, q.v. (2) pron. more, 146/31, 146/31.
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.e. 11/33; 3 sg. pr. movep, 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.
Mowing, vbl. sb. of above, 10/2, &c.
Mowe, pret. pr. v. be able, may, 49/26, &c.; 1 sq. pr. may, 144/3, &c.; 2 sq. pr. maist, 14/13, &c.; mayst,
153/26; 3 sg. pr. may, 17/18, &c.; mai, 107/6, &c.; 3 pl. pr. mowe, 21/8, &c.; mow, 44/36, &c.; 1 sg. pret. my3t, 139/25, &c.; 3 sg. pret. my3t, 20/12, &c.; my3tte, 3/11, &c.; 1 pl. pret. my3t, 139/20; 3 pl. pret. my3ten, 1/16, &c.; my3t, 1/12, &c.; 2 sg. pr. subj. mowe, 207/2; 3 pl. pr. subj. mowe, 10/32, &c.; pr. p. mowing, 1/11, &c.
Mowynge, 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 sq. 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. musten, 41/2; 3 pl. pr. musten, 124/11, &c.; muste, 147/9.
My, Myn, poss. pron. 1 sg. 4/19, &c.; 4/18, &c.; 7/7.
Myddis, sb. middle, midst, 81/36, &c.
My3t(e), My3tten. See under Mowe.
Mytly, 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, faultyly, 7/13, &c.
(Usually separated from the word it qualifies or modifies, but occasionally joined. Cf. mys lyuing, 77/5; mlyslyuing, 77/9.)
Mysful, adj. wrong, 128/35.
Myslyuing, 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.e. 24/7, &c.; 3 sg. pr. namep, 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, stuff &c.; 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.
Glossary.

Nedis(li), adv. necessarily, 17/10, 44/31, &c.

[Ne(e)de], w.v.; 2 sg. pr. poundedist, 203/17, &c.; 3 sg. pr. it needeth, 23/3; him needid, 28/1, &c.; god needid, 29/9, &c.; needid, 117/24; 1 pl. pr. subj. we neden, 197/35, 198/5.

Neibore, sb. 17/21, &c.; pl. neibor, 27/9, &c.

Neischnes, sb. softness, 9/22, &c.

Neipir, Neyper, Nepir, conj. neither, nor, 118/23, &c.; 119/19, &c.; 180/24.

Neiper, sb. inferior, 188/29, &c.

Neure 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.; 125/8, &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, 79/22.

Nouy where, adv. nowhere, 143/33, &c.

Noumbre, w.v. number, 21/16, &c.; 2 pl. pr. noumbren, 26/28; noumbre, 27/20; p.p. noumbred, 26/29.

Now, adj. present, 21/4, &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.

[Neyle, Nile], (= O.E. nyillan = ne + willan), r. not-will, be unwilling; 3 sg. pr. nyle, 145/15, &c.; 1 pl. pr. nylien, 168/19; 2 pl. imper. nil, 160/5; 2 sg. pr. subj. nyle, 211/16; 3 pl. pr. subj. nyle, 148/10.

Nylling, vbl. sb. not-willing, 23/12, &c.; pl. nyllingsis, 64/22, &c.

O.

Obeie, w.v. 76/35.

Obeisaunce, sb. obedience, 77/7, &c.; pl. obeisauncis, 117/34.

Obeisauntly, adv. obediently, 117/32.

Ocupie, w.v. (1) possess, 68/20.

Ocupied, 7/25, 7/37, p.p. of Occupie, w.v. (2), practise, carry on, perform, ply as a craft, employ.


Odiose, adj. 10/32.

Of, adv. off, 40/5, &c.

Officioyng, 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; subj. oftist, 191/32, &c.

Omely, sb. homily, 88/4.

On lyne. See Lyne, sb.

Oolde, adj. old, of old times, 28/7, &c.; 120/17, 196/21.

Oon(e), (1) num. adj. one, 17/1, &c.; 114/2, &c. (2) pron. one, 17/10, &c.

Ooni, 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.

Onysi, 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 appointment, immediate jurisdiction in ecclesiastical cases, as the archbishop in a province, or the bishop or bishop's deputy in a diocese.

Ordinatii, Ordinatly, adv. in due order, 218/22; 28/16, &c.

Ordinaunces, sb. 117/17, &c.

Ordre, sb 24/12, &c.

Ordrad, adj. in Holy Orders, 75/1.

Opire(e), adj. and pron. 6/13, &c.;
Parties, adj. having no part or share in, destitute of, 207/3.
Passage, sb. surpassing, 213/10.
Passe, w.r. (1) pass, 114/1; (3) sg. pr. passip, 183/8, &c.; (2) pl. pr. passen, 82/19, &c.; (1) sg. pr. subj. passe, 82/27, &c.; (3) pl. pr. subj. passe, 18/2; 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.
Passion, sb. (1) suffering, Passion (of Christ), 35/15, &c. (2) passion—of hate, love, &c., 114/6, &c.; pl. passions, 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, 183/22, &c.
Persoon(e), adv. perhaps, 1/7, &c.
Persoon, sb. 114/4, &c.; 5/2; pl. persoonsys, 54/9, &c.
Persteynyn, 1/4, &c., pr. p. of Persteyne, w.v.
Pesibily, adv. 179/5, &c.
Peyne, sb. trouble, torment, 9/6, &c.; pl. paynes, 27/26, &c.; penyys, 56/30, &c.
Peyned, Peynyd, 1/3, 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.
Piteeful, adj. full of pity, 85/8.
Piteously, adv. compassionately, pitifully, 90/17, &c.
Plies, sb. pl. games, frolics, sports, 50/26.
Pleynly, Pleynly, adv. 28/4, &c.; 25/27, &c.
Pleying, vbl. sb. playing, 53/31, &c.
Plenteousness, sb. plenteousness, 41/8, &c.
Plenteousenely, Plenteously, adv. plenteously, 99/23; 206/2.
Plesaunce, sb. pleasure, 51/6, &c.
Pleynes, sb. plainness, 138/11.
Point, Poynt, sb. 55/23, &c.; 113/8, &c.
Point, Poynt, w.r. (1) arrange under 'points' or headings, 212/2; p-p.
Glossary.

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, 37/17; preie, 99/18, &c.

Preier, sb. prayer, 30/26, &c.

Preiseable, adj. worthy to be praised, 3/19, &c.

Preise, w.v. praise, 28/26, &c.; 3 sg. pr. subj. (as optative) preise, 88/5; p.p. preyised, 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. enger, 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.

Pruuacioun, sb. privative opposition, 181/19. See Notes to 181/14 ff.

Priviate, adj. withdrawn from the world, i.e. monastic, 79/1, &c.

Pruuativelli, adv. in privative opposition, 1s1/29. See Notes to 181/14 ff.

Pruuei, Pru(e)y, adj. private, secret, 143/5; 207/2; 142/23; sup. priiyest, 207/10.

Pruuyng, 106/24, &c.; pr. p. of Prine, w.v. oppose privatively. See Notes to 181/14 ff.

Pruuyng, 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, 78/11.

Profoecie, 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.


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.

Purveiyng, vbl. sb. providing, 115/24.


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.

Quy(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 Agen 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.


Rauyn, sb. ransom, 89/21.
Glossary.

Rec(o)he, sb. care, heed, regard, 95/5.
Recc[he]les, adj. careless, 133/3, &c.
Recc[he]lesly, adv. carelessly, 206/4.
Recc[he]lesness, sb. pl. careless, heedless acts, 195/35.
Recke, w.r. care, heed, 212/10; 2 sq. 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 sq. pr. redist, 206/27, &c.; 2 sq. pr. subj. reded, 205/29; pr. p. reding, 190/25, &c.; p.p. rad, 7/25; red, 1/14, &c.; rede, 157/18.
Re(e)d[ing], vbl. sb. 6/27, &c.; 172/2, &c.
Refreyne, w.v. refrain from, forbear, 78/21; p.p. refreyned, 114/22.
Refuse, sb. refusal, casting aside, 51/5.
Reio[ce], w.v. enjoy, 179/4.
Religiosis[e], sb. observance of monastic rules, 79/1.
Religious[n], Relig[youn], sb. (1) religion (in the ordinary sense), 1/4, &c. (2) the monastic rule, 78/25.
Religious(u)se, adj. living under monastic rule, 75/1; 78/25.
Remembratife, adj. reminding, 34/24.
Remembr[au]nc[ylng], adj. reminding, serving as a reminder, 35/23.
Remembre, sb. reminder, 42/8.
Remen[aun]t, sb. 17/17.
Ren[n]e, s.w. run, 1/5, &c.; 3 sq. pr. renny[p], 56/28, &c.; renneg, 102/18; 3 pl. pr. rennen, 176/21; 3 sq. pr. subj. renne, 179/32; pr. p. rennyng, 115/23, &c.; p.p. runne, 7/1.
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.
Re[re], w.r. tr. raise, 124/15; 3 sq. pret. reid, 187/9.
Re(s)ce[yu], w.r. 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. rite-r, 160/25.
Rewme, sb. realm, 112/25.
Reysid, 14/25, p.p. of Reyse, w.r. raise.
Rialist, adj. sup. most royal, 205/1.
Riche[n]es, Ricchet[e], sb. state of being wealthy, 180/22; 180/22.
Ricles, Richesses, sb. wealth, riches, 50/23; 15/23; pl. ric(e)nessis, 51/18, &c.; 51/27, &c.
Ride, s.v. 201/28.
Ri[t]fully, adv. righteously, justly, 22/3, &c.
Ri[t]wisly, adv. righteously, justly, 21/32, &c.
Ri[t]wisnes, sb. righteousness, 22/12, &c.
Rise, s.v. 6/23, &c.; 3 sq. pr. risip, 59/24, &c.; 3 sq. pret. roos, 88/6, &c.; rose, 103/33; 3 sq. pr. subj. rise, 40/24, &c.; 3 sq. 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.
Glossary.

Sacramentaly, Sacramentally, 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 wardying, vbl. sb. safeguarding, 70/22.

Sauoure, sb. relish, 176/26.

Sawli, sb. 'satisfying meal, satisfaction of appetite', 214/19. (See N.E.D.)

Sawtir, sb. Psalter, 140/25, &c.

Scant, adv. and adj. scarcely sufficient, 7/23; 23/23.

Scateringly, adv. in various places, here and there, 20/23, &c.

Schal, aux. v.; 1 sq. pr. schal, 4/2, &c.; 2 sq. pr. schalt, 17/29, &c.; 3 sq. pr. schal, 2/23, &c.; 2 sq. pret. schuldist, 159/4, &c.; 3 sq. pret. schulde, 3/24, &c.; 3 pl. pret. schulden, 5/30, &c.; schulde, 78/10, &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 sq. f. nom. 71/5, &c.

Sche[u]e, 47/6. See Notes.

Schewe, w.v. show, 136/6, &c.; 1 sq. pr. schewe, 206/20; 3 sq. pr. schewip, 144/26, &c.; 3 sq. pret. schewid, 144/35; 3 sq. 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 Schryve, 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 sq. pr. se, 183/26, &c.; 2 sq. pr. seest, 193/25; 3 sq. pr. see, 17/21, &c.; 1 pl. pr. seen, 194/23, &c.; 2 pl. pr. seen, 25/20, &c.; 3 pl. pr. seen, 166/17, &c.; 2 sq. imper. se, 60/17, &c.; 1 sq. pr. subj. se, 172/5; 3 sq. pr. subj. se, 66/8; 3 pl. pr. subj. se, 156/16; 1 sq. pret. size, 9/29, &c.; 3 sq. 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 sq. pr. sekip, 164/30; p.p. souste, 42/27, &c.

Seching, vbl. sb. of above, 43/1, &c.

See, sb. sea, 83/19.

Seelenden, adv. seldom, 192/28.

Seelder, adj. comp. less frequent, 192/22.

Se(me) w.v. 25/5, &c.; 204/18; 3 sq. pr. it seeme, 24/5, &c.; it seeme, 25/13, &c.

Seeing, vbl. sb. biding, 149/18.

Seie, w.v. say, 2/8, &c.; 1 sq. pr. seie, 25/21, &c.; 2 sq. pr. seist, 22/26, &c.; 3 sq. 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 sq. pret. seid, 17/9, &c.; 1 sq. pr. subj. seie, 156/25, &c.; 2 sq. pr. subj. seie, 133/16, &c.; 3 sq. pr. subj. seie, 164/28; p.p. seid (as subj.), 17/2, &c.; seide, 7/30, &c.

Seie nai = make denial, 201/24, &c.

Seing, Seiyng, 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.; seyntis, 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 sq. pret. sente, 162/22, &c.; sent, 162/17, &c.; 3 sq. 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.

Servue, w.v. serve (in ordinary sense), be subordinate or subsidiary to, 17/12, &c.; 3 sq. pr. servip, 172/
Glossary. 255

18, &c.; (or pl.?) seruep, 23/31 (see Notes); 3 pl. pr. serven, 32/
8, &c.; pr. p. seruyng, 21/33, &c.;
36/3.

Seruyoc, sb. 31/30, &c.; pl. ser-
yucis, 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,
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.

Siek(e), adj. sick, 212/14; 212/24.

Side, sb. 5/22, &c.

Signe, Sygne, sb. sign, 31/26; 30/
21, &c.

Siè. See under Se.

Sijt(e), Sijtnes, sb. sight, 1/10, &c.;
180/25; 180/25.

Sijknkes, sb. sickness, 77/9, &c.

Sikir, adj. sure, certain, 17/14.

Siknres, 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, inadap-
tely, 21/7.

Singuler, adj. single, 7/4, &c.

Singulerly, adv. separately, singly,
185/17.

Sinowis, sb. pl. nerves, 11/23.

Sistren, sb. pl. sisters, 87/12.

[Sette], 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.

Sleijt, sb. cunning device, 146/13;
pl. sleijtis, 209/20, &c.

Sliçe, adj. sly, 55/8, &c.

Slippe, w.v. 114/14; 3 sg. pr. slip-
pip, 114/12.

Slouçpe, 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,
178/17; 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, re-
owned, customary, established,
23/25, &c. (2) sacred, religious,
213/13.

Solemp(nejely), adv. customarily, in
a ‘solemn’ manner (see Solemp-
ne), 181/26; 157/15.

Somir, sb. summer, 94/7.

Sone, sb. son, 17/23, &c.

Soneli, adj. sonlike, 37/12, &c.

Soo[n(e)], adv. 21/9, &c.; 123/10,
&c.; comp. soner, 84/2; sunner,
146/8; sup. sunnest, 10/29.

Soort, sb. sort, 24/1, &c.; pl. soortis,
22/26, &c.

Soortid, 22/20, p.p. of Soorte, w.v.
sort.

Soorting, vbl. sb. 23/14.

Soop, sb. truth, 22/26, &c.

Sopers, sb. pl. suppers, 195/29.

Sorewe, sb. sorrow, 33/11, &c.

Sopeli, adv. truly, 21/21, &c.

Sown, sb. sound, 9/21, &c.

Sparclid, 116/20, p.p. of Sparcle,
w.v. scatter, disperse.

Special, sb. species, 151/12, &c.; pl.
specialis, 18/11, &c.

In more special, more particular-
ly, 17/28.

Specialte, sb. state or quality of
being a ‘special’, 151/24.

Spedeful, adj. advantageous, profita-
ble, 28/18, &c.

Spedelier, adv. comp. more speedily,
quickly, 39/8.

Speden, 19/1, 3 pl. pr. of Spede,
w.v. tr. advance, hurry, expedite.

Speeris, sb. pl. spheres, 87/5.

Speke, s.v. 6/12, &c.; 3 sg. pr.
spekip, 177/8; 2 sg. imper. speke,
209/18; 3 sg. pret. spake, 25/30,
&c.; 2 sg. pr. subj. speke, 205/29;
p.p. spokun, 4/12, &c.; spoken,
128/11; spoke, 45/37.

Speking, vbl. sb. of above, 53/
31.

Spende, w.v. 71/17; p.p. spent,
51/24; spendid, 51/26, &c.;
spended, 52/2; spende, 114/27,
&c.
Spice, sb. species, 36/16, &c.; pl. spicis, 18/11, &c.
Spille, w.v. waste, spend unprofitably, 206/35.

[Spire], w.v. breathe forth, create, produce; 3 pl. pr. spiren, 85/13, &c.; p.p. spirid, 85/34.
Sprad, 104/14, &c., p.p. of Sprede, w.v. spread.
Squaymose, adj. apt to produce quals, 93/8.
Squaymosenesse, sb. squeamishness, 106/13.
Stabilnes, sb. steadiness, stability, 213/8.
Stable, adj. steady, 212/25.
Stabilid, 74/20, &c., p.p. of Stable, w.v. establish.
Stedely, adv. steadfastly, firmly, 206/24.
Stif, adj. steadfast, 206/27.
Stifly, adv. steadfastly, 206/27.

St(e) e, w.v. (orig. s.) mount, 86/10; 3 sq. pret. stijed, 5/10, &c.; stied, 88/9.
Stille, Stylle, adj. quiet, 160/2; 160/12.
To be stille = to hold one's peace, 160/2.
Stire, w.v. urge, incite, stir up (to do a thing), 114/19; 3 sq. pr. stirip, 17/3; p.p. stirid, 122/3.
Stonde, s.v. stand, 7/23, &c.; 3 sq. pr. stondip, 38/20, &c.; 1 pl. pr. stonden, 98/28; 3 pl. pr. stonden, 78/10, &c.; stondip, 77/6, 78/17 (see p. 77, note 5) 113/19; 1 pl. pr. subj. stonde, 98/25; pr. p. stonding, 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.
Stronger. 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. stronger, 107/9.
Sryuye, 44/12, 3 pl. pr. subj. of Sryuye, s.v.
Sryd(e). See Stid(e).
Styelle. See Stille.
Sugettis, sb. pl. subjects, 78/28, &c.
Sum, adj. some, 25/35, &c.
Sunner. See under Soon.
Sunnest. See under Soon.
Superfitue, adj. superfluous, 88/19, &c.
Sutel, Sutil, adj. subtle, 55/6, &c.; 7/21, &c.
Sweetlior, 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 subj.) swoorn, 189/14, &c.
Swete, adj. sweet, 203/16, &c.; comp. swetter, 203/28; swettir, 205/11.
Swete, 212/16, 2 sq. 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; synyns, 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 sq. pr. take, 197/31; 2 sq. pr. takist, 61/15; 3 sq. pr. takip, 51/12, &c.; 2 pl. pr. take, 188/22; 2 sq. imper. take, 101/15, &c.; 2 sq. pret. tokist, 167/13; 3 sq. pret. took, 104/10; 3 sq. 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.
Varliable, adj. apt to be made to tarry, 193/23.
Tariyngli, adv. tardily, with delay, 1/6.
Tarwe, w.v. (1) (a) intr. delay, 194/34, &c.; 2 sg. pr. subj. tarwe, 208/18; p.p. taried, 208/22. (b) tr. hinder; p.p. taried, 193/15. (2) provoke, irritate, 208/36.
Techo, w.v. 21/16, &c.; 1 sg. pr. techen, 6/21, &c.; 2 pl. pr. technen, 177/32, &c.; 3 pl. pr. techen, 116/30; 2 pl. imper. tech, 138/22; 3 sg. pret. tauȝte, 35/18, &c.; tauȝt, 166/6, &c.; 2 pl. pret. tauȝt, 202/20; tauȝte, 191/6; 3 pl. pret. tauȝten, 166/23, &c.; 1 sg. pr. subj. teche, 178/18, &c.; 3 sg. pret. subj. tauȝt, 178/27, &c.; pr. p. teching, 8/6, &c.; p.p. tauȝt, 2/27, &c.; tauȝto, 78/5, &c.
Teching, vbl. sb. of above, 72/1, &c.
Tedioso, adj. 24/3, &c.
Tere, s.v. tear, 160/7.
Time. See Tyme.
Tising, vbl. sb. enticing, 55/9.
Tittle, 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.
Trauemyl, sb. toll, 92/24.
Traueyling, 115/15, pr. p. of Traueyle, w.v. tr. make to travall, toll.
Treti(ce), sb. treatise, division of a book, 6/20; 15/27, &c.; pl. treticis, 165/15.
Troup(ce). Trewpe, Troup(ce), sb. 22/17, &c.; 181/10, &c.; 39/11, &c.; pl. treupis, 14/17, &c.; trewpis, 181/10, &c.; troupis, 2/28, &c.
Trewwe, adj. 19/22, &c.
Trewly, adv. 21/32, &c.
Trifioso, 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.
Troupe. See Treup(e).
Trowe, w.v. believe, trust, 123/13, &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; 28/29, &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.
Tymeili, adj. and adv. at the same time, keeping time, 180/30; 180/31.
Tyisip, 172/8, 3 sg. pr. of Tise, w.v. entice.

P.

Panke, w.v. 56/30, &c.; 1 sg. pr. panke, 4/6; panke, 98/19, &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.; 120/9, &c.
Pe(e)ft, sb. theft, 134/6; 136/25.
Pe(e)fe, sb. thief, 133/31, &c.
Pei, pers. pron. 3 pl. nom. (all genders), 1/14, &c.
[Penk], w.v. think; 3 sg. pr. pankip, 164/32; p.p. pouȝt, 54/22, &c.
Penking, vbl. sb. of above, thinking, 84/29, &c.
Pes(e). See under Dis.
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.
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[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.

Poru3, 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.

Pride, num. adj. third, 17/25, &c.

Pries, adv. thrice, three times, 23/34, &c.

[Prowe], s.v.; 3 pl. pr. proven, 142/16; p.p. prouge, 88/17; proven, 167/15; prove, 147/13.

U, V.

Vanysche, w.v. 13/37.

Vuantagis, 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. vertues, 19/24, &c.

Vertuose, adj. 17/4, &c.

Vilonye, sb. disgrace, dishonour, 92/26, &c.


Vinose, Vynose, adj. 15/22; 74/5.

Unabilenes, sb. inability, 55/11.

Unaccordingly, adv. inconsistently, 21/13.

Unægendressabli, adv. obstinately, with refusal to be directed, 160/10.

Unæenseabili, adv. incontrovertibly, too clearly to be called in question, 16/34.

Unattendaunce, sb. inattention, 82/7.

Unauidsidenes, sb. inattention, carelessness, 4/1.

Unbroking, vbl. sb. unbrooking, want of enjoyment, 159/11.

Uncharite, sb. want of charity, 6/32.

Uncolennes, sb. impurity, 50/14, &c.

Uncraftiose, adj. unskilful, 24/4, &c.

Uncurtesie, sb. want of courtesy, 7/3.

Undeuocioun, sb. want of devotion, 6/32.

Undirnymynge, vbl. sb. blaming, 72/14.

Undirstonode, s.v. understand, 17/29 &c.; 2 sg. pr. vndistondist, 146/23; 3 sg. pr. vndistondip, 172/33, &c.; 3 pl. pr. vndistonden, 188/2, &c.; 3 sg. pret. vndistode, 26/12, &c.; 3 sg. pret. subj. vndistode, 26/14, &c.; p.p. vndistonden, 194/36, &c.; vndistonde, 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.

Unknowlechid, 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.


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.
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 Unsolutely, adv. unanswerably, 141/15.

 Unsufficient, (1) adj. insufficient, inadequate, 74/9, &c. (2) sb. insufficiency, 82/24.


 Untobepou^tivpon, p.p. (as adj.) 161/5.

 Untrewy, adj. untrue, 16/33, &c.

 Untroupe, Untrowe, 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. vnworshipid, 126/30.


 Voided, 165/3, p.p. of Voide, w.v. empty, make void, to make fail.

 Volupte, sb. voluptuousness, excess of pleasure, 48/1.

 Us, pers. pron. 1 pl. acc. and dat. 24/21, &c.; 115/5, &c.

 Useri, Usure, sb. usury, 68/26; 69/4, &c.

 Uttir, adj. outer, 50/5, &c.

 Utre, w.v. 6/13.

 Vynose. See Vinose.

 W.

 Waar, adj. wary, 106/36, &c.

 Wa(a)renes, sb. caution, wariness, 30/10; 100/22, &c.

 Wa(i)schip, 34/18, 34/19, 3 sg. pr. of Wa(is)che, 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.

 Walking, vbl. sb. watching, 98/24, &c.

 Wanhope, sb. despair, 92/25.

 Wanto(u)n, Wantowne, adj. unrestrained, 53/32; 73/22; 147/17.

 Warde, sb. outworks of a castle, 50/5, &c.

 Warde, w.v. guard, 100/1.

 Wardying, 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)jrne, w.v. forbid, refuse, warn against, prevent, 73/21, &c.; 1 sg. pr. weerne, 135/11; 3 sg. pr. weernyp, 58/10; weerne, 15/13; 3 sg. pr. subj. weerne, 153/12.

 We(e)ryng, 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.

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 Wherfore, conj. wherefore, therefore, 131/21, 203/3, &c.

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 Wicchecraft, sb. witchcraft, 79/7, &c.

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 Wijf, sb. wife, 42/27, &c.

 Wijlde, adj. wild, 105/33.

 Wijle, sb. trick, artifice, 8/7.

 Wijlsdom, sb. wisdom, 104/19, &c.

 Wijt, sb. punishment, 46/29, &c.

 Willii, 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. wolde, 7/7, 6/17, &c.; wil, 184/35; 2 sg. pr. wolte, 165/35, &c.; 3 sg. pr. wolde, 9/4, 3/14, &c.; 1 pl. pr. wolen, 88/21; 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. wolde, 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.

 Wille ( = O.E. willian), w.v. tr. and intr. desire, wish, will, 273, &c.; 66/26; 3 sg. pr. willip, 170/25, &c.; 1 pl. pr. (?) willip, 61/1 (see footnote); 1 pl. pr. subj. wille, 63/9; pr. p. willing, 56/9, &c.; p.p. willid, 113/1.
Willi, Willy, adj. willing, 131/28; 77/19.
Willing, vbl. sb. 113/1, &c.
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Wircher, sb. worker, 57/15.
Wirching, Worching, vbl. sb. working, 99/24; 17/5, &c.; pl. wirchingsis, 13/3, &c.; worchingsis, 29/2, &c.
Wise, sb. fashion, manner, 11/12, &c.
Wite, pref. pr. v. know, 3/14, &c.; 116/29, &c.; 1 sq. pr. wote, 7/20, &c.; 2 sg. imper. wite, 84/3; witte, 212/21; 1 pl. pr. witen, 130/33; 3 pl. pr. subj. wite, 5/24; pr. p. witing, 174/18.
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Witt, sb. (1) knowledge, good sense, 2/23, &c. (2) one of the five senses, outward or inward, 10/5, &c.; pl. wittis, 9/24, &c.
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Wolde, Wole, Wollen, Wolte. See under Wille (= O.E. willan).
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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 *insufficient* (l. 12) and for full-stop after *unsufficient* (l. 14).
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