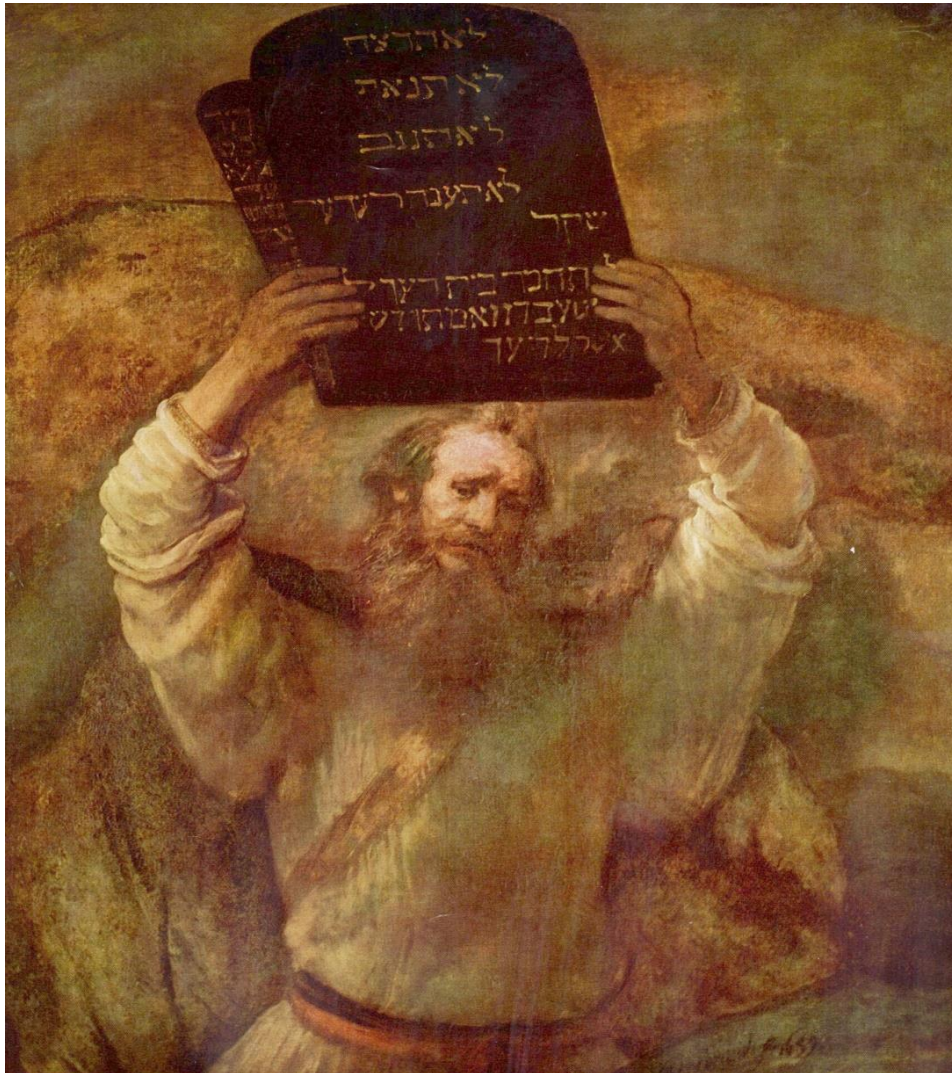


“And settip zoure hertis and loue in God  
abouen alle þynge, siþe He is most worþi”

An Edition of a Treatise on the Ten Commandments



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Moses Breaking the Tablets of the Law (1659) – Rembrandt Harmenszoon van Rijn

For Ad

If it wasn't for you, none of this would have been possible



## Table of Contents

|   |     |
|---|-----|
| Introduction .....  | 1   |
| Medieval interpretation of the Decalogue .....  | 3   |
| Manuscript description .....  | 8   |
| Summary and narrative structure.....  | 14  |
| Author, scribe, and audience .....  | 22  |
| <i>Author</i> .....   | 22  |
| <i>Scribe</i> .....   | 23  |
| <i>Audience</i> .....   | 24  |
| Script and hand.....  | 26  |
| Language .....  | 29  |
| <i>Graphemics</i> .....   | 29  |
| <i>Morphology</i> .....   | 31  |
| <i>Syntax</i> .....   | 34  |
| <i>Dialect</i> .....  | 35  |
| Editorial policy .....  | 38  |
| A Treatise on the Ten Commandments .....  | 40  |
| Textual Notes .....   | 58  |
| Commentary .....  | 61  |
| Glossary.....   | 66  |
| Appendix A: Princeton, University Library, Garret 143, fols. 1 <sup>r</sup> – 22 <sup>v</sup> ..... | 78  |
| Appendix B: profile 4773 from the <i>Linguistic Atlas of Late Mediaeval English</i> .....           | 112 |
| Works cited.....  | 119 |



## **Introduction**

Reforming the Church was one of the main objectives of Pope Innocent III during the Fourth Lateran Council that was held at Rome in November 1215 (Jones 121). Apart from matters such as crusades and heresy, the outcome of the Council featured a shift in terms of preaching the Christian faith. To be more precise, “it acknowledged the importance of providing spiritual food for the laity” (121). This aspect of the Council’s focus on preaching entailed that bishops were responsible for tending to the needs of those under their pastoral care by celebrating divine services for them, administering the Church’s sacraments as well as instructing them by word and example (Tanner). For this purpose, the most important aspects of a life that was centred around the morality in accordance with the Bible were put in writing in the vernacular rather than the authorial language of the church: Latin. Treatises on many different aspects of practising Christianity were written in order to bring spiritual guidance to the lay people so that they also could obtain eternal salvation.

‘A treatise on the Ten Commandments’ is a paragon of a practical, pastoral text, since it provides biblical texts with commentaries in order to explain what it means to be a good Christian. Various versions of the treatise have come down to us in different manuscripts (Martin 201, 202). Hence, we may conclude that ‘A treatise on the Ten Commandments’ was a popular religious text in late medieval England. As Royster concurs: “Tracts on the Decalogue, containing a systematized condemnation of all sins, with directions for righteous living, were an exceedingly popular form of the clerical literature of the Middle Ages” (vi). For this reason, a closer examination of the treatise is appropriate. Especially since the Decalogue provided – as it still does– the most important guidelines for a life in accordance with God’s law. A medieval commentary on the Ten Commandments may seem redundant to the modern reader; the commandments are clearly stated, leaving seemingly no room for further interpretation. And yet, it is beneficial to look beyond medieval description and

discussion. As Smith aptly points out: “If we can understand the underpinning for the interpretation of the commandments, we can build a more accurate model of the medieval world” (15).

I have based this edition on Princeton, University Library, Garrett 143, fols. 1<sup>r</sup>-22<sup>v</sup>, one, as yet unpublished, of the twenty-seven versions of treatises on the Ten Commandments still extant. With the edition I aim to give students of Middle English language and culture, as well as anyone interested in this discipline, insight into the many distinctive elements that may be involved in an edition rather than just the philological side to editing. As Blake observes: “[A] conservative, philologically-oriented attitude has persisted for many years in the editing of Middle English texts” (62). By discussing elements, such as the medieval interpretation of the Decalogue, the narrative structure and the relationship between author, scribe, and audience, I intend to facilitate a deeper understanding of the text within its historical context. First of all, I will discuss the medieval interpretation of the Decalogue, followed by the description of the manuscript from which the treatise is taken. The next section contains a summary as well as a discussion of the narrative structure, followed by the relationship between author, scribe, and audience. Afterward, I analyse the script and I focus on matters that are related to the language of the text, such as orthography and dialect. The editorial policy will precede the edited text that is offered and the text is followed by the notes concerning the textual apparatus. A commentary and a select glossary will complete this edition of ‘A treatise on the Ten Commandments’.



## **Medieval interpretation of the Decalogue**

According to medieval theologians, the one and only source of all law was God. However, the way in which law manifested itself was a far more complicated matter. Smith (18) explains that there are five sources of law to be distinguished in the Middle Ages:

1. eternal or divine law
2. the law of nature
3. Mosaic or written law
4. the law of the Gospel
5. human or positive law.

Even though the nature of these types of law, as well as the way they should be interpreted, was a matter of discussion in medieval exegesis, it was evident that eternal law was God's will, that existed even before the Creation, and consisted of power, truth, and goodness (20). Natural law was derived from eternal law and was primarily concerned with doing good deeds and human morality. The Ten Commandments that Moses received on the two stone tablets on Mount Sinai were referred to as Mosaic or written law. This was a crucial source of law, since it represented both God's covenant with His people and His interaction with Creation (25). The coming of Jesus Christ resulted in a New Covenant that was embodied in the law of the Gospel, based on His justice that brought Christians to eternal salvation (47). The law of the Gospel did not render the moral laws of the Decalogue superfluous, on the contrary, since they derived from eternal law, the ultimate divine source, they were still valid. Laws drafted within society were considered as human law, but they were only regarded as just "insofar as they conformed to eternal law, as manifested through the law of nature" (47).

Within this typology of law, the Ten Commandments provided a set of life rules that were considered to be a crucial step towards eternal salvation. The common medieval perception was that the first stone tablet contained the first three commandments that involved man's relationship to God and the second tablet the remaining seven that concerned interpersonal relationships, that is to say: how people should behave towards their fellow-Christians (Smith 3). Even though the commandments seemed straightforward and easy to follow, they often proved to be matter of exegetical debate, because "they raised questions of great complexity and pointed up ways in which medieval society departed from their ordinances" (3). In order to gain on insight into these matters of debate, each commandment will be discussed separately. It is important to note here that an elaborate overview of medieval interpretations on each commandment is beyond the scope of this edition; the aim is to present a more profound understanding of the treatise.

The first commandment consists of two parts: 'Thou shalt have no other gods before me' and 'Thou shalt not make unto thee any graven image'. The first part posed a problem, because it could entail that there were other gods as well. This was difficult for Christians, since they believed that there is only one God. Therefore, a more practical line was taken; anything that was worshipped other than God became a god itself (80). For example, those who loved their appetite made gods of their bellies and those who displayed excessive pride made gods of themselves. The second part seemed to forbid to make any image of God or the Creation, which posed a problem regarding the plethora of religious imagery, such as crucifixes and sculptures of saints. One of the approaches medieval commentators took to this problem was based on a distinction between fantasy and reality in the sense that any image of something that is a part of Creation was not considered to be an idol (Smith 82).

The second commandment is: 'Thou shalt not take the name of the Lord thy God in vain'. Using the name of the Lord when swearing an oath meant that God was called upon as a

witness and therefore, this should never be done falsely, because God is always truthful. A complicating factor for the commentators was Jesus' statement, as recorded in Matthew 5:34: 'Do not swear at all'. This could imply that swearing was prohibited under all circumstances. But as Smith points out: "in a society where word of mouth was still more the norm than written documents, doing without sworn oaths was simply not possible" (Smith 95). The commentators had to find a way to fit this commandment into this important oral aspect of medieval life. They did so by using the formula *non iurabis pro nihilo*, which means 'do not swear for nothing', for instance, falsely or deceitfully.

The third commandment is: 'Remember the Sabbath day, to keep it holy'. This is in fact the only precept that is not completely accepted by Christians as their moral law, because they do not keep the seventh day of creation as their day of rest, as the Jews do (Smith 99). For Christians, Sunday is the designated day, because that is the day when Christ resurrected from the dead. The most important meaning of this commandment involved inward reflexion, so that people could contemplate in silence and turn their minds towards God (102). In addition, good deeds were also very important, just as Christ taught in Matthew 25: to feed the hungry, give drink to the thirsty, clothe the naked, care for strangers, visit the sick, and go to prisoners. These were also known as the six works of corporal mercy (102). They were linked to the Sunday, because of the story of Jesus in the synagogue, as recorded in Mark 3:1-5, where He healed a man with a withered hand on the Sabbath. The works of mercy were thus meant to relieve the needs of one's neighbour and in that way, they served as an extension of God's mercifulness.

The fourth commandment is: 'Honour thy father and thy mother' and with this precept, the focus shifts from God to one's neighbour. As Smith observes: "The situation of this apparently small-scale, domestic commandment at the head of the precepts concerning your neighbour indicates the importance of parents and family in relation to God" (107, 108). The

medieval exegesis was that children had to honour their parents and that this should be done by showing them reverence as well as tending to their needs when they were old (108). The latter was especially important, since there were no social benefits or pension plans to count on. Furthermore, this precept stretched beyond the limits of biological parents, because many people could be regarded as a ‘parent’, for instance, all sorts of guides in life, even Christ Himself (117).

The fifth commandment is: ‘Thou shalt not kill’. Contradictory statements in the Bible posed a problem for medieval commentators. Exodus 22:18 may serve as an example: ‘Thou shalt not suffer a witch to live’. Moreover, if the aim for Christians was to imitate God, they should also be allowed to kill. As far as killing was concerned, the idea was that it was allowed only in pursuit of justice and righteousness (Smith 128). Moreover, God should be imitated in deeds of mercy and goodness. When God kills, He punishes sinners and He does so *ex ira sua* (out of His anger) and that should not be imitated (128). Not only had this commandment an explicit meaning, that is, the physical act of killing, it also carried an implicit meaning which concerned the harm that could be done to one’s neighbour’s spiritual life, such as slander, jealousy, and hatred – all of which had to be avoided.

The sixth commandment is: ‘Thou shalt not commit adultery’. Medieval commentators expanded the interpretation of this precept with more than just extra-marital sex. This expansion was based on the view of St Augustine for whom adultery meant: *omnis illicitus usus membrorum* (all unlawful use of those parts). As Smith aptly points out: “His definition ... was wide enough to encompass all sexual activity outside marriage and some within it” (Smith 136). In addition, the meaning of this law not only applied to sexual intercourse itself, but also to intention. Sexual desire for another person was permitted in marriage, but outside the marital bond, it was illicit and also regarded as adultery (139).

The seventh commandment is: 'Thou shalt not steal'. With this precept, all various manners of removing someone else's property without consent was forbidden. Some medieval commentators, like Bonaventure, went even further and extended the conception of theft with all fraudulent commerce with the aim of deceiving and cheating customers (146).

The eighth commandment is: 'Thou shalt not bear false witness against thy neighbour'. This precept was much debated by medieval commentators, especially since many questions arose from lying, the swearing of oaths, and taking vows that were all important matters in a time when society revolved around oral reliability rather than written documents (Smith 154). The basic definition of lying came from St Augustine who explained that a lie was a falsehood with the intention to deceive someone (155). Deception could manifest itself in multiple ways, ranging from distortions of religious doctrine to lies that harm other people.

The ninth and tenth commandments combined are: 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's'. When reading the biblical text, it is not easy to understand why this commandment is split into two precepts; the coveting of one's neighbour's house and wife is mentioned separately as the ninth commandment. The result of St Augustine's division of the commandments over the two tablets is that the last two precepts might seem redundant as there are already two commandments that forbid lechery and theft. But in his *Quaestiones in Exodum*, St Augustine clarifies that these dual prohibitions can best be explained by separating the deed from the intention (Smith 151). In other words: the sixth and seventh commandment concern acts of lechery and theft, whereas the last two deal with the intention to do so.

In conclusion, medieval commentators considered the Decalogue as "a comprehensive description of life in the household of God" (Smith 4).

### Manuscript description

One of the primary aspects of manuscript description is codicology, a discipline which aims to establish, for example, whether the leaves are still in their original location or whether leaves in a manuscript are missing or even misplaced (Edwards 161). An attempt to do so for Garrett 143 is beyond the scope of this edition, and yet, a description of this manuscript may provide some valuable insights into the transmission of the text. An examination of the way in which it was constructed might, for example, serve as an indicator for the intended audience, or it may broaden our understanding of the scribe's use of punctuation.

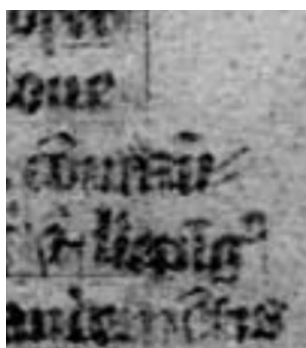
'A treatise on the Ten Commandments' is part of the Garrett 143 manuscript, which can be found in the University Library in Princeton. The manuscript was, together with some ten thousand other manuscript books and antiquities, donated to the library in 1942 by the wealthy banker and fervent collector of medieval manuscripts, Robert Garrett (1875-1961). As Skemer observes "his stated goal was to illustrate five millennia of recorded history with representative examples of every known script and language" (xiv).

Garrett 143 is an English devotional miscellany that originates from the beginning of the fifteenth century, consisting of 12 items in total (Skemer 332-333):


|                                  |  |
|----------------------------------|--|
| 1 <sup>r</sup> -22 <sup>v</sup>  | a treatise on the Ten Commandments                   |
| 22 <sup>v</sup> -26 <sup>v</sup> | a treatise on the seven cardinal sins                |
| 26 <sup>v</sup> -29 <sup>v</sup> | a treatise on the five senses                        |
| 29 <sup>v</sup> -34 <sup>r</sup> | a treatise on the Ten Commandments                   |
| 34 <sup>r</sup> -35 <sup>r</sup> | a compilation of excerpts on corporal works of mercy |
| 35 <sup>r</sup> -35 <sup>v</sup> | An excerpt on the spiritual works of mercy           |

|                                  |  |
|----------------------------------|--|
| 36 <sup>r</sup> -36 <sup>v</sup> | a treatise on the five sources of self-knowledge |
| 36 <sup>v</sup> -38 <sup>r</sup> | a treatise on the nature of man                  |
| 38 <sup>v</sup> -44 <sup>v</sup> | St Gregory's Trental                             |
| 44 <sup>v</sup> -46 <sup>v</sup> | song for saying the best                         |
| 47 <sup>r</sup> -49 <sup>r</sup> | song for thanking God                            |
| 49 <sup>r</sup> -51 <sup>v</sup> | song of making amends                            |

The binding was done in the nineteenth century by the London bookbinder Francis Bedford, as stated on the front turn-in: "Bound by F. Bedford" (Skemer). The manuscript is in brown morocco over pasteboard with the binding title: "A Treatise on the Ten Commandments. MS". The text is copied on parchment and the size of the leaves is approximately 140 (height) x 95 mm (width). The texts cover 85 x 60 mm and are written in single columns of 20 lines, occasionally 19 lines. The prick marks are mostly visible, with a double prick mark at the penultimate horizontal line with ruling in brown ink (Skemer 333). The script always starts below the top horizontal line. Apart from these horizontal lines, there are also two vertical lines on either side of the text to indicate the width of the text. At times, the scribe copies beyond those boundaries, especially on 1<sup>r</sup>:





The scribe might have had to copy the text according to a certain division, which prompted him to write beyond the lines in order to keep the intended layout. Since it is most prominent on 1<sup>r</sup>, he may have taken this ‘mistake’ in usage of space into account while copying the subsequent folios.

‘A treatise on the Ten Commandments’ that forms the basis of this edition can be found on fols. 1<sup>r</sup>-22<sup>v</sup>. There are quire signatures (a j, a ij, a iij, a iiij) at the bottom right-hand corner on the recto sites, beginning at 4<sup>r</sup>. However, many of the signatures have been trimmed before re-binding, as can be seen on 14<sup>r</sup>, for example. Other marginalia in the treatise are either written by the scribe or added later by (early) modern hands. The scribe used catchwords to indicate what the next word of the following quire should be, for example, on 4<sup>v</sup> (*benche*), 12<sup>v</sup> (*is*), and 20<sup>v</sup> (*to*). On folio 12<sup>r</sup>, the scribe copied in the right-hand margin ‘·4· capitulo genesis’ referring to the biblical passage he discusses. Furthermore, he writes the number ‘19’ in the left-hand margin of 14<sup>r</sup> to indicate that Matthew 19 is discussed. Folio 21<sup>v</sup> displays the note in the  right-hand margin. It seems probable that it spells ‘is’, the first two letters of Isaiah, as the text may refer to Isaiah 57:17 at that point (see Commentary). The scribe makes a note of the number ‘5’ in the right-hand margin of 15<sup>v</sup> and of the number ‘7’ in the right-hand margin of 21<sup>r</sup>, which correspond with the biblical passages that are explained. The former concerns Ephesians 5 and the latter Matthew 7, as can be read in the lines of the text the notes refer to. On 21<sup>r</sup>, there is also a note in the left-hand margin that reads ‘·14·capitulo’, indicating that John 14 is used for instruction, which is stated in the text the note refers to (see Commentary).

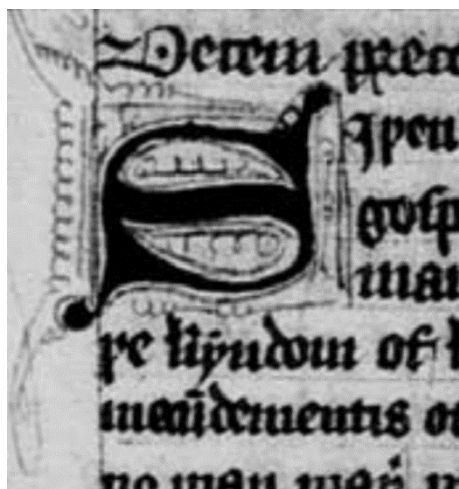
I propose that the remaining numbers in the margin of 4<sup>v</sup>, 6<sup>r</sup>, 9<sup>r</sup>, 13<sup>v</sup>, 16<sup>v</sup>, 17<sup>v</sup>, and 20<sup>v</sup> are of later date and therefore not by the scribe’s hand. I suggest that these were written down as a reading aid. For example, 16<sup>v</sup> shows the number four and the number seven in the left outer margin where the text discusses the fourth commandment of the second tablet, which is also



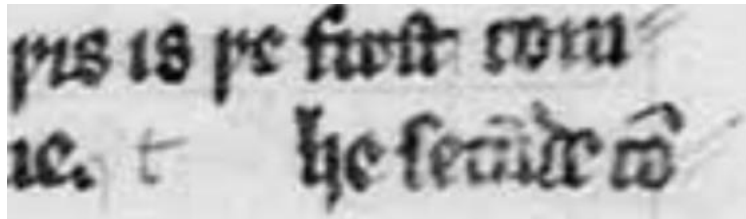
the seventh commandment in successive order (see Commentary). At the bottom of 14<sup>v</sup> there are marginal notes in a seventeenth-century court hand referring to Walter Baynton, Esq., stating “Precipe Waltero Baynton’ Armigero” (Skemer 334). The note ‘Dep. 1459’ at the bottom of 2<sup>r</sup> is by a modern hand and concerns the deposit number at Princeton University Library after the manuscript had been purchased by Robert Garrett (Skemer 334).

The text lacks an incipit, the opening words that are regularly found at the beginning so that the reader is able to identify the text (The British Library). It starts with a Latin rubric that could be regarded as a kind of title: ‘Decem precepta euangel[ii]’, followed by an opening initial that serves the purpose of announcing the beginning of the text. In order to keep the alignment equal on the right-hand side of the text, there are curved marks added directly after the rubric:  just as there are on folio 9<sup>r</sup>. These line fillers are not employed consistently, however, since they are lacking on 16<sup>v</sup>, 17<sup>v</sup>, 19<sup>v</sup>, 20<sup>v</sup>, and 22<sup>v</sup>. In other instances, such as on 10<sup>r</sup>, 13<sup>v</sup>, 15<sup>r</sup>, and 16<sup>r</sup> the scribe uses  to fill the line at the right-hand side.

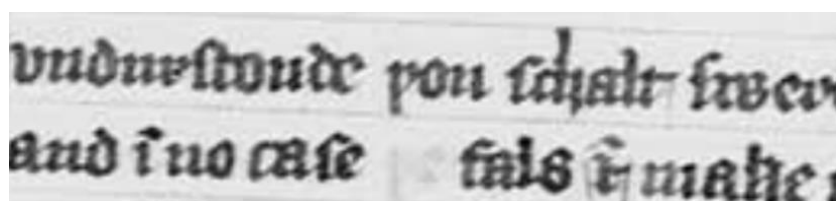
The opening initial <S> at the beginning of the text on 1<sup>r</sup> is three lines high and about nine letters deep and is written in blue ink with red flourishes:



The same kind of decoration is used for the <T> initials that are found at the start of new sections on 9<sup>r</sup>, 16<sup>v</sup>, 17<sup>v</sup>, 18<sup>v</sup>, and 19<sup>v</sup> (Skemer 333). As far as the decoration regarding these initials concerns, De Hamel points out: “It has long been recognised that the decoration has to be added subsequent to the writing of the text” (48). Evidence for this statement can be found on 11<sup>r</sup>:



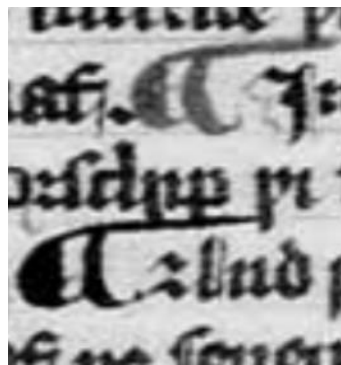
The scribe has used a guide-letter here to mark the initial that had to be decorated, which he could have done either by himself, or by an illuminator or artist. The scribe worked quite conscientiously; apart from the occasional ‘slip of the quill’, he does not make many mistakes (see Textual notes). Since the used material is parchment, mistakes are easily corrected by scraping the parchment with pumice or the knife that was used both for sharpening the quill pen and erasing possible mistakes (De Hamel 39). An example of such a mistake is on 5<sup>v</sup>:



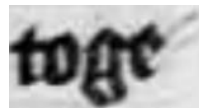
A closer inspection reveals that the word *be* has been erased between *case* and *fals*, but that the ink was already too dry to correct it invisibly.

When examining the text with regard to punctuation, it becomes clear that the scribe employed a system of marks, particularly to mark pauses. Reimer explains that until the sixteenth century, punctuation was called ‘pointing’ and provided primarily an aid in reading

aloud, so that less skilled readers of texts knew when to pause (*Manuscript Studies*). Still, medieval systems of punctuation should be regarded with care, since “scribal punctuation is considered to show lack of organisation and consistency in their use of marks” (Rodríguez-Alvarez qtd. in Almeida 207). Throughout the text, the scribe used alternating blue and red pilcrows to indicate, rather than to divide the text into paragraphs and by doing so, he made clear which passages he considered to be most important:



On sentence level, the scribe only employed the *punctus*, the ancestor of the ‘period’ in modern punctuation (Reimer). The *virgula suspensiva* (usually doubled, sometimes tripled) is solely used when a word had to be broken off:



For the exact position of all previous descriptions in the manuscript, I refer to appendix A for the diplomatic transcription of ‘A treatise on the Ten Commandments’.

### Summary and narrative structure

Hanna observes that education has always been a crucial factor in handing down values that are deemed important in a cultural system, especially since education provides “the tools deemed necessary for perpetuation of that cultural system” (172). ‘A treatise on the Ten Commandments’ also serves the purpose of teaching, in particular on how to live one’s life in accordance with the fundamental teachings of the Scriptures, Exodus 20 in this case. As 2 Timothy 3:16 illustrates: “All scripture is given by inspiration of God, and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness”. In this respect, the treatise functions effectively. Royster (vi) observes the following recurring pattern in narrative structure regarding tracts on the Ten Commandments:

1. A prologue stating the origin of the commandments as well as why they should be kept.
2. The commandments in successive order, accompanied by the way in which they can be broken.
3. A conclusion that contains an exhortation or a threat in order to keep the commandments.

Middle English versions of the Ten Commandments vary in the way the text is organised. Martin (205) proposes that the version as found in Garrett 143 is a discursive one, which entails that the internal structure of each commandment is both digressive and exegetical. He also points out that the commandments are scholastic, since “the commandment itself is a ‘proposition’ to be analysed for its truth; the ‘proofs’ cited in support of the truth are biblical and patristic authorities, and the ‘conclusion’ is the restatement of the initial proposition, usually with an expanded tropological sense” (206).

In the Garrett version, the prologue, or short introduction (ll. 2-9), instructs ‘every man or woman’ that it is necessary for them to keep God’s commandments in order to obtain eternal life in His kingdom. The commandments, they are told, are divided as such: the first three concern man’s relationship to God and the remaining seven involve man’s behaviour towards his fellow-Christians. Christ’s summary to love God above all and to love one’s neighbour as oneself concludes the introduction.

Next, the origin of the Ten Commandments, Exodus 20, is mentioned (ll. 10-14), immediately followed by the first commandment that forbids idolatry. Afterward, it is explained why this commandment must be kept and also introduces when it is trespassed: when God is not most loved above all other things. The text continues with three enemies that can cause the first commandment to be broken: the flesh, the world, and the devil (ll. 22-53). Firstly, the flesh tempts people to covet food and drink so that they make their bellies their god. To be more precise, the author refers to one of the seven deadly sins: gluttony. The gravity of this sin is supported by a passage from Paul’s letter to the Philippians. Secondly, the temptations of the world, such as riches, goods, and income can cause greed which is also one of the seven deadly sins. The text offers further explanation by means of a quotation from Paul’s letter to the Ephesians. Thirdly, the author points out that the first commandment is also broken when people set their hearts on pride and high esteem of themselves. As a result, the path of the devil is followed by committing the deadly sin of pride. Evidence for this proposition comes from passages in Matthew, Isaiah, and the writings of St Augustine. Finally, a short recapitulation of the three sins is offered as well as the statement that God must be loved above all (ll. 53-61).

The text continues with the second commandment which forbids swearing. An introduction is provided in order to establish the nature of sinful swearing, corroborated by a passage taken from Matthew (ll. 61-72). Next, it is illustrated that if one must swear, it should

be done in truth, justice, and righteousness. The author also defines three reasons why the second commandment should be kept (ll. 87-113). Firstly, a person can only be saved in Jesus Christ's name, as stated by Peter in the Acts of the Apostles. Secondly, His name is so holy that every earthly or heavenly creature must bow to it. This is supported by a passage taken from Paul's letter to the Philippians. Thirdly, the text explains that swearing is pointless, because the Jews were never able to break the spirit of Christ. Moreover, swearing will be punished severely.

The third commandment instructs Christians to observe the holy day, the Sunday. An explanation follows as to the reason why this day is holy and should be spent as such (ll. 113-128). It is observed that it is a miracle that God permits the sinners to live on earth safely and waits until they repent and if they do not, eternal damnation will befall them. Perhaps this is a reference to the biblical story about the man who gathered sticks on the Sabbath day, as recorded in Numbers 15:32-35. Three respectable ways to observe the Sunday follow (ll. 128-174). The first way concerns the soul, meaning that people should think about this day and why it is so important. For example, the world was given wisdom and wit on a Sunday and Christ rose from the dead on a Sunday. It is also important to reflect on one's own sinful behaviour towards God and how Christ shed His innocent blood on the cross in order to redeem us, the unfaithful sinners. The second way concerns speech, because it is beneficial to pray to God, as well as spreading the word of God to those who do not know Him. Furthermore, one should use speech to settle disputes and to help fellow Christians in righteous living. The third and last way to observe the Sunday involves good deeds as being a good Christian means that one should tend to the needs of those who are, for whatever reason, less fortunate in life. These acts of charity are defined in Matthew 25 and also in Luke 14. The section on the third commandment concludes with an exhortation to keep the first three commandments until death in order to obtain eternal salvation (ll. 174-177).

The text continues with the first commandment of the second tablet and the fourth commandment in successive order: honour your father and mother, followed by an overview of how this commandment should be put into practice (ll. 178-194). Further commentary on the matter is given: the state of England would certainly be more prosperous if this particular commandment had been kept properly (ll. 194-197). There are three kinds of parents that must be honoured (ll. 198-220). Firstly, the biological parents, followed by the spiritual parents, such as the prelates, the parson, the vicar, and the parish priest. Not only are these parents concerned with their children's spiritual health, they also administer the sacraments for the salvation of souls. Lastly, Christ and His blessed mother, the Virgin Mary, are also identified as parents in the sense that they must also be honoured in accordance with this commandment.

The fifth commandment forbids killing. Next, the reader is reminded of the fact that only God has the power to start life and to end it and because of that, this commandment should be kept (ll. 221-234). In support of this proposition, Ecclesiasticus is quoted. Moreover, killing is one of three sins that cries for vengeance from God according to the Scriptures, such as Cain's fratricide, as recorded in Genesis (ll. 234-237). There are three ways in which man can kill: by hand, by tongue, and by heart (ll. 238-252). The first way refers to actual killing in the sense that it results in death. The second one concerns slander in order to discredit one's neighbour willingly and the last one involves hatred and jealousy.

The sixth commandment forbids lechery and is followed by an elaboration of the nature of lechery and that it is not only sinful when one is single, but that it also can lead to adultery and therefore, the author urges the reader to be chaste (ll. 253- 273). Even the clergy are mentioned in this respect, since they are the ones who should display exemplary behaviour. The text further illustrates that the marital bond between a man and a woman is ordained by God and therefore sacred (ll. 273-300). To support this proposition, two Bible books are

quoted: Matthew and Paul's letter to the Ephesians. The section on the sixth commandment ends with an exhortation to keep oneself from lechery under all circumstances (ll. 300-310).

The text continues with the seventh commandment that forbids stealing. In the same manner of breaking down a commandment into smaller entities, as we have seen before, the readers are told that there are three ways of stealing (ll. 314-3327). The first way of stealing is theft: taking away other people's goods without their permission, either with or without force. The second one is obtaining goods from others by using trickery or false promises. The third and last way concerns stealing both by force and by fraud in the sense that even though it is allowed to make a living in trade out of the profit, it is prohibited to make excessive profit. An exhortation not to break this commandment at all times concludes this section (ll. 327-331).

The eighth commandment forbids to bear false witness. The text illustrates that there are three ways of breaking this commandment: with words, with deeds, and with a combination of words and deeds (ll. 331-365). This commandment is broken with words when one deliberately tells lies in order to damage somebody else's good name, which may result in losing their heritage or property. It is broken in deeds when people willingly refrain from helping their neighbours in living a righteous life. As a consequence, the sinner leads his neighbour to hell instead of heaven. The commandment is broken in words and deeds not only when one damages the good name of fellow-Christians to make them lose their goods, but also refuses to offer them help in righteous living.

The ninth commandment forbids the desire for your neighbour's house or wife. A reference to the teachings of St Augustine makes clear that neither greed nor lechery is acceptable, followed by an elaboration on lechery that illustrates that, since God is omniscient, sexual desire is already sinful when it happens in the mind or in the heart (ll. 366-387). This proposition is supported by a passage taken from Matthew 5.

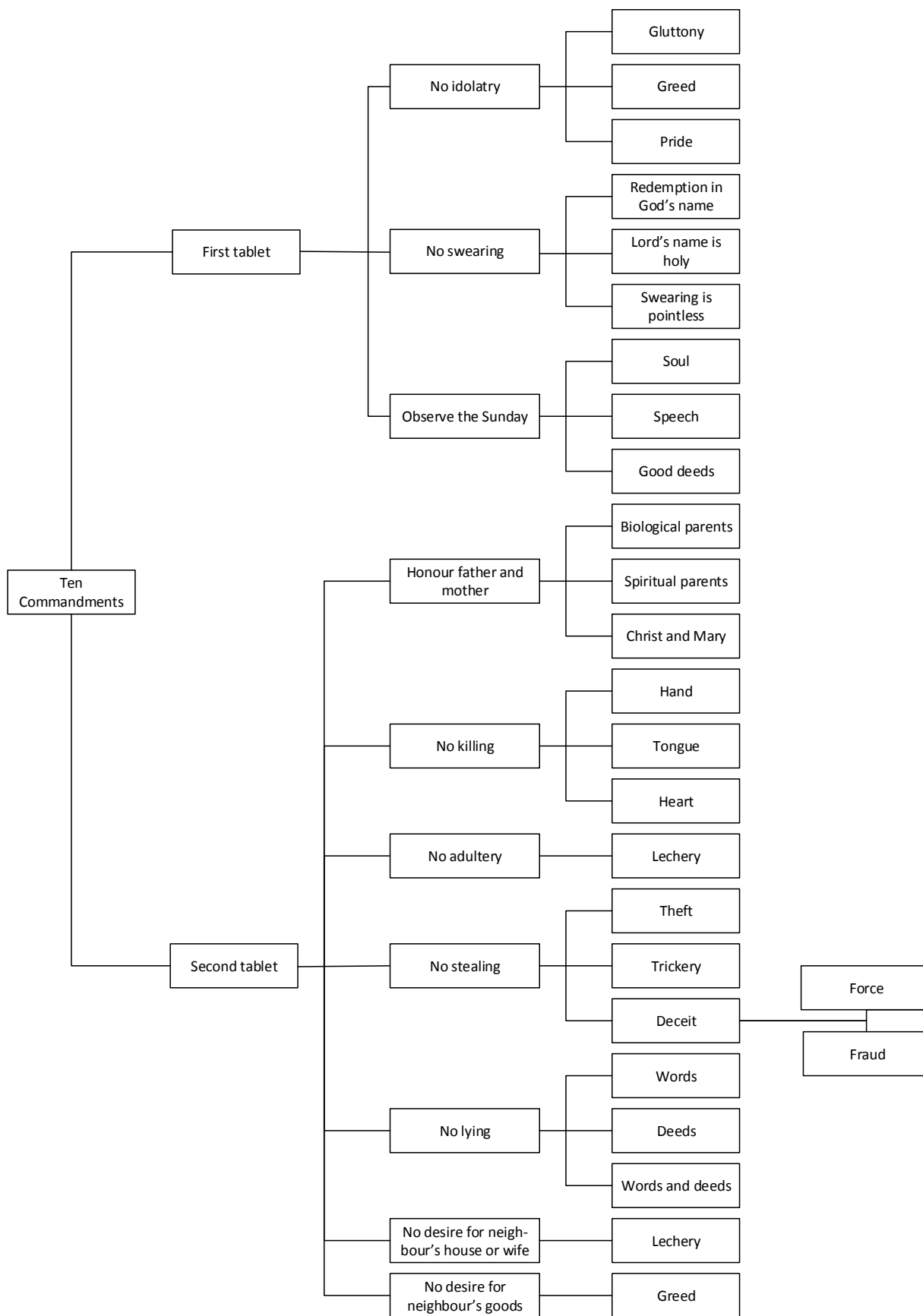


The tenth commandment forbids the desire for your neighbour's goods. The explanation provided by the text focusses on greed and is amplified by a passage from Paul's first letter to Timothy (ll. 388-391).

Finally, the treatise offers the conclusion in which the main division of the commandments is repeated once more: the first three refer to man's relationship to God and the other seven teach us how we should treat our fellow-Christians, which is summarised in with a passage taken from Matthew 7 'alle þyngis þat we wolden men dude to vs wee schulden doo þe same to hem' (ll. 410-428). After reading the treatise, the readers know what terrible fate those who break the commandments will face, but John 14 also carries the hopeful message that God will be merciful to those who keep His precepts and thus act as true Christians. Only Jesus Christ leads us to eternal salvation, because He died for our sins: 'To þe whiche He brenge vs þat bouzt vs *with* His preciouise blode, merciful God. Amen'.

The aforesaid pattern in narrative structure that Royston and Martin suggest, is also applicable to 'A treatise on the Ten Commandments'. In order to further clarify its contents, the analysis of the division of the Ten Commandments and their subdivisions as formulated in the treatise is schematically represented in table A:

Table A: schematic representation of ‘A treatise on the Ten Commandments’



As can be seen, the commandments are divided over two tablets. In addition, they are subdivided in a tripartite manner, except for the sixth, the ninth, and the tenth commandment. The medieval preoccupation with numbers was a crucial element, because numbers were believed to take a central position in Creation (Smith 49). For example, the ubiquitous number three was associated with the Holy Trinity. This can explain why the author added the seemingly redundant third way in which one can lie (words and deeds), as it is a combination of the other two ways.

### **Author, scribe, and audience**

With the ninth canon, called *Ingnorantia Sacerdotum*, the Council of Lambeth laid the foundation for most of England's catechetical programs in 1281 (Reeves 2). This effectuation of the already mentioned Fourth Lateran Council triggered a movement that ensured that the practical side of Christianity was also taught to the lay people. Each Christian needed to understand what true love of God and neighbour entailed in order to be redeemed. In addition, the literacy of the laity expanded throughout the course of the fourteenth century, which enabled people to read books themselves (Gillespie 130). With a growing interest in devotional literature, religious books were no longer the prerogative of the clergy and as a result, texts also appeared in the vernacular. This expanded audience also meant a different way of addressing the reader; the authors or compilers of texts ensured that not only members of the clergy were addressed, but lay people as well (Gillespie 133).

### *Author*

'A treatise on the Ten Commandments' cannot be recognised as a complicated text, since there is virtually no Latin text and each commandment is explained in a methodical manner, provided with many examples. Yet, the style is lively, especially since the third-person narrative is alternated with both first-person narrative and direct speech. Even a personal remark is given on the state of the country at the time the treatise was entrusted to the parchment (see Commentary). It must be noted here that this remark may also be an addition done by the scribe who copied the text, since "it may confidently be stated that, in the process of copying, scribes display a persistent willingness to depart from the text of their exemplars, to rewrite the text at various levels of complexity" (Morisson 120). All the same, when it comes to identifying the composer, we must conclude that we rarely can attribute a Middle English text to a particular author. Jacobs points out that it is not likely that this anonymity

results from a lack of a sense of authorship in that period (7). Alternatively, he observes that it should be sought in the low status of English in the early Middle Ages, in combination with a late development as a language of high status (8, 9). Since we cannot be sure when the authorial text was composed, this might explain why the author's name or identity is lacking. Even though the author is not specifically mentioned, the reader is, at times, addressed:

'Pan, as I haue now tolde 3ou, kepe ze þese þre comaundementis to God *and* God is plesed *and* worschipid' (ll. 173-174).

It should be noted here that addressing the audience was not necessarily done by the author, it could also have been done by the scribe who copied the treatise. Likewise, either author or scribe included himself in the conclusion of the treatise, as he switches to 'vs' and 'we' instead of 'ze' and 'þou':

'The first þree tellen vs how þat we schulen loue *and* worschipe oure Lorde God ouer alle opir þynge, *with* alle oure herte' (ll. 411-412).

### *Scribe*

Since there are multiple versions of tracts on the Ten Commandments still extant, it is safe to assume that Garrett 143 is a scribal copy rather than the authorial text (Martin 201, 202). As De Hamel explains: "A scribe does not simply write: he copies and must have an exemplar from which to reproduce the text" (34). The evidence that we are dealing with a scribal copy comes from the text itself, particularly from the mistakes that were made in the process of copying. The errors mainly relate to incorrect grammar, spelling, and syntax (see Notes and Commentary). Spelling mistakes are easily made, however, if the scribe were to compose his

own version, the mistakes regarding syntax would probably be absent, since that kind of mistakes are far less common in the process of writing. Judging from the content and the message ‘A treatise on the Ten Commandments’ carries, I suggest that the author’s main concern was to teach how one should live his earthly life in accordance with the law of God and in that way, obtain eternal salvation in the life hereafter, whereas the scribe’s main concern was to do his work properly.

### *Audience*

In late medieval England, books became an increasingly important means of teaching. As Hanna observes: “The centrality of the sacred text, the general propagation of its narrative and basic ideas, and the liturgical ceremonial that enacts its precepts all required books and the literate tools to use them” (172). Latin was the language of the Church, and thus, of authority (Carlson 196). Consequently, we may assume that ‘A treatise on the Ten Commandments’ was written for lay readers. Despite the fact that it lacks an overt reference to possible users of the text, it is written almost exclusively in the vernacular and there is virtually no Latin involved. Furthermore, the material that was used for copying, parchment, may also give insight into the potential audience. By about 1400, paper had become in Europe “a relatively common medium for little volumes of sermons, cheap textbooks, popular tracts, and so on” (De Hamel 16). Parchment was used for the more beautiful and expensive manuscripts. ‘A treatise on the Ten Commandments’ may certainly be regarded as a popular tract, because it contained directions for righteous living, but the conclusion that the intended audience was wealthy because of the parchment is rather hasty. For example, the size of the manuscript may indicate that it was meant to serve as a portable book that could easily be carried, rather than a book for display (see Manuscript description). In addition, the manuscript is decorated with easy pen work and lacks richly illuminated initials or miniatures which would be fitting for a

wealthy reader. Apart from this, it is not entirely clear whether the intended audience is singular or plural, because the text addresses both one person and more, sometimes even in the same sentence, as the following examples clarify (the words in bold are singular and the underlined words are plural):

‘Thenke hertly on þis and þenke also how God, whan he had maked **þe** of nozt *and* **þou** haddest forsaken *him* þrouȝ synne *and* taken **þe** to þe fende of helle world *withouten* ende, had not Crist, God *and* man, sofrid harde deþ for vs, his enemys’ (ll. 140-143).

‘Ȝif **þou** be a prest *and* hast connyng *and* auctorite, teche godis worde to *hem* þat han not knowyng þerof *and* ȝe þat heren hit, heriþ hit deuowteli’ (ll. 154-156).

The last quotation reveals that also priests were addressed, since they were the ones that should possess a profound knowledge of the Ten Commandments, which was not only important in sermons, but also in the administration of the sacrament of Penance.

All the same, prosperous or not, singular or plural, we may conclude that it is plausible that the targeted audience was non-clerical.



## Script and hand

Developments from the mid twelfth century onwards, such as the secularization of learning and the rise of universities, gave way to a considerable growth in the demand for books (Parkes xiii). At the same time, the size of the works that had to be copied also expanded. This increase in both number and size also affected the scribes who copied them. As Parkes observes: “the increasing demands upon the time and energy of the scribes and the need to conserve space led to the development of smaller, simpler hands both to keep books within a manageable format and to accelerate the process of production” (xiii). Initially, this development led to a highly compressed hand with an abundance of abbreviations, which was later replaced by cursive scripts that gave more scope for style (xiii). Cursive scripts originated from the world of business and administration. The joining of individual letters by ligatures accelerated the writing process, since the number of pen-lifts could be reduced to a minimum, which was especially beneficial to clerks who compiled charters and court rolls (Beadle). Greetham points out that despite the fact that there are many varieties in individual cursive hands, there are certain common characteristics that can be recognized (199).

A recognizable cursive script with a number of specific characteristics developed in the middle of the thirteenth century (Parkes xiv). Even though this kind of script incorporated some distinct letter forms, it was never given a particular name, only referred to in general terms (xvi). Based on the fact that varieties of this script are mainly found in English manuscripts compiled in the fourteenth and fifteenth centuries, Parkes invented the name ‘Anglicana’ (xvi). The hand in which ‘A treatise on the Ten Commandments’ is written, can best be described as an amalgam called ‘Bastard Anglicana’ showing influences of Textura and Bastard Secretary script.

First of all, the overall visual impression is that of Textura, because of the accent on vertical strokes as well as the simple straight ascenders and descenders. There are also some

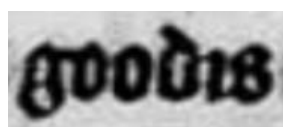


Textura traits to be found in-text, such as the way  /d/ is formed, the straight-sided  /a/, and the careful diamond-shaped finishing of the minims (*University of Nottingham*). After the thirteenth century, Textura became more difficult to write and was hardly ever used for literary texts in the vernacular. It was more associated with luxury books of a secular nature and with devotional and liturgical manuscripts (*University of Nottingham*). Parkes points out that Textura was at the top of the hierarchy regarding handwriting, whereas the Anglicana cursive script was at the bottom with the Bastard variant taking the middle position between these ‘noble’ and ‘base’ scripts (xviii).

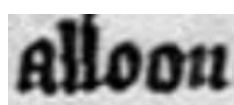
Secondly, the script also reveals Anglicana traits. Long /s/ is consistent with the Anglicana script (Parkes 8) and never occurs in final position, but in initial as well as in medial position, as the words *schalt* and *meschef* illustrate:



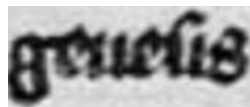
The /f/ is also from Anglicana (8) but does not descend below the line of writing in this variant. The /g/ takes the Anglicana form of the two-compartment number eight and slightly descends below the line of writing (8):



The way in which /l/ is copied, is consistent with Bastard Anglicana, since it lacks the looped ascender that is typical for Anglicana (8). The word ‘alloon’ may serve as an example:



Lastly, the script also reveals influences from the Bastard Secretary script in addition to Textura and Anglicana elements. The Secretary script probably originated in Italy and was widely spread over Northern Europe by the end of the fourteenth century (Parkes xix). As with Anglicana, a ‘Bastard’ variety of this script developed in order to suit the needs for more formal contexts (xxi). Apart from the already mentioned long /s/, the scribe also employs short /s/ that is formed by means of broken strokes that is influenced by Bastard Secretary (Parkes 8). For example, as in the word ‘genesis’:



Also the form of short /r/ is affected by this script as in the words ‘ordeyned’ and ‘remedie’:



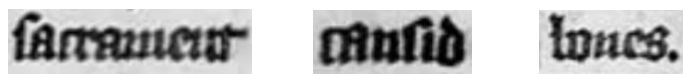
Parkes points out that “Bastard hands were in origin a mixture, they were particularly prone to idiosyncratic variation as scribes added to the mixture or varied the proportions of the ingredients” (xxiii). It seems that the scribe who copied ‘A treatise on the Ten Commandments’ was no exception to the rule in this respect.

## Language

The Middle English period lacked a standard in the sense that there was no agreed mode of language, which resulted in a plethora of linguistic variants, for example, spelling (Lucas 170). Still, an analysis of a text is valuable, since it “offers linguistic information about itself, data that relate to the larger picture of the language at the time it was written” (170). In terms of text analysis, it is relevant to bear in mind that most scribal copies contain various different dialectal forms, since these texts are removed from the authorial version to a greater or lesser extent (171). For instance, a scribe from the north of England could copy from an exemplar written in a southern dialect, so that –either consciously or not– dialectal features from the north could appear in a southern text. It is important to note here that a comprehensive discussion of all linguistic elements in ‘A treatise on the Ten Commandments’ is beyond the scope of this edition. Therefore, a select number of features will be discussed in the field of graphemics, morphology, syntax, and dialect.

### *Graphemics*

The scribe employed both long and short /s/, but the short variant only appears in final position, as shown here with the words ‘sacrament’, ‘causid’, and ‘bones’. Therefore, he used both representations of /s/ systematically.



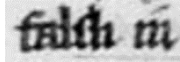
Likewise, the distribution of short /r/ is also according to a system. As already mentioned (see Script and hand), the scribe employed two types of /r/ as can be seen in the words ‘for’ and ‘gret’:

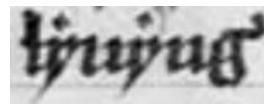


Whenever the preceding letter was /b, p, d, o/, the scribe preferred to write the /r/ as in ‘for’, probably because it was easier to copy after letters with relatively large lobes. In all other instances, he employed the /r/ as in ‘gret’

The scribe also alternated between /i/ and /y/, sometimes even in the same word, such as in ‘coueytise’ and ‘coueitise’, so that there does not seem to be a system in this case.



The letter /i/ is occasionally accompanied by a graph that resembles a *virgula suspensiva*, serving as a dot. It seems that the scribe employed this graph to prevent confusion with other letters made up of minims. For example, in the words ‘falsli in’,  the difference between ‘in’ and /m/ is marked by ‘dotting’ the second /i/. The /y/ is dotted and usually extends beneath the line and the preceding letter, as in ‘lyuyng’.

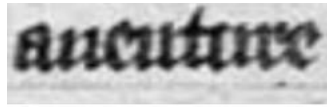


There seems to be a strong preference to use ‘thorn’ over /th/, but never when the scribe intended a new sentence at the beginning of a new section or in names.

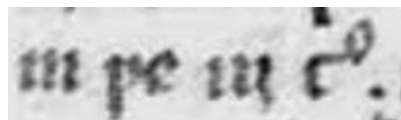


Parkes explains that “the predominant threadlike strokes [of minims] do not always give adequate characterization to the body of the letters” (xv). At times it is simply a question of counting minims whenever it concerns a combination of the letters /i, m, n, u/, but the scribe also marked the difference by putting a mark over /i/, as we have seen before.

There is little distinction between /n/ and /u/, which may cause confusion, as we can see in the word *auenture*.



The scribe never uses /u/ in initial position, so that it always spells /n/. The /u/ in initial position is always written as /v/, as in *vliu* ‘usid’, but /v/ in medial position is realised as /u/, as can be seen in the word *loued*. ‘loued’. Whenever /v/ occurs in initial position, it is represented as such, for example, in *veugeaure*. ‘vengeance’. The Latin way of representing numbers can involve /i/, depending on the number. Two, three, and four as well as compound numbers (either cardinal or ordinal) containing these three numbers are generated in that manner. In that case, the scribe represents the last /i/ as /j/, according to medieval convention. The reference to the third chapter (of Paul’s letter to the Philippians) may serve as an example.



### *Morphology*

The Middle English system in which finite verbs were inflected for person, number, tense, and mood was inherited from Old English (Fulk 71). A closer examination of the verb forms in ‘A treatise on the Ten Commandments’ illustrates that the 3sg. pres. indicative ends either in ‘-eþ’ or ‘-iþ’, as in ‘sendeþ’ (1.55) and ‘biddiþ’ (1.59). This inflectional variation is not uncommon, since these endings were unstressed (Fulk 73). The less employed 1sg. pres. indicative ends in ‘-e’, as in ‘seie’ (1.27) and the common ending for the 2sg. pres. indicative singular is ‘-est’, as in ‘makest’ (1.51). The third person present indicative plural ends in ‘-en’,

as in 'harmen' (l. 349). The subjunctive ends in '-e', as in 'speke' and 'seipe' (l. 343) and the imperative takes the '-ep' ending whenever it concerns the plural, for example, 'bereþ' (l. 344). The way in which the preterite is formed depends on whether the verb is weak or strong. Weak verbs usually end in '-ed', as in 'synned' (l.89), whereas strong verbs change their stem, as in 'felle' (l. 48), which is the 3sg. pret. form of the infinitive *fallen*. The infinitive form that some verbs take provide evidence for a later dating of the text. In Old English, the infinitive was marked by an inflectional ending '-(i)an' but with the shift from an synthetic language to an analytic language, the particle 'to' took over (Crystal 45). As a result, the infinitive marker '-en' in Middle English gradually declined from the beginning of the fourteenth century. This process initiated in dialects from the north and eventually spread to the other dialects. The verb 'techen' in line 6 still ends in '-en' and also the verb 'seyñ' (l. 129) ends in '-n', whereas the verb 'delyuer' in line 191 has lost its ending. The verb 'confort' can be regarded as an example of a verb in transition, because the scribe copies the verb without ending in line 189, but copies 'conforte' in line 163. Thus, it seems that French loan verbs, such as 'delyueren' and 'conforten', lost their '-en' infinitive marker more rapidly than native verbs.

The weak/strong distinction between Middle English monosyllabic adjectives ending in a consonant, a system that was inherited from Old English, was gradually lost over the course of the fourteenth century (Horobin 106). The weak paradigm was used when the adjective was preceded by the definite article 'the', a demonstrative, a possessive pronoun, and in some other cases, such as direct address or particular genitive expressions (106). The inflexional endings of weak adjectives were commonly represented by '-e'. 'A treatise on the Ten Commandments' that originates in all probability from the beginning of the fifteenth century, reveals that the weak inflexion had already been almost completely lost. In this case, all instances of the adjective 'first' preceded by the definite article 'þe' have no inflexional

ending, except for the noun phrase ‘þe firste pistil’ in line 397, and with that, still showing a trace of the lost system.

Obviously, nouns also display an abundance of spelling variants for a number of reasons. For example, the scribe copies ‘moder’ quite consistently, but spells ‘modir’ in line 205. This may be the result of the fact that the stress is on the first syllable, so that the last syllable is more susceptible to variation. Also, metathesis of /r/ with an adjacent vowel was common in Middle English, as it was in Old English (Fulk 55). The scribe spells ‘frist’ in line 178, whereas he copies ‘first’ or ‘firste’ in all other cases.

Fulk points out that “there is very frequent doubling of /e/ and /o/ to indicate vowel length (26). Even though it is less common in words that end in ‘-e’ or ‘-o’, the words ‘wee’ and ‘doo’ in line 417 may serve as an example. However, the scribe copies ‘hatee’(hate) in line 80, which might be recognised as a scribal error rather than a spelling variant, because the second syllable carries no stress, which renders lengthening highly unlikely. Similarly, the shortening in the word ‘dedde’ (deed) in line 261 might also be considered as a scribal error, since the word was (and still is) pronounced with a long vowel; however, this might also have to do with dialect, because in southern dialects the consonant after a long vowel could be doubled (see *Dialect*). The word ‘redde’ in line 280 also serves as an example for this dialectal feature. As far as spelling variants are concerned, the following words are not recorded in the *MED*:

|          |          |
|----------|----------|
| dedde    | line 261 |
| brecke   | line 296 |
| soteille | line 318 |
| enparyng | line 390 |

It is important to note here that these unrecorded forms do not automatically entail that their particular spelling variants were non-existent.

*Syntax*

With the gradual evolution from a synthetic language, as was Old English, into an analytic language, the word order in Middle English became increasingly relevant. As Crystal observes: “The most important grammatical development was the establishment of fixed patterns of words to express the relationship between clause elements” (44). Old English already tended towards the subject-verb-object order and this development continued in the Middle English period (44). Obviously, variations are found in many Middle English texts, even in the ones that date towards the end of the fifteenth century (and also in the sixteenth and seventeenth century), often because the metre demanded a different word order. There are only a few instances in ‘A treatise on the Ten Commandments’ in which the scribe used the verb-subject order, for example, in line 48: ‘þerfore seiþe Seynt Gregorie *in* a litel book’ and in line 290: ‘*And* þen seiþ Seynt Poule’. These examples are also known as ‘adverb inversion’, where the verb-subject order follows an adverb, a syntactical structure still present in modern English, for instance, in structures such as: ‘never have I seen’. On the whole, the scribe kept to the subject-verb order, which may provide further evidence for a later dating of the text.

In Old English, adjectives could both occur in prenominal or postnominal position, depending on whether the adjective contained new or given information. In the case of new information it was declined strong and could either precede or follow the noun and when it concerned given information it was declined weak and in prenominal position (Fischer 256). The loss of the weak/strong distinction in adjectives as well as an increasingly fixed word order resulted in a much less complicated system in which practically every adjective is in prenominal position, a system that is still in use in Present-Day English (282). As far as it concerns ‘A treatise on the Ten Commandments’, nearly all adjectives appear prenominally and yet, traces of the old system can be found in the following passage in lines 193 and 194:



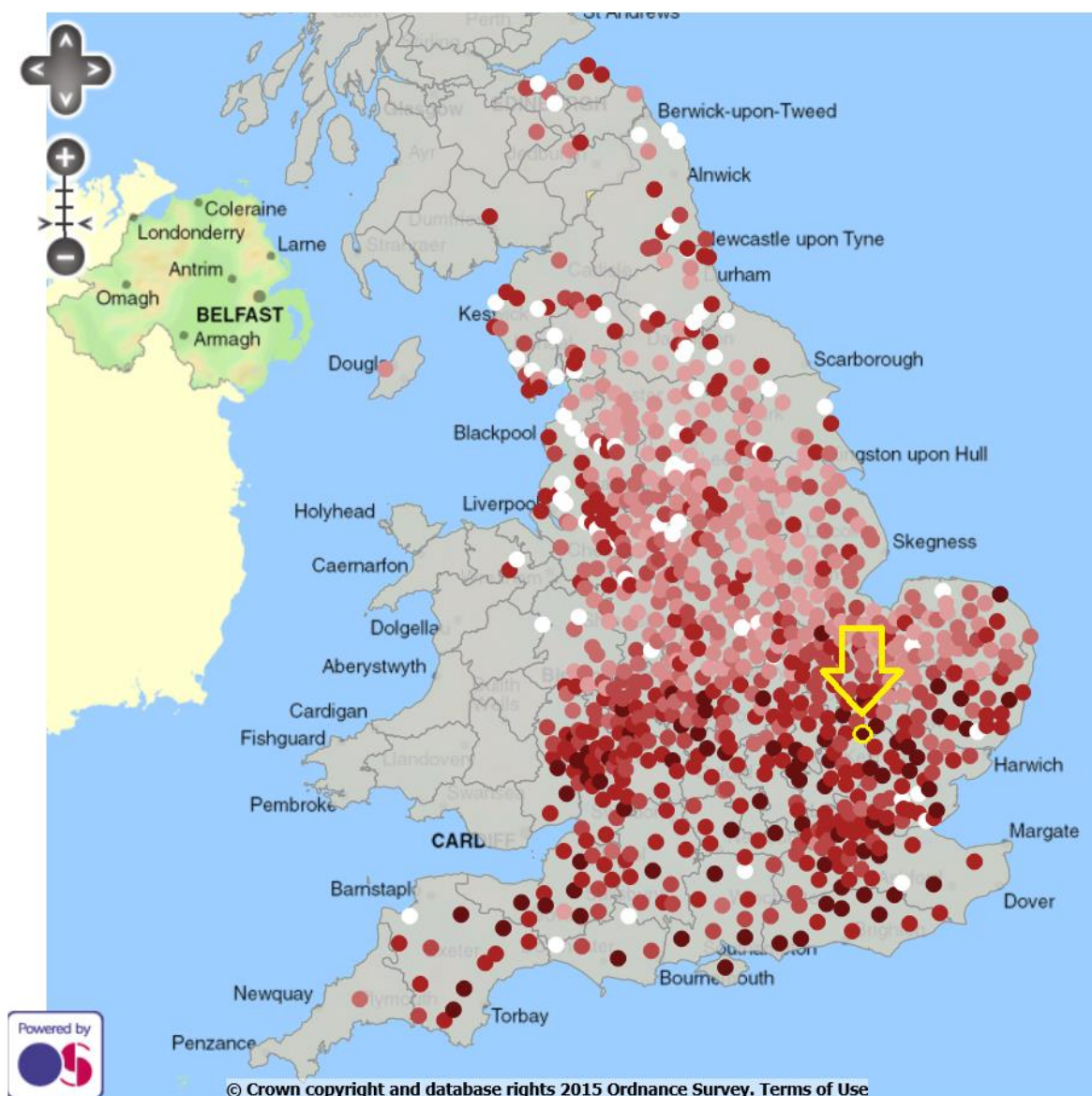
‘And þus lessoun schuld euery bodeli fader *and* moder *and* gostili teche to here children.’ The adjective ‘bodili’ is in prenominal position, whereas ‘gostili’ appears postnominally.

### *Dialect*

Since the beginning of the twentieth century, regional variety in Middle English has been studied extensively (Fulk 114). However, regional variety has proven not to be a matter of clear-cut dialectal boundaries; it is far more complicated than that. Corrie observes that scribes “sometimes [leave] the occasional ‘relict’ in their texts, sometimes producing what is known as *Mischsprache*, a turbid conglomeration of forms of different dialects” (102). All the same, an application like the electronic version of the *Linguistic Atlas of Late Mediaeval English (LALME)*, proves to be a helpful tool to give insight into the dialect in which ‘A treatise on the Ten Commandments’ is written. With the help of the *LALME*, a selection of dialectal features of ‘A treatise on the Ten Commandments’ can be analysed in order to establish which dialect corresponds most with the features as found in the manuscript. The selection of the words that have been included in the analysis is based on variants that are not only conspicuous, but also occur more than once. For example, the scribe uses ‘de’ in line 32, whereas he copies ‘þe’ in all other instances, so that selecting the word ‘de’ would present a distorted picture. Likewise, he spells ‘þyng’ consistently, except for line 379 where he uses ‘þeng’. The following words have been selected for analysis:

| <b>Word</b>     | <b><i>LALME</i> map number</b> |
|-----------------|--------------------------------|
| diden (l. 107)  | 115-70                         |
| azen (l. 35)    | 36                             |
| azens (l. 53)   | 36                             |
| lijf (l. 138)   | 190                            |
| moche (l. 227)  | 16                             |
| þridde (l. 105) | 267-20                         |

The following map presents the results:



The map reveals dots that serve as markers. The darker the marker, the closer the words examined are to the data attested at that location marker; conversely, the paler it gets, the less likely it is that those words belong linguistically to the same area (*LALME*). As can be seen, there are many dark dots located in the south, which does not seem to be helpful in narrowing down the dialectal area. However, only one linguistic profile shares all variants of the selection:

LPs at this location:  
[4773](#)

Relevant forms:  
*diden* ●, *bridde* ●, *lijf* ●, *moche*  
 ●, *azens* ●, *azen* ●

This profile is located in the Cambridge area, as indicated with the yellow arrow on the map. Further investigation of the spelling variants that are included in this linguistic profile reveals that there are many word forms in ‘A treatise on the Ten Commandments’ that are consistent with this profile. Conversely, there are also forms, such as ‘brenge’ (l. 157), that are almost exclusively found the area of Somerset and in Winchester, proving once more that a manuscript can contain a conglomeration of regional varieties. I suggest that the exemplar from which the scribe copied was written in a dialect consistent with the Cambridge area, but that the scribe who copied it was from the south of the country, because of the occasional influences that are typical for southern dialects. Apart from the variants that have already been mentioned (‘de’ and ‘þeng’), the infinitive form ‘warien’ in line 249 as well as ‘þus’ in line 193 and the doubling of consonants after long vowels (see Morphology) are typical for the south. For a complete overview of the dialectal features of linguistic profile 4773 of the Cambridge area, I refer to appendix B.

## Editorial policy

The editorial policy followed in this edition of ‘A treatise on the Ten Commandments’ regards layout as well as spelling and punctuation. First of all, the full width of the page is used, so that the lines in the edited version no longer correspond with the lines as found in the manuscript. Therefore, all folio numbers appear in-text between brackets. The Latin words in the treatise, ‘Decem precepta euangel[*ii*]’ (l. 1) and ‘Sanctorum communionem’ (l. 351), are given in italics rather than in a regular font. Furthermore, the text has been divided into paragraphs according to modern convention, thus supporting the underlying structure as discussed in ‘Summary and narrative structure’. Expansion of abbreviations has also been applied according to convention and is therefore represented in italics, as in ‘every’ in line 2. Note that the expansion of the Latin words ‘Sanctorum *communionem*’ and ‘*euangel[*ii*]*’ is not represented in italics, but in a regular font. The abbreviation at the end of ‘chapter’ in line 10 has been transcribed by analogy, since the scribe employed the same character in the word ‘bitter’ in line 94. The mark at the end of ‘God’ in line 12 usually represents the abbreviation ‘-us’ in Latin texts; however, the scribe consistently used either ‘-is’ endings or ‘-es’ endings to mark the plural with only two exceptions: ‘thingus’ in line 29 and ‘worschipus’ in line 41. For this reason, I have transcribed this mark with ‘-is’ whenever it is used to indicate a plural. Likewise, the scribe consistently employed ‘-is’ endings to express the genitive case. As in line 12, the abbreviation mark at the end of ‘God’ in line 204 suggests an ‘-us’ ending, but I have transcribed this character with ‘-is’, as in all other cases concerning the genitive. Lastly, the treatise in the manuscript has no title but in this edition a title based on the contents of the text has been added.

The Middle English spelling in ‘A treatise on the Ten Commandments’ is preserved, which means that the graphs ‘thorn’ /þ/ and ‘yogh’ /ȝ/ are represented as such. Conversely, the scribe’s use of long and short /s/ has been standardized. Double /f/ has been represented as

/F/ in both the edited version as well as in the diplomatic transcription (see appendix A).

Punctuation has been applied according to modern conventions; words after full stops as well as proper nouns and nomina sacra have been capitalized as well as clauses that start after a colon. The pilcrows and marginalia have been omitted (see Manuscript description for their function). Some words have been contracted according to modern conventions, for example, the scribe writes 'in to' in line 2 and 'be nepe' in line 13. As I have not inspected the manuscript itself, the transcription is based on the microfilm version, which was sometimes not easy to read, especially in the margins. Unreadable parts have been emended in this edition, as have scribal errors (see Textual notes).

## A TREATISE ON THE TEN COMMANDMENTS

*Decem precepta euangel[ii].*

Siþen it is, as Crist seiþ in þe Gospel, þat *every* man or woman þat wol entre into þe kyndom of heuene moste kepe þe comaundementis of God, to þe whiche kepinge no man profijtliche come *withouten* knowynge of hem. Perfore it is nedeful to *every* man  
 5 or woman, willinge to entre into þe blisse, for to wite whiche *and* how many þei ben. And þei ben ten in nowmbre, of whiche þre þe first techen vs how we shullen loue *and* worschipe *and* serue ourre God abouen al þynge. And þe oþer seuen techen vs how we schullen loue ourre neiþbere as vs self. And in þese ·ij· commaundementis standiþ al  
 ourre gostli leuyng *and* kepinge of þe law of God.

10 Þese ten commaundementis ben in holi writ, Exodi þe ·xx· chapiter, *and* ben commaundeþ of God *himsilf*, of þe whiche þis is þe first: Pou schalt haue noon ali[en] *godis* bifore me; þou shalt make þe no grauen þynge; ne eny likenesse þat is in heuene abouen and þat is in erþe beneþe; ne of hem þat ben in watres vndur þe erþe. Pou schalt not worschippe hem ne lowte to hem. Dis is vndurstonde þus: For cause þat  
 15 nobynge scholde be most loued but þat þat is best *and* most worþi to be loued and siþe þat is God al loue, þerfore scholde God be most loued. *And* so what þinge eny man or woman loued most, þat þei make here god, in as myche as þei may or is in hem, be it wijf or child, gold or siluer, or eny oþer catel. And so what þinge men loued most, zif it be not hertli God *himsilf*, þat falste þei maken here god and so it is to hem a fals god,  
 20 for þei louen hit souereinli as God *and* it is not God. *And* so þei breken þe first comaundement of God.

Of þis it folweþ þat þre manere of folk sewynge þe stiryng of þese þree enemyes

þat ben þe worlde, þe flesche, *and* þe fende. Þei specialli breken þis comandement, for  
 þei sewen *and* so louen more þese enemyes þan God. As for þe first, glotenes *and*  
 25 lecherous men, þei louen more þeire wombes þan God and so þei maken þeire wombes  
 here god. Of hem spekeþ Seynt Paule to þe Philipensis in þe .iij. capitulo and seiþ þus:  
 “Many goon, of þe whiche [I] ofte haue seide to 3ou *and* now, wepeyng, [I] seie,  
 enemyes of þe crose of Crist, of þe whiche ende is deþ *and* of whan here wombes is  
 here god *and* ioie in confusioun of hem þat saueren erþeli þingus”. So, þese men þat  
 30 louen here flesche to lecherie *and* glotenye, þei maken here belyes here god *and* so þei  
 breken þe first comaundement.

De secunde manere of men, þat maken hem fals godis *and* breken þis  
 commaundement, ben coueitouse men, þe whiche louen most *and* setten most here  
 hertis on wordli godis as londis or rentis, golde or siluer, or on euery oþer catel more  
 35 þan vpon God. Þei trespasse azen þis comaundement of God *and* maken worldli  
 goodis synfulli *and* falsli here godis. For Seynt Poule seiþ to þe Effezes, in þe ·v·  
 chapter, þat an auarous man, or a coueitous, is þraldom of mamettis. For suche a  
 coueitous man þat loueþ more eny worldli good þan God, he doþ mametrie *and*  
 makeþ such worldi goodis his mamettis *and* so, his fals godis.

40 The þredde manere of men þat breken þis comaundement *and* folwen þe fende ben  
 þo þat setten þer hertis most on worldi worschipus *and* on veynglori *and* on hizenesse  
 of hemselve. Þis manere of worschip of hymself couetide þe fende to haue hadde of  
 Crist, whan he wold to haue had Him to fallen down *and* haue worschipid hym. *And* in  
 þis synne of pride synnede Lucifer, þe hi3e angel of heuene, whenne he seide in his  
 45 herte, as Ysaie þe profet reherseþ, in þe ·xiiij· chapter, “[I] schal goo up into heuen  
*and* [I] schal enhaunce my seyte abouen þe sterres of God and [I] schal be liche to Him  
 þat is hizest, þat is God himsilf”. But for he wolde make hymself so hi3e, þefore he

felle lowest into þe deppest pit of helle. And þerfore seiþe Seynt Gregorie, *in* a litel  
 book þat he made, “Ȝif Lucifer þrouz *pride*”, he seide, “felle out of heuene, how schalt  
 50 þi bi *pride* come in to heuene? Trust þerto it wol not be. But also seker, as God is in  
 heuene, þe hizer þat þou makest þisilf þrouz *pride* azen þe wil of God, but Ȝif þou  
 amende þe here in þi lifetyme, þou schalt, euene after þi *pride*, be deppur *and* þe  
 neeper with Lucifer *in* helle”. And þerfore, azens þe temptacioun of þi flesche, be  
 mesurable of mete *and* drynke and chaste zoure bodies fro lecherie azen þe  
 55 temptacioun of þe worlde, to coueitise holde zou apayde of þat. Þat God sendeþ zou  
 with truþe azens þe temptacioun of þe fende, to *pride* holde zou apaied of þat staat þat  
 God haþ sette zou *inne*. *And* settiþ zoure hertis *and* loue in God abouen alle þynge,  
 siþe He is most worþi. *And* þan ze kepe þe first comandement of God in þe whiche He  
 biddiþ þat we schul[en] make to vs no fals godis bifore Him, to þe vndurstondynge þat  
 60 [I] haue told zou.

The secunde comandement of God is þis: Þou schalt not take þe name of þi Lord  
 God in idel. Þat is to vnderstonde: þou schalt not swere bi eny name of God *withouten*  
 resenable cause. *And* þerfore Crist himsilf, in þe gospel of Seynt Matheu in þe ·v·  
 chapter, bidde vs þat we sch[u]l[en] not swere on alle manere. Þat is to vnderstonde:  
 65 Swere ze not for eny maner of cause, resonable or vnresonable: neþer bi heuene, for it  
 is þe trone of God; neþer bi erþe, for it is þe benche or stool of Godus feet; neþer bi  
 Ierusalem, for it is þe cite of a gret kyng. Ne swere not bi þin hede, for þou mayst not  
 make oon here whizt or blacke. But zoure word be “ze, ze” or “nay, nay” and þat þat is  
 more one, þis is of yuel. Þese ben Cristis wordis in þe Gospel *and* þerfore, for þe loue  
 70 of þat Crist þat for vs schadde his blode, beþ war fro now forþe, nyzt *and* daye, of  
 zoure opis swerynge, *and* in alle weies, þat ze swere not in vaynne, in idel, *and* myche  
 more, þat ze swere not falsly ne delauyly in dismembrynge of Crist, þat for vs schadde



his herte-blode. But 3if ze schul swere, rewle 3ow after [þ]e lawe of God in 3oure  
 swerynge. For God hymself, in þe ·iiii· chapter. of Ieremy, techiþ þe þat whan þou  
 75 swerest, þou schalt kepe þre condiciouns. Þat is: Pou schalt swere in truþe, in dom,  
*and* in rigtwisnesse. *And* [þis] is to vndurstonde: Pou schalt swere þe truþe and *in* no  
 case fals *and* make no lesyng, for every lesyng is azens Crist. Þat souereyn  
 soþfastnesse, þen, þou schalt swere also *in* dom, þat is to sey whanne þou art  
 constreyned bi þi souereyn *and* þi domesman to witnessen þe truþe. And so þou schalt  
 80 not swere for hatee, ne for loue, ne for mede, but for rigtuiss[e] *and* for þe claryng  
 þerof to þe worschipe of God *and* to þe helpyng of þyne euene-cristen. *And* þerfore,  
 eny man þat takeþ Godis name in idel or in vayn, or ellis falsli sweryng *with* his  
 mouþe, *and* also euery man and woman þat takeþ vpon him þe name of Crist to be  
 clepid a Cristen man *and* lyueþ azens Cristes lyuyng *and* his techyng, alle þei take  
 85 þe name of Crist on ydel *and* trespassen azens þis comandement where God biddiþ:  
 Pou schalt not take His name in ydel.

And it semeþ þat þre cause[s] scholde sture vs to kepe þis comandement *and* to  
 take þe name of God with gret worschipe and dredde. On cause is þis: Þat for þer was  
 neuer non man ne woman þat synned þat myzt be saaf but in His name, ne neuer schal  
 90 be, as witnessen Seynt Petre in þe dedis of þe Apostillis, where he seide þus: “There is  
 noon oþer m[er]cie vndur heuene 3euen to men *in* whiche vs moste be saaf, but in þis  
 name: Ieshu Criste”. But how schulde eny synful wreche dur stonde bifore Crist at þe  
 dredeful day of dome *and* seen his hondis feete and sidis *and* wondis opyn *and* loke to  
 be saaf at þat dredeful stounde in vertu of Cristis name *and* of his bitter  
 95 woundis? Whiche name and wondis þou hast so horrible *and* delauyli dispised al þi  
 liif *in* þyne veine *and* horrible oþes sweryng *and* woldest not amende þe treste þerto,  
 but þou amende þe *and* leue of? Hit wille not be.

The secunde cause þat schulde stere zou to drede swerynge of gret oþes *in* veyne to  
 zoure deþ day is þat þe name of oure Lord Ieshu Crist is so worschipful þat, as seiþ  
 100 Seynt Poule to þe Philipensis *in* þe secunde chapiter, in þe name of Ieshu every kne of  
 heuenli creaturis, or erþeli, or of helle schulen bowe. For it is so hize *and* so  
 worschipful þat þe cursed fendis of helle schuld quake to here it nemned. And þerfore  
 hit semeþ þat þo men, þat sweren so customabili bi þat name, þei dispisen þat name  
 more booldli þan durst þe deuel of helle.

105 The þridde cause þat schulde stire alle men to leue here griseli sweringe i[s] þis: Hit  
 semeþ þat suche swereris þat so dismembren Crist, swerynge bi His soule hert and  
 blode *and* bones. Hem þenken þat þe cursid Jewes diden neuer Crist tourment  
 [i]nouze, but zif þei griseli *and* [wiþ] cursid oþes al todrawe Crist lymemele bi here  
 power. *And* so diden neuer þe cursed Jewes. And þerfore, but zif þis synne be  
 110 amendid, *withouten* eny dowl hit schal haue harde vengeaunce. *And* þerfor, for drede  
 and for loue of þat blesid name, euery man schulde worschipe hit *and* swere not þerbi  
*in* ydel. *And* þis is þe secunde comendement.

The drede comaundement of God is þis: Haue mynde to halowe þyne holi day. For  
 hit is a gret curteysye of God þat grauntiþ vs to worche sixe daies in þe wike to geten  
 115 vs oure bodili sustenaunce þat, in schorte tyme, schal be wormes mete *and* roten.  
 Skilful hit is þat oon daye in þe wike, *and* þat is on þe Sonneday, men bisien hem  
 principalli for gostli goodis getynges to helpynges of here soulis, þat schal laste  
*withouten* ende. And þerfore God biddiþ: Haue mynde to halowe þyne holi day.  
 Halowynges of þe holi day is lyuynges holiliche on þe holi day. But þen hit semeþ  
 120 nowe, *in* þese daies, þat þe holi day may skilfulli be callid þe Sonday. For of alle daies  
 þat ben, þe holi dayes ben most cursidli spendid in þe deuelis seruyse, in despite of  
 God *and* of þe seyntis of heuene. And yf þer were non more synnys doon vpon erþe

þan brekyng of þese two comaundementis of veyne *and fals and horribil opis*  
 swerynge *and* of cursid lyuyng on þe holi daies, hit is wondir þat God sofireþ þe  
 125 pepil to lyue vpon erþe saue for to loke wheþer þei wil amende hem, or depe  
 dampnacioun schal falle vpon hem. But þe lenger þat He abideþ, yf men mende hem  
 not, þe sorer He smytiþ.

But for to wite how þat ze schulden spende zoure holi dais, ze schal wite þat þre  
 manere of occupaciouns ben *profitable* in þe holi days, as holi doctores seyn. That is:  
 130 *In mynde or in soule, in mouþe, and in werke.* And first *in mynde* vpon þe holi dai,  
 whan þou haue had þi holi reste, risynge vp *and goynge* to þe churche not to iangil or  
 iape þere, not to marchandi in churche ne in churche zored, siþ hit is a place ordeyned  
 to prayer ferre from wordli bisynysse. *And þer, on þe holi day, and specialli on þe*  
 Sonneday, þou schalt þenken how God made þe worlde of nozt on a Sonneday –He  
 135 rose fro deþ to lyue on a Sonneday– *and how þat He sent wit and wisdom* into erþe  
 vpon a Sonneday. *And þat schulde feren zou alle, and persen zoure hertis.* Vpon a  
 Sonneday, as clerkes seyn, schulde be domesday. For Sonneday was þe first day þat  
 euer God made *and schal be þe laste euere lastynge day in ioie and blisse and lijf* to  
 hem þat schal be saaf in heuene *and euere lastynge sorow* to hem þat schulen be  
 140 dampned *in helle.* Thenke hertly on þis and þenke also how God, whan he had maked  
 þe of nozt *and þou haddest forsaken him þrouz synne and taken þe to þe fende of helle*  
 world *withouten ende,* had not Crist, God *and man,* sofrid harde deþ for vs, his  
 enemys. Crist Ieshu sofrid þe schendeful deþ vpon þe crosse to saue vs þat ellis hadn  
 ben forlorne. Byþenke þe forþermore how ofte *and how vnkyndely þou hast, þrouz*  
 145 dedeli synne, forsaken Ieshu Crist, forzeten alle his kyndenesse *and godenes and taken*  
 þe to þe deuel *and his seruise.* And for þyn vnkyndensse be inwardli sorie *and þonke*

God of His grace *and* of His kyndenesse. And crie Him hertli merci of þi schrewdenesse *and* vnkyndenesse and biþenke þe how þou myzte beste, in tyme tocomynge, serue God *and* amende þi wicked lyuyng *and* encresse in godenus.

150 The secunde tyme þou schalt spende þine holi daye in þi mouþe spellynge knowlechyng *þi* lijf to God, 3if þou fele þe greued in eny notabil synne, *and* þan in preynge to God of grace and merci *and* socour now *and* tocomynge. And in seynge deuouteli of good bedis and þonkyng *God* of alle His ziftis *and* of His godenesse, and also with þi mouþe spekyng *godnesse*. 3if þou be a prest *and* hast connyng *and*  
 155 auctorite, teche Godis worde to hem þat han not knowyng *þerof* *and* 3e þat heren hit, heriþ hit deuowteli. Yf þou be no prest ne clerke but oon of þe pepil, þen on holi daies be aboute *with* þi good spekyng *and* stiringe to brenge þi neyzbores to better lyuyng. *And* yf þei ben atte debate, brenge hem with þi power to loue *and* charite *and* acorde. *And* þus, spende þi mouþe and þi speche on þe holi day to þe worschipe of God *and*  
 160 helpe *and* conforte of þine euen-crist[en].

The dredde tyme þou schalt spende þyne holi day in þi dedis worchyng, as I bifore seyde, goyng *with* þi bodi to churche to here Godis seruise *and* bidde þi preyres deuouteli and after þat, go visite hem þat ben sike *and* in meschef *and* conforte hem *and* releue hem resonabili after þi power and here nede. And so, vpon þe holi day, 3e  
 165 schulden speciali bisie 3ou aboute þe werkes of charite *and* of merci to helpyng of 3oure soulis and speciali of hem þat God haþ made nedi eiþir bi age eiþir auenture, as bi sikenesse or oþir me[s]cheues as in prisoun. For to hem biddiþ Crist to do þyne almis, as He seiþ in þe Gospel of Seynt Mathu, in þe ·xxv· chapter, to cloþe þe naked, to fede þe hungri, to 3eue drynke to þe þristi, to 3eue herborowe to þe pore  
 170 weyferyng man, to visite hem þat ben in prisoun *and* to conforte hem *and* releue þe sike. *And* þan, as Crist seiþ in þe Gospel of Seynt Luke, in þe ·xiiij· chapter, þou

clepest pore febil *and* pore croked *and* pore blynde and þou schalt be blessed, for þei  
 haue not to rewarde þe. And forsoþe, þen hit schal be rewardid þe in rewarde of  
 riztwise men *in* þe blesse of heuene. Ðan, as I haue now tolde zou, kepe ze þese þre  
 175 comaundementis to God *and* God is plesed *and* worschipid. *And* laste þerinne to zoure  
 lyues ende and He schal make zou to dwelle in þe blisse þat euere schal laste *with*  
 Hym, merciful God. Amen.

The frist comendement of þe secunde tabil is þis: Worschipe þi fader *and* þi moder,  
 so þat þou be longe lyued vpon erþe. For hit is skylful þat þe childe after þat he haþ  
 180 loued God aboue alle þynge þat he loue nexte after, as bi þe wey of kynde, þe fader  
 and þe moder. For bi hem þe childe cam *into* þis worlde *and* had his lijf. And zif he do  
 his deuer azen in worschipyng *e* fader *and* moder, as he schulde skilfulli, he schal be  
 longe lyued vpon erþe. But ze schuld vnderstonde þat þe worschip of þe fader *and* þe  
 moder stondiþ not oonli in bodeli reuerence, as in knelyng vpon knees *and* doyinge  
 185 doun of hodes (þou3 þis oweþ [t]o be don), but hit stondiþ *in* dede, as in case þi fader  
 or þi moder ben comen to nede or to myschef bi age or bi auenture. Þou art bonden to  
 helpe hem bi seruise *with* þi bodi *and* socour hem *with* þi catel. *And* yf þei ben in  
 synne *and* haue nede to techynge gostli or to conforte, þou art holden, zif þou canne, to  
 techen hem *and* confort hem. *And* yf þou canest not, þou art holden bi þi power to  
 190 ordeyne oþer to helpynge of hem. *And* yf þei ben dede, þou art holden to lyue welle  
*and* to preye ni3t *and* day to God to delyuer hem out of peyne, yf þei ben *in* eny. This  
 is þe reuerence *and* worschipe *in* dede þat þe child schuld do to þe fader and þe moder.  
 And þus lessoun schuld euery bodeli fader *and* moder *and* gostili teche to here  
 children. And yf þis lessoun had be tauzte *and* kepte in Engeland, [I] trowe þe londe

195 had stonden more in *prosperite* þan hit doþ now. And hit may be þat for vengeaunce of  
 þis synne of vnworschipynge and dispysynge of faderis *and* moderis, God sleep so bi  
 pestilence children, as ze seen alle day.

But here ze schulen vnderstonde þat þer ben þre maner of faderis *and* moderis þe  
 whiche ze ben holden to worschipe. The first is þe bodili fader *and* moder, whos  
 200 wo[r]schip stondiþ in word *and* dede, as [I] haue tolde zou now.

þe secunde maner of fader *and* moder is gostli, the whiche ben zoure prelates,  
 zoure persoun, zoure vicar, zoure parische prest þe whiche, as zoure bodiliche fader  
 norischip youre bodi *in* temperal goodis þat zoure bodi fayle not so. Þese faderis ben  
 bonden to ordeyne for zou *and* to norsche zou in gostli vertues *with* Godis worde þat  
 205 zoure soulis ben not dampned and zoure modir may be vnderstonde zoure parische  
 churches in þe whiche ze reseyuen þe sacrament of bapteme, matrymony, *and*  
 penaunce *and* þe precieuse *and* worschiful sacrament of Godis flesche *and* His blode.  
 And so, bi þe takynge of þese sacramentis, ze ben newe borne oute of þe state of synne  
 into þe state of grace, as þe childe is borne oute of corrupcioun of his moderis wombe.  
 210 *And* þerfore, þis Moder Holi Church ze oweþ to honoure *and* make *and* amende, for  
 to here þerinne þe seruise of God *and* þat þere ben no þynge wantynge þereinne, neþer  
 boke, chalice, ne noon oþer þynge þat schuld be an *instrumente* þereinne aboute þe  
 mynystracioun of þe forseide sacramentis to sauacioun of zoure soulis.

The þridde maner of fader and moder þat ze schulden worschip ben Crist and His  
 215 blissid moder, oure ladi, Seynt Marie. And as God is oure chef fader *and* alle holi  
 church, þat is þe noumbur of alle good angellis or al good spiritis or seyntis þat ben,  
 or schullen be saaf, of þe whiche Crist is hed, þat Fader God *and* þat Moder, alle holi  
 church, þou schalt worschip nyzt *and* day. And prey to God to fulfille þat noumbir of  
 alle þat sch[u]l[en] be saaf. In þis forseide maner, þou schalt worschip þi fader *and* þi

220 moder bodili *and* gostli. And þis is þe first commaundement of þe seuene.

[T]he secunde commaundement is þat þou schalt not slee eny man, þat is to seie, vnlawfulli or wrongfulli. For alle þese seuene comandementis tellen *and* bidden a man how þat he schal haue him *and* lyue to his euene Cristen, boþe to his frende *and* to his foo. But þere is no þynge more contrariouse to þis þan is wrongwise manslau[3]ter.

225 Þerefor, euery schuld kyndeli *and* skylfulli flee *and* eschewe suche manslauzter. For as þe wise man Ecclesiasticus seyþ in his boke in þe þrettenþe chapter: “Euery beest zee vnresounabil[i] loueþ, þat beest þat is like to him”. Þen moche more bi wey of kynde schulde man, þat is resounabil in alle þynge, flee manslauzter. 3he, bi resoun also! For resoun wolde [hit], siþ aloonli God zifeþ *and* puttiþ lijf into þe bodi whan  
 230 Him likeþ, so þat to Hym also ne hit longiþ to take þe soule out of þe bodi whan Him likeþ. For þou wost neuer whan hit is good to þe soule to be taken oute, ne whan ne to abide, ne whan hit is ordeyned to ioie, ne whan to peyne, for þat longiþ to God to knowe þat kneweþ alle þynge *and* not to þe. Wherefor to Him alloon hit longiþ to 3yue lijf *and* to slee whom Himsiluen likeþ. *And* in token þat þis synne is so horribil *and* so  
 235 vnkyndeli, þis is oon of þe þree synnis þat in Holi Write criep vengeance to God, as wittnesse it God hymself in þe fourþe chapter of Genesis, seyng to Can: “Lo! Þe blod of þi broþer criep to Me fro þe erþe”.

For þis comaundement ze schulden vnderstonde þat þer is þre maner of manslauzter, þat is to sey: Boþe of honde *and* of tunge *and* of herte. Manslauzter of  
 240 honde is whan eny man or woman smytiþ anoþer bi violence, whereof deeþ foloweþ. Þis maner of manslauzter is knowen to zou *and* it is to moche vsid, 3if Godis wille were.

The secunde maner of manslauzter is þis: Whan a man or a woman for enuye brengiþ a good man or a good woman oute of here good name or fame with fals

245 slaundring of here tongis. Who þat so doþ, *in* as moche as in hem is afore God, þei sleen Him.

The þridde *maner* of manslauzter is *in* hert, whan a man bereþ enuye or hatereden *in* herte to here euen-cristen willynge, enuye vnseli þat vengeance or meschef felle vpon hem. And 3ute þerto þei warien and cursen in herte *and in* mouþe, suche *in* þat  
 250 þat in hem is, þei don perelouseli manslauzter, for þei sleen here owen soule *and* also here euen Cristen. And þefore God biddiþ þat þou schalt neyþer with hondes ne *with* tonge ne *with* herte doo no manslauzter.

The þridde comandement is þis: Pou schalt doo no lecherie, ne *with* weddid, ne *with* seyngil, ne *with* lerned, ne *with* lewed. For no doute, hit is a dedili synne bitwene  
 255 a seyngil man *and* a seyngil woman *and* hit is moche more greuouse bitwene a weddid man or a woman, for þe cursid brekyng of þe hize sacramente of wedloke. But 3if prestis, þat schulden lyue as angellis, go to lecherie, þer is sorowe vpon sorowe, for þei schulden be a myroure to þe pepil of clenness. Here 3e schulden vnderstode þat in þis general worlde, þou schalt do no lecherie. God forbediþ alle *maner* of vnleueful  
 260 lykyng. He forbediþ also lecherie, bodili *and* gostli, in wille *and* in worde *and* in dedde. *And* þefore, kepe clene þyne herte from assentyng to lecherie, þi mouþe fro lecherouse kyssyng, hondellingis or touchingis and vnleueful dedis doyinge. *And* þefore, siþen lecherye is so stynkyng a synne bifore God *and* man, for His loue of whom is alle clenness, kepe 3ou clen, euery man in here degre, from alle *maner* of  
 265 lecherie. 3if þou be a syngil man or woman, biþenke þe day *and* niȝt þat þou wilt neuer forsake God *and* bitake þe bodi *and* soule to þe deuel to haue þat likyng of þi flesche in lecherie, whiche likyng þou miȝt haue lawfully *and* medefulli in clen *and* trewe wedloke. *And* þefore, for Godis loue, kepe 3ou clen til 3e come to þat hize sacrament. Also, 3e þat han take 3ou to þat wor[s]chipful sacrament of matrimonye,



270 biþenke zou nigt *and* day þat siþen ze may leuefulli haue þat likyng*e* of zoure flesche,  
 þat out of wedloke were to youre dampnacioun, þenke God of His gret curteyse*y* *and*  
 kepe zou clen to zoure deþes daye *and* mesurabili vsiþ þat likyng*e* with loue *and*  
 louy[n]g*e* and drede of God. *And* neuer, for non erþeli good, breke not þat hize  
 sacrament *and* þat worschipful bonde of trewe wedloke. *And* for to stirie zou more  
 275 hertili to kepe þat hize sacrament of matrymonye, ze schal vnderstonde þat þat  
 sacrament was ordeyned of God *Himsilf* in paradise, or euer Adam or Eue diden  
 synne. But oþer sacramentis were ordeyned in remedie azen synne, so þat þis  
 sacrament was ordeyned of God *and* confirmed of Crist in þe Gospel of Mathew, þe  
 nyntenþe chapiter, where Crist answered to hem þat þus askeden of Him zif it be  
 280 [I]eueful a man to leue his wijf for eny cause. And Crist answered *and* seyde: “Redde  
 ze not þat he þat made hem at þe bigynnyng*e*, male *and* femmale he made hem”. And  
 seyde to hem: “For þus schal a man leue fader *and* moder *and* cleue to his wijf *and* þei  
 schulen be two in oon flesche”. “Sopli”, seiþ Crist now, “Not two, but oon flesche.  
 Þerfore, þat þat God had ioyned togeder, man departe not”. Loo! How þat hize  
 285 sacrament of matr[i]monye is groundid *and* appreued of Crist in þe Gospel. And  
 þerfore seiþ Seynt Poule to þe Effesyes in þe fyueþe chapiter: “Wymmen be þei  
 sogette *and* vndirloute of here hosboundis as to þe Lorde, þat is to seyn, for God *and*  
 Godis name”. *And* to men after he seiþ þus: “Hosboundis schulden loue here wiues as  
 here owen bodies. For whoso loueþ his wijf, he loueþ *himsilf*, for no man haþ his  
 290 flesche in haat, but norischeþ hit [and] fostereþ hit”. *And* þen seiþ Seynt Poule: “Þis  
 sacrament is gret, but I seye”, he seiþ, “in Crist and in Holi Church*e*”. Þis is to sey: Þis  
 gret and hize sacrament of matrimonye, hit bitokeneþ þe knyttyng*e* togeder of Crist  
 and of Holi Church*e* bi grace *and* þat bitokeneþ þe trew, þe pliztyng*e* at þe church*e*  
 dore. And þerfore, siþ þis sacrament is so hize, þat bitokeneþ ioynnyng*e* of Crist and of

295 alle seyntis *and* Cristen soulis togider bi stidfast loue *and* grace. Þou þat wilt make  
wityngli eny fals deuorce or ellis, þrouz synne, cursidli brecke þis hize sacrament, in  
as moche as in þe is, þou berist vpon Crist þat He is falsli knytte *with* manis soule and  
þat He falsli, *withouten* eny cause, wille forsake manis soule. And þis is þe synne of  
blasphemye, doon rizte to þe godhede of God, *and* þerfore for þe vertu of þat blode þat  
300 Crist schedde for alle mankynde vpon þe crosse. Spille not zoure flesche and zoure  
blode in þe seruise of þe deuel to zoure dampnacioun þat was zeuen zou to be spendid  
in þe seruise of God to youre owen sauacioun. And þerfore, ze þat ben not weddid *and*  
wille not lyue chaast for þe vertue of Cristis passion, kepe zou clene til þat ze come to  
trewe wedloke. And ze þat han taken zou to þat hize sacrament of weddeloke, kepe  
305 zou clene for dredde of depe dampnacioun. And þey þat han taken hem to þe hize  
ordre of presthode, kepe þei hem clene from alle *maner* of suche dedis of flescheli  
synne as angellis. *And* alle *maner* of men *and* wy[m]men, weddid *and* seyngil, lerned  
*and* lewed: Do no lecherie. For þis is þe þridde comandement of God in þe secunde  
tabil.

310 The ferþe comandement of God of þe secunde tabil is þis: Þou schalt do no þefe.  
Þis þefe may be don *in* many *maneres*. On is in takyng *þi* nyzbores good from hym  
wrongfulli azens his wille, eyþer bi preyuy steelyng *or* bi opyn robyng *bi* nyzt *or* bi  
day, *bi* londe *or* *bi* water.

The secunde *manere* of þefe is in reneyng *of* *þi* neizbores good wrongfulli *bi* fals  
315 sleizþes of *manis* lawe, as *bi* fals pleyntis, *bi* fals enditementis, *or* *bi* eny oþer  
wrongfulle *manere*.

The þridde *manere* of stelyng *is* in þese two *maneres*: As boþe *bi* maystrie *and* *bi*  
soteille wilis to gete of hem here goodis. And generalli in þis comandement, God  
forbediþ to his pepil alle *manere* of vnskilful getyng *of* worldeli goodis, eyþer *in*

320 stelynge or bi fals sleizþes, in buynge *and* in sellunge wityngli to bigile þyne euen  
 Cristen, oþer *in* mette or measure or in eny oþer wise þan þou schuldist willen þat þyne  
 neizbores dide to þe in þe same case. For ze schullen vnderstonde here þat hit is  
 leueful to a man or to a woman, þat leueþ bi chafare or bi merchandise, to selle derere  
 þan þei bien *and* for to wyne bi here merchandise here lyuelode. But vnderstondeþ wel  
 325 þat þei schulden not wyne, ne coueyte to wyne as moche as þei may gete bi eny  
 sleizþe or cautel, but alonli to wynne skilfulli and mesurabilli to susteine hem  
 resounabilli in here traueyl *and* here astate. *And* in alle manere, for drede of depe  
 dampnacioun, beeþ warre in alle zoure biynge *and* sillynge of gret oþes swereynge for  
 commenly oon is forsworne in suche swereynge, or boþe. *And* þerefore, neiþer in  
 330 worde ne in dede, do no þefe.

The fyfþe comandement is þis: Þou schalt not speke ne bere fals wittnesse azens þi  
 neizbores. For to knowe þis commaundement þe bet, ze schal vnderstonde þat a man  
 may bere fals wittnesse in þre maneres azens his neizbore, þat is to sey: In word *and*  
 in dede *and* in þese two togeder. In word, a man or a woman bereþ fals wittenis azens  
 335 anoþer whan he makeþ lesyngis of him to bynyme him his good name or fame, as  
 some þat ben hired for mede or for ziftis, or ellis for haat or for enuye, beriþ fals  
 wittnesse azens here neizbores to make hem to lese here heritage or oþer worldi  
 goodis. *And* þerefore we schulden be warre what þat we speke of oure neizbores, so þat  
 we neþer warie hem ne curse hem enuy[o]usli *with* oure tongis, ne *with* oure hertis, ne  
 340 þat we generalli bere no fals wittnesse azens hem *in* blamyng of hem, ne to  
 accusynge, ne to excusynge of hem falsli, ne of zoure owen siluen neþer. For God  
 soueraynli hatip lesyngis for He is souerayn trouþe Hymself *and* euery lesynge is  
 azens trouþe *and* þerefore, whan ze schulen speke, seiþe þe trouþe *and* zif ze wille not  
 seiþe þe soþe, be stille or ellis make no lesyngis, ne bereþ no false wittnesse with

345 zoure mouþe.

In dede men bereþ false wittnesse azens here neizbores whan þei doon gret synnes  
*and* so withdrawen falsli here helpe, þat þei schulden do to here euen-crist, helpynge  
 hem þrouz here good lyuyngē towarde þe blisse of heuene. For ze schal vnderstonde  
 þat alle horribil synneres, þei harmen alle oþer synneres *and* also þat withdrawen  
 350 falsli here helpe þat þei schulden do to goode men bi here good lyuyngē. For bi vertu  
 of þis artikil of oure crede: *Sanctorum communionem*, þat is to sey, *communynge* of al  
 seyntis, we bileuen. *And* soþe, hit is þat alle good men in erþe *and* alle seyntis in  
 heuene helpen eche oþer to bi fulli blissid *in* heuen *in* bodi *and* *in* soule togeder. *And*  
 so, alle good men commyn togeder here goodnesse *and* alle schrewes commyn here  
 355 schredenesse togeder. *And* þerfore, siþen a manis dede bereþ more redili *and* more  
 verreli wittnesse of hym what he is, zif he withdrawe falsly his helpe *and* good  
 lyuyngē from his neizbore to hem boþe to heuene warde, and yf he so, þrouz synne, be  
 aboute in dede to drawe him *and* his neizbore towarde helle, þen þat man falsli, in  
 dede, bereþ fals wittnesse azens his neizbore.

360 Pen zif a man, boþe in word *and* in dede, bereþ fals wittnesse azens his euen-crist  
 to be aboute to vndo his bodi to lese his goodis, to bereue hem here good name *and* his  
 fame falsli, *and* also to brenge his soule to helwarde, þen he moost schrewdeli bereþ  
 wittnesse in worde *and* dede azens his neizbore falsly. *And* þerfore God biddid þat  
 neþer in word neþer in dede þou schalt not bere ne speke azens þi neizbore no fals  
 365 wittnesse.

The sixte comandement of God is þis: Þou schalt not coueyte þi neizbores house ne  
 þou schalt nat willen ne desire þyne neizbores wijf. In þis wordis, seyde Seynt  
 Austyne, is forbepē alle manere of coueytise or wille to do lecherie, for as I tolde zou  
 bifore in þe þridde comendement, þere God forbediþ alle maner of dedis of lecherie.

370 Þen myzt some foolis wenen þat yf þei dude not þe dede, þen hit were no *peril*, þou3  
 þei willeden or assenteden þerto. But God wille þat men witte þat hit is not so. But for  
 as moche as God knoweþ fulli boþe bodi *and* soule to þe leest þou3t of a manis herte,  
*and* more verrili seeþ euery þo3t *and* wille of a manis hert, þen eny of vs seeþ an  
 opires workes. *And* also, for such as a man is in his hert *and* in his soule *and* in his  
 375 wille, soche he is bifore God þat knoweþ boþe bodi *and* soule. For God wille haue alle  
 clene, *withouten and withinne* boþe. Whan God bifore had forbeden alle manere of  
 flescheli dedis out of trewe wedloke, in þis comandement God forbediþ alle *maner* of  
 vnclene or vnleuefuli coueytynge *and* desiryng of dedis of flesche *and* biddiþ þat þou  
 schalt not coueyte þi nei3bores house. Þat is to sey: No þeng of his mey; ne neþer his  
 380 dou3tir; neþer his mayden; *and* forþ of alle a manis householde after *himsilf*. A manis  
 wijf is moost precieuse to *him* zif þei ben boþe welle rewlid. Þerfore, God biddiþ  
 speciali þat þou schalt not desire þi nei3bores wijf. For as Crist *himsilf* seiþ in þe  
 Gospel of Seynt Mathew in þe fyueþe chapiter: “I sey to 3ou forsoþe”, he seiþ, “þat  
 eche þat seeþ a woman to coueytise of his luste, anoone he had doun lecherie *with* hir  
 385 in his herte”. *And* þerfore, boþe in dede *and* in wille, in bodi *and* in soule, God  
 forbediþ vs alle *maner* of lecherie *and* biddiþ vs þat we schal do no lecherie, ne  
 coueyte oure nei3bores wijf, ne non oþer woman in lecherie.

The seuenþe *and* þe laste comandement is þis: Þou schalt not coueite þi nei3bores  
 seruauntes, ne his mayden away from *him* wrongfulli, as to amendeng of þee *and* to  
 390 enparyng of *him*, ne þou schalt not coueite his oxe ne asse ne no good of his  
 wrongfulli. We schulle[n] vnderstonde þat, ri3t as bifore, God forbade alle *manere* of  
 lecherie *and* afterwarde, he forbade eny man or woman to coueite oþer to lecherie *and*  
 oute of trewe wedloke, ri3t so here bifore God forbad eny man *and* woman alle *maner*  
 of þefte. But for manye wolden fayne stele *and* þei dursten for þe galowes *and* þei

395 wenen hit be no synne, but yf þei duden hit in dede. God scheweþ þe contrarie *and*  
 bidip þat ze schulen not steelen, ne coueyte wrongfulli oþer menis goodis. For as  
 Seynt Poule seiþ in þe firste pistil to Tymothe in þe sixte chapiter: “Root of alle yuellis  
 is coueytise”. For as ze seen welle, coueitise makeþ þe bate bitwene reme *and* reme,  
 cite *and* cite, toune *and* toune, man and man. *And* commonli, alle striues *and* debatis in  
 400 er[þe] ben causid of coueitise *and* vnleueful loue of wordli goodis *and* of forzetyng of  
 God *and* of heuenli Godis. And þerfore, for dredde of God *and* of peyne þat schal  
 folowe þerafter, vs oweþ to leue to coueite wrongfulli oþer menis godis *and* to holde  
 vs payed of þat þat God haþ sent vs trewli bigeten. For zif we litil haue, of litil we  
 schulen zelde acontes *and* yf we moche haue, of moche we schulen zelden acontes, ze,  
 405 to þe leest peny or half peny þat we resceyuen here in erþe how þat we dispenden hit.  
 And þerfore, welle is him þat litil haþ *and* holdeþ him apeyed þerof *and* þonke God.  
 For a dredeful rekynyng schulen fals, coueytouse, riche men zelden and þerfore drede  
 we to coueyte oþir menis goodis *with* wronge. For þis is þe tenþe comandement of  
 God.

410 And þese tene comaundementis of God most euery man kepe vnder peyne of euere  
 lastyng dampnacioun, but zif he amende hym. The first þree tellen vs how þat we  
 schulen loue *and* worschipe oure Lorde God ouer alle oþir þyng, *with* alle oure herte.  
 And [þe] oþer seuenþ techen vs fulli how þat we schulden bere vs to oure euen Cristen  
 in louyng hem as ouresilf, þat is to sey: To do non oþir wises to hem þan we schulden  
 415 wille ski[l]fulli were doon to vs in þe same case. For so biddip Crist himsilf in þe  
 Gospel of Seynt Mathew in þe seuenþe chapiter, þat alle þyngis þat we wolden men  
 dude to vs wee schulden doo þe same to hem. *And* soþe, hit is þat yf we kepe þese ten  
 comandementis in louyng of God abouen alle þyngis *and* [oure] neizbore as  
 ouresiluen *and* lasten in kepyng of þis lesson to oure lyuys ende, þan no doute [þ]is

420 heuen[li] blisse schal be oure heritage *and* mede at oure last ende. For Crist himsilf,  
þat may not [lesen], He seiþ in þe Gospel of Seynt Iohn in þe fourtenþe chapter: “Þat  
how so loueþ me, he schal kepe My worde”. Pat is to sey: Þese ten comandementis  
comaundid of Godis owen mouþe. “And þen”, seiþ Crist, “My Fader in heuene schal  
loue him *and* we schal come to Him *and* make oure dwellynge *with* Him”. *And* þat  
425 schal be in heuene blisse þere, as is Godis dwellynge *and* ioie and blisse, þat noon  
flescheli tunge can fulli telle, ne hert þenke. *And* þat schal be euer *with* God *and* *with*  
angellis *withouten* ende. To þe whiche blisse He brenge vs þat bouzt vs *with* His  
preciouse blode, merciful God. Amen.

## Textual Notes

All notes in this section are concerned with the textual apparatus of ‘A treatise on the Ten Commandments’. They concern scribal errors, illegible parts, additions, corrections, and emendations. All emendations I suggest are based on a close reading of the treatise as found in Princeton, University Library, Garrett 143, ff. 1<sup>r</sup>-22<sup>v</sup>, so that the proposed emendations follow from a personal interpretation of the text, rather than a collation with other versions. The line numbers correspond with the ones in the edited version.

- 1. 1 euangel[ii] / MS: euangel
- 1. 11 ali[en] / MS: aliue
- 1. 27 haue / MS: hauen
- 1. 27 [I] / MS: j
- 1. 45 [I] / MS: j
- 1. 46 [I] / MS: j
- 1. 51 þrouz / MS: þroruz
- 1. 54 mete / MS: meete
- 1. 59 schul[en] / MS: schul
- 1. 60 [I] / MS: j
- 1. 64 we sch[u]l[en] / MS: we schalt
- 1. 71 vayne / MS: vaynne
- 1. 73 [þ]e / MS: ze
- 1. 76 *And* [þis] is to vndurstonde / MS: *And* is to vndurstonde
- 1. 80 riztuish[e]sse / MS: riztuishsse
- 1. 87 cause[s] / MS: cause



1. 91 hardly legible, but likely to spell ‘mercie’.
- 1.105 i[s] / MS: in
- 1.107 [i]nouze / MS: j nouze
- 1.108 [wiþ] cursid / MS: cursid
- 1.131 churche / MS: cheurche
- 1.160 crist[en] / MS: crist
- 1.167 me[s]cheues / MS: mecheues
- 1.179 after þat he haþ / MS: after þat he he haþ
- 1.185 þou3 þis oweþ [t]o be don / MS: þou3 þis oweþ do be don
- 1.194 [I] / MS: j
- 1.200 wo[r]schip / MS: woschip
- 1.200 [I] / MS: j
- 1.203 bodi / MS: bodili
- 1.219 alle þat sch[u]l[en] / MS: alle þat schal
- 1.224 manslau[3]ter / MS: manslaunter
- 1.226 vnresounabil[i] / MS: vnresounabil
- 1.229 For resoun wolde [hit] / MS: For resoun wolde
- 1.255 man / MS: maꝛn
- 1.269 wor[s]chipful / MS: worchipful
- 1.273 louy[n]ge / MS: louyge
- 1.280 [I]eueful / MS: ieueful
- 1.285 matr[i]monye / MS: matromonye
- 1.290 but norischeþ hit [and] fostereþ hit / MS: but norischeþ hit in fostereþ hit
- 1.307 wy[m]men / MS: wynmen
- 1.339 enuy[o]usli / MS: enuyeusli

- 1.364 þou schalt not bere ne speke azens / MS: þou schalt not bereþ ne speke azens
- 1.391 schulde[n] / MS: schulde
- 1.392 woman / MS: worman
- 1.400 er[þe] / MS: erip
- 1.413 And [þe] oþer seuenþ / MS: And oþer seuenþ
- 1.415 ski[l]fulli / MS: skifulli
- 1.418 *and* [oure] neizbore as ouresiluen / MS: *and* neizbore as ouresiluen
- 1.419 þan no doute [þ]is heuenl[i] blisse / MS: þan no doute is heuen blisse
- 1.421 Crist himsilf, þat may not [lesen] / MS: Crist himsilf, þat may not

## Commentary

This section aims to provide commentary for a more detailed insight into ‘A treatise on the Ten Commandments’. All biblical passages as well as references to the Bible are retrieved from *The King James Bible*.

1. 1            **‘Decem ... euangel[ii]’**: Skemer reads ‘Decem precepta euangel[iorum]’ but this would be grammatically incorrect since it is a plural form (332). Moreover, the Ten Commandments are found in the Old Testament rather than in the Gospel, but an important reference to the Ten Commandments in the Gospel can be found in Matthew 19:16-17.
1. 8            **‘loue oure ... vs self’**: Leviticus 19:18.
1. 8-9         **‘And in ... of God’**: When the author mentions two commandments instead of ten, he aims at Matthew 22:36-40, where Jesus teaches which commandments are most important. Olson explains that in this particular passage “The two-fold emphasis in the Ten Commandments on obligations to God and to man were both emphasized and transformed by Jesus” (*Ignatius Insight*).
1. 11-14      **‘Pou schalt ... to hem’**: Exodus 20:3-5.
1. 24-26      **‘As for ... here god’**: The order of sins is incorrect as gluttony is the second sin, the sin of the flesh, whereas the scribe should have started with greed, the sin of the world.
1. 27-29      **‘Many goon ... erpeli þingus’**: Philippians 3:18-19.
1. 36-37      **‘For Seynt ... of mamettis’**: Ephesians 5:5.
1. 42-43      **‘Pis manere ... worschapid hym’**: This refers to the temptation of Christ in the desert, as recorded in Matthew 4:1-11.

1. 45-48      **‘I schal ... of helle’**: Isaiah 14:13-15.
1. 48          **Seynt Gregorie**: St Gregory (540-604) is one of the four great Church Fathers.
1. 61-62      **‘Pou schalt ... in idel’**: Exodus 20:7.
1. 63-69      **‘And þerfore ... of yuel’**: Matthew 5:34-37.
1. 68-69      **‘and þat þat is more one’**: and what is more to that.
1. 74-76      **‘For God ... in riztwisnesse’**: Jeremiah 4:2.
1. 79          **‘þi domesman’**: i.e. Christ.
1. 90-92      **‘As witnesseth ... Ieshu Criste’**: The Acts 4:12.
1. 99-101     **‘as seip ... schulen bowe’**: Philippians 2:10.
1. 105-108    **‘Hit semeth ... here power’**: There is no overt reference in the Bible that the Jews used swearwords to insult Christ, but perhaps the author aims at the mocking of Christ after He was crucified, as recorded in Mark 15:29-32.
1. 109        **‘And so ... Jewes’**: i.e. The Jews were not able to break Christ with their cursing.
1. 113        **‘The drede ... holi day’**: Exodus 20:8-9.
1. 120        **‘þe holi ... þe Sunday’**: For the early Christians (converted Jews) the holy day was Saturday, as it still is for the Jews. However, observing the holy day on a Sunday became the norm by the end of the first century, because both the resurrection of Christ and the Creation took place on Sunday (Coffman).
1. 124-126    **‘hit is ... vpon hem’**: There is no overt reference to the Bible, but this passage may refer to Numbers 15:32-35, which narrates the story of the man who violated the Sabbath by gathering sticks.
1. 128-130    **‘But for ... in werke’**: The Christians not only altered the day, but also altered the way in which the Sabbath should be observed. As Coffman points out: “By Jewish standards, Christians don't keep the Sabbath at all”. Perhaps this is one

of the reasons why the text elaborates on the way in which the holy day should be spent.

1. 135-136    **‘He sent ... a Sonneday’** i.e. The Holy Ghost on Whitsunday.
1. 137        **‘Sonneday ... domesday’** i.e. Judgement Day will be on a Sunday.
1. 143-144    **‘Crist Ieshu ... ben forlorne’**: One of the pillars of Christian faith is that Jesus Christ, God’s only son, died on the cross for our sins.
1. 167-171    **‘For to ... sike’**: Matthew 25:34-36.
1. 171-174    **‘And þan ... of heuene’**: Luke 14:13-14.
1. 178        **‘The frist ... secunde tabil’**: Olson explains that “Jews, Catholics, Eastern Orthodox, Protestants, and other groups have divided the commandments differently throughout history”. The reason for this particular division is based on the assumption that the first three are concerned with man’s relation to God, whereas the last seven are concerned with love of neighbour and human solicitude (see lines 411-415).
1. 178        **‘Worschipe ... moder’**: Exodus 20:12.
1. 194-197    **‘And yf ... alle day’**: In this passage, the author may be commenting on the devastating effects of the plague. During the first outbreak in 1348, the plague rapidly spread through England killing 30% to 40% of the population in the first two years. Even though the plague had subsided by 1350, regular outbreaks occurred that lasted until the first half of the fifteenth century (Ross).
1. 206-207    **‘churches in ... His blode’**: Roman Catholicism revolves around seven sacraments that mark the most important stages of a Christian’s life: Baptism, Confirmation, the Eucharist, Penance, the Anointing of the Sick, Holy Orders, and Matrimony (*Catechism of the Catholic Church*).
1. 217        **‘of þe whiche Crist is hed’**: cf. Colossians 1:17-18a and Ephesians 5:22-25.

1. 221        **‘þou schalt not slee eny man’**: Exodus 20:13.
1. 226        **‘þe wise man Ecclesiasticus’**: The text refers to Jesus, son of Eleazar, son of Sira, who wrote his teachings in the early years of the second century BC. Liber Ecclesiasticus is the Vulgate designation of the book and it provides valuable moral lessons which are regarded canonical within the Catholic Church (*United States Conference of Catholic Bishops-USCCB*).
1. 226-227    **‘þe wise ... to him’**: Ecclesiasticus 13:15.
1. 230-231    **‘so þat ... Him likeþ’** i.e. God decides when a person’s life is over. In that sense, it is not clear why the scribe uses ‘ne’ in this particular sentence; it seems out of place.
1. 235        **‘þis is ... to God’**: The text mentions three sins that cry out to heaven for vengeance. Next to direct and intentional murder (cf. Exodus 20:13), the author may also refer to abortion (cf. Jeremiah 1:5) and suicide (cf. Job 1:21) in order to come three sins that are death-related.
1. 236-237    **‘Lo! ... þe erþe’**: Genesis 4:10.
1. 253        **‘þou schalt doo no lecherie’**: Exodus 20:14. The Bible states “thou shalt not commit adultery”, which is different from the text as found in the treatise. This difference most likely derives from the interpretation of St Augustine on this particular commandment (see Medieval interpretation of the Decalogue).
1. 256- 258    **‘But zif ... of clenness’**: The author touches upon a delicate matter in this passage. As Neal observes: “Trust organized a cleric’s relations with other people, and many of those others (more than for most laymen) could be female. The trust clergymen needed, especially as confessors, was particularly personal and intimate” (112).
1. 280-284    **‘Redde ze ... departe not’**: Matthew 19:3-6.

1. 282           **‘hem’** i.e. the Pharisees.
1. 286-288       **‘Wymmen be ... Godis name’**: Ephesians 5:22
1. 288-290       **‘Housbondes schulden ... fostereþ hit’**: Ephesians 5:28-29
1. 290-291       **‘þis sacrament ... Holi Churche’**: Ephesians 5:32.
1. 310           **‘þou schalt do no þefe’**: Exodus 20:15.
1. 331-332       **‘þou schalt ... þi neizbores’**: Exodus 20:16.
1. 351           **‘þis artikil of oure crede: *Sanctorum communionem***: The text refers to the Apostles’ Creed, which is a profession of Christian faith. The Latin phrase ‘Sanctorum Communionem’ (communion of saints) probably originated in Gaul and was later added to the Creed (Rausch 141).
1. 355-357       **‘And þerfore ... heuene warde’** in this passage, the main clause that should follow the conditional clause is missing.
1. 366-367       **‘þou schalt ... neizbores wijf’**: Exodus 20:17.
1. 367-368       **Seynt Austyne**: St Augustine (354-430), one of the four great Church Fathers.
1. 383-385       **‘I sey ... his herte’**: Matthew 5:28.
1. 388-391       **‘þou schalt ... wrongfulli’**: Exodus 20:17. Olson points out that the Roman Catholics and the Lutherans divide verse 17 into two separate commandments (*Ignatius Insight*).
1. 397-398       **‘Root of alle yuellis is coueytise’**: 1 Timothy 6:10.
1. 407           **‘For a ... men zelden’**: There is no overt reference to the Bible, but this passage may refer to Isaiah 57:17, which could also explain the note ‘is’ in the left-hand margin.
1. 416-417       **‘þat alle ... to hem’**: Matthew 7:12.
1. 421-424       **‘þat how ... with Him’**: John 14:23.

## Glossary

This select glossary aims to provide meanings for words that I have taken as not being common, words that may be considered ambiguous, or words that have changed in meaning over time. The glossary only contains the meaning that is relevant in regard to the text of the manuscript, so no alternative meanings are included. Words that start with ‘yogh’ are listed directly after entries that start with /g/ and words that start with ‘thorn’ directly after /t/. The spelling of each word is as taken from the manuscript, no alternative spellings are offered unless they appear in the text. The numbers refer to the lines in the edition. The etymologies, whenever provided, are taken from the *Middle English Dictionary*.

## List of abbreviations

|         |                    |
|---------|--------------------|
| adj.    | adjective          |
| adv.    | adverb             |
| AF      | Anglo-French       |
| CF      | Continental French |
| comp.   | comparative        |
| conj.   | conjunction        |
| ger.    | gerund             |
| imp.    | imperative         |
| interj. | interjection       |
| K       | Kentish            |
| L       | Latin              |
| Merc.   | Mercian            |



|       |                   |
|-------|-------------------|
| n.    | noun              |
| num.  | numeral           |
| OE    | Old English       |
| OF    | Old French        |
| OI    | Old Icelandic     |
| ON    | Old Norse         |
| ONF   | Old Norman French |
| OS    | Old Swedish       |
| pl.   | plural            |
| poss. | possessive        |
| pp.   | past participle   |
| prep. | preposition       |
| pres. | present tense     |
| pret. | past tense        |
| pron. | pronoun           |
| sg.   | singular          |
| v.    | verb              |
| WS    | West Saxon        |

**abideþ** *v.* (3*sg. pres.*) waits [OE *ābīden*]

**aboute** *adj.* busy 358 [OE *onbūtan*]

**acontes** *n.pl.* **zelden** ~ to give account 404 [OF *aco(u)nte, acompte*; L *computus*]

**after** *adv.* accordingly 73 [OE *æfter, eftor*]

**azen** *prep.* against 51 (also *azens* 53) [OE *ongēn, agēn, ayēn, ongeān, ongān*]

**amendeng** *ger.* making improvement 389 [from OF *amender* *v.*; L *ēmendāre*]

- anoone** *adv.* immediately 384 [OE *on ān(e)*]
- apayde** *adj.* satisfied 55 [OF *apaiier*]
- assentyng** *ger.* yielding 261 [OF *assentir*]
- astate** *n.* estate 327 [AF *astat*; CF *estat*; L *status*]
- auarous** *adj.* greedy 37 [OF *aver* (greedy) from L *avārus*]
- auctorite** *n.* authority 155 [OF *au(c)torité*]
- auenture** *n.* **bi** ~ accidentally 166 [OF *aventure*]
- bate** *n.* discord 398 [from *debāte*]
- bedis** *n.pl.* prayers 153 [WS *gebed*]
- belyes** *n.pl.* bellies 30 [WS *byl(i)g*]
- ben** *v.* are 5 [OE *bēon*]
- bere** *v.* to behave 413; **berist** (2*sg. pres.*) ~ **vpon** accuse 297 [OE *beran, beoran*]
- bereue** *v.* to deprive 361 [OE *berēafian*]
- bet** *adv.* **þe** ~ the better 332 [OE *þȳ bet*]
- bien** *v.* to buy 324 [OE *bycgan*]
- bigile** *v.* to beguile, deceive 320 [from OF *guiler v.*]
- bynyme** *v.* to deprive 335 [OE *beniman*]
- bisien** *v.* to engage in 116 [OE *bisgian*]
- blamyng** *ger.* blaming 340
- bonden** *pp.* compelled 186 [OE *bindan*]
- booldli** *adv.* arrogantly 104 [from *bold* *adj.* WS *beald*]
- but** *conj.* except 15; but 50; unless 51 [OE *būtan*]
- bynyme** *v.* to take away 335 [OE *beniman*]
- catel** *n.* property 18 [AF; cp. CF *chatel*]
- cautel** *n.* deceit 326 [OF; L *cautēla*]

- chafare** *n.* trade in goods 323 [OE \**cēap-faru*; cp. OI *kaup-för*, *-ferð*]
- chalice** *n.* cup for administering sacramental wine 212 [OF *chalice*, *calice*; L *calic-em*]
- chaste** *v.* to subdue 54 [adapted from OF *chastiier*]
- clarynge** *ger.* clarification 80 [OF *clariier*; or shortened form of *declaren*]
- clennesse** *n.* moral purity 258 (also spelled *clenenesse* 264) [OE *clāennes*]
- clepid** *pp.* called 84 [WS *clipian*, *clypian*]
- cleue** *v.* to stick to, stay 282 [OE *cleofian*]
- commyn** *v.* to communicate, tell 354 [OF *com(m)uniier*]
- confort** *v.* to strengthen spiritually 189 [OF; L]
- confusioun** *n.* shame 29 [OF; L]
- connynge** *n.* ability, skill 154 [from OE *cōnnen* *v.*]
- contrariouse** *adj.* harmful 224 [OF *contrarios*, *-ieus*]
- corrupcioun** *n.* moral contamination 209 [OF; L]
- couetide** *v.* (3sg. *pret.*) coveted, desired 42 [OF *coveit(i)er*, *covoitier*]
- croked** *pp.* crippled 172 [OE *crōcod*]
- crose** *n.* cross 28
- curteysye** *n.* grace, mercy 114 [AF *curteisie*; CF *courtoisie*]
- customabili** *adv.* habitually 103
- debate** *n.* fight, brawl 158 [OF]
- degre** *n.* social condition 264 [OF *degré* (early *degréz*, *degrét*)]
- delauyly** *adv.* abundantly 72 [from *de(s)lavē*, on the model of OF *deslavéement*]
- departe** *v.* (3sg. *pres.*) parts, separates 284 [OF *departir*]
- depest** *adj. comp.* deepest 48 [OE *dēopesta*]
- deppur** *adj. comp.* deeper 52 [OE *dēopre*]
- derere** *adj. comp.* more expensive 323 [from OE *dēore*; WS *dŷre*]

**deuer** *n.* duty 182 [AF *dever*; CF *devoir*]

**dom** *n.* judgement, court 75 [OE *dōm*]

**domesday** *n.* Judgement Day 137

**drawe** *v.* to pull 108 [OE *dragan*; cp. OI *draga*]

**dredde** *n.* awe, reverence 88 [from OE *drēden* v.]

**dur** *v.* (3sg. *pres.*) dares 92; **durst** (3sg. *pret.*) dared 104; **dursten** (3pl. *pret.*) dared 394 [OE *durran*]

**enresse** *v.* to increase, intensify 149 [AF *encreiss-*, *enress-*; CF *encroiss-*; L *incrēscere*]

**enhaunce** *v.* to make higher 46 [AF *anhauncer*; CF *enhaucier*]

**enparyng** *ger.* impairing 390

**euene** *adj.* in line, equal 52; ~ **Cristen** fellow Christian 81 [OE *efen*, *efn*]

**fayle** *v.* to lack 203 [OF *faillir*, *falir*]

**fayne** *adj.* **for** ~ for joy, for pleasure 394 [OE *fægen*]

**falsli** *adv.* wrongfully 36 [OF *fals* *adj.*]

**falste** *n.* treachery 19 [OF *falseté*, L *falsitās*]

**febil** *adj.* weak 172 [OF *feble*, *fieble*; L *flēbilis*]

**fende** *n.* devil 42 [OE *fēond*, *fiond*]

**feren** *v.* to frighten 136 [from OE *fēre* *adj.* (healthy, well)]

**ferþe** *num.* (as *adj.*) fourth 310

**fyueþe** *num.* (as *adj.*) fifth 286

**folweþ** *v.* (3sg. *pres.*) follows 22 [OE *folgian*]

**forsoþe** *adv.* truly 173 [OE *forsōþ*]

**forsworne** *pp.* perjured 329 [OE *forswerian*]

**fro** *prep.* from 70 [OE *fram*, from; ON *frā*]

**fulfille** *v.* to complete, make full 218 [OE *ful-fyllan*]

**glotones** *n.pl.* gluttons 24 [OF *glotonos*]

**godhede** *n.* divinity 299

**godenus** *n.* goodness 149

**gostli** *adj.* spiritual 117 [OE *gāstlīc*]

**grauen** *adj.* ~ **þynge** idol 12 [OE *grafan, grafen*]

**greued** *pp.* grieved 151 [OF *grever*]

**griseli** *adj.* horrible 105 [OE *grislīc*]

**groundid** *pp.* established 285 [from *grōund* *n.*; OE *gryndan* (descend), *gegryndan* (found).]

**ȝe** *interj.* yes 68; certainly 228 [OE *gēa*; also cp. ON: cp. OI *jā*.]

**ȝe** *pron.* you 73 [OE *gē*]

**ȝelde** *v.* to hand over 404 (also *ȝelden* 404) [OE *gildan, gieldan, geldan, gyldan*]

**ȝeuen** *pp.* given 91 [OE *gifan, giefan, gefan, gyfan*]

**ȝif** *conj.* if 18 [OE *gif*]

**ȝyue** *v.* to give 234 [OE *gifan, giefan, gefan, gyfan*]

**ȝored** *n.* yard 132 [OE *geard* enclosure]

**ȝute** *adv.* yet 249 [OE *gīta, gīeta, gēta, gȳta*]

**han** *v.* to have, possess 155 [OE *habban*]

**haue** *v.* ~ **him** to behave himself 223

**here** *n.* hair 68 [OE; cp. WS *hār*; ON; cp. OI *hār*]

**here** *pron.* (*poss. pl.*) their 36 [OE *heora, hiora, heara, hiara, hira, hyra*]

**herte-blode** *n.* lifeblood 73

**hertly** *adv.* seriously 140 [OE *geheortlice*]

**hiȝenese** *n.* high esteem 41

**hodes** *n. pl.* hoods 185 [OE]

**holde** *v.* (*3sg. pres.*) keeps 55 [OE]

**holden** *pp.* obliged 189 [OE]

**iangil** *v.* to talk idly 131 [OF *jangler, jengler, gengler*]

**iape** *v.* to act foolishly 132 [probably OF *japer* to howl, (15th cent.) to chatter, gossip]

**inouze** *adv.* plenty 108 [OE *genōg, genōh*]

**ioie** *n.* joy 29 [OF *joi*]

**kynde** *adj.* in accordance with the ordinary course of nature, natural 180 [cp. OE *gecynde*]

**kyndom** *n.* kingdom 3 [OE *cyningdōm*]

**knytynge** *ger.* the state of being fastened 292 [OE *cnyttan*]

**knowlechyng** *ger.* acknowledging 151

**lecherous** *adj.* lustful 25 [probably from *lechōur, lecheri(e)*; cp. OF (rare) *lecheros*]

**leest** *adj.* least, smallest 372 [OE *læst*]

**lernerd** *pp.* learned 254 [from OE *læran*]

**lese** *v.* to lose 337 [OE; cp. *forlēosan*]

**lesen** *v.* to lie 421 [OE *lēasian*]

**lesynge** *ger.* telling lies 77 [OE *lēasung*]

**leuen** *v.* ~ **of** to stop, to end 97, 402 [OE *læfan*]

**leuyng** *ger.* way or manner of living 9

**lewed** *adj.* uneducated, lay 254 [OE *læwede*]

**liche** *adj.* equal 46 [OE *gelīca, gelīce* n.]

**lymemele** *adv.* limb by limb 108 [OE *lim-mælum*]

**lyuelode** *n.* livelihood 324 [OE *līf-lād*]

**loke** *v.* to seek 94 [OE *lōcian*]

**lowte** *v.* to bow 14 [OE *lūtan*]

**may** *v.* can 333 [OE]

**maystrie** *n.* force 317 [OF *maistrie, maistire, maiestire*]

- mamettis** *n. pl.* pagan idols 37 [OF *mahomet, mahumet*]
- mametrie** *n.* idolatry 38 [from *maumet* *n.* also cp. OE (late & rare) *mahometerie*]
- marchandi** *n.* trade, commerce 132 [OF *marchēandie*]
- mede** *n.* retribution 80; compensation 336; gift 420 [OE *mēd*]
- medefulli** *adv.* justifiably 267 [OE *mēd*]
- meschef** *n.* misfortune 164 [OF *meschief, -cief, -kief, -chef, mechef*]
- mesurable** *adj.* moderate 54 [OF]
- mesure** *n.* measure [OF *mesurer*]
- mete** *n.* food 54 [OE *mete*]
- mette** *n.* measure 321 [OE *metan*]
- mey** *n.* male kinsman 379 [WS *mæg, māga, māgan* (son, descendant, young man)]
- myroure** *n.* a model of good or virtuous conduct 258 [OF *mirëor, mirëour, mirror, merur*]
- neeþer** *adj. comp.* lower 53 [OE *neoþor*]
- nedeful** *adj.* necessary 4 [from *nēde* *n.* also cp. OE (late, rare) *nēodful*]
- nemned** *pp.* mentioned 102 [OE *nemnan, nemnian, genemnan*]
- noȝt** *pron.* nothing 134 [OE *nāwiht, nāht, nōwiht, nōht*]
- notabil** *adj.* infamous, blameworthy 151 [OF]
- oon** *num.* one 68 (also *on* 88) [OE *ān*]
- or** *adv.* before, ere 276 [from OE *ær* *adv.* & ON *ār, ȝār, ȝōr*]
- oþer** *conj.* or 321 [OE *oþer*]
- oþis** *n. pl.* oaths 71 [OE *āþ*]
- peyne** *n.* punishment 191 [OF *peine, paine, paigne, poine*]
- perelouseli** *adv.* sinfully 250 [from *perilous* *adj.*; OF *perillos, -ous, -use, -euse, -eux*]
- persen** *v.* to pierce 136 [OF *percier, percer*]
- persoun** *n.* parson 202 [OF *persone, persoune, persoine, parsoune*; L *persōna*]

**pistil** *n.* letter 397 [OE *e)pistol*; OF *epistle, epistole*; L *epistola*]

**pleyntis** *n. pl.* complaints 315 [OF *plaint(e, pleint*; cp. OF *plaindre* v.]

**pliztynge** *ger.* promise 293 [from OE *plihtan* v.]

**preyuy** *adj.* secret, concealed 312 [from OF *privé* adj.]

**profijtliche** *adv.* profitably 4 [from *profit* n.; OF *profit, prof(f)et, prophit, prouffit* (L) *prōfectus*]

**quake** *v.* to tremble 102 [OE *cwacian*]

**redde** *v.* (3*pl. pret.*) read 271 [OE *rædan*]

**redili** *adv.* clearly 355 [from *redi* adj.; OE *ræde*]

**rehersep** *v.* narrates 45 [AF *rehercer, reherser, rëercer*]

**rekynyng** *ger.* accounting for one's actions 407

**reme** *n.* kingdom, realm 398 [OF *rëaume, reiaume, realme, reialme, riame*, variants of *roiaume*]

**rentis** *n.pl.* income 34 [OF *rent*]

**reneyng** *ger.* renouncing 314 [OF]

**resonabili** *adv.* accordingly, fittingly 164 [from OF *rësonāble* adj.]

**rewle** *v.* to rule 73 [OF *riuler, reuler, rieuler, rieueller, rueler, ruil(l)er*]

**ri3twisnesse** *n.* righteousness 76 [OE: cp. WS, K, *rihtwīsness*]

**roten** *pp.* rotten 115 [OE *ge)rotian*]

**saue** *adv.* safely 125 [from OF *sauf* adj.]

**sauer** *v.* to like 29 [OF *savorer, savourer, savurer, saweurer*]

**schadde** *v.* (3*sg. pret.*) shed 70 [OE *scēadan, scādan*]

**schendeful** *adv.* humiliating 143 [from *shende* n.; cp. OE *scyndan, scendan*]

**schrewdenesse** *adv.* wickedness, evil 148 [probably from OE *scrēawa* (shrewmouse) n.]

**schrewes** *n.pl.* evildoers 354 [OE *scrēawa* (shrewmouse)]



**schuld** *v.* must 102

**seyte** *n.* the throne of Satan or Lucifer 46 [OE *sæte*; ON: cp. OI *sæti* seat]

**seker** *adj.* certain 50 [OE *sicor*, from L *sēcūrus*]

**sewen** *v.*; **sewynge** *ger.* to follow 24 [OF *sivre, seure, siure, suir, sieure, suiwir*]

**sipen** *adv.* since 2 (also spelled *sip* 133, *sipe* 15) [OE *siððan, siððon*; WS *syððan*]

**skilful** *adj.* appropriate 116 [from OI *skil* n.]

**slaundring** *n.* slander 245 [AF *esclaundre, esklondre*; OF *esclandre, escandre, eschandre*]

**sleizþes** *n. pl.* deceit 315 [ON; cp. OI *slægð*]

**smytip** *v.* (3sg. pres.) strikes 127 [OE *smītan*]

**soche** *adj.* such 375 [OE *swilc, swylc, swelc*]

**socour** *n.* aid, assistance 152 [AF *socour, socur, succour, suc(c)ur, souccour* (variants of OF *secor*)]

**sofireþ** *v.* (3sg. pres.) tolerates 124 [OF *sofrir, soffrir, sof(f)erre*; AF *suf(f)rir, soffrer, soeffrer, souffrer, sufferer, syffrir*; L *sufferre*]

**sogette** *n.* subordinate 287 [L *subjectus, subjectum*; OF *subjet, -get(te, soubgest, sujet, sougit*)]

**soteille** *adj.* subtle 318 [OF *sotil*; L *subtilis*]

**sopfastnesse** *n.* truth 78 [OE *sōþfæstness*]

**souereyn** *n.* lord 79 [OF *soverain, sovrain, souv(e)rain, soverant*; AF *soverein, suverain*]

**souereinli** *adj.* reverently 20 [from *souverain* *adj.*; OF *soverain(e, sovrain, sofrain, souverain, souverein, souvragne*)]

**standip** *v.* (3sg. pres.) rests 8 [OE *standan*]

**stiryng** *ger.* temptation 22 [OE *styrung, sterung*; ME *stiren* v.]

**stounde** *n.* time 94 [OE *stund*]

**sture** *v.* to direct 87 [WS *stīeran, stīran*]

**sustenaunce** *n.* sustenance 115 [AF *sustenance, sustenaunce*]

**tabil** *n.* one of the two stone tablets bearing the Ten Commandments 178 [OF *table, tabel*; L *tabula*]

**to** *adv.* too 241 [OE *tō*]

**tocomynge** *adv.* **tyme** ~ in the future 149

**todrawe** *v.* to pull, tear apart 108 [from OE *dragan* v.]

**traueyl** *n.* work 327 [OF *travaille, travalle*; AF *travaillie, traveille*]

**treste** *v.* to trust 96 [ON]

**trew** *n.* good faith 293 [OE *trēow, trȳw, trūw*]

**þefe** *n.* theft 310 [OE *þeof*]

**þenke** *v.* to thank 271 [OE *þancian*]

**þer** *pron. poss. pl.* their 41 [OE *þær, þæra, þār, þāra, þēr*]

**þis** *pron. pl.* these 367 [OE *þes, þæs, þēos, þīos, þis, þys*]

**þo** *pron. pl.* those 103 [OE *þā*]

**þraldom** *n.* slavery 37 [from OE *þræl* n.]

**þrettenþe** *num.* (as adj.) thirteenth 226 [OE *þrēotēoða, þrēottēoða, þrēttēoða, þryttēoða*]

**þristi** *adj.* thirsty 169 [OE *þurstig, þyrstig, ðrystig*]

**þus** *pron.* this 193 [OE *þes, þæs, þēos, þīos, þis, þys*]

**vndirloute** *n.* servant 287 [from *underlōuten* v.; OE *underlūtan*]

**vndo** *v.* to destroy 361 [OE *undōn, ondōn*]

**vnleueful** *adj.* not permitted 259

**vnseli** *adj.* wicked, blameworthy 248 [OE *unsælig*]

**veynglori** *n.* pride 41 [from *vein* adj. and *glōrīe* n.; also cp. OF *vaine gloire*; AF *vainglori, veineglorie*; L *vāna glōria*]

**war** *adj.* aware 70 (also spelled *warre* 328) [OE *wær*]

**warien** *v.* to speak profanely 249 [OE *wirgan, wiri(g)an, werg(i)an, werigan*]

**wenen** *v.* to suppose 370 [OE *wēnan, wānan*]

**whigt** *adj.* white 68 [OE *hwīt*]

**wilis** *n.pl.* acts of deceit 318

**wyne** *v.* to win, gain 324 [OE *winnan*]

**wite** *v.* to know 5 [OE *witan, wytan, wietan*]

**wolde** *v. (3sg. pret.)* wanted 229 [OE *willan, wyllan*]

**wombes** *n. pl.* bellies 25 [OE *wamb, womb*]

**worschipful** *adj.* holy 99 [OE *weorþscipe*]

Appendix A: Princeton, University Library, Garret 143, fols. 1<sup>r</sup>-22<sup>v</sup>.

(2)

1

Decem precepta euangel. ○○○○○○○○○○

**S**þen it is as crist seiþ in þe  
gospel þat *every* man or wo//  
man þat wol entre in to

5 kyndom of heuene moste kepe þe co//  
maundementis of god to þe whiche kepinge  
no man profijtliche come wit outhen  
knowynge of hem. þerfore it is nedeful  
to *every* man or woman willinge to entre  
10 in to þe blisse. for to wite whiche *and* how  
many þei ben. And þei ben ten in nowm//  
bre. Of whiche þre þe first techen vs  
how we shullen loue *and* worshiþe *and* serue  
oure god abouen al þynge. And þe oþer  
15 seuene techen vs how we schullen loue  
oure neizbere as vs self. and in þese .ij. commaun//  
dementis standiþ al oure gostli leuynges *and* kepinges  
of þe law of god. ¶ þese ten commaundementis  
ben in holi writ. exodi þe ·xx· chapter and ben com//  
20 maundeþ of god him silf of þe whiche þis is þe first.

1

[2<sup>v</sup>] ¶ þou schalt haue noon aliue godis bi fore me.  
þou shalt make þe nograuen þynge ne

eny likenesse þat is in heuene abouen. and  
 þat is in erþe be neþe. ne of hem þat  
 25 ben in watres vndur þe erþe þou schalt  
 not worshippe hem ne bowte to hem.  
 ¶ Dis is vndurstonde þus for cause þat no  
 þyng scholde be most loued but þat. þat  
 is best *and* most worþi. to be loued. and siþe  
 30 þat is god al loue. þerfore scholde god be  
 most loued. *and* so what þyng eny man or  
 woman loued most þat þei make here god  
 in as myche as þei may or is in hem. be it  
 wijf or child gold or siluer or eny oþer catel  
 35 and so what þyng men loued most zif it  
 be not hertli god *him* silf þat falste þei ma//  
 ken here god. and so it is to hem a fals god  
 for þei louen hit souereinli as god. *and* it is not  
 god. *and* so þei breken þe first comaundement  
 40 of god. of þis it folweþ þat þre manere of

2

[2<sup>r</sup>] folk sewyng þe stiryng of þese þree ene  
 myes þat ben þe worlde. þe flesche *and* þe fende.  
 þei specialli breken þis comandement. for  
 þei sewen *and* so louen more þese enemyes þan  
 45 god. as for þe first. glotenes *and* lecherous men  
 þei louen more þeire wombes þan god.  
 and so þei maken þeire wombes here god.

of hem spekeþ seynt paule to þe philipensis  
 in þe .iiij. *capitulo.* and seiþ þus. ¶ Many goon  
 50 of þe whiche j ofte hauen seide to 3ou. *and*  
 now wepeyng j seie enemyes of þe crose  
 of crist of þe whiche ende is deþ *and* of whan  
 here wombes is here god. *and* ioie in confu  
 sioun of hem þat saueren erþeli þingus  
 55 so þese men þat louen here flesche to leche  
 rie *and* glotenye þei maken here belyes here  
 god *and* so þei breken þe first comaundement  
 ¶ De secunde manere of men þat maken hem  
 fals godis *and* breken þis commaundement ben couei//  
 60 touse men þe whiche louen most *and* setten

2

Dep. 1459

[3<sup>v</sup>] most here hertis on wordli godis as lon  
 dis or ventis golde or siluer or on euery oþer  
 catel more þan vpon god þei trespasse azen  
 þis comaundement of god. *and* maken world  
 65 li goodis synfulli. *and* falsli here godis. for  
 seynt poule seiþ to þe effezes in þe ·v· chapiter  
 þat an auarous man or a coueitous is  
 þraldom of mamettis. for suche a coueitous  
 man þat loueþ more eny worldli good  
 70 þan god. he doþ mametrie *and* makeþ such

worldi goodis his mamettis *and* so his fals  
 godis. ¶ The þredde manere of men  
 þat breken þis comaundement *and* folwen þe  
 fende. ben þo þat setten þer hertis most on  
 75 worldi worschipus *and* on veynglori *and* on  
 higenesse of hem selfe. þis manere of worschip  
 of hym silf couetide þe fende to haue hadde  
 of crist whan he wold to haue had *him* to fallen  
 doun. *and* haue worschipid hym. *and* in þis synne  
 80 of pride synnede lucifer þe hize angel of  
 [3<sup>r</sup>] heuene whenne he seide in his herte as ysaie  
 þe profet reherseþ in þe ·xiiij· chapter. j schal  
 goo up in to heuen *and* j schal enhaunce my  
 seþte abouen þe sterres of god. *and* j schal be  
 85 liche to *him* þat is hizest þat is god *him* silf.  
 but for he wolde make hym silf so hize þer  
 fore he felle lowest in to þe depest pit of  
 helle. *And* þerfore seiþe seynt gregorie in a  
 litel book þat he made 3if lucifer þrou3 *pride*  
 90 he seide felle out of heuene. How schalt þi  
 bi pride come in to heuene trust þerto it wol  
 not be. but also seker as god is in heuene  
 þe hizer þat þou makest þi silf þrou3 *pride*  
 a3en þe wil of god. but 3if þou amende þe  
 95 here in þi life tyme þou schalt euene after

þi pride be deppur *and* þe neeper with lucifer  
 in helle. and þerfore azens þe temptacioun of  
 þi flesche be mesurable of meete *and* drynke  
 and chaste zoure bodies fro lecherie. Azen þe  
 100 temptacioun of þe worlde to coueitise holde  
 3  
 [4<sup>v</sup>] zou apayde of þat. þat god sendeþ zou with  
 truþe. Azens þe temptacioun of þe fende to  
 pride holde zou apaied of þat staat þat god  
 hap sette zou *inne. and* settiþ zoure hertis *and*  
 105 loue in god abouen alle þynge. siþe he is  
 most worþi *and* þan ze kepe þe first coman  
 dement of god in þe whiche he biddiþ þat  
 we schul make to vs no fals godis bifore  
 him to þe vndurstandynge þat j haue told  
 110 3ow. ¶ The secunde comandement of god  
 2 is þis þou schalt not take þe name of þi  
 lord god in idel þat is to vnderstonde þou  
 schalt not swere bi eny name of god wit  
 outen resenable cause. *and* þerfore crist him  
 115 silf in þe gospel of seynt. Matheu in þe ·v·  
 chapter. bidde vs þat we schalt not swere  
 on alle manere þat is to vnderstonde swere  
 ze not for eny maner of cause resonable  
 or vnresonable. neþer bi heuene. for it is  
 120 þe trone of god. neþer bi erþe for it is þe



## benche

4

[4<sup>r</sup>] benche or stool of godus feet. neþer bi *ierusalem*.  
 for it is þe cite of a gret kyng. ne swere  
 not bi þin hede. for þou mayst not make  
 oon here whiȝt or blacke. but ȝoure word  
 125 be ȝe ȝe. or nay nay. and þat. þat is more  
 one þis is of yuel þese ben cristis wordis in  
 þe gospel *and* þerfore for þe loue of þat crist  
 þat for vs schadde his blode. beþ war fro  
 now forþe nyȝt *and* daye of ȝoure oþis swer//  
 130 ynge. *and* in alle weies þat ȝe swere not in  
 vaynne in idel. *and* myche more þat ȝe swere  
 not falsly ne delauly in dismembrynge of  
 crist þat for vs schadde his herte blode. but  
 ȝif ȝe schul swere rewle ȝow after ȝe lawe  
 135 of god in ȝoure swerynge. for god hym  
 silf in þe ·iiij· chapiter. of ieremy techiþ þe  
 þat whan þou swerest þou schalt kepe  
 þre condiciouns þat is þou schalt swere  
 in truþe in dom *and* in riȝtwisnesse *and* is to

4

a j

140 [5<sup>v</sup>] vndurstonde þou schalt swere þe truþe  
 and in no case þe fals *and* make no lesynge  
 for every lesynge is aȝens crist. þat souereyn

soþfastnesse þen þou schalt swere also in  
 dom þat is to sey whanne þou art constrey//  
 145 ned bi þi souereyn *and* þi domesman to witnes  
 se þe truþe. and so þou schalt not swere for  
 hatee. ne for loue. ne for mede. but for riȝtu//  
 isnsse. *and* for þe clarynge þerof to þe wors//  
 chiþe of god *and* to þe helpynge of pyne eue//  
 150 necristen *and* þerfore eny man þat takeþ  
 godis name in idel or in vayn. or ellis fals//  
 li swerynge wit his mouþe *and* also euery man  
 and woman þat takeþ vpon him þe name  
 of crist to be clepid a cristen man *and* lyueþ  
 155 azens cristes lyuyng *and* his techynge alle  
 þei taken þe name of crist on ydel *and* tres//  
 passen azens þis comandement where god  
 biddiþ þou schalt not take his name in

5

[5<sup>r</sup>] ydel. And it semeþ þat þre cause scholde  
 160 sture vs to kepe þis comandement *and* to  
 and take þe name of god with gret worschipe  
 and dredde. On cause is þis þat for þer was  
 neuer non man ne woman þat synned þat  
 myȝt be saaf but in his name ne neuer schal  
 165 be. as witnesseth seynt petre in þe dedis of þe  
 apostillis where he seide þus. ¶ There is  
 noon oþer mercie vndur heuene zeuen to

men *in* whiche vs moste be saaf but in þis  
 name *ieshu* criste. But how schulde eny syn//  
 170 ful wreche dur stonde bi fore crist at þe  
 dredeful day of dome *and* seen his hondis feete  
 and sidis *and* wondis opyn *and* loke to be saaf  
 at þat dredeful stounde in vertu of cristis  
 name *and* of his bitter woundis whiche name  
 175 and wondis þou hast so horrible *and* delauy  
 li dispised al þi liif in þyne veine *and* horri//  
 bile oþes swerynge *and* woldest not amende  
 5  
 a ij  
 [6<sup>v</sup>] þe treste þerto but þou amende þe *and* leue  
 of hit wille not be. ¶ The secunde cause  
 180 þat schulde stere zou to drede swerynge of  
 gret oþes *in* veyne to zouwe deþ day is þat þe  
 name of oure lord *ieshu* crist is so worschip//  
 ful þat as seiþ seynt poule to þe philipensis *in*  
 þe secunde chapiter. In þe name of *ieshu* every  
 185 kne of heuenli creaturis or erþeli or of helle  
 schulen bowe. ¶ For it is so hiȝe *and* so wors//  
 chipful þat þe cursed fendis of helle schuld  
 quake to here it nemned. And þerfore hit  
 semeþ þat þo men þat sweren so custo/  
 190 mabili bi þat name. þei dispisen þat  
 name more booldli þan durst þe deuel

of helle. ¶ The þridde cause þat schulde  
 stire alle men to leue here griseli sweringe  
 in þis hit semeþ þat suche swereris þat so  
 195 dismembren crist swerynge bi his soule hert  
 and blode *and* bones. hem þenken þat þe cur//  
 [6<sup>r</sup>] sid jewes diden neuer crist tourment j nouze  
 but zif þei griseli *and* cursid oþes al to dra  
 we crist lymemele bi here power *and* so diden  
 200 neuer þe cursed jewes. And þerfore but zif  
 þis synne be amendid wit outen eny dowte  
 hit schal haue harde vengeaunce. *and* þerfor  
 for drede and for loue of þat blesid name  
 euery man schulde worschipe hit. *and* swere not  
 205 þer bi in ydel *and* þis is þe secunde comendement.  
 The drede comaundement of god is þis  
 haue mynde to halowe þyne holi day. For  
 hit is agret curteysye of god þat grauntip  
 vs to worche sixe daies in þe wike to geten  
 210 vs oure bodili sustenaunce þat in schorte ty  
 me schal be wormes mete. *and* roten skil//  
 ful hit is þat oon daye in þe wike *and* þat is  
 on þe sonneday men bisien hem principalli  
 for gostli goodis getyngē to helpyngē of  
 215 here soulis þat schal laste wit outen ende.

6

3

a iij

[7<sup>v</sup>] And þefore god biddiþ haue mynde to  
halowe þyne holi day. halowyngē of þe  
holi day is lyuyngē holiliche on þe holi day.  
But þen hit semeþ nowē in þese daies þat  
220 þe holi day may skilfulli be callid þe son//  
day. for of alle daies þat ben. þe holi  
dayes ben most cursidli spendid in þe deue//  
lis seruyse in despite of god *and* of þe seyn//  
tis of heuene. And yf þer were non more  
225 synnys doon vpon erþe þan brekyngē of þe//  
se two comaundementis of veyne *and* fals *and*  
horribil oþis sweryngē. *and* of cursid lyuyngē  
on þe holi daies. hit is wondir þat god  
sofireþ þe pepil to lyue vpon erþe saue for  
230 to loke wheþer þei wil amende hem or  
depe dampnacioun schal falle vpon hem.  
But þe lenger þat he abideþ yf men men//  
de hem not þe sorer he smytiþ. ¶ But  
for to wite how þat 3e schulden spende

7

235 [7<sup>r</sup>] 3oure holi dais. 3e schal wite þat þre manere  
of occupaciouns ben profitable in þe holi days  
as holi doctores seyn. ¶ That is in mynde  
or in soule. in mouþe *and* in werke. ¶ And

first *in* mynde vpon þe holi dai whan þou  
 240 haue had þi holi reste risynge vp *and* goynge  
 to þe cheurche not to iangil or iape þere not  
 to marchandi in churche ne in churche  
 3ored siþ hit is a place ordeyned to prayer  
 ferve from wordli bisynysse. *and* þer on þe  
 245 holi day. *and* specialli on þe sonneday. þou schalt  
 þenken how god made þe worlde of nozt on  
 a sonneday he rose fro deþ to lyue. on a son//  
 neday. *and* how þat he sent wit *and* wisedam  
 in to erþe vpon a sonneday. *and* þat schulde  
 250 feren 3ou alle. *and* prasen 3oure hertis vpon  
 a sonneday as derkes seyn schulde be domes//  
 day. for sonneday was þe first. day þat  
 euer god made. *and* schal be þe laste euere

7

a iiij

[8<sup>v</sup>] lastynge day in ioie *and* blisse *and* lijf to hem þat  
 255 schal be saaf in heuene. *and* euere lastynge so//  
 row to hem þat schulen be dampned *in* helle.

¶ Thenke hertly on þis. *and* þenke also how  
 god whan he had maked þe of nozt *and* þou  
 haddest for saken him þrou3 synne *and* taken þe  
 260 to þe fende of helle world wit outen ende. had  
 not crist god *and* man sofrid harde deþ for vs  
 his enemys crist ieshu sofrid þe schendeful deþ

vpon þe crosse to saue vs þat ellis haden  
 ben for lorne. ¶ By þenke þe forþer more  
 265 how ofte *and* how vnkyndely þou hast þrouz  
 dedeli synne for saken *ieshu crist* forzeten  
 alle his kyndenesse *and* godenes *and* taken þe to  
 þe deuel *and* his seruise ¶ And for þyn vn//  
 kyndensse be in wardli sorie *and* þonke god of  
 270 his grace *and* of his kyndenesse. ¶ And crie  
 him hertli merci of þi schrewdenesse *and* vn//  
 kyndenesse. ¶ And bi þenke þe how þou  
 8  
 [8<sup>r</sup>] myzte beste in tyme to comynge serue god *and*  
 amende þi wicked lyuyng *and* encresse in godenis  
 275 ¶ The secunde tyme þou schalt spende þine holi  
 daye in þi mouþe spekyng *knowlechyng* þi  
 lijf to god zif þou fele þe greued *in* eny nota//  
 bil synne *and* þan in preynge to god of grace  
 and merci *and* socour now *and* to comynge.  
 280 ¶ And in seyng *deuouteli* of good bedis and  
 þonkyng *god* of alle his ziftis *and* of his gode//  
 nesse. and also with þi mouþe spekyng  
 godnesse. ¶ zif þou be a prest *and* hast con//  
 uyng *and* autorite. teche godis worde to hem  
 285 þat han not knowyng þer of *and* ze þat  
 heren hit heriþ hit *deuowteli* yf þou be no  
 prest ne cleric but oon of þe pepil þen on

holi daies be aboute wit þi good spekyng *and*  
 stiringe to brenge þi neyȝbores to better ly//  
 290 uynge *and* yf þei ben atte debate brenge hem  
 with þi power to loue *and* charite *and* acorde *and*  
 8  
 [9<sup>v</sup>] þus spende þi mouþe *and* þi speche on þe holi  
 day to þe worschipe of god *and* helpe *and* confor//  
 te of þine euen crist. ¶ The dredde tyme þou  
 295 schalt spende þyne holi day in þi dedis wor  
 chynge as I bi fore seyde goynge wit þi bodi  
 to churche to here godis seruise. *and* bidde þi  
 preyres deuouteli. *and* after þat go visite hem  
 þat ben sike *and* in meschef *and* conforte hem *and*  
 300 releue hem resonabili after þi power *and*  
 here nede *and* so vpon þe holi day ȝe schulden  
 speciali bisie ȝou aboute þe werkes of cha//  
 rite. *and* of merci to helpynge of ȝoure soulis  
*and* speciali of hem þat god haþ made ne//  
 305 di eiþir bi age eiþir auenture as bi sike//  
 nesse or oþir mecheues as in prisoun. ¶ For  
 to hem biddiþ crist to do þyne *almus* as he  
 seiþ in þe gospel of seynt. Mathu in þe  
 ·xxv· chapiter to cloþe þe naked. to fede þe  
 310 hungri. to ȝeue drynke to þe þristi. to ȝeue

[9<sup>f</sup>] herborowe to þe pore weyferynge man. to



visite hem þat ben in prisoun. *and* to conforte  
 hem *and* releue þe sike *and* þan as crist seiþ in þe  
 gospel of seynt luke in þe ·xiiij· chapter. þou  
 315 clepest pore febil *and* pore croked *and* pore blynde.

¶ And þou schalt be blessed for þei haue not to  
 rewarde þe. And for soþe þen hit schal be re  
 wardid þe in rewarde of riȝtwise men *in* þe  
 blesse of heuene þan as I haue now tolde ȝou  
 320 kepe ȝe þese þre comaundementis to god. *and* god  
 is plesed *and* worschipid. *and* laste þer inne to ȝoure  
 lyues ende. ¶ And he schal make ȝou to dw  
 elle in þe blisse þat euere schal laste wit hym  
 merciful god. Amen. ○○○○○○○○○○○○○○○○○○○

**T**He first comendement of þe secunde  
 1  
 tabil is þis worschipe þi fader *and* þi  
 moder. so þat þou be longe lyued vpon erþe  
 for hit is skylful þat þe childe after þat he  
 he haþ loued god aboue alle þynge þat he loue  
 330 [10<sup>v</sup>] nexte after as bi þe wey of kynde þe fader  
 and þe moder for bi hem þe childe cam *in* to  
 þis worlde *and* had his lijf. ¶ And ȝif he do  
 his deuer aȝen in worschipyngē fader *and* mo//  
 der as he schulde skilfulli he schal be longe  
 335 lyued vpon erþe. but ȝe schuld vnderstonde  
 þat þe worschip of þe fader *and* þe moder

stondiþ not oonli in bodeli reuerence as in  
 knelyng vpon knees *and* doyinge down of hodes  
 þou3 þis oweþ do be don. but hit stondiþ *in*  
 340 dede as in case þi fader or þi moder ben comen  
 to nede or to myschef bi age or bi auenture  
 þou art bonden to helpe hem bi seruise wit þi  
 bodi *and* socour hem wit þi catel *and* yf þei ben in  
 synne *and* haue nede to techynge gostli or to con/  
 345 forte. þou art holden 3if þou canne to techen  
 hem *and* confort hem. *and* yf þou canest not þou  
 art holden bi þi power to ordeyne oþer to  
 helpynge of hem . *and* yf þei ben dede þou art

10

[10<sup>r</sup>] holden to lyue welle. *and* to preye nigzt *and* day  
 350 to god to delyuer hem out of peyne yf þei  
 ben in eny. ¶ This is þe reuerence *and* wors//  
 chiþe in dede þat þe child schuld do to þe fader  
 and þe moder. And þus lessoun schuld euery bo  
 deli fader *and* moder. *and* gostili teche to here  
 355 children. ¶ And yf þis lessoun had be  
 tauzte *and* kepte in engelond j trowe þe #  
 londe had stonden more in *prosperite* þan hit  
 doþ now. ¶ And hit may be þat for ven//  
 geaunce of þis synne of vnworschipynge  
 360 and dispysynge of faderis *and* moderis god  
 sleep so bi pestilence children as 3e seen alle

day. ¶ But here ze schulen vnderstonde  
 þat þer ben þre maner of faderis *and* moderis  
 þe whiche ze ben holden to worschipe.

- 365 ¶ The first is þe bodili fader *and* moder whos  
 woschip stondiþ in word *and* dede as j haue  
 tolde zou now þe secunde maner of fader *and*  
 [11<sup>v</sup>] moder is gostli. ¶ The whiche ben zoure  
 prelates. zoure *parsoun*. zoure vicar. zoure  
 370 parische prest. þe whiche as zoure bodi//  
 liche fader worschip youre bodili *and* tempe//  
 ral goodis þat zoure bodi fayle not so  
 þese faderis ben bonden to ordeyne for zou  
*and* to norsche zou in gostli vertues wit godis  
 375 worde þat zoure soulis ben not dampned  
 and zoure modir may be vnderstonde zoure  
 parische churches in þe whiche ze reseyuen  
 þe sacrament of bapteme. matrymony *and*  
 penaunce *and* þe preciouise *and* worschipful sa//  
 380 crament of godis flesche *and* his blode. And  
 so bi þe takynge of þese sacramentis ze ben  
 newe borne oute of þe state of synne in to  
 þe state of grace as þe childe is borne oute  
 of corrupcioun of his moderis wombe. *and*  
 385 þefore þis moder holi churche ze oweþ  
 to honoure *and* make. *and* amende. for to here

[11<sup>r</sup>] þer *inne* þe seruise of god. *and* þat þere ben no  
 þynge wantynge þere *inne*. neþer boke chali//  
 ce ne noon oþer þynge. þat schuld be an *in*  
 390 strumente þere *inne* aboute þe mynystracioun  
 of þe for seide sacramentis to sauacioun of  
 395 zoure soulis. ¶ The þridde *maner* of fader  
 and moder þat ze schulden worschip ben crist  
 and his blissid moder oure ladi seynt marie  
 And as god is oure chef fader *and* alle holi  
 400 churche þat is þe nounbur of alle good an//  
 gellis or al good spiritis. or seyntis þat ben  
 or schullen be saaf of þe whiche crist is hed  
 þat fader god *and* þat moder alle holi church  
 405 þou schalt worschip nyzt *and* day. ¶ And  
 prey to god to fulfille þat nounbir of alle  
 þat schal be saaf. ¶ In þis forseide *maner*  
 þou schalt worschip þi fader *and* þi moder  
 bodili *and* gostli. ¶ And þis is þe first com//  
 410 maundement of þe seuene. t he secunde com//

S

[12<sup>v</sup>] maundement is þat þou schalt not slee eny  
 man þat is to seie vnlawfulli or wrong//  
 fulli. ¶ For alle þese seuene comandemen//  
 tis tellen *and* bidden a man how þat he schal

410 haue him *and* lyue to his euene cristen. boþe to his

frende *and* to his foo. but þere is no þynge more  
 contrariouse to þis. þan is wrong wise  
 man slaunte. þere for euery schuld kyndeli *and*  
 skylfulli flee *and* eschewe suche man slauzter.

415 ¶ For as þe wise man ecclesiasticus seyþ in his  
 boke in þe þrettenþe chapter. Euery beest  
 zee vnresounabil loueþ þat beest þat is like  
 to him. þen moche more bi wey of kynde schul//  
 de man þat is resounabil in alle þynge flee  
 420 man slauzter. zhe bi resoun also for resoun wol  
 de siþ al oonli god zifeþ *and* puttiþ lijf in to þe  
 bodi whan him likeþ so þat to hym also ne  
 hit longiþ to take þe soule out of þe bodi  
 whan him likeþ. for þou wost neuer whan hit  
 is

12

425 [12<sup>r</sup>] is good to þe soule to be taken oute ne whan  
 ne to abide ne whan hit is ordeyned to ioie  
 ne whan to peyne for þat longir to god  
 to knowe þat kneweþ alle þinge *and* not to  
 þe. where for to him alloon hit longiþ to  
 430 zyne lijf *and* to slee whom him siluen likeþ  
*and* in token þat þis synne is so horribil *and*  
 so vnkyndeli. þis is oon of þe þree synnis  
 þat in holi write criep vengeance to god  
 as wittnesse it god hym silf in þe fourþe

435 chapter of genesis seying to can. lo þe blod  
of þi broþer criep to me fro þe erþe. for  
þis comaundement ze schulden vnderstonde  
þat þer is þre maner of man slauzter þat is  
to sey boþe of honde *and* of tunge *and* of herte.

440 ¶ Man slauzter of honde is whan eny man  
or woman smytþ an oþer bi violence.  
where of deef foloweþ. þis maner of man  
slauzter is knowen to 3ou. *and* it is to moche

9

[13<sup>v</sup>] vsid 3if godis wille were. ¶ The secunde

445 maner of man slauzter is þis whan a man  
or a woman for enuye brengiþ a good  
man or a good woman oute of here  
good name or fame with fals slaundring  
of here tongis who þat so dop *in* as moche

450 as in hem is a fore god þei sleen him #.

¶ The þridde maner of man slauzter is *in* hert  
whan a man bereþ enuye or hatereden *in*  
herte to here euen cristen willynge enuye  
vnseli þat vengeance or meschef felle

455 vpon hem. And 3ute þer to þei warien  
and cursen *in* herte *and in* mouþe. suche *in*  
þat. þat in hem is. þei don perelouseli  
man slauzter. for þei sleen here owen sou/  
le. *and* also here euen cristen. And þere fore

460 god biddiþ þat þou schalt neyþer with  
hondes ne wit tonge ne wit herte doo no

3 man slauzter. The þridde comande//

6

13

[13<sup>r</sup>] ment is þis þou schalt doo no lecherie  
ne wit weddid ne wit seyngil ne wit lerned

465 ne wit lewed. For no doute hit is a dedili  
synne bi twene a seyngil mann *and* a seyn/  
gil woman *and* hit is moche more gre//

uouse bi twene a weddid man or a wo//  
man for þe cursid brekyngē of þe hize sa//

470 cramente of wedloke. But 3if prestis þat  
schulden lyue as angellis go to lecherie  
þer is sorowe vpon sorowe for þei schul//  
den be a myroure to þe pepil of clennessē  
here 3e schulden vnderstode þat in þis

475 general worlde þou schalt do no lecherie  
god for bediþ alle maner of vnleueful ly//  
kyngē. ¶ He for bediþ also lecherie  
bodili *and* gostli in wille *and* in worde *and* in  
dedde. *and* þerfore kepe clene þyne herte from

480 assentyng to lecherie. þi mouþe fro leche//  
rouse kyssyngē hondellingis or touchingis.

[14<sup>v</sup>] and vnleueful dedis doyinge. ¶ And þer  
 fore siþen lecherye is so stynkyng a  
 synne bi fore god *and* man. For his loue  
 485 of whom is alle deuenesse kepe zou clen  
 euery man in here degre. from alle maner of  
 lecherie. ¶ 3if þou be a syngil man or  
 woman bi þenke þe day *and* nizt þat þou  
 wilt neuer for sake god *and* bi take þe bodi *and*  
 490 soule to þe deuel. to haue þat likyng of þi  
 flesche in lecherie whiche likyng þou miȝt  
 haue lawfully. *and* medefulli in clen *and* trewe  
 wedloke. ¶ And þerfore. for godis loue  
 kepe zou clen til ze come to þat hize sacra//  
 495 ment. Also ze þat han take zou to þat  
 worchipful sacrament of matrimonye  
 bi þenke zou nizt *and* day. þat siþen ze may  
 leuefulli haue þat likyng of zoure flesh  
 þat out of wedloke were to youre damp//  
 500 nacioun. þenke god of his gret curteyse *and*

Precipe Waltero Baynton' Armigero

14

[14<sup>r</sup>] kepe zou clen to zoure deþes daye. *and* mesu//  
 rabilli vsiþ þat likyng wit loue *and* louyge  
 and drede of god. *and* neuer for non erþeli



good breke not þat hiȝe sacrament *and* þat  
 505 worschipful bonde of trewe wedloke. *and*  
 for to stirie ȝou more hertili to kepe þat  
 hiȝe sacrament of matrymonye ȝe schal  
 vnderstonde þat. þat sacrament was or  
 deyned of god *him* silf in paradise or euer  
 510 adam or eue diden synne. But oþer sacra/  
 mentis were ordeyned in remedie aȝen syn//  
 ne. so þat þis sacrament was ordeyned of  
 god. *and* confirmed of crist. in þe gospel of  
 ·19· mathew þe nyntenþe chapiter. where crist  
 515 answered to hem þat þus askeden of *him*  
 ȝif it be ieueful a man to leue his wijf  
 for eny cause. ¶ And crist answered *and*  
 seyde redde ȝe not þat he þat made hem  
 at þe bigynnyngē male *and* femmale he made  
 11  
 520 [15<sup>v</sup>] hem. And seyde to hem for þus schal a man  
 leue fader *and* moder *and* clene to his wijf *and*  
 þei schulen be two in oon flesche. soþli seiþ  
 crist now not two but oon flesche. ¶ þer//  
 fore þat. þat god had ioyned togeder man  
 525 departe not. loo how þat hiȝe sacrament  
 of matromonye is groundid *and* appreued  
 of crist in þe gospel. ¶ And þerfore seiþ  
 seynt poule to þe effesyē in þe fyueþe cha ·5·

piter. wymmen be þei sogette *and* vndirloute  
 530 of here hosboundis as to þe lorde þat is to  
 seyn for god. *and* godis name *and* to men after  
 he seiþ þus hosboundis schulden loue here wi//  
 ues as here owen bodies. ¶ For who so  
 loueþ his wijf he loueþ *him* silf. for no man  
 535 haþ his flesche in haat but norischeþ hit  
 in fostereþ hit. *and* þen seiþ seynt poule þis  
 sacrament is gret. But I seye he seiþ in crist  
 and in holi church. þis is to sey þis gret

15

[15<sup>r</sup>] and hiȝe sacrament of matrimonye. hit  
 540 bi tokeneþ þe knyttyngē togeder of crist  
 and of holi church bi grace. *and* þat bi to//  
 keneþ þe trew þe pliztyngē at þe church  
 dore. ¶ And þerfore siþ þis sacrament  
 is so hiȝe þat bi tokeneþ ioynynge of crist  
 545 and of alle seyntis *and* cristen soulis togider  
 bi stidfast loue *and* grace þou þat wilt ma//  
 ke wityngli eny fals deuorce or ellis þrouȝ  
 synne cursidli breke þis hiȝe sacrament  
 In as moche as in þe is þou berist vpon  
 550 crist þat he is falsli knytte wīt *manis* soule  
 and þat he falsli wīt outen eny cause #  
 wille for sake *manis* soule. And þis is þe  
 synne of blasphemye doon rizte to þe god//

hede of god *and* þerfore for þe vertu of þat  
 555 blode þat crist schedde for alle mankyn//  
 de vpon þe crosse spille not zoure flesche  
 and zoure blode in þe seruise of þe deuel

12

b iiij

[16<sup>v</sup>] to zoure dampnacioun. þat was zeuen zou  
 to be spendid in þe seruise of god to youre  
 560 owen sauacioun. ¶ And þerfore ze þat ben  
 not weddid *and* wille not lyue chaast. for þe  
 vertue of cristis passion kepe zou clene til þat  
 ze come to trewe wedloke. And ze þat han  
 taken zou to þat hiȝe sacrament of wedde//  
 565 loke kepe zou clene for dredde of depe damp//  
 nacioun. ¶ And þey þat han taken hem to  
 þe hiȝe ordre of prest hode kepe þei hem clene  
 from alle *maner* of suche dedis of flescheli syn  
 ne as angellis. *and* alle *maner* of men *and* wyn//  
 570 men weddid *and* seyngil lerned *and* lewed do no  
 lecherie. For þis is þe þridde comandement

4

**T**of god in þe secunde tabil  
 He ferþe comandement of god of

7 þe secunde tabil is þis. þou schalt do no þefe.  
 575 þis þefe may be don *in* many *maneres*. ¶ On

is in takynge þi nyzbores good from hym

16

[16<sup>r</sup>] wrongfulli azens his wille eyþer bi prey//

uy steelynge or bi opyn robynge bi nyzt or

bi day. bi londe or bi water. ¶ The secunde

580 manere of þefe is in reueynge of þi neizbores

good wrongfulli bi fals sleizþes of manis

lawe as bi fals pleyntis bi fals enditemen

tis or bi eny oþer wrongfuller manere.

¶ The þridde manere of stelynge is in þese

585 two maneres. as boþe bi maystrie *and* bi soted

be wilis to gete of hem here goodis. and

generalli in þis comandement. god for be

dip to his pepil alle manere of vnskilful

getynge of worldeli goodis eyþer *in* stelynge

590 or bi fals sleizþes in buynge *and* in sellunge #

wityngli to bi gile þyne euen cristen oþer

*in* mette or mesure or in eny oþer wise þan

þou schuldist willen þat þyne neizbores

dide to þe in þe same case. ¶ For 3e schul//

595 len vnderstonde here þat hit is leueful to

13

[17<sup>v</sup>] a man or to a woman þat leueþ bi chafare

or bi merchandise to selle derere þan þei

bien. *and* for to wyne bi here merchandise

here lyuelode. ¶ But vnderstondeþ wel

600 þat þei schulden not wyne ne coueyte to  
 wyne as moche as þei may gete bi eny sleiz//  
 þe or cautel. but alonli to wynne skilfulli.  
 and mesurabilli to susteine hem resounabil//  
 li in here traueyl *and* here astate *and* in alle ma//

605 nere for drede of depe dampnacioun beþ  
 warre in alle zoure biynge *and* sillynge of  
 gret oþes swereynge. for *commenly* oon  
 is for sworne in suche swereynge or boþe  
 And þefore neiþer in worde ne in dede

**T** do no þefe.

He fyfþe comandement is þis þou  
 5 schalt not speke ne bere fals wittnesse a//  
 8 zens þi neiȝbores. For to knowe þis com//  
 maundement þe bet ȝe schal vnderstonde

17

615 [17<sup>r</sup>] þat a man may bere fals wittnesse in  
 þre maneres azens his neiȝbore. þat is to  
 sey in word *and* in dede. *and* in þese two toge//  
 der. In word a man or a woman bereþ  
 fals wittenis azens anoþer. whan he ma//  
 620 keþ lesyngis of him to bynyme him his good  
 name or fame. As some þat ben hired  
 for mede or for ȝiftis or ellis for haat or  
 for enuye beriþ fals wittnesse azens here

neizbores to make hem to lese here heri//  
 625 tage or oþer worldi goodis. *and* þerfore  
 we schulden be warre what þat we speke  
 of oure neizbores so þat we neþer wa//  
 rie hem ne curse hem enuyeusli wit oure  
 tongis ne wit oure hertis. ne þat we gene//  
 630 ralli bere no fals wittnesse azens hem in  
 blamyng of hem ne to accusyng ne to ex//  
 cusyng of hem falsli ne of zoure owen sil//  
 uen neþer for god soueraynli hatip lesyngis  
 [18<sup>v</sup>] for he is souerayn trouþe hym siluen *and* euery  
 635 lesyng is azens truþe *and* þerfore whan ze  
 schulen speke seiþe þe truþe *and* zif ze wille  
 not seiþe þe soþe be stille or ellis make no  
 lesyngis ne bereþ no false wittnesse with  
 zoure mouþe. ¶ In dede men bereþ false  
 640 wittnesse azens here neizbores whan þei  
 doon gret synnes *and* so with drawen falsli  
 here helpe þat þei schulden do to here euen  
 crist helpyng hem þrouz here good lyuyng  
 towarde þe blisse of heuene. ¶ For ze schal  
 645 vnderstonde þat alle horribil synneres þei  
 harmen alle oþer synneres. *and* also þat wit  
 drawen falsli here helpe þat þei schulden do  
 to goode men bi here good lyuyng. For bi

vertu of þis artikil of oure crede. *Sanctorum com//*  
 650 *munionem* þat is to sey *communynge* of al  
 seyntis we bileuen *and* soþe hit is þat alle  
 good men in erþe *and* alle seyntis in heuene  
 [18<sup>r</sup>] helpen eche oþer to bi fulli blissid *in heuen*  
 in bodi *and* in soule togeder *and* so alle good  
 655 men *commyn* togeder here goodnesse *and* alle  
 schrewes *commyn* here schredenesse togeder  
 and þerfore siþen a manis dede bereþ more  
 redili *and* more verrelī wittenesse of hym  
 what he is zif he wit drawe falsly his hel//  
 660 pe *and* good lyuyngē from his neizbore to hem  
 boþe to heuene warde. And yf he so þrouz  
 synne be aboute in dede to drawe him *and* his  
 neizbore towarde helle. þen þat man  
 falsli in dede bereþ fals wittenesse azens  
 665 his neizbore. Þen zif a man boþe in word *and*  
 in dede bereþ fals wittenesse azens his euen//  
 crist to be aboute to vndo his bodi to lese his  
 goodis to bereue hem here good name *and* his  
 fame falsli *and* also to brengen his soule to  
 670 helwarde. þen he moost schrewdeli bereþ  
 wittenesse in worde *and* dede azens his neizbore  
 [19<sup>v</sup>] falsly. And þerfore god biddid þat neþer  
 In word neþer in dede þou schalt not be//

reþ ne speke azens þi neizbore no fals

**T**wittensse. ~  
He sixte comandement of god is

9 þis. þou schalt not coueyte þi neizbores  
house ne þou schalt nat willen ne desi//  
re þyne neizbores wijf. ¶ In þis wordis  
680 seyde seynt austyne is forbep̄n alle manere  
of coueytise or wille to do lecherie for as  
I tolde 3ou bi fore in þe þridde comende//  
ment þere god for bediþ alle maner of de  
dis of lecherie þen myzt some foolis we//  
685 nen þat yf þei dude not þe dede þen hit  
were no *peril* þou3 þei willeden or assenteden  
þerto. but god wille þat men witte þat  
hit is not so. but for as moche as god  
knoweþ fulli boþe bodi *and* soule to þe leest  
690 þou3t of a manis herte. *and* more verrili seeþ

19

[19<sup>r</sup>] euery þo3t *and* wille of a manis hert þen eny  
of vs seeþ an opires workes *and* also for  
such as a man is in his hert *and* in his sou//  
le *and* in his wille soche he is bi fore god þat  
695 knoweþ boþe bodi *and* soule. for god wille  
haue alle clene wit ouden. *and* wit inne boþe.  
whan god bi fore had for beden alle ma//



nere of flescheli dedis out of trewe wed//  
 loke. in þis comandement god for bediþ  
 700 alle *maner* of vnclene or vnleuefuli couey  
 tynge *and* desiryng of dedis of flesche *and* bid//  
 diþ þat þou schalt not coueyte þi neiȝ//  
 bores house. þat is to sey no þeng of his  
 mey ne neþer his douȝtir neþer his may//  
 705 den *and* forþ of alle a *manis* householde af//  
 ter him silf. a *manis* wijf is moost preciou//  
 se to him. ¶ ȝif þei ben boþe welle rewlid  
 þerfore god biddiþ specialli þat þou schalt  
 not desire þi neiȝbores wijf. for as crist  
 710 [20<sup>v</sup>] hym silf seiþ in þe gospel of seynt mathew  
 in þe fyueþe chapiter. I sey to ȝou for soþe  
 he seiþ þat eche þat seeþ a woman to co//  
 ueytise of his luste. a noone he had down le/  
 cherie wit hir in his herte *and* þerfore boþe in  
 715 ede *and* in wille in bodi *and* in soule. god for  
 bediþ vs alle *maner* of lecherie. ¶ And bid  
 diþ vs þat we schal do no lecherie ne couey  
 te oure neiȝbores wijf ne non oþer wo//  
 man in lecherie.

**T**He seuenþe *and* þe laste comandement  
 is þis. þou schalt not coueite þi

10 neiȝbores seruau<sup>ntes</sup> ne his mayden a wey

from *him* wrongfulli as to amendeng of  
 þee *and* to enparyng of *him* ne þou schalt not  
 725 coueite his oxe ne asse ne no good of his  
 wrongfulli we schulde vnderstonde þat  
 riȝt as bi fore god for bade alle manere  
 of lecherie. ¶ And afterwarde he for  
 bade eny man or worman to coueite oþer

to

20

730 [20<sup>r</sup>] to lecherie. *and* oute of trewe wedloke riȝt  
 so here bi fore god for bad eny man *and* wo/  
 man alle maner of þefte. but for manye  
 wolden fayne stele *and* þei dursten for þe  
 galowes *and* þei wenen hit be no synne. but yf  
 735 þei duden hit in dede. god scheweþ þe con//  
 trarie *and* bidip þat ȝe schulen not steelen  
 ne coueyte wrongfulli oþer menis goodis  
 for as seynt poule seiþ in þe firste pistil .1.  
 to tymothe in þe sixte chapiter. ¶ Root .6.  
 740 of alle yuellis is coueytise. for as ȝe seen  
 welle coueitise makeþ þe bate bitwene  
 reme *and* reme cite *and* cite toune *and* toune man  
 and man *and* commonli alle striues *and* debatis  
 in erip ben causid of coueitise *and* vnleueful

745 loue of wordli goodis *and* of forzetynge of  
 god *and* of heuenli godis and þerfore for  
 dredde of god *and* of peyne þat schal folowe  
 þer after vs oweþ to leue to coueite wrong/  
 fulli oþer menis godis *and* to holde vs payed  
 14  
 [..]

750 [21<sup>v</sup>] of þat. þat god haþ sent vs trewli bi  
 geten. ¶ For zif we litil haue of litil  
 we schulen zelde acontes. *and* yf we mo//  
 che haue of moche we schulen zelden a//  
 contes ze to þe leest peny or half peny þat  
 755 we resceyuen here in erþe how þat we  
 dispenden hit. ¶ And þerfore welle is  
 him þat litil haþ *and* holdeþ him apeyed þer  
 of *and* þonke god. for a dredeful rekynyngē  
 schulen fals coueytouse riche men zelden  
 760 and þerfore drede we to coueyte oþir  
 menis goodis wit wronge. for þis is þe ten ·10·  
 þe comandement of god. ¶ And þese  
 tene comaundementis of god. most euery  
 man kepe vndir peyne of euere lastyngē  
 765 dampnacioun. but zif he amende hym.  
 The first þree tellen vs how þat we schulen  
 loue *and* worschipe oure lorde god ouer alle  
 oþir þyngē wit alle oure herte. ¶ And oþer

seuenþ techen vs fulli how þat we schul

21

770 [21<sup>r</sup>] den lere vs to oure euen cristen in louynge

hem as oure silf þat is to sey to do non  
opir wises to hem þan we schulden wille  
skifulli were doon to vs in þe same case.

¶ For so biddiþ crist him silf in þe gospel

775 of seynt mathew in þe seuenþe chapter .7.

þat alle þyngis þat we wolden men  
dude to vs wee schulden doo þe same to  
hem. *and* soþe hit is þat yf we kepe þese  
ten comandementis in louynge of god

780 abouen alle þyngis. *and* neizbore as oure  
siluen *and* lasten in kepyng of þis lesson  
to oure lyuys ende. þan no doute is heuen  
blisse schal be oure heritage *and* mede at oure  
last ende. ¶ For crist him silf þat may

785 not he seiþ in þe gospel of seynt iohn

.14. *capitulo* in þe fourtenþe chapter þat how so lo//  
ueþ me he schal kepe my worde þat is to  
sey þese ten comandementis comaundid  
of godis owen mouþe. ¶ And þen seiþ

15

790 [22<sup>v</sup>] crist my fader in heuene schal loue him *and*

we schal come to him *and* make oure dwel  
lynge wit him. *and* þat schal be in heuene

blisse þere as is godis dwellynge *and* ioie  
and blisse þat noon flescheli tunge can  
795 fulli telle. ne hert þenke *and* þat schal be  
euer wit god *and* wit angellis wit outen ende.  
To þe whiche blisse he brenge vs þat  
bouzt vs wit his preciouise blode merci//  
ful god. Amen.

## Appendix B: profile 4773 from the Linguistic Atlas of Late Mediaeval English.

Oxford, Bodleian Library, Bodley 505. ff. 216: *Chastisinge of Goddis Children, Myrroure of Symple Soulis*. First half 15th cent. Mark of ownership: 'Liber Domus Salutaciones Matris Dei ordinis Cartusie, prope London'. Analysis from ff. 1-31, 200 to end. LP 4773. Grid 542 243. Cambridgeshire.

|       |                    |  |
|-------|--------------------|--|
| 1     | THE:               | þe, the                                  |
| 2     | THESE:             | þese                                     |
| 3     | THOSE:             | þo                                       |
| 4     | SHE:               | she                                      |
| 5     | HER:               | hir                                      |
| 6     | IT:                | it                                       |
| 7     | THEY:              | thei, þei                                |
| 8     | THEM:              | hem, hem                                 |
| 9     | THEIR:             | her (þeir) ((hir, þer))                  |
| 10    | SUCH:              | suche ((such))                           |
| 11    | WHICH:             | whiche, þe-whiche ((the-whiche))         |
| 12    | EACH:              | eche                                     |
| 13    | MANY:              | many                                     |
| 14    | MAN:               | man                                      |
| 15    | ANY:               | any, ony (eny)                           |
| 16    | MUCH:              | myche, moche                             |
| 17    | ARE:               | bien (ben) ((be))                        |
| 18    | WERE:              | weren ((were))                           |
| 19    | IS:                | is                                       |
| 21    | WAS:               | was                                      |
| 22    | SHALL <i>sg</i> :  | shal, schal                              |
| 22-30 | SHALL <i>pl</i> :  | shullen, shulen, shul, shuln             |
| 23    | SHOULD <i>sg</i> : | shuld, schulde, schuld (shulde) ((shud)) |
| 23-30 | SHOULD <i>pl</i> : | schuld, shulden                          |
| 24    | WILL <i>sg</i> :   | wil, wole, wol                           |
| 24-30 | WILL <i>pl</i> :   | wolen, woln, wol, wil                    |
| 25    | WOULD <i>sg</i> :  | wolde                                    |
| 25-30 | WOULD <i>pl</i> :  | wolden                                   |
| 26    | TO <i>prep</i> +C: | to                                       |
| 26-20 | TO <i>prep</i> +h: | to                                       |
| 26-30 | TO <i>prep</i> +V: | to                                       |
| 28    | FROM:              | fro (from)                               |
| 29    | AFTER:             | aftir, after                             |
| 30    | THEN:              | þanne, þan ((than))                      |
| 31    | THAN:              | þan (þan, þanne)                         |

|       |                             |   |
|-------|-----------------------------|---|
| 32    | THOUGH:                     | þouʒ                                      |
| 33    | IF:                         | if  |
| 34    | AS:                         | as  |
| 35    | AS..AS:                     | as+as                                     |
| 36    | AGAINST:                    | aʒens ((aʒenst, aʒen))                    |
| 37    | AGAIN:                      | aʒen, ayen                                |
| 38    | ERE <i>conj</i> :           | or-þan, or                                |
| 38-90 | ERE <i>cf</i> :             | to-fore                                   |
| 39-20 | SINCE <i>conj</i> :         | siþen-þat, siþþe                          |
| 40    | YET:                        | ʒit                                       |
| 41    | WHILE:                      | while                                     |
| 42    | STRENGTH:                   | strengþ, strength, strengþe               |
| 42-20 | STRENGTHEN <i>vb</i> :      | strengþ-                                  |
| 44    | WH-:                        | wh-                                       |
| 46    | NOT:                        | nat, not ((nouʒt))                        |
| 47    | NOR:                        | ne ((no))                                 |
| 48    | OE, ON <i>ā</i> ('a', 'o'): | oo  |
| 49    | WORLD:                      | world, worlde                             |
| 50    | THINK <i>vb</i> :           | þenk-, thynk-, þenk                       |
| 51    | WORK <i>sb</i> :            | werk-                                     |
| 51-10 | WORK <i>pres stem</i> :     | worche, wurch-, wirch-, werk-, wirchynges |
| 52    | THERE:                      | þere, þer, þer-                           |
| 53    | WHERE:                      | wher-, where                              |
| 54    | MIGHT <i>vb</i> :           | myʒte, myʒt, miʒte, miʒt                  |
| 55    | THROUGH:                    | þorouʒ                                    |
| 56    | WHEN:                       | whanne, whan (whanne)                     |
| 57    | <i>Sb pl</i> :              | -s (-es, -is) ((-us))                     |
| 58    | <i>Pres part</i> :          | -ynge (-eng, -yng)                        |
| 59    | <i>Vbl sb</i> :             | -enge (-inge, -yng) ((-ynge))             |
| 61    | <i>Pres 3sg</i> :           | -eþ, -iþ (-ith) ((-w+ <sup>l</sup> ))     |
| 62    | <i>Pres pl</i> :            | -en ((-in))                               |
| 63    | <i>Weak pt sg</i> :         | -ed, -ide, -id, -idde                     |
| 64    | <i>Str pt pl</i> :          | -en (-e)                                  |
| 65    | <i>Weak ppl</i> :           | -ed, -ide, -id                            |
| 66    | <i>Str ppl</i> :            | -en                                       |
| 70    | ABOUT <i>adv</i> :          | aboute                                    |
| 71    | ABOVE <i>adv</i> :          | aboue                                     |
| 71-20 | ABOVE <i>pr</i> :           | aboue                                     |
| 73    | AFTERWARDS:                 | aftirwarde                                |
| 74    | AIR:                        | eir                                       |
| 75    | ALL:                        | alle, al                                  |

|        |                               |  |
|--------|-------------------------------|--|
| 77-20  | AMONG <i>pr</i> :             | amonge                                   |
| 78-20  | ANSWER <i>vb</i> :            | answere                                  |
| 80     | ASK <i>vb</i> :               | ask-, aske                               |
| 83     | AWAY:                         | awei ((awey))                            |
| 84-20  | BE <i>ppl</i> :               | bien, be                                 |
| 85-21  | BEFORE <i>adv-undiff</i> :    | bi-fore, afore, bifore, tofore (to-fore) |
| 85-30  | BEFORE <i>pr undiff</i> :     | bifore, to-fore, tofore                  |
| 88     | BENEATH <i>adv</i> :          | bineþe                                   |
| 89     | BETWEEN <i>pr</i> :           | be-twixt                                 |
| 93     | BLESSED <i>adj/ppl</i> :      | blissed, blessid                         |
| 94     | BOTH:                         | boþ, boþe                                |
| 96     | BROTHER:                      | broþir                                   |
| 99     | BUSY <i>adj</i> :             | besy, besy-, besi-, besi                 |
| 100    | BUT:                          | but                                      |
| 102    | BY:                           | bi                                       |
| 103-30 | CALLED <i>ppl</i> :           | clepid                                   |
| 104    | CAME <i>sg</i> :              | cam (came, com)                          |
| 105-20 | CAN <i>1/3sg</i> :            | kan (can)                                |
| 106    | CAST <i>vb</i> :              | cast-                                    |
| 107    | CHOOSE <i>pres</i> :          | cheese, chees-, chese                    |
| 108    | CHURCH:                       | chirche                                  |
| 109    | COULD <i>1/3sg</i> :          | coude                                    |
| 111    | DAUGHTER:                     | douʒtir                                  |
| 112    | DAY:                          | daie, dai                                |
| 112-20 | DAYS:                         | daies                                    |
| 113    | DEATH:                        | deep, deþ (deth)                         |
| 114    | DIE <i>vb</i> :               | di-                                      |
| 115-30 | DOES <i>3sg</i> :             | doop, doip                               |
| 115-50 | DID <i>sg</i> :               | dide                                     |
| 115-70 | DID <i>pl</i> :               | diden                                    |
| 116    | DOWN:                         | doun (don-)                              |
| 117    | DREAD, SPREAD <i>pt/ppl</i> : | sprede                                   |
| 119    | EARTH:                        | erþe                                     |
| 123    | EITHER..OR:                   | eiper+or, ouþir+or, eiper+, ouþir+       |
| 125    | ENOUGH:                       | y-now                                    |
| 126    | EVIL:                         | euel, yuel                               |
| 129    | FAR:                          | fer- (fer)                               |
| 130    | FATHER:                       | fadir                                    |
| 130-2  | FATHER <i>pl</i> :            | fadirs                                   |
| 132    | FELLOW:                       | felaw-                                   |
| 133    | FETCH <i>vb</i> :             | fecchip                                  |



|        |                          |                                     |
|--------|--------------------------|-------------------------------------|
| 135    | FILL:                    | fulfilled< <i>ppl</i> >             |
| 137    | FIRE:                    | fier                                |
| 138    | FIRST <i>undiff</i> :    | firste, first                       |
| 138-30 | FIRST <i>weak adj</i> :  | þe-firste (þe-first)                |
| 139    | FIVE:                    | fyue                                |
| 139-20 | FIFTH:                   | fifþe                               |
| 140    | FLESH:                   | flessh, fleissh                     |
| 141    | FOLLOW <i>vb</i> :       | folwe                               |
| 144    | FOUR:                    | foure                               |
| 144-20 | FOURTH:                  | fourþe, fourþ                       |
| 146    | FRIEND:                  | friend-, friend                     |
| 147    | FRUIT:                   | fruyt, fruyte                       |
| 149    | GATE:                    | ʒate                                |
| 151-40 | GOTTEN:                  | forʒeten                            |
| 153    | GIVE <i>pres</i> :       | ʒiue                                |
| 153-20 | GAVE <i>1/3sg</i> :      | ʒaf                                 |
| 153-40 | GIVEN:                   | ʒouen, ʒouen, y-ʒouen, yʒouen, ʒoue |
| 154-30 | GOES <i>3sg</i> :        | goop                                |
| 155    | GOOD:                    | goode                               |
| 157    | GROW <i>pres</i> :       | growe, grow-                        |
| 160    | HAVE <i>pres</i> :       | haue                                |
| 160-20 | HAVE <i>inf</i> :        | haue                                |
| 160-40 | HAS <i>3sg</i> :         | hap                                 |
| 160-50 | HAVE <i>pl</i> :         | han (haue, hauen)                   |
| 160-60 | HAD <i>sg</i> :          | had, hadde                          |
| 161    | HEAD:                    | hed                                 |
| 162    | HEAR <i>vb</i> :         | heere                               |
| 164    | HEAVEN:                  | heuene (heuen-)                     |
| 167    | HENCE:                   | hennes                              |
| 168    | HIGH:                    | hiʒ, hiʒe                           |
| 168-20 | HIGHER:                  | hiʒer                               |
| 171    | HIM:                     | him ( <i>hym</i> )                  |
| 174-30 | HELD <i>sg</i> :         | bihield                             |
| 175    | HOLY:                    | hooli ((holi))                      |
| 176    | HOW:                     | how, hou                            |
| 177    | HUNDRED:                 | hundrid                             |
| 178    | I:                       | I, y (i)                            |
| 179    | KIND, MIND, DINT, STINT: | -kynde-                             |
| 181    | KNOW <i>pres</i> :       | knowe ((know-))                     |
| 182    | LADY:                    | ladi (lady)                         |
| 184    | LAUGH <i>pres</i> :      | lauʒh-                              |

|        |                      |                                |
|--------|----------------------|--------------------------------|
| 185    | LAW:                 | lawe                           |
| 186    | LED <i>pt/ppl</i> :  | ledde                          |
| 187    | LESS:                | lasse                          |
| 187-90 | LESS <i>cf</i> :     | less-< <i>vb</i> >             |
| 190    | LIFE:                | lijf (lif)                     |
| 191    | LITTLE:              | litel ((litol))                |
| 192    | LIVE <i>vb</i> :     | lyu-                           |
| 194    | LORD:                | lord ((lorde))                 |
| 196    | LOVE <i>sb</i> :     | loue                           |
| 196-20 | LOVE <i>vb</i> :     | lou-                           |
| 197    | LOW:                 | low-, lowe- (lowe)             |
| 199-10 | MAY <i>1/3sg</i> :   | may                            |
| 199-20 | MAY <i>pl</i> :      | mowen (mowe)                   |
| 203    | MOTHER:              | modir ((moder))                |
| 204    | MY +C:               | my                             |
| 204-20 | MY + <i>h</i> :      | myn                            |
| 205    | NAME <i>sb</i> :     | name-, nam-                    |
| 206    | NE+IS, ARE, AM, ART: | nys                            |
| 207    | NE+WILL:             | wil+nat                        |
| 211    | NEITHER..NOR:        | neiper+ne, neiper+ne, neiper+  |
| 212    | NEVER:               | neuer, neuer                   |
| 214-20 | NIGH <i>vb</i> :     | ny3-                           |
| 216    | NO-MORE:             | nomore                         |
| 218    | NOW:                 | now                            |
| 219    | OLD:                 | olde, oolde                    |
| 220    | ONE <i>adj</i> :     | oon                            |
| 220-20 | ONE <i>pron</i> :    | oon, oo                        |
| 221    | OR:                  | or (eiper) ((eiper))           |
| 222    | OTHER:               | other, oþer, oþir, oþere, oþer |
| 224    | OUR:                 | oure ((our))                   |
| 225    | OUT:                 | out (oute)                     |
| 226    | OWN <i>adj</i> :     | owne, own                      |
| 228    | POOR:                | poore (pouere)                 |
| 229    | PRAY <i>vb</i> :     | preie, preie                   |
| 230    | PRIDE, BRIDE, HIDE:  | pride, hid                     |
| 233    | RUN <i>pres</i> :    | ren                            |
| 234    | THE-SAME:            | þilk                           |
| 235    | SAY <i>pres</i> :    | seie, sei, sai                 |
| 235-21 | SAYS <i>3sg</i> :    | seip                           |
| 235-40 | SAID <i>sg</i> :     | seide                          |
| 236    | SEE <i>vb</i> :      | se, se-                        |

|        |                             |  |
|--------|-----------------------------|--|
| 236-21 | SEES <i>3sg</i> :           | seeþ                                   |
| 236-30 | SEE <i>pl</i> :             | seen                                   |
| 236-40 | SAW <i>1/3sg</i> :          | sawe                                   |
| 236-60 | SEEN <i>ppl</i> :           | seie                                   |
| 237    | SEEK <i>pres</i> :          | seek-, sek- ((seke, seeke))            |
| 238    | SELF:                       | silf (self)                            |
| 240    | SEVEN:                      | seuen                                  |
| 240-20 | SEVENTH:                    | seuenþe                                |
| 242    | SIN <i>sb</i> :             | synne, syn-, synn-                     |
| 243    | SISTER:                     | sistir                                 |
| 244    | SIX:                        | sixe                                   |
| 244-20 | SIXTH:                      | sixte                                  |
| 246    | SOME:                       | sum-, sum- (summe, sum)                |
| 247    | SON:                        | sone                                   |
| 248    | SORROW <i>sb</i> :          | sorwe, sorw-                           |
| 249    | SOUL:                       | soule                                  |
| 251    | SPAKE, BRAKE <i>1/3sg</i> : | spak                                   |
| 258    | SUN:                        | sunne ((sonne))                        |
| 260    | TEN:                        | ten                                    |
| 261    | THOU:                       | thou                                   |
| 262    | THEE:                       | þe, þee                                |
| 263    | THY +C:                     | þi                                     |
| 264    | THENCE:                     | þennes                                 |
| 266    | THOUSAND:                   | þousande, þousand                      |
| 267    | THREE:                      | þre                                    |
| 267-20 | THIRD:                      | þirde, þridde                          |
| 268    | TOGETHER:                   | to-giders, to-gydre, togidre, togiders |
| 275    | TWO:                        | two (tweyne)                           |
| 277    | UNTIL:                      | til (into-þat)                         |
| 278    | UPON:                       | vpon, upon                             |
| 279    | WAY:                        | wei                                    |
| 281    | WELL <i>adv</i> :           | wele                                   |
| 282    | WENT:                       | wente, went                            |
| 283    | WHAT:                       | wh <sup>a</sup> t, what                |
| 284    | WHENCE:                     | whennes                                |
| 285    | WHETHER:                    | wheþer, whethir, wheþer                |
| 286    | WHITHER:                    | whidir, whider                         |
| 287    | WHO:                        | who                                    |
| 289    | WHOSE:                      | whos                                   |
| 291    | WHY:                        | whi                                    |
| 292    | WIT <i>vb KNOW</i> :        | wite                                   |

|        |                        |  |
|--------|------------------------|--|
| 292-20 | WIT <i>1/3sg KNOW:</i> | wote   |
| 292-50 | WIST <i>sg KNEW:</i>   | wiste, wist                                      |
| 295    | WITHOUT <i>pr:</i>     | wipout, wip-oute, wip-out, wip-uten (wipouten)   |
| 295-20 | WITHOUT <i>adv:</i>    | wipout   |
| 296    | WORSE:                 | worse  |
| 297-20 | WORSHIP <i>vb:</i>     | worship, worship (worshipp-) ((worshyp))         |
| 298    | YE:                    | 3e ((ye, þe))                                    |
| 299    | YOU:                   | 3ou ((yowe, 3ow))                                |
| 300    | YOUR:                  | 3oure  |
| 301    | YEAR:                  | 3eere, 3eer, 3ere                                |
| 302    | YIELD <i>pres:</i>     | 3ielden, 3ielde, 3ilde (3eldyng< <i>presp</i> >) |
| 304    | -ALD:                  | -old   |
| 306    | -AND:                  | -and, -ond                                       |
| 307    | -ANG:                  | -ong   |
| 308    | -ANK:                  | -ank   |
| 309    | -DOM:                  | -dom   |
| 312    | -ER:                   | -er ((-er, -ir))                                 |
| 313    | -EST <i>sup:</i>       | -est   |
| 314    | -FUL:                  | -ful   |
| 315    | -HOOD:                 | -hede  |
| 316    | -LESS:                 | -les   |
| 317    | -LY:                   | -li ((-ly))                                      |
| 318    | -NESS:                 | -nesse ((-nes))                                  |
| 319    | -SHIP:                 | -ship (-shyp)                                    |

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