

**AN OUTLINE OF REDE-
CRAFT (LOGIC) WITH
ENGLISH WORDING**

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An Outline of Rede-Craft (Logic) with English Wording by William Barnes

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WILLIAM BARNES

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AN OUTLINE
OF
REDE - CRAFT
(LOGIC)

WITH ENGLISH WORDING

BY
WILLIAM BARNES, B.D.



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REDE-CRAFT

Perhibeo, forhold.

Permitto, forlet, forleatan. (A: Saxon.)

Perjuro, forswear.

Permano, forflow.

Perpello, fordrive.

Perpendo, forspend.

Perrumpo, forbreak.

Perseco, forcut, forcarve.

As far as this little book follows the pattern of any other, it is that of 'Logicæ Artis Compendium, a Rob. Sanderson, Oxoniæ, 1631.'

W. BARNES.

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REDE - CRAFT.

BOOK I.

1. REDE-CRAFT is the craft (art) of reasoning or argumentation ; wrangling.

Rede is an old English word for reasoning or counselling. 'The man is blest that hath not lent to wicked rede his care.'—*Psalm* I, old version.

Wrangling, a wrestling with the mind or words, is an old word for disputation or argumentation in the higher meaning of unangry and learned disputations in the schools, whence the name of 'Wranglers' yet holds over those who take honours without wrangling in the old meaning of the word. While 'Rede-craft' may be taken for logic, or the art of reasoning, 'Rede-ship' would mean an act or form of reasoning. 'Rede-matter' (prædicabile) is speech-matter, or what may be said of things.

2. Speech-matters (prædicabilia) are

1. *Kind* (genus).
2. *Hue* (species).
3. *Odds* (differentia).
4. *Selbthood* (proprium).
5. *Haplihood* (accidens).

3. (1) *Kind* (genus). A kind is a set of things of

one *kin*, as a genus is a set of things of one form of begetting; since genus is from *gigno*, to beget.

(a) *Hue* or *make* (*under-kind*, species). *Hiw* (Sax.) or *hue* meant firstly, and truly, a shape in line and colour, whence *hiwian* (Sax.) to hew or shapen; and so *species* from *specio*, to see, behold, in Latin means the appearance, in lines and hues, of a thing as it is seen.

Below an under-kind or hue is a *onehood* (*individuale*), the being of a single thing, not further formarked into lower undershares.

4. (3) *Odds*, *sundriness*, or *unmatchsomeness* (*differencia*) is that by which a thing is anyhow unlike to another, whether *selfly*, or by what is in or of itself as such, as a horse and a bird which are unlike in make; or *haply*, by what is in them by hap and not of their kind as such; as a fair and a dark woman, or a tall and a short man, or in *shape*, as a square and triangle; or *muchness*; as a crown and shilling in weight of silver; or *suchness*, as sweet and sour, or in any other way.

5. (4) *Selfiness* and *hapliness* (*proprium et accidens*). A selfiness of a thing is somewhat in or of its very self as in or of its kind, as heat is a selfiness of fire or the sun.

It may be of sundry kinds, as belonging

- (a) to one, not to all; as of a man to be healed of a wound.
- (b) to all, not to one only; as of a man to be two-legged.
- (c) to all and each, but not alwise; as to man to grow more than four feet tall, or to have a