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A RHETORICAL ANALYSIS OF THE REPEATED PHRASES IN *PIERS PLOWMAN*

By

Virginia Anne Unkefer

VOLUME I

A DISSERTATION

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ABSTRACT

A RHETORICAL ANALYSIS OF REPEATED PHRASES IN *PIERS PLOWMAN*

By

Virginia Anne Unkefer

William Langland, the putative author of the fourteenth-century allegory *Piers Plowman*, employs many formulaic phrases. The question pursued in this dissertation is what have these phrases to do with his compositional method?

An investigation of the controversy surrounding oral-formulaic theory as well as a review of the debate concerning the "revival" of alliterative practice during the fourteenth century provide the foundation for this discussion of repeated phrases in *Piers Plowman*. Langland's use of repeated phrases is considered in the context of rhetorical practice in the late Middle Ages. Finally, the study focuses on Langland's purposes for using repeated phrases.

The data to support this discussion are presented in three appendices. The information in the appendices is drawn from the A, B and C Texts of *Piers Plowman* as well as from several outside sources that were written about the same time as *Piers Plowman*. Because the controversy regarding the authorial status of the Z Text is yet unresolved, I have not included it in this study.

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1995

To Clarence Harold Unkefer Sego,

the boy whom I long to know.

ACKNOWLEDGMENTS

This dissertation has taken a long time to complete. Over the past five years the business of living has often come first. Many times I wanted to give up this study altogether. I thank many people for giving me the time and confidence to see it to completion.

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My sister, Phyllis Shance, my parents, Martha and Robert Unkefer, and my friends Delecia Seay Carey, Karen E. Mura, Madge A. Nimocks and Louise White also had faith in me. They saw me through the worst tragedy of my life, the loss of my baby. They kept me alive when I had given up all hope. They made me believe once again that I could succeed.

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TABLE OF CONTENTS

Introduction		1
Chapter One:	Formulas in the Alliterative Tradition	8
Chapter Two:	The Inventional Process Behind Langland's Use of Formulas	38
Chapter Three:	The Function of Langland's Formulas	52

Appendices

Introduction		79
Appendix 1:	Langland's Repeated Phrases in Text Order	84
Appendix 2:	Langland's Repeated Phrases Grouped Alphabetically By Phrase	435
Appendix 3:	Analogues of Langland's Phrases	580
List of Works Consulted		676

INTRODUCTION

During an interview with the dean of a college where I would later work, I was asked what impact my own research could have on my teaching. I explained first that my main research interest was the fourteenth-century allegory *Piers Plowman*, and that I very much wanted to share this poem with my students to give them a picture of late medieval England. I faced a blank look. My questioner, a physicist, admitted little knowledge of English Literature, though he had heard of Chaucer and Shakespeare. He asked, what would my students "do" with studying *Piers Plowman*? Langland, I answered, presents a picture of a cross-section of English society, from the lowly field peasant to the king and his council instead of focusing only on the delicacies of aristocratic life. What my students would "do" with the poem would be to witness the activities of the peasants as well as the luxuries of the royals and then to engage in discussions about the nature of moral truth (or "right conduct") that would pertain not only to the lives of Langland's characters but also to their own. My answer seemed to satisfy the dean.

I walked away from the interview with a job but also with a question for myself. It sounded good to say that Langland speaks for the long silenced underclasses, but what had my dissertation to do with that issue? My own

work on the poem had taken me far away from the social realities of Langland's time. I was concentrating on the poet's inventional strategies, not on the validity of his poem as a historical document. I was counting occurrences of repeated phrases in the poem, not concerning myself with what the poem as a whole said. In other words, my focus was not on what the poet said but on how he said it.

It is easy to make this separation. Although many scholars have recently put forth complicated theories about Langland's versification (see Chapter 3, note 1), Langland's skills as a poet have long been overlooked. The prevailing attitude, at least until recently when the metricists have argued that Langland employs a complex metrical system, has been that he was an "unpolished, careless, and perfunctory" versifier.[1] But how could so sloppy a poet create what J. A. W. Bennett has called "the supreme testament of Christian faith and practice"?[2]

I identify this problem as my starting place; I see its resolution in an investigation of the poet's method. However, instead of rehashing the arguments of the metricists (such able scholars as George Kane, A. V. C. Schmidt, Hoyt Duggan, Thomas Cable, William Sapora and others), I have

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[1]George Kane is quoting earlier scholars here in "Music 'Neither Unpleasant nor Monotonous,'" *Studies for J. A. W. Bennett*, ed. P. L. Heyworth (Oxford: Clarendon Press, 1981), 44. For discussion of this quotation, see Chapter 1, note 28.

[2]J. A. W. Bennett, *Poetry of the Passion: Studies in Twelve Centuries of English Verse* (Oxford: Clarendon Press, 1982), 85.

chosen to concentrate on a more neglected aspect of Langland's artistry--his use of repeated phrases, formulaic phrases and collocations. To define these terms: formulaic phrases are tightly constructed collocations though not all collocations are formulaic phrases. A collocation, as defined by *Webster's Collegiate Dictionary*, is "a noticeable arrangement of conjoining or linguistic elements (as words)." For the purposes of this dissertation, a collocation is made *noticeable* through the repeated use of specific word combinations; the words do not need to share the same grammatical relationship in every instance, however. For example, the words *croune* and *kyng* form a collocation. Langland employs the two words in this collocation in differing grammatical relationships. He uses them as two nouns in lines like "Þat I were king wiþ croune to kepe a reaume" (A.4.121) and "Crowne and cristendom, Þe kynges mark of heuene" (B.15.352) and as a noun and a verb in lines like "Þei han crounide o king to kepe hem alle" (A.9.91) and "And crouned with a croune, Þe kyng haþ non bettre" (C.2.11). In contrast, a formulaic phrase (or formula) is a repeated set of words that do share the same grammatical relationships. There may be some variation in the vocabulary within a formula, as seen when the poet varies the words of a formulaic phrase to fit the constraints of his chosen alliterative pattern. The prepositional phrase "by crist" is one such formula. Langland exchanges the object of the preposition to suit his needs from *crist* to *marie of heuene* to *seint poule Þe apostel* to *Þe rode of chestre* to *Iesu*, to name just a few

examples, but he retains the grammatical structure of the phrase and uses it most often as an asseveration or an oath.

J. P. Oakden provides a small sampling of such word combinations in *Alliterative Poetry in Middle English*. There are many more than Oakden lists, however. These phrases are given in Appendix 1 and Appendix 2 of this dissertation. As I show in my introductory discussion, these phrases played a critical role in the composition of the poem. Appendix 3 offers a collection of formulaic phrases taken from other sources for the purpose of demonstrating that Langland was not original in all his phrases; many reflect the common parlance.

Chapter One reviews the two scholarly debates that shape my own understanding of the relationship between late fourteenth-century alliterative poetry and phrases. The first debate momentarily draws us into an investigation of oral-formulaic theory in Old English poetry. The debate surrounding this theory defines the issue of the use of formulaic phrasing and is thus a good starting place. The second debate, which considers the connections between Old and Middle English alliterative poetry by way of a "revival" of the native form, returns us to a discussion of the work of Langland and his contemporaries.

Chapter Two investigates the relation between Langland's use of formulaic phrases and rhetorical theory. No one doubts that he employs formulaic phrases. Oakden's collection of alliterative formulas proved this point early in this century. The question is, what have these phrases to do

with Langland's compositional method? Well before Langland's time, the process of invention was inextricably tied to the notion of the topics, the so-called "places" where the speaker or writer searched for his material. Typically, he could find his topic in a well known proverb or quotation. However, these were not the only "places." I argue that Langland also found many of his arguments tightly compacted in such recurring phrases as "clerkes and kynde witted men" or "to tilien the truth."

Chapter Three offers an examination of Langland's purposes in using repeated phrases. These purposes range from the very practical, where the phrases function as mere tags to fill out the line, to the inventional, where they actually serve to generate portions of the poem. In considering the function of repeated phrases and rhetorical *topoi*, we return to my original question; for it is here that we see more clearly than anywhere else in the poem the convergence of method and content.

The bulk of this dissertation can be found in the appendices, where I include the data collected from Langland's poem and from the work of some of his peers. I present the data in three ways. The first appendix is Langland's collection of phrases as they appear in the poem, from the first phrase in the Prologue of the A text to the last phrase in Passus 22 of the C text.[3] The second appendix lists the lines in formula groups; these groups are presented in alphabetical order. In the third appendix, I note the

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[3]I have not included the Z text in this collection. The controversies regarding the authorial and scribal status of the Z text are as yet unresolved, and I have elected not to make those controversies part of this study.

occurrences of many of the phrases in other fourteenth-century records.

A short note on the methodology is important. I began this collection of phrases by consulting a long list of formulas in the poem provided to me by my advisor and compiled by a group of students in his graduate seminar on *Piers Plowman*, as well as Oakden's list of phrases common in the Middle English alliterative poems. These initial lists gave me a strong sense of what constitutes a formula or collocation. With such information in hand and eventually in my memory, I was able to read through the A, B and C Texts of *Piers Plowman* for additional phrases and for their repeated occurrences throughout the poem. Especially helpful was a computer-generated "key word in context" concordance to *Piers Plowman*, prepared for a team of scholars engaged in annotating the Athlone editions,[4] which I used to cross-check my records for additional phrases as well as for the locations of all occurrences of all the phrases I had found. I next entered the results of my search into a computer to make the tasks of gathering and counting the phrases easier.

This process could be considered inefficient because it required that I sift through the text several times. Though time-consuming, I believe this method yielded good results. The initial lists of phrases supplied to me helped to focus the search; I added to the list as I became more familiar with Langland's own phrasing. Finally the concordance allowed me to check my

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[4]The team consists of Stephen Barney (project director), Andrew Galloway, Ralph Hanna, Traugott Lawler, and Anne Middleton.

collection, and it provided me with the means to find all occurrences of the phrases I include in the study.

Because the length of the three versions of the poem and editorial disagreements about numerous readings affect individual readings, I cannot be certain that I have caught every phrase. I therefore present these appendices with a *caveat*. Athough I have tried to identify all of the repeated phrases in the poem, many readers are bound to have their own sense of what constitutes a formula and what does not. I have included many phrases here, such as "Adam and Eue," that some readers may consider too common to qualify as formulas. I have tried to err on the side of including too many of these sorts of phrases rather than too few.

The collection is large enough to allow certain conclusions about Langland's compositional method. My own conclusions are preliminary. Undoubtedly, many readers, perusing the information collected in the appendices, will be led to additional conclusions. Such, at least, is my hope.

Chapter One

FORMULAS IN THE ALLITERATIVE TRADITION

The foundation for a study of formulaic phrases in *Piers Plowman* lies in two debates that have attracted the attention of numerous scholars since the early decades of this century.

The first debate originated when two classicists Milman Parry and Albert B. Lord theorized that Greek epics were composed *orally* by poet-performers who drew on a store of formulaic phrases for rapid and on-the-spot composition. Opponents of the theory objected that an intricately structured epic like the *Odyssey* could never have been composed quickly and orally.[1] This debate extended into the Anglo-Saxonist scholarly circles when Francis P. Magoun posited that the Anglo-Saxon epic *Beowulf* was composed in the same manner as Parry and Lord believed the Greek epics

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[1]See, for instance, G. S. Kirk, *The Songs of Homer* (Cambridge, 1962); Adam Parry, "Have We Homer's *Iliad*?" *Yale Classical Studies* 20 (1966):177-216. Kirk and Parry primarily object to the analogy between Homer and Serbo-Croatian singers because of an difference in "quality." See also, H. L. Rogers, "The Crypto-Psychological Character of the Oral Formula," *English Studies* 47 (1966): 89-102. Although Rogers is primarily interested in later scholarship that follows Parry and Lord and is applied directly to Old English poetry, he fundamentally objects to Parry and Lord's assumptions about the act of creation and their lack of sensitivity toward the poet and his art.

had been composed, though its poet also embraced the alliterative tradition popular among Anglo-Saxon poets.[2] Of course, the late fourteenth-century *Piers Plowman* is far from being an orally composed poem and it may seem a illogical leap to make a direct connection between the processes of composing an Old English epic poem and a late Middle English dream-vision. *Piers Plowman* is the work of a literate poet, one who wrote and rewrote, in a highly literate culture, though it also embraces the native alliterative tradition. The historical and literary links between Old and Middle English alliterative poetry are at the center of the second debate. Whatever these links are, however, the critical discussion of Old English poetic practice has nevertheless exerted a powerful influence on any discussion concerning Middle English alliterative poetry. The work of the oral formula theorists must therefore be our starting point in understanding Langland's use of formulaic phrases.

The second debate is connected directly to *Piers Plowman.* It centers on the question of a so-called revival of alliterative poetry in fourteenth-century England. Because no poetic records exist that directly connect the alliterative poems of the Anglo-Saxon period (some of which are considered to be originally orally composed) to the many alliterative poems of the late Middle Ages, some scholars have introduced the idea of a revival, a reflowering, in the fourteenth century of an earlier tradition. Other scholars

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[2]Francis P. Magoun, "Oral Formulaic Character of Anglo-Saxon Narrative Poetry," *Speculum* 28 (1953): 446-465.

see a continuity, an unbroken poetic tradition from the Anglo-Saxon period through the Middle English period, in the alliterative tradition. Whether Langland's poem continued or revived the alliterative tradition, a brief look at that tradition will help us to understand the poetic process that employed, accepted and even embraced the use of formulaic phrasing. Because alliterative verse, whenever it was composed, is hardly imaginable without such formulas, the discussion of formulas is especially relevant in understanding some of the processes of composition that Langland employed as he created and recreated *Piers Plowman.*

Oral Formulaic Theory and Old English Poetry

In 1934 and 1935 Milman Parry and Albert Bates Lord, two American classicists, conducted a field study on the oral transmission and composition of Serbo-Croatian epic poetry in Yugoslavia by unlettered Muslims. There they compiled a monumental corpus of previously unrecorded songs. Their analysis, set forth in numerous articles and in Lord's book *The Singer of Tales*,[3] can be summarized as follows:

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[3]See, for instance, Parry's "Studies in the Epic Technique of Oral Verse-Making, I. Homer and Homeric Style," *Harvard Studies in Classical Philology*, 41 (1930): 73-147; "II, The Homeric Language as the Language of an Oral Poet,"*Harvard Studies in Classical Philology*, 43 (1932): 1-50; "Whole Formulaic Verses in Greek and Southslavic Heroic Song," *Transactions and Proceedings of the American Philological Association*, 44 (1933): 179-197; and Albert Bates Lord, *The Singer of Tales* (Boston: Harvard University Press, 1960). For a bibliography of Lord's work, see John Miles Foley, ed., *Oral Traditional Literature: A Festschrift for Albert Bates Lord* (Columbus, Ohio: Slavica, 1981); and Albert Bates Lord, *Epic Singers and*

> Oral epic song is narrative poetry composed in a manner evolved over many generations by singers of tales who did not know how to write; it consists of the building of metrical lines and half lines by means of formulas and formulaic expressions and of the building of songs by the use of themes.[4]

In other words, orally composed poetry was of a formulaic nature, with formula initially defined by Parry as "a group of words which is regularly employed under the same metrical conditions to express a given essential idea."[5] Formulas were employed solely to assist the poet in the rapid composition required by his profession. Hence, the problems of the poet or singer remembering his verse inherent in the absence of a fixed text were avoided by a substitution of formulas which were in turn combined to form systems. Formulas and systems were ingrained in a young singer through schematized diction, a process similar to language acquisition.

Parry and Lord's primary intention was to elucidate the process behind the composition of Greek epic, which, they believed, was also orally composed and transmitted. The findings of Parry and Lord had repercussions in Anglo-Saxon critical studies when Francis P. Magoun first applied oral formulaic theory to Anglo-Saxon epic and religious poetry.[6] In

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Oral Tradition (Ithaca: Cornell UP, 1991).

[4]Albert Bates Lord, *The Singer of Tales* (Boston: Harvard University Press, 1960), 4.

[5]Quoted by Lord in *The Singer of Tales,* 30.

[6]Francis P. Magoun, "Oral Formulaic Character of Anglo-Saxon Narrative Poetry," *Speculum* 28 (1953): 446-65.

his study, Magoun points out that scholars had long been aware of a repetition in verses and verse pairs in Anglo-Saxon poetry, but they had attributed this to the influence of one poem upon another. The repetitions could now be identified as the formulas characteristic of oral poetry. In addition to this, the presence of formulas in oral poetry and the non-formulaic nature of written texts could assist the critic in distinguishing between the oral and written traditions.

In an analysis of the first twenty-five lines, or fifty verses, of *Beowulf*, Magoun asserts that in only thirteen verses could no match be found, either completely or in part, to some other line in Anglo-Saxon poetry, a corpus of only 30,000 lines. To this end, Magoun demonstrates the formulaic character of *Beowulf* by marking the formulas with a solid underline and the formulaic phrases with broken underlines:

> Hwæt, we Gar-Dena on gear-dagum
> Þeod-cyninga Þrymm gefrugnon,
> hu Þa æÞelingas ellen fremedon.
> Oft Scield Sceafing sceaðena Þreatum,
> manigum mægðum medu-setla ofteah,
> egesode Eorle, siÞÞan ærest wearÞ
> feasceaft funden; he Þæs frofre gebad,
> weox under wolcnum, weorÞ-myndum Þah,
> oÞ-Þæt him æghwele ymbsittendra
> ofer hran-rade heiran scolde,
> gamban gieldan; Þæt wæs god cyning!
> Þæm eafora wæs æfter cenned
> geong on geardum, Þone God sende
> folce to frofre; firen-Þearfe ongeat
> Þe hie ær drugon ealdorlease
> lange hwile; him Þæs Lif-frea,
> wuldres Wealdend weorold-are forgeaf

Beow wæs breme --blæd wide sprang--
Scieldes eafora Sceden-landum on.
Swa sceal geong guma gode gewyrean
framum feoh-giftum on fæder bearme
Þæt hine on ielde eft gewunien
will-gesiðas Þanne wig cume,
leode gelæsten; lof-dædum sceal
on mægða gehwæm man ge Þeon.

Magoun speculates that if there were more extant Anglo-Saxon poetry, all the lines analyzed in this portion of *Beowulf* would be duplicated. As it stands, however, there are sixteen formulas in this section which are duplicated verbatim or almost verbatim; these are formulas which presumably came automatically to the poet under the pressures of rapid composition. In addition to these sixteen formulas, there are three kennings which are formulaic in nature. In line 10a, for instance, is the word *hran-rade* (whale-road). The poet was free to substitute the first syllable for other substantives such as *swan* or *segl*, each of which has the same metrical value as *hran* but would be selected on the basis of its alliterative properties. The necessity of alliteration was a constraint unknown to Parry and Lord's Yugoslavian singers or, for that matter, to the singers of Greek heroic verse. The Anglo-Saxon *scop* would be relatively indifferent to the fine shadings in meaning that would distinguish whale-, swan-, or sail-road, provided that he managed to get his hero over the water. Finally, Magoun completes his analysis of *Beowulf* with the comment that "at least 15% of the verses of the poem are to all intents and purposes repeated within the poem, a phenomenon unthinkable in lettered tradition" (454).

Magoun's application of the oral formulaic theory to Old English poetry met with considerable resistance. Perhaps the most fully developed argument against the application came from H. L. Rogers. In his 1966 article "The Crypto-Psychological Character of the Oral Formula," Rogers calls into question both the theory of oral-formulaic composition itself and its application to Old English poetry. He argues that Parry's "constant preoccupation with hypothetical psychology" and "the poet's supposed mental processes" are based on the erroneous assumption "that an 'idea' could infallibly be separated from its 'expression.'" [7] Rogers does not totally invalidate the work of Parry and Lord. He believes that it is possible "to accept Parry's views about Homeric style . . . but not to accept his theory and method as a universally valid model" (94).

In rejecting the transfer of this model to *Beowulf*, Rogers argues that Magoun has misread Parry's seminal definition of formula. Rogers shows that in *Beowulf* "the metrical frame is remarkably generous" because the *Beowulf* poet is not constrained by a heavy stress/unstress pattern as the Homeric or Yugoslavian poets were (98). In direct opposition to Magoun's statement that alliteration made Germanic verse more restrictive, Rogers believes that the Old English poet was not restricted by alliteration because he was allowed from three to twelve syllables per half-line to meet the alliterative demands. Magoun's assertion that the poet was free to substitute

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[7]H. L. Rogers, "The Crypto-Psychological Character of the Oral Formula," *English Studies* 47 (1966): 90-1.

one word for another to meet the alliterative requirements as illustrated with the whale-road kenning does not actually explain the Anglo-Saxon poetic practice, Rogers contends. The rules of alliteration would not, in other words, require the poet to think only on the level of an equal number of syllables in each line and word-for-word substitution would not be important.

Rogers also questions Magoun's designation of the half-line as the specified length of the formula. The half-line in Old English verse, he explains, is very short and often is comprised of only one word. Rogers cites two one-word half-lines from *Beowulf* for his examples. He notes that *earfo-lice* and *unlifigend* are just two among many single word "verses" (98). Rogers asserts that if these one-word half-lines that meet the criteria of repetition are underlined in Magoun's method and called formulas, as they must be in Magoun's scheme, then the word formula is stripped of "all practical value" (98).

With the statement "language as a whole is formulaic," Rogers rejects Magoun's borrowed insistence that only oral poetry is formulaic (100). Rogers' evidence for his statement is an analysis of collocation, the "lexical attraction between words" (99). Certain words, like green and grass, "are collocable in whatever grammatical structure they may appear" (99). Old English, like Modern English, has numerous collocations, but, Rogers argues, "there is nothing formulaic about the syntax of these phrases" (100). Thus, the syntactic pattern *noun and noun* as in the often repeated half-line *ord and ecg* cannot be considered formulaic any more than a host of modern

expressions that follow this same pattern. This construction is so common that it is, in Rogers' words, "habitual, conventional, and stylized"; in language "everything depends upon the degree of stylization" (100). For Rogers, then, the word *formula* loses all its meaning. It must refer to more than the oral tradition of poetry because all language in one way or another meets the criteria set out by Parry and Lord and reiterated by Magoun. He argues that we must resist the dogmatism of the oral formulaic tradition especially when applied to Old English poetry. This dogmatism for Rogers "owes more to faith and presumed psychological insight than to reason" (102).

Oral formulaic theory applied to Old English poetry met with a certain amount of resistance among Anglo-Saxonists, but it was by no means rejected outright. Although Rogers rejected Parry and Lord's attempts to simulate the mental processes of the artist, others did not. Like Magoun, Robert P. Creed also believed in the formula as a functional solution to the rigors of rapid composition.[8] His focus differs somewhat from Magoun's, however; he is considerably more process-oriented as he looks at Old English verse. Creed stresses the importance of "schematization of diction" for the *Beowulf* poet, virtually believing that diction was the real author of the poem. Furthermore, Creed argues after a careful analysis of four lines in *Beowulf* that a critic could second-guess the mental process of the *scop* by having made himself aware of various formulaic alternatives. No mean

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[8]Robert P. Creed, "The Making of an Anglo-Saxon Poem," *English Language Notes* 26 (1959): 445-54.

braggart, Creed is as good as his word and hence wrestles with the rewriting of the four lines of *Beowulf* that he had carefully dissected, drawing on different formulas used elsewhere in the poem. Creed concludes modestly,

> What my experiment helps to prove, then, is that the simple use of formulaic diction is no guarantee of aesthetic success. Conversely, the use of a formulaic diction does not make such success impossible. *Beowulf*, with its highly schematized diction yet continually marvelous subtlety, is sufficient proof to the contrary. (454)

Fortunately, Creed introduced the idea of "aesthetic success" here when his argument might otherwise allow his reader to conclude that anyone who employed formulaic diction could be a successful poet. Creed's contribution to the debate is to emphasize that schematized diction was a *tool* the poet used in the process of creation.

There was unrest within the ranks of the oral-formulaic adherents, however; not everyone agreed on the meaning of certain crucial terms. To bring order to this confused state of affairs, Donald Fry appointed himself the master-technician of formulaic jargon.[9] Pointing out the now multiple meanings that had attached themselves to the term *formula* (some of the examples ranging from "a group of words," to "an utterance," to "a unit," to "*une expression*"), Fry assessed these usages and developed new definitions for both *formula* and *system* that were specially tailored to Old English. Fry's definitions are as follows:

A *system* is a group of half-lines, usually loosely related

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[9]Donald D. Fry, "Old English Formulaic Themes and Type-Scenes," *Neophilologus* 52 (1968): 192-204.

> metrically and semantically, which are related in form by the identical relative placement of two elements, one a variable word or element of a compound usually supplying the alliteration, and the other a constant word or element of a compound, with approximately the same distribution of non-stressed elements. (203)
>
> A *formula* is a group of words, one half-line in length, which shows evidence of being the direct product of a formulaic system. (204)

While most scholars had been in agreement that formulaic diction was organized on the level of the formula and the system, the nature of the relation of these two units was in doubt. Fry's definition of the length of a formula as one half-line could at least bring the debate away from the word-by-word analysis that Rogers had criticized (though he also had objected to the possible one-word half-line) and set it within the context of Old English poetic structure.[10]

Oral formulaic theory was also applied to areas of wider scope, moving from an analysis of half-lines to an analysis of themes, as is evident in Stanley B. Greenfield's "Formulaic Expression of the Theme of 'Exile' in Anglo-Saxon Poetry." In the analysis of recurrent verbal formulas and systems within a coherent theme, Greenfield indicates that there is artistic potential in the stylized and conventional language of Anglo-Saxon poetry. Repetition of formulas would create a set of expectations, based on past

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[10]The half-line requirement is perhaps too restrictive a definition of formula when speaking of Middle English long-line alliterative poetry. It is necessary to redefine formula in the context of Middle English poetic practice. For this definition, see introduction above.

association, which could increase the emotional impact of certain words. Greenfield recognizes, however, that such a pattern could operate to the poet's disadvantage because he would be incapable of suspending the associative principle in the minds of his audience.[11]

The focus on the theme as a mode for composition within the oral-formulaic tradition produced particular terms that needed definition. In his article "Old English Formulaic Themes and Type-Scenes," Fry attempts to untangle this terminology. The definitions he posited this time are:

> A type-scene in Old English formulaic poetry may be defined, therefore, as a recurring stereotyped presentation of conventional details used to describe a certain narrative event, requiring neither verbatim repetition nor a specific formula content; and a theme may be defined as a recurring concatenation of details and ideas, not restricted to a specific event, verbatim repetition, or certain formulas, which forms an underlying structure for an action or description.[12]

Thus Greenfield's "exile" and Crowne's "hero on the beach" would qualify as themes, while a battle scene or a banquet are type-scenes.

Magoun had emphasized that the use of formulas was for pure utility in *Beowulf* --the illiterate *scop* would string together formula after formula quickly in order to produce some sort of output. This assertion raised further

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[11]An additional example of the use of composition by theme can be found in David Crowne's analysis, "The Hero on the Beach" *Neuphilologische Meiteilungen* 61 (1960): 362-72. The essential elements for the stylized scene of what he christens "the hero on the beach" are (1) a hero on the beach (2) with his retainers (3) in the presence of a flashing light (4) as a journey is completed or begun.

[12]Donald D. Fry, "Old English Formulaic Themes and Type-Scenes," *Neophilologus* 52 (1968): 53.

outcry among a number of critics. Thomas Gardner asserts that the *Beowulf* poet's artistry is victimized by the oral-formulaic reading. It reduces the *Beowulf* poet to "at best a skilful, calculating manipulator of clichés."[13] With his sensitive reading of the poet's crafty use of the formulas, Gardner leads his reader to wonder if the formulaic tradition need apply only to rapid composition. Gardner believes that the *Beowulf* poet made careful use of the formula tradition to signal his knowledge of that tradition to a sophisticated part of his contemporary audience: "oral formulas must have been expected and enjoyed by at least some of the 'consumers' of the poem" (111). This approach introduced new possibilities for formulaic theory. Though recognizing the importance of formula, Gardner shows other ways in which it might be put to use. For example, he shows that the poet carefully juxtaposed the particular language of one formula with another to make a "play on the form" (111). Gardner compares this word play with the modern pun. He shows, too, that this contrived use of formulaic vocabulary occurred in passages that were related to make word clusters appear consistently throughout the poem. Gardner posits that many of these word clusters show hindsight and contrivance because they are separated by thousands of lines. Such analysis could open up the possibility of a *lettered* poet making self-conscious use of the formulaic tradition.[14]

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[13]Thomas Gardner, "How Free Was the *Beowulf* Poet?" *Modern Philology* 70 (1973): 111.

[14]This observation is very significant in considering the formulaic tradition and Middle English poetry.

A similar conclusion about the *Beowulf* poet as a lettered artist can be extrapolated from Adrien Bonjour's examination of the battle-beast theme in his "*Beowulf* and the Beasts of Battle." This theme, especially memorable in the aftermath of the battle scene in *The Battle of Brunanburh*, does not occur in *Beowulf* until line 3020. Bonjour archly notes that if we believe the *Beowulf* poet to be unlettered, we also must believe him to have avoided the beast-of-battle formula for over 3000 lines to save it for dramatic effect.

Like Gardner and Bonjour, several critics have had difficulty with the assumption that the formulaic tradition is necessarily oral. According to James Holoka, "to speak of 'oral-formulaic' analysis may be to beg the question. Since formulae do not necessarily indicate orality, they must be looked upon as a purely stylistic trait."[15] In other words, it is difficult to discern a truly oral poem from an intentional imitation of the tradition by a lettered poet. The most devastating critique has come from Larry Benson. In "The Literary Character of Anglo-Saxon Formulaic Poetry," Benson fears that the oral formulaic approach might limit the critical understanding of Anglo-Saxon poetry if it is accepted as the only explanation of Old English poetic practice. He shows with a line-by-line analysis of the Old English poem *Phoenix* that the absence or presence of formulas is not a good test for oral composition. The *Phoenix* cannot fit into an oral tradition. As Benson observes, this poem is a translation from Latin "so close to its . . . source that

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[15]James P. Holoka, "The Oral Formula and Anglo-Saxon Elegy: Some Misgivings," *Neophilologus* 60 (1976): 570.

it is almost impossible to assume that its poet worked in the traditional way of hearing a tale, meditating on it, and then simultaneously singing and composing his own version."[16] Yet, as Benson's analysis shows, the *Phoenix* is in every way as formulaic as the introductory lines of *Beowulf.*

This evidence leads Benson to disregard the oral aspect of formulaic composition. In fact, "to prove that an Old English poem is formulaic is only to prove that it is an Old English poem" (336). With an apt comparison of prose and verse translations of Boethius's *Consolation,* Benson shows that the poet could both translate directly from the prose text and manipulate his Old English source for poetic effect. The poet also employed formulaic language whenever he chose, which is shown by his manipulation of language from the prose text. Benson warns his readers not to reject Magoun's work outright, however. Instead we must redefine the nature of formula to include lettered poetry. Benson's work allows the separation of the formulaic tradition from oral composition and hence the resolution of the two previously opposed scholarly positions. The resolution lies in the possibility of written formulas.

Profiting from the extensive debate occasioned by his book, Albert Lord revisited the issue of oral-formulaic composition in 1974. He notes that there is an occupational hazard of every group of specialists (including

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[16]Larry D. Benson, "The Literary Character of Anglo-Saxon Formulaic Poetry," *PMLA* 81 (1966): 355.

poets) of repeating spoken or written phrases.[17] Moreover, poetry is particularly formulaic because it must adhere to specific structural restraints and employ traditional themes. For Lord repetition is, of course, the most visible characteristic of the formula and one must also remember that formulas require an intricate pattern of substitution.

Lord further differentiates between the term *oral*, which refers to mode and style of composition, and the term traditional, which refers to subject matter. The oral tradition can be imitated and, especially during rapid composition, a writer may very well borrow either formulas or subject matter from it. Conversely, it is possible that oral poets could borrow formulas and subject matter from lettered poets. Despite his willingness to revise his position somewhat, there is one point on which Lord remained unmovable even 40 years after his initial work in Yugoslavia, however: there are no formulas outside the oral tradition because formulas are invented through rapid composition during a performance. Although the written tradition often contains repeated phrases, he argues, these phrases deserve no loftier a name than simply "repeated phrases."

Lord's insistence on the oral nature of the formulaic tradition would preclude his analysis of formulas in Middle English alliterative poetry, though much of that poetry provides evidence of a large pool of phrases available to

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[17]Albert B. Lord, "Perspectives on Recent Work on Oral Literature," *Forum for Modern Language Studies* 10 (1974): 187-210.

poets during the late Middle Ages.[18] Lord might acknowledge that there are many "repeated phrases" in Middle English alliterative poetry, but they would amount to nothing more than that for him.

That there are so many repeated phrases in Middle English alliterative poetry is a point too remarkable in itself to brush aside with such thrift. And because formulas, oral or not, in Old English poetry provide evidence of the Old English alliterative poet's process of composition, it is reasonable to argue that formulas in Middle English alliterative poetry also provide evidence of the Middle English alliterative poet's process of composition.

Drawing a connection between Old and Middle English alliterative poets and poetic practice does present a problem, however. No written records exist that link the alliterative poetry of the fourteenth century to that of the Old English period. It remains a "mystery," as Elizabeth Salter calls it, why all of a sudden the fourteenth-century poets in the west and midlands of England began to write alliterative poetry several centuries after the tradition had died out.[19] If there is no link between the poetries--it is highly unlikely that Langland, for instance, could have known any Old English works--then

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[18]See J. P. Oakden, *Alliterative Poetry in Middle English* (1930, 1935; Hamden, CT: Archon Books, 1968) for an extensive catalogue of the phrases found in Middle English alliterative poetry.

[19]Elizabeth Salter, "The Alliterative Revival. I," *Modern Philology* 64 (1966-67): 146.

we might ask what the relevance of Old English poetic practice is to Middle English poetic practice.

The answer to this question lies in the inquiry begun by J. R. Hulbert and R. W. Chambers in the 1930s. Though Hulbert ultimately argues that there was a rebirth of the alliterative tradition for political reasons, Chambers sees a continuity of the native alliterative tradition that spans many centuries. What is important, though, is that both critics suppose some sort of a connection between Old and Middle English alliterative poetry.

The Alliterative Revival

In 1931 J. R. Hulbert argued that politics motivated the revival of the truly English form of poetry--alliteration-- from the Anglo-Saxon period into the fourteenth century. He sees in baronial opposition to the crown that stirred in the English Midlands during the fourteenth century a renewed need for provincial English people to embrace their native traditions and reject post-Conquest culture. Hulbert hypothesizes that the poetry of the Revival was generated because of the following conditions:

> (1) an audience as courtly and wealthy as any in England; (2) the deliberate choice of a form of English unlike that of London and full of archaisms; (3) the choice of a meter not used by poets of the royal court.[20]

Hulbert suggests that three Midlands families, the Mortimers, the Bohuns and the Beauchamps, acted as patrons to poets who would

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[20]J. R. Hulbert, "A Hypothesis concerning the Alliterative Revival," *Modern Philology* 28 (1931): 406.

deliberately reject the stylish continental form and language of poetry for the native Anglo-Saxon meters and sounds. Such a traditional and native literature would express anti-royal feelings at the same time that it created "a cultural development independent of the court" (412).

Hulbert's patriotic argument appealed to J. P. Oakden, the author of a monumental work on Middle English alliterative poetry. Oakden concurs with Hulbert and sees that Middle English alliterative poetry was "English in spirit and tone rather than French" and therefore came from a deliberate revival of older traditions.[21] Oakden sees, in fact, "in a real sense a revival, a renewed poetic vitality and inspiration" during the fourteenth century, though at the same time he imagines that there was "no break in literary tradition" between the Old and Middle English periods (2:86).

Although he writes in full support of the baronial opposition argument as the source for the revival, Oakden seems to have been disturbed by a few of Hulbert's points. Admittedly, Oakden hides his objections at the end of a long paragraph in which he highlights the strengths of Hulbert's argument, but it is significant that the objection exists even in Oakden's early review of it:

> The dialectal objection to Professor Hulbert's hypothesis is not a serious one, since there may have been other barons in opposition in the north-western area as well as in the south-western. (2:105)

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[21]J. P. Oakden, *Alliterative Poetry in Middle English* (1930, 1935; Hamden, CT: Archon Books, 1968), 2:105.

Oakden seems to minimize his objections even when the entire foundation for his own study is a careful analysis of dialects.

Hulbert's thesis is a powerful one--it explains with historical evidence the curious resurgence of a literary trend. It is also a powerfully ideological and patriotic argument that, in its foundation, regards the native 'English spirit' as somehow superior to the spirit of the French, highlighting the age-old rivalry that has existed between the British and the French. Perhaps this is the reason that Oakden could overlook holes in the argument so easily.

At about the same time, R. W. Chambers echoed this patriotic sentiment about a reborn national identity in alliterative poetry in *The Continuity of English Prose from Alfred to More and his School.* In the same instance, however, Chambers argues for the continuity through the Old and Middle English periods in alliterative poetry:

> There can be few stranger things in the history of literature than this sudden disappearance and reappearance of a school of poetry. It was kept alive by oral tradition through nine generations, appearing in writing very rarely, and then usually in a corrupt form, till it suddenly came forth, correct, vigorous, and bearing with it a whole tide of national feeling.[22]

Chambers, like Hulbert and Oakden, assumes that the native tradition is superior to the imported traditions from the Continent. But he also builds a much stronger argument for the continuity of the tradition, however patriotic it might have been, than does Hulbert. Chambers believes that the lack of

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[22]R. W. Chambers, *On the Continuity of English Prose from Alfred to More and his School* (London: Early English Text Society,1932, republished1957), lxvii.

manuscript evidence for the period around and following the Norman Conquest could not be used as an argument against the continuity of the alliterative tradition. He reminds his reader that "Old English poetry was, in the main, not a matter of writing" so "even when Anglo-Saxon poetry came to be written down, the odds against its survival were enormous" (lxvi).

The admission that "we have practically no information as to poetry in the Confessor's reign," is to Chambers "a very different thing from saying that we have information that there was practically no poetry" (lxvi). Therefore, Chambers believes that "the alliterative school of poetry was far from moribund" (lxvi). He argues, in fact,

> There must have been some parts of the country where it maintained an energetic life, during Layamon's days and for generations after. For it reappears, and this time in full vigour and correctness, in the Fourteenth Century, contemporaneously with many other national triumphs. It must have been very strong on the lips of men when it dived under, or it could never have emerged in this way. For the correct technique of the alliterative line must have been handed on from poet to poet: once lost, it could not have been recovered, although doubtless a different technique might have been formed. (lxvi-lxvii)

Though Chambers, like his colleagues, employs a patriotic tone that, as Derek Pearsall has noted, "seems to belong to an older era of English history,"[23] he also provides the argument that continuity between Old and Middle English alliterative poetry could be possible even without surviving

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[23]Derek Pearsall, "The Alliterative Revival: Origins and Social Backgrounds," *Middle English Alliterative Poetry and Its Literary Background*, ed. David Lawton (Cambridge: D.S. Brewer, 1982), 41.

evidence.

Seeking a stronger answer to the question of why so many alliterative poems were written during the fourteenth century, Elizabeth Salter begins the first of her two essays on the alliterative revival with a review of the state of the revival/continuity debate:

> In spite of all that has been written about it, the quickening of alliterative poetry in middle and later fourteenth-century England remains something of a mystery. Neither the theory of a tenuous but uninterrupted "alliterative tradition" in the west country nor the theory of alliterative verse as an expression of "baronial discontent" is entirely satisfactory. While it is clear enough that alliterative writing was never abandoned in the western and northern counties of England between 1100 and 1500, "continuity" alone will not bridge the gap between Layamon's *Brut* and *Winner and Waster* or the *Parliament of the Three Ages*.[24]

Instead of proving that patrons in the west sought poetic support for their own political aims, Salter argues that these patrons provided a "social and cultural environment" for their local poets and "a credible background" out of which alliterative poetry could be produced (48-49). In direct opposition to Hulbert's earlier hypothesis, Salter suggests that a survey of the holdings of the libraries of the western nobility shows that the "heroic nature" of alliterative poetry was due "to availability of material rather than to 'heroic traditions' of an ancient English past" (48-49).

Salter's aim is to de-heroicize the argument for continuity by seeking to understand the cultural milieu out of which Middle English alliterative

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[24]Elizabeth Salter, "The Alliterative Revival. I," *Modern Philology* 64 (1966-67): 146.

poetry could have been produced. Salter distances herself from the earlier critics by relocating the discussion within cultural and intellectual boundaries. The intellectual fervor of fourteenth-century western England provides stronger evidence for connections to the past than does the nationalistic fervor of Hulbert or Chambers in the 1930s.

Thorlac Turville-Petre also argues that continuity existed through the conscious effort of early Middle English poets. In contrast to Chambers he sees that:

> the fourteenth-century poets did not inherit a tradition of 'correct' verse miraculously preserved, but instead they consciously--and by gradual stages--remodelled a written tradition of alliterative composition that led back only by rather tortuous routes to Old English verse. The history of medieval English literature will make better sense if we accept that the tradition of 'classical' Old English poetry died out soon after the Conquest, and that for over one hundred years it was succeeded by a looser form of alliterative verse, which in its turn died out, though not before it had sown the seeds of the Alliterative Revival.[25]

For Turville-Petre the traditional nature of Middle English alliterative poetry is neither an accident nor the result of baronial pressure to revive a lost patriotic tone.

Derek Pearsall finds Turville-Petre's argument persuasive because it does not "involve mysterious missing links" and, moreover, it shows that "it is entirely feasible that poets, in adopting unrhymed alliterative verse as their medium, would rediscover the metrical imperative by which alliteration had

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[25]Thorlac Turville-Petre, *The Alliterative Revival* (Cambridge: D. S. Brewer, 1977), 17.

to be thrown off the last stress" (42). Pearsall, however, argues strongly for a "form of continuity." He notes that the structure of Middle English alliterative verse is evidence of continuity. "[T]here can be no doubt," he says, "that the survival of the basic verse form, and of a vocabulary and formulaic phraseology associated with it, constitutes a form of continuity."[26] With the word "formulaic," Pearsall highlights an essential connection between Old and Middle English alliterative practice. Clearly, then, whether one subscribes to the notion of a "continuity" in alliterative poetry or not, the scholarship in Old English alliterative practice is an important part of the theory of this native form.

Formulaic Phrases in Middle English Poetry

Like Old English poets, Middle English poets relied on formulaic phrases. Although Old English poetry is denser in formulaic phrasing, as demonstrated by the example presented above from Magoun's analysis of *Beowulf*, Middle English poets used these formulas in a wider variety of poetry. They employed them in both romances and religious visions, for instance, and not only in epic poetry. The frequency of the formulas in Middle English poetry as well as the variety of subject matter is demonstrated here in two examples with the formulas underscored. The first example is from the alliterative romance *William of Palerne*:

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[26]Derek Pearsall, "The Origins of the Alliterative Revival," *The Alliterative Tradition in the Fourteenth Century*, ed. Bernard S. Levy and Paul E. Szarmach (Kent, OH: Kent State University Press, 1981), 2.

Þe child wi3tly Þanne wende wiÞoute ani more,
comes to Þe couherdes hows and clepud him sone,
for he fei3liche wen Þat he his fader where,
and seide Þan, 'Swete sire, s[o] 3ou Criste help,
goÞ yond to a gret lord Þat gayly is tyred,
and on Þe feirest frek, for so Þe, Þat I have seie,
and he wilnes wi3tli wiÞ 3ou to speke;
for godes love, goÞ til him swiÞe, lest he agreved wex.'
'What, sone?' seide Þe child, 'but he swor formest
Þat 3e schuld have no harm, but hendely for gode
he praide 3ou com speke wiÞ him and passe a3ein sone.'
Þe cherl grocching forÞ wiÞ Þe gode child,
and evene to Þemperour Þei etteleden sone.
Þemperour, anon ri3t as he him ofseie,
clepud to him Þe couherde and curteysly seide,
'Now telle me, felawe, be Þi fei3Þ, for no Þing ne wonde,
sei Þou ever Þemperour, so Þe Crist help?'
'Nay, sire, bi Crist,' quaÞ Þe couherde, Þat King is of heven,
'I nas never 3et so harki to ne3h him so hende
Þere I schuld have him seie, so me wel tyme.'
'Sertes,' Þan seide Þemperour, 'Þe so Þe forto knowe,
Þat y am Þat ilk wei3h I wol wel Þou wite;
al Þe regal of Rome to ri3tleche y weld.
Þerfore, couherde, I Þe conjure and comande att alle,
bi vertu of Þing Þat Þou most in Þis world lovest,
Þatow telle me ti3tly truly Þe so Þe,
wheÞer Þis bold barn be lelly Þin owne
oÞer comen of o Þer kin, so Þe Crist help!'
(259-287)

In this passage, there are nine formulas in thirty lines. In the following thirty-six lines from *Piers Plowman* (B.3.215-51), there are seventeen formulas:

'The Pope wiÞ hise prelates present3 vnderfongeÞ,
And medeÞ men hymseluen to mayntene hir lawes.
Seruaunt3 for hire siruyce, we seeÞ wel Þe soÞe,

Taken Mede of hir maistres as Þei mowe acorde;
Beggeres for hir biddynge bidden of men Mede;
Mynstrales for hir myrÞe Mede Þei aske;
The kyng haÞ mede of his men to make pees in londe;
Men Þat kenne clerkes crauen of hem Mede;
Preestes Þat prechen Þe peple to goode
Asken Mede and massepens and hire mete als;
Alle kynne crafty men crauen Mede for hir Prentices;
Mede and Marchaundi3e mote nede go togideres;
No wi3t as I wene, wiÞouten Mede may libbe.'
Quod Þe kyng to Conscience, 'by crist, as me ÞynkeÞ,
Mede is worÞi, me ÞynkeÞ, Þe maistrie to haue'.
'Nay', quod Conscience to Þe kyng and kneled to Þe erÞe.
'Ther are two manere of Medes, my lord, bi youre leue.
That oon god of his grace gyueÞ in his blisse
To hem Þat werchen wel while Þei ben here.
The prophete precheÞ it and putte it in Þe Sauter:
Domine, quis habitabit in tabernaculo tuo?
Lord, who shal wonye in Þi wones wiÞ Þyne holy seintes,
Or resten in Þyne holy hilles: Þis askeÞ Dauid.
And Dauid assoileÞ it hymself as Þe Sauter telleÞ:
Qui ingreditur sine macula & operatur Iusticiam.
Tho Þat entren of o colour and of one wille
And han ywroght werkes wiÞ right and wiÞ reson,
And he Þat vseÞ no3t Þe lyf of vsurie,
And enformeÞ pouere peple and pursueÞ truÞe:'
Qui pecuniam suam non dedit ad vsuram et munera super innocentem &c,
And alle Þat helpen Þe Innocent and holden with Þe ri3tfulle,
WiÞouten Mede doÞ hem good and Þe truÞe helpeÞ,
Seiche manere men, my lord, shul haue [illegible] is firste Mede
Of god at a gret nede whan Þei take;
And Þerof seiÞ Þe Sauter in a Salmes ende:
In quorum manibus iniquitates sunt; dextra eorum repleta est
muneribus.
And he Þat gripeÞ hir giftes, so me god helpe,
Shal abien it bittre or Þe book lieÞ.
(3.215-251)

These two examples illustrate that Middle English poets employed formulas when writing romance or religious visionary verse.

There is no question, however, that Middle English alliterative poetry is the product of the written tradition, though surely the oral tradition had influence on it. The terms of the discussion of formulaic phrases in Middle English poetry must shift from emphasizing the *oral* nature of formulas, as established by Lord,[27] to the use of formulas in a literate tradition.

For the most part, that shift has taken on a negative tone. Formulaic phrases in Middle English alliterative poetry have long been noticed. In 1930 and then in 1935 J. P. Oakden catalogued Middle English formulas as part of his larger study *Alliterative Poetry in Middle English*. Oakden's primary aim is to argue that Middle English alliterative poetry was, as previously mentioned, the result of "a revival, a renewed poetic vitality and inspiration" from older traditions of English poetry (2:86). For this reason, Oakden concentrates on showing a connection between Old English and Middle English poetry. He reviews "nominal poetic compound" words in Old English and comments on where he finds the same in Middle English. As part of this study, Oakden lists repeated alliterative phrases, or what he called "tags," in Middle English alliterative poetry.

Oakden also groups together and describes the Middle English

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[27]Of course, Lord would argue against such a shift because he maintains that the nature of formulaic poetry must be oral. See above and Albert B. Lord, "Perspectives on Recent Work on Oral Literature," *Forum for Modern Language Studies* 10 (1974):187-210.

alliterative poems and, in so doing, makes his opinion of formulaic phrases very clear. The phrases, simply, are "otiose" (2:7,9). They betray artlessness and a lack of insight from the poet:

> The lack of originality is not redeemed by the unfortunate style; for the poem [*St. John the Evangelist*] abounds in absolutely conventional phrasing, both alliterative and otherwise; the artless repetition of such phrases as *bouxom and bayne, ffaythefull and frendely, wise and witty* is typical of the author's lack of poetic insight. (2:79)

The formulas, as well, provide clear evidence in Oakden's opinion of a lack of style and originality in most Middle English alliterative poets:

> Though armed with so rich and varied a vocabulary, these writers were not masters of style. Just as the inheritance of an older poetic diction through such poets as La3amon yielded a valuable instrument which in able hands helped to produce masterpieces of poetry, so it seems that the penalty for receiving this gift was the forced acceptance of the stock phraseology which in mechanical hands produced work without a seeming spark of originality. The better poets molded this traditional phraseology to their own ends, but most of the alliterative poets too readily yielded to the temptation to write fluent verse by the aid of all sorts of tags and phrases. The demands of alliterative verse were admittedly great, yet the vocabulary was rich in synonymous words and phrases which came to the poet's rescue, often to his own undoing. Except in the case of the 'Gawayn' poet no distinctive style is evolved and the literary inspiration behind the Revival died before the point of maturity was ever reached. (2:110-11)

It seems a wonder that Oakden could write a two-volume work on poetry he holds in such low regard especially since he simultaneously praises the Middle English alliterative poets for their clear descriptions:

> Like the Old English poets, the Middle English alliterative writers could describe with consummate skill. Their methods, however, are singularly different. The Old English descriptions

> are vague and allusive, whereas the Middle English descriptions are detailed and definite. The earlier poets are etchers, the later ones are painters. (2:107)

Oakden's description of alliterative poetry--lukewarm at best--reveals more about his own critical heritage than about the poetry itself. However, it sets the context for how we receive Middle English alliterative poetry in subsequent periods. Langland's poetry, for instance, has long been regarded as the work of an "unpolished, careless, and perfunctory" versifier who "was not very particular" and often neglected "to observe the strict rules" of poetic composition.[28] In short, Oakden's language leads many subsequent critics to undervalue alliterative poetry especially because it is littered with *otiose* stock phrases.

The aim of this present work is not to present alliterative poetry from the perspective of an apologist. It is important to note, however, that the received scholarly context modifies our own view of literature. If we shift the language critics use for the poetry, we perhaps shift our reception of that poetry; if we use less pejorative terms to describe formulas in alliterative poetry, we may begin to notice that these formulas are the result of education

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[28]George Kane quotes W. W. Skeat, George Saintsbury and Dorothy Everest here and then objects to these comments in his essay "Music 'Neither Unpleasant nor Monotonous,'" *Studies for J. A. W. Bennett*, ed. P. L. Heyworth (Oxford: Clarendon Press, 1981), 44. John Alford, however, notes that Kane himself also has reservations about Langland as poet. Alford writes that the received attitude toward Langland's literary structure was that it resulted from the "impetuous" or "impulsive" mind of the poet (quoting Jusserand and Kane) in "The Role of the Quotations in *Piers Plowman*," *Speculum* 52 (1977): 99.

and deliberate poetic choices.

Chapter Two

THE INVENTIONAL PROCESS BEHIND LANGLAND'S USE OF FORMULAS

The fact that William Langland drew from his own store as well as from a more "general poetic" store of formulaic phrases or word combinations has been noted before. In the 1930s J. P. Oakden called these repeated word combinations "stock alliterative phrases" and argued they were typical of all poetry from the alliterative revival.[1] In 1951 R. E. Kaske examined several of Langland's formulas in his larger study of figures of speech, calling them "natural and effective" vehicles for the poet's thought.[2] A few of the phrases Kaske identified are "iapers and iangelers" (P.35), "A leder of louedayes" (10.307), "Ac 3owre werkes and 3owre wordes" (15.114), and "Thei ben acombred with coueitise" (1.194). In 1959 William M. Ryan drew connections between several Modern English idiomatic phrases and some of Langland's formulaic phrases to show the

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[1]J. P. Oakden, *Alliterative Poetry in Middle English* (1930, 1935: Hamden, CT: Archon Books, 1968), 2:392.

[2]R. E. Kaske, "The Use of Simple Figures of Speech in *Piers Plowman B*: A Study in the Figurative Expression of Ideas and Opinions," *Studies in Philology* 48 (1951): 571.

origins of the modern expressions in Middle English poetry.[3] He continued his work in 1968 to include, within a larger study, an analysis of Langland's puns and repeated word pairs.[4]

The most comprehensive study to date of Langland's use of formulas, however, is Sister Francis Covella's 1972 dissertation, "Formulaic Second Half-Lines in Skeat's A-Text of Piers Plowman: Norms for a Comparative Analysis of the A-, B- and C-Texts." In it she analyzed the grammatical and metrical patterns primarily in b half-lines of the A-Text of *Piers Plowman* in order to identify formulas and formulaic phrases.[5] As Covella noted, these are the type of patterns R. F. Lawrence called "grammetrical" (4), coining a word from the combination of the two words grammatical and metrical. Covella also recognized a typical rhythmical structure in second half-lines and used George Stewart's term "dipodic" to describe it (83). Simply, in the second half-line there are usually two rhythmical stresses. With this metrical identification, Covella anticipated, though with some differences, more

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[3]William M. Ryan, "Modern Idioms in 'Piers Plowman,'" *American Speech* 34 (1959): 67-69.

[4]William M. Ryan, *William Langland* (New York: Twayne Publishers, 1968), 100-122.

[5]Francis Dolores Covella, "Formulaic Second Half-Lines in Skeat's A-Text of *Piers Plowman*: Norms for a Comparative Analysis of the A-, B- and C-Texts," diss., New York U, 1972.

recent metrical analyses of *Piers Plowman*.[6] She showed, as the metricists now do, that Langland employed a metrical system that demanded, by and large, a stronger rhythmical requirement on the b-verse than on the a-verse. She claimed that the number of unstressed syllables that fall before the first stressed syllable in the b-verse is either one or none and the number of unstressed syllables that fall between the two stressed syllables is two or three. She also argued that a single unstressed syllable always occurs at the end of the b-verse. In contrast, the a-verse might have either two or three stressed syllables and the number of unstressed syllables that fall before or after those stressed syllables could be greater than three. With this work on metrics, Covella hoped "to discover whether meter may have fostered the

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[6]The structure of Langland's verse has received much recent attention and it is beyond the scope of this study to review each of the theories of the poet's meter. Some recent studies on Langland's metrics are: Marc A. Beckwith, "The Alliterative Meter of *Piers Plowman*," *Comitatus* 12 (1981): 31-9; Thomas Cable, "Middle English Meter and its Theoretical Implications," *Yearbook of Langland Studies* 2 (1988): 47-69; Hoyt N. Duggan, "The Shape of the B-Verse in Middle English Alliterative Poetry," *Speculum* 61 (1986): 564-92; Hoyt N. Duggan, "Notes toward a Theory of Langland's Meter," *Yearbook of Langland Studies* 1 (1987): 41-70; George Kane, "Music 'Neither Unpleasant nor Monotonous,'" *Medieval Studies for J. A. W. Bennett, Aetatis Suae LXX*, ed. P. L. Heyworth (Oxford: Clarendon Press, 1981), 43-63; David A. Lawton, "Alliterative Style," *A Companion to Piers Plowman*, ed. John A. Alford (Berkeley: University of California Press, 1988), 223-49; David A. Lawton, "The Unity of Middle English Alliterative Poetry," *Speculum* 58 (1983): 72-94; Robert William Sapora, *A Theory of Middle English Alliterative Meter, with Critical Applications*, Medieval Academy of America, *Speculum* Anniversary Monographs 1 (Cambridge, MA: Medieval Academy of America, 1977); A. V. C. Schmidt, "The Authenticity of the Z Text of *Piers Plowman*: A Metrical Examination," *Medium Ævum* 53 (1984): 295-300; A. V. C. Schmidt, *The Clerkly Maker: Langland's Poetic Art* (Cambridge: D. S. Brewer, 1987), 32-33.

use of formulaic phrasing to facilitate composition" (91).

Despite her careful work on metrics, Covella's study seems to have gone largely unnoticed. This is, I think, partly because Covella used her findings in support of a theory of multiple authorship of *Piers Plowman* at a time when new scholarly editions of Langland's work and subsequent studies on meter were essentially putting the authorship question to rest.[7] Although Covella restated her thesis for multiple authorship in a 1976 article, she promised to move from her grammatical analysis to a "study of formulaic contrast among the three texts" in a later article. She did not address the issue again, at least not in published form.[8]

Though her analysis of grammar and meter was painstaking, Covella overlooked the fact that Langland's use of formulaic phrases conforms to the practice of rhetorical invention that Langland and other poets of his day often

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[7]George Kane's edition of the A-Text was first published in 1960 (George Kane. *Piers Plowman: The A Version: Will's Visions of Piers Plowman and Do-Well* [London: The Athlone Press, 1960, rev. 1988]), well before Covella undertook her study. In her introduction, Covella justifies her choice of Skeat's edition (Walter W. Skeat. *The Vision of William Concerning Piers the Plowman in Three Parallel Texts* [2 vols. 1886; rpt. London: Oxford University Press, 1986]) by stating that "(1) It was in that text that I began to discover formulas; (2) Since I would be making comparisons among the three texts, the convenience of his parallel text edition was compelling." She adds, "subsequent study has confirmed the rightness of my choice. But the results of my investigation would not be greatly different had I used Kane's *A-Version*" (ii). Kane and Donaldson's B-text (George Kane and E. Talbot Donaldson: *Piers Plowman: The B Version: Will's Visions of Piers Plowman, Do-Well, Do-Better and Do-Best* [London: The Athlone Press, 1975, rev. 1988]) was first published in 1975.

[8]Sr. Francis D. Covella. "Grammatical Evidence of Multiple Authorship in Piers Plowman." *Language and Style* 9 (1976): 11.

employed in the process of composition. Covella and earlier critics who looked at formulas in *Piers Plowman* carried out their work without reference to rhetorical practice. In a sense, these critics were looking at the *product* of a method without first understanding the method itself.

Although this present study also pays attention to the end results of the method (see the appendices), the particular focus of this chapter is on the rhetorical process that stands behind Langland's large body of phrases. To that end, it is necessary to consider the development of topical invention before and during the Middle Ages.

Topical Invention

Among the standard rhetorical manuals that circulated during the late Middle Ages were Matthew of Vendôme's *Ars Versificatoria*, Geoffrey of Vinsauf's *Poetria Nova,* and John of Garland's *Parisiana Poetria.* Although these three rhetoricians all described the five traditional parts of rhetoric, *inventio* (invention), *dispositio* (arrangement), *elocutio* (style), *memoria* (memory) and *actio* (delivery), John of Garland emphasized in his consideration of invention the notion of the topics. He followed a long tradition that reaches back to Cicero and then further to Aristotle as he connected the topics with invention. As Richard Lanham explains:

> The topics were for Aristotle...both the stuff of which arguments are made and the form of those arguments. Neither Aristotle nor those theorists following him always made it clear with which aspect they were concerned. The twenty-eight valid and ten fallacious topics . . . are formal rather than material; they are

the traditional topics....[9] The long list of topics is often

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[9]Aristotle's twenty-eight valid topics as he presented them in his *Rhetoric*, according to Richard Lanham, are: 1. Restate your contention in an opposite way: e.g., instead of "excess is bad," say "moderation is good." If the opposite statement holds, so will the original one. 2. Redefine a key term slightly to support your contention, or suggest a synonym that seems better to support it. 3. Use a correlative idea. You want to prove B justly punished, so prove A just in punishing him. 4. *A fortiori* argument. If you want to prove A has acted in a cruel way at one time, show that at another he acted still more cruelly. 5. Argue from circumstances of past time. What has been promised at one time must be performed at another, even though times and circumstances may have changed. 6. Turn an accusation against the accuser. The implied moral superiority of the accuser is thus attacked. The topic will not work if the accusation is obviously just, since if you do something, you cannot effectively reproach others for doing the same thing. 7. Define your terms so as to place the argument in a favorable light. 8. Play upon various senses of a word. 9. Divide your argument into its logical parts. 10. Argue from plain induction (parallel cases). 11. Argue from authority or previous verdict. 12. Argue your contention part by part. 13. Argue from consequences, good or bad. 14. When an action may have good or bad consequences, invert your opponent's arguments. Aristotle's example: Don't take up oratory. If you say truth, men will hate you; if you lie, the gods will hate you. Take up oratory. If you lie, men will love you; if you say the truth, the gods will love you. 15. Oppose an argument by seeming to allow it and then maintaining that things are not what they seem. If the opponent maintains thus, argue things *are* what they seem. 16. Argue from logical consequences. If a man is old enough to fight for his country, he is old enough to vote. Are we then to say that those too sick to fight should not vote? 17. Argue that if two results are the same, their causes must be the same. 18. Apply an opponent's earlier decision to a later case, to his disadvantage. 19. Take the possible motive for the one actually prevailing. 20. In arguing individual motive, point to general motives or prohibitions (for or against, depending on which side you have taken). 21. Make people believe an improbability by pointing to an even greater one that is yet true. 22. Catch your opponent out of inaccuracies and self-contradictions. 23. Refute slander by showing that it was evoked by a mistaken view of the facts. 24. Prove effect by showing the presence of its cause, or vice versa. 25. Show that a client or a cause had a better argument and failed to use it. Only trustful innocence would make such a mistake. 26. Disprove an action by showing it inconsistent with previous actions. 27. Use previous mistakes as a defense (or explanation) for present ones. 28. Support an argument by playing upon the meaning of names. For example, "Mr. Stern is a harsh

> shortened to basic types: genus and species, nature, authority, consequence, time and place, word, etc.[10]

Cicero took up the notion of the topics in his treatise *Topica*. He defined a topic (*locus*) as "the region of an argument."[11] Cicero explains:

> Every systematic treatment of argumentation has two branches, one concerned with the invention of arguments, and the other with the judgment of their validity. Aristotle was the founder of both, in my opinion....It is easy to find things that are hidden if the hiding place is pointed out and marked; similarly if we wish to track down some argument, we ought to know the places or topics: for that is the name given by Aristotle to the 'regions', as

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man."

Aristotle's ten invalid topics or fallacies of arguments are: 1. Conclude an argument, as if at the end of a reasoning process, without having gone through the process. 2. Play on illogical, fortuitous similarity of words. (A saucepan must be noble for so was the great god Pan.) 3. Make a statement about the whole, true only of individual parts, or vice versa. 4. Use indignant language. 5. Use a single, unrepresentative example. 6. Take the accidental as essential. 7. Argue from consequence. 8. Argue *post hoc, propter hoc.* 9. Ignore crucial circumstances. 10. Make out, from fraudulent confusion of general and particular, that the improbable is probable, and vice versa.

In *Topica* Cicero reduced his list to sixteen topics. They are: 1. Argument from definition. 2. Argument from partition. 3. Argument based on etymology. 4. Argument based on conjugates. 5. Argument derived from genus. 6. Argument derived from species. 7. Argument based on similarity or analogy. 8. Argument based on difference. 9. Argument from contraries. 10. Argument from adjuncts. 11. Argument from antecedents. 12. Argument from consequents. 13. Argument from contradictions. 14. Argument from efficient cause. 15. Argument from effects. 16. Argument from comparison (Lanham 107-110).

The writer of the *Ad Herennium* also discussed the topics. They may be found conveniently in Harry Caplan's edition and translation, pp.169, 189, 209-221. (Cambridge: Harvard University Press, 1954).

[10]Richard A. Lanham, *A Handlist of Rhetorical Terms* (Berkeley: University of California Press, 1968), 99-100.

[11]Cicero, *De Inventione, De Optimo Genere Oratorum, Topica*, trans. H. M. Hubbell (Cambridge, MA: Harvard University Press, 1949), 387.

> it were, from which arguments are drawn. Accordingly we may define a topic as the region of an argument, and an argument as a course of reasoning which firmly establishes a matter about which there is some doubt.
>
> Of the topics under which arguments are included, some are inherent in the very nature of the subject which is under discussion, and some are brought in from without (387).

Cicero lists the intrinsic topics as definition of the whole, enumeration of parts, etymology or the meaning of words, circumstances closely connected to the subject such as conjugate terms, genus, species, similarity, difference, resemblances, contraries, adjuncts or corollaries, antecedents, consequents, contradictions, cause, effect, and degree or comparison. The extrinsic topics, he writes, "depend largely upon authority" (387). As Cicero explains it, the orator would go to these topics, or places, in search of the material for his argument.

Aristotle, Cicero and then the writer of the *Ad Herennium* made recommendations on the topics that were intended to aid the orator in creating a speech. The orator would rely on finding material for his speech in the topics, the *set places*. In his mind, the orator would move to or "visit" a place to cover differing aspects of his argument. By referring to many topics, the orator would thus be able to form a complete argument to suit his purpose in a courtroom, for instance, or before the open forum.

Boethius (c.480-524) also contributed to this tradition. In his treatise on the topics, *De topicis differentiis*, Boethius focused on the method of finding arguments as they pertained to both dialectic and rhetoric. Like Aristotle, Boethius depended on the predicables or "categories" (for

example, genus, species, definition, differentia, property, and accident) to discover an argument.[12] Boethius looked to Cicero to establish the topics of an argument in rhetoric and called them the circumstances. As Boethius explained, "circumstances are things which, by coming together, produce the substance of the issue (*quaestio*)" (89). These circumstances were to determine the who (the attributes of the person) and subsequently the what, why, how, where, when, and with what means (the attributes of the action; 89). With such circumstances determined, the speaker could present his ideas in a clear and organized way "in unbroken discourse"--a goal of rhetoric (79-80).

With *De topicis differentiis* and his earlier treatise *In Ciceronis Topica*,[13] Boethius merged the Greek and Latin traditions of invention to influence subsequent medieval scholars like John of Garland. His work is a good guide to medieval theory on this subject. First, John of Garland quotes Horace to demonstrate the importance of invention:

> As Horace says of invention and selection of material in his *Art of Poetry*, we must first invent before selecting from what is invented, and first select before arranging what is selected.[14]

He then defines invention as coming "into knowledge of an unknown thing

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[12]Eleonore Stump, ed and trans, *Boethius's De topicis differentiis* (Ithaca: Cornell University Press, 1978), 17.

[13]Eleonore Stump, ed. and trans., *Boethius's In Ciceronis Topica* (Ithaca: Cornell University Press, 1988).

[14]Traugott Lawler, ed. and trans., *The Parisiana Poetria of John of Garland* (New Haven: Yale University Press, 1974), 7.

through the agency of one's own reason" and names the five essential questions for invention, questions that any aspiring journalist knows today: "where, what, what kind, how, and why" (9). John then explains these questions through example. His advice to the reader (whether poet or prose writer) is practical and straightforward.

Though John does not supply particular material to inspire the inventional process, he does supply the *topoi*, the topics, for stimulating invention. John reaches back to the Ciceronian topics but also suggests that proverbs might inspire the writer. He then has suggestions for creating proverbs on a number of topics, from usury to lechery, from maternal aid to one who promises much and gives little, from the rise of a peasant to an indenture.[15] Even as he lists the kinds of proverbs that are possible to use in getting started on the writing process, John is not entirely prescriptive: he does not create a model for his reader just to copy; he provides the *place* for an idea to take on form. He thereby suggests the idea of topical invention that had survived since Aristotle.

However, some of the traditional uses of the topics became obsolete during the later Middle Ages. As E. R. Curtius explains, "the two most important oratorical genres, the judicial and the political, disappeared from political reality with the extinction of the Greek rhetoric."[16] The topics,

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[15]The list is long; it covers 54 topics in all. Lawler, 13-19.

[16]Ernst Robert Curtius, *European Literature and the Latin Middle Ages*, trans. Willard R. Trask (New York: Bollingen, 1953), 70.

however, did not become moribund. During the Middle Ages orators as well as letter writers, preachers and poets made use of them. The topics themselves became the subject for commentators on the art of poetry; rhetoric "penetrated into all literary genres" (70). Essentially, the poet could follow the pathway of the orator and visit the commonplaces of invention to find suitable material for his work. The topics became, in Curtius's words, the "stockroom" for medieval poets (79).

It should be noted that Curtius uses the term "topics" differently from the earlier commentators on the subject. For Aristotle and other early theorists, "every topic is for the speaker simply a suggestive line of inquiry leading to a suggestive line of thought to be planted in the hearer's mind."[17] They are "strategies for the discovery of arguments" (Murphy 8). For Curtius, the topic is a cliche, "which can be used in any form of literature. They spread to all spheres of life with which literature deals and to which it gives form....[W]e see the new ethos give birth to new topoi" (70-1).

To put it another way, the topics led the poet to the matter or *materia* of his text. That is, in this "stockroom" the medieval poet found the proper *materia* of poetry. Using this *materia* involved more than merely restating it over and over as in a school exercise, however. The poet would reform it into his own work by following the steps of composition. As Douglas Kelly notes:

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[17]James J. Murphy, *Rhetoric in the Middle Ages: A History of Rhetorical Theory from Saint Augustine to the Renaissance* (Berkeley: University of California Press, 1974), 276.

> The invention of the *materia* which the poet will arrange and embellish in completing his work involves a number of steps. First, in almost all instances, there is a given source, but a source that may be in various states of refinement, from the finished poems of Ovid to the scattered fragments of popular tales that went into Arthurian romance....Rearrangement of the content, shift in emphasis through expansion, abbreviation, and ornamentation were the most common means employed in this form of composition.[18]

As Kelly shows here and through his analysis of the romance,[19] the process of topical invention entailed knowledge of the authorities and of compositional theory. Out of these two strands a poet wove his poem.

These authorities were clearly not strangers to William Langland. The recent analyses of his use of quotations attests to the fact that Langland referred to and employed many authoritative texts to create *Piers Plowman*.[20] Langland's use of quotations is a clear indication of his

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[18]Douglas Kelly, "Theory of Composition in Medieval Narrative Poetry and Geoffrey of Vinsauf's *Poetria Nova*," *Mediaeval Studies* 30 (1968): 127-128.

[19]In addition to his essay on the theory of composition, see also Douglas Kelly, "*Matiere* and *genera dicendi* in Medieval Romance," *Yale French Studies* 51 (1974): 147-159; and his *Medieval Imagination* (Madison: University of Wisconsin Press, 1978).

[20]Studies on Langland's use of quotations include: John A. Alford, "A Note on *Piers Plowman* B.xviii.390: 'Til *Parce* it Hote,'" *Modern Philology* 69 (1972): 323-35; John A. Alford, "Some Unidentified Quotations in *Piers Plowman*," *Modern Philology* 72 (1975): 390-399; John A. Alford, "The Role of the Quotations in *Piers Plowman*," *Speculum* 52 (1977): 80-99; John A. Alford, "More Unidentified Quotations in *Piers Plowman*," *Modern Philology* 81 (1984): 278-285; John A. Alford, *Piers Plowman: A Glossary of Legal Diction* (Cambridge: D. S. Brewer, 1988); John A. Alford, *Piers Plowman: A Guide to the Quotations* (Binghamton: Medieval& Renaissance Texts & Studies, 1992); Nick Gray, "Langland's Quotations from the Penitential

understanding of the process of topical invention. He used the quotations much in the way that John of Garland had recommended using proverbs, as a starting point for writing. In fact, the accumulated evidence of all the studies on Langland's quotations resoundingly suggests that Langland depended on many sources for his quotations and also used them in his process of invention. As several scholars have shown, the quotations did not come only from the religious tradition. Langland often drew material from the law, for instance. In his *Piers Plowman: A Glossary of Legal Diction*, John A. Alford presents an extensive body of evidence to support this fact. As Alford explains, "Langland's work stands out as the most saturated in legal concepts and terminology" of all fourteenth-century poetry (ix).

In *Piers Plowman: A Guide to the Quotations*, Alford draws the work on Langland's quotations together and notes their sources. Alford highlights Langland's use of the scriptures, his use of biblical commentaries and biblical narratives, his use of canon law, penitential manuals and vernacular works as well as his borrowings from grammar, law and the liturgy as sources. With such a broad choice of sources and authorities available to him, Langland could find inspiration, ideas and actual language to aid him in the process of creating his poem.

Tradition," *Modern Philology* 84 (1986): 53-61; Ericka C. D. Lindemann, "Analogues for Latin Quotations in Langland's *Piers Plowman*," *Neuphilologische Mitteilungen* 78 (1977): 359-361.Derek Pearsall, ed., *Piers Plowman: An Edition of the C-Text* (Berkeley: University of California Press, 1978), 13-20; A. V. C. Schmidt, ed., *The Vision of Piers Plowman* (London: J. M. Dent and Sons, Ltd., 1978).

In addition to the quotations, Langland also relied for inspiration on a wide range of formulaic phrases and more loosely constructed collocations. Instead of providing him with Latin (and French) words from authoritative sources, these phrases gave Langland a means to work with and invent in his own language. Many of these phrases and collocations were themselves commonplaces, some from alliterative poetry, some from more general poetic use (such as the lyrics or the drama), some from the fields of law, education and religion. Like the quotations, they served as inventional topics. In a sense, the phrases that Langland repeated over and over were *prefabricated* bits of discourse that he could employ to refer to a larger idea or discourse and/or to suit the demands of his verse. Essentially, they provided a means for Langland to draw together particular words within his chosen structural constraints to call forth various registers of discourse. Chapter three will focus on a discussion of these formulas.

Chapter Three

THE FUNCTION OF LANGLAND'S FORMULAS

Langland employs formulas primarily for the following purposes: (1) the practical, to fulfill the requirements of the alliterative long line with what Oakden would call "filler" phrases; (2) the emphatic, to stress or reiterate certain ideas; (3) the invocative, to lend authority to his expression; and (4) the inventional, to generate the actual material of his poem.

The Practical Formulas: "Filler" Phrases

Langland sets his structural constraints around a typical alliterative pattern in each line. In the standard line, Langland, like many other alliterative poets of his day, employs four stresses, two in the first half of the line before the caesura (the a-verse) and two in the second half of the line after the caesura (the b-verse).[1] A. V. C. Schmidt uses the term "lift" to

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[1]The structure of Langland's verse has received much recent attention and it is beyond the scope of this study to review each of the theories of the poet's meter. Some recent studies on Langland's metrics are: Marc A. Beckwith, "The Alliterative Meter of *Piers Plowman*," *Comitatus* 12 (1981): 31-9; Thomas Cable, "Middle English Meter and its Theoretical Implications," *Yearbook of Langland Studies* 2 (1988): 47-69; Hoyt N. Duggan, "The Shape of the b-verse in Middle English Alliterative Poetry," *Speculum* 61 (1986): 564-92; Hoyt N. Duggan, "Notes toward a Theory of Langland's Meter," *Yearbook of Langland Studies* 1 (1987): 41-70; George

denote a stress, calling a lift a syllable of heightened volume and pitch; the lift's opposite is a "dip," a syllable of reduced volume and pitch. Three of the four lifts (or stresses) match in alliterative staves and the fourth is blank. The scansion pattern is *aa/ax*, where *a* denotes the alliterative lift and *x* denotes the blank lift.[2] This pattern has been called Langland's normative line.[3] In it, a-verses are generally longer and more constrained by their alliteration; b-verses are generally shorter and more constrained by rhythmical demands.

This short summary of Langland's structure does not adequately describe all the nuances of the poet's powers of versification, nor does it acknowledge the controversies surrounding the study of alliterative meter

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Kane, "Music 'Neither Unpleasant nor Monotonous,'" *Medieval Studies for J. A. W. Bennett, Aetatis Suae LXX*, ed. P. L. Heyworth (Oxford: Clarendon Press, 1981), 43-63; David A. Lawton, "Alliterative Style," *A Companion to Piers Plowman*, ed. John A. Alford (Berkeley: University of California Press, 1988), 223-49; David A. Lawton, "The Unity of Middle English Alliterative Poetry," *Speculum* 58 (1983): 72-94; Robert William Sapora, *A Theory of Middle English Alliterative Meter, with Critical Applications*, Medieval Academy of America, *Speculum* Anniversary Monographs 1 (Cambridge, MA: Medieval Academy of America, 1977); A. V. C. Schmidt, "The Authenticity of the Z Text of *Piers Plowman*: A Metrical Examination," *Medium Ævum* 53 (1984): 295-300; A. V. C. Schmidt. *The Clerkly Maker: Langland's Poetic Art* (Cambridge: D. S. Brewer, 1987).

[2]A. V. C. Schmidt, *The Clerkly Maker: Langland's Poetic Art* (Cambridge: D. S. Brewer, 1987), 32-33.

[3]Schmidt quotes Kane and Donaldson's use of this term (31). Kane and Donaldson note, "From the fact that two of these three staves, in the great majority of lines, come before the cæsura, it appears that the poet understood this distribution to be a principle of his verse, either with specific respect to the number of staves appropriate to a half-line, or generally in the sense that of a three-stave line the first half should normatively preponderate" (137).

(see footnote 1 above), but it does give a sense of the limitations under which the poet worked. And such limitations necessitated Langland's use of phrases that would "fill in" his line in some places. A good example of this method occurs in the belling of the cat episode. One of the rats says,

> "I haue seyen segges", quod he, "'n Þe Cite of Londoun
> Beren bei3es ful bri3te abouten hire nekkes,
> And somme colers of crafty werk; vncoupled Þei
> wenden
> BoÞe in wareyne and in waast where hem leue likeÞ
> And ouÞer while Þei arn elliswhere, as I here telle.
> Were Þer a belle on hire beiÞe, by Iesu, as me ÞynkeÞ,
> Men my3te witen wher Þei wente and hire wey roume."
> (B.P.160-5)

The underlined phrases function mainly as "filler." They are not necessary to the rat's speech. They fill in the alliterative and rhythmical requirements of the line but do nothing more to further the rat's argument.

Typical "filler" formulas in *Piers Plowman* include such collocations as "al my lif tyme," "as (the world) askeÞ," "as Þe book techeÞ," "as it semed," "by Crist," "day and night," "day of dome," "for euermoore after," "for soÞe," "fyue score wynter," "heuene and helle," "I before tolde," "if (holy churche) be trewe," "in ensaumple," "is to mene," "lasse ne moore"" "longe tyme"" "lordes and ladies," "lyues ende," "many score tymes," "men and wommen," "olde and newe," "quyke and dede," "so me god helpe," and "while (my lif) lasteÞ." These phrases are fillers because they "fit easily into the alliterative line but

contribute little to the sense."[4] Remarkably, this list is rather short, given the existence of the nearly 400 phrases collected for this study. It is clear from these examples that Oakden's generalization that alliterative poetry is filled with "otiose""tags and fillers (2:79) does not apply to *Piers Plowman.*

Langland uses these filler formulas primarily in the b-verse where he is not as constrained by alliteration as in the a-verse but where he must fulfill rhythmical demands in a shorter space. In fact, 17 of the 25 phrases listed here are almost exclusively b-verse formulas.[5] In many cases as in the example above from the rat's speech, Langland constructs the entire half-line with filler.

Though a "filler" formula takes up space, it has its own flexibility. The poet may substitute words in a filler formula in order to meet the demands of the alliteration. For instance, Langland uses the formula "so me God helpe"

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[4]M. L. Samuels, "Langland's Revisions and His Stylistic Tenets." *Philologia Anglica.* Festschrift for Y. Terasawa. (Kenkyusha,1988), 156. Samuels' primary subject is Langland's revisions and not his use of formulas. He investigates the revisions to consider if they are scribal or authorial in origin. Samuels recognizes that there would probably have been authorial emendation when "half-lines that are at least to some extent otiose (because they contribute little to the sense but are needed for the metre) are replaced by more motivated and effective half-lines with greater information-content" (154). He thus acknowleges Langland's use of filler phrases.

[5]The 17 are: "al my lif tyme," "as...askeþ," "as þe book techeþ" "day and night," "for euermoore after"" "for soþe," "fyue score wynter," "I before tolde," "if be trewe," "lasse ne moore," ""onge tyme," "lyues ende," "many score tymes," "men and wommen," "quyke and dede," "so me god helpe," "while...lasteþ." The other eight formulas occur in either the a-verse or the b-verse.

several times to fill out lines alliterating on either "g" or "s," for example, "I wol forgyuen hire þe gilt, so me God helpe" (B.3.8) and "Ac I shal seye as I sau3, so me God helpe" (B.5.22). When he needs to fill out a line alliterating on the "k" sound, Langland modifies the formula. Langland's modification of the formula can be seen in the lines, "And acounte wiþ þee, Conscience, so me Crist helpe" (B.4.11) and "'Nay,' quod þe kyng, 'so me Crist helpe!'" (B.4.104). The filler phrase "as þe book techeþ" proves equally as flexible.[6] Langland may interchange the "book" that teaches with other texts or types of instruction to suit the alliterative demands of the a-verse. As might be expected, he uses the phrase with "book" to fill out a line alliterating with "b": "And brekeþ no3t to þe begger as þe book techeþ" (B.10.85). But when he needs to alliterate on the "r" stave, Langland modifies the formula line: "To Rome ne to Rochemador, but as þi rule techeþ" (B.12.36), as he also does on the "w" stave in "That swiche wise wordes of holy writ shewed" (B.1.72).[7] Notice, as well, that Langland changes the verb in this last example.

In short, the filler phrase takes up space and fulfills alliterative requirements but its use is not inflexible.

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[6]This is a special phrase for Langland that both fills out lines and appeals to authority. See the section on appealing to authority below.

[7]Langland presumably pronounced the w in *writ* as did the *Gawain*-poet in such lines as "Where werre and wrake and wonder" (15) and "And he that wan was not wrothe, that may ye wel trawe" (70). A. C. Cawley, ed. *Pearl, Cleanness, Patience, Sir Gawain and the Green Knight* (London: Everyman's Library, 1976).

The Emphatic Formulas: The Pleonasmus

Langland uses the figure known as "pleonasmus" in rhetorical tradition to create emphasis. Often regarded negatively by classical rhetoricians, pleonasmus is "too full speech" or "needless repetition."[8] Quintilian, for instance, calls pleonasmus a "fault...when we overload our style with a superfluity of words."[9] Quintilian's illustration of this figure is "I saw it with my eyes" (241). As he notes, "I saw it" would be sufficient. Although a writer may abuse the figure of pleonasmus, it can be a useful tool. In the legal profession, where specificity is essential, the pleonasmus often lends exactness. For instance, the oath a witness is asked to take in the courtroom depends on pleonasmus. The witness is asked "to tell the truth, the whole truth, and nothing but the truth." The repetition in this oath accomplishes at least two things: it compels the witness to take the oath seriously through the act of hearing and then saying essentially the same thing three times; it also enjoins the witness to consider exactly what the truth is--not a "half-truth" or "a little white lie," but "the whole truth." In this instance, the pleonasmus indeed is "full speech" but it is effective, emphatic and necessary full speech.

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[8]Richard A. Lanham, *A Handlist of Rhetorical Terms* (Berkeley: University of California Press, 1968), 77.

[9]Quintilian, *The Institutio Oratoria*, vol. III, trans. H. E. Butler (Cambridge, MA: Harvard University Press, 1921, repr. 1986), 241.

The full speech of pleonasmus can be helpful to the poet as well. With it Langland can connect two words together in a succinct phrase in order both to complete his line and to add emphasis through close though not total repetition. Examples of Langland's pleonasms include "ancres and heremites," "beggeris and bidderes," "enuye and yuel," "flatereris and fooles," "iaperes and iangeleres," "life and soule," "masse and matyns," "patriarkes and prophetes," "persons and preestes," "pilgrymes and palmeres," "sisours and somonours," and "wisdom and wit."

These phrases are formulaic in structure, that is, they each retain the fixed grammatical structure of *noun conjunction noun*. With few exceptions, these formulas appear in the a-verses, where the demand for alliterative staves is much stricter than in the second half of the line. Two additional examples of pleonasmus, "blamed and banned," and "konne and knowe" are pleonasms that use verbs rather than nouns.[10]

The phrase "ancres and heremites" appears as a formula in seven instances across the three versions of *Piers Plowman*. As demonstrated by the line B.P.28, "As ancres and heremites Þat holde hem in here sellis," Langland uses the formula in the a-verse where he has the space to introduce the two nouns that refer essentially to the same thing, in this

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[10]It should be noted that Langland also makes use of these formulas in instances where he does not rely on the formulaic structure *noun conjunction noun* or *verb conjunction verb*. In these instances, he collocates the words from the phrases to create alternate grammatical structures. He thus may call on the vocabulary of the pleonasmus to meet the demands of the alliteration without repeating the formula verbatim.

instance, to a secluded religious vocation. This pleonasmus aids the poet principally in filling out the long-line. Langland uses the phrase "beggeris and bidderis" similarly. He employs it 23 times. In 12 cases, he repeats the formula exactly and always in the a-verse. But he also modifies the formula in 11 other instances, as in C.17.2, "Or beggeth and biddeth, be he ryche or pore," where the nouns "beggeris and bidderis" are converted into verbs.

Clearly, these phrases provide Langland with a means to fulfill the alliterative requirements of the first half of the line and, because of this, the pleonasmus might be regarded as a subset of the filler phrases discussed above. What sets these apart is the close repetition within the phrase. Langland can draw expected and unexpected connections between two words and depend on that connection over and over as he repeats these formulas throughout the poem.

The Invocative Formulas: Appealing to Authority

Another way in which Langland uses formulas is to make an appeal to authority or to claim special knowledge. These claims may take the form of an asseveration ("so me God helpe") or of an appeal to a text or other authority ("as Holy Writ telleth"). Langland uses the following formulas to appeal to or invoke authority: "as the book techeþ," "Austyn þe olde," "Beneyt, Bernard and Frauncis," "Caton kenneþ," "clerkes and kynde witted men," "clerkes carpen," "clerkes knowen," "clerkes of holy chirche," "god

hymself hoteþ," "god of his goodnesse," "god of his grace," "Gregory þe grete clerk," "Gregory was a good pope," "Iesu þe gentile," "in þe old lawe," "in þe Sauter," "in þe Sauter glosed," "is his name," "kynges counseil," "Marie his moder," "patriarkes and prophetes," "Poul þe Apostle," "Poul precheþ," "Salomon þe sage," and "so me god helpe."

These formulas succinctly express the idea of authority in a limited space. They also underscore important ideas in the poem and convey essential information. They are not, as Oakden described much of the information in formulas, "unnecessary" or "devoid of any real significance" (2:381). In the phrase "clerkes and kynde witted men," for example, Langland posits two basic sources of knowledge. One source is scholarly learning as signified by the word *clerkes*. The other is experience as signified in the phrase *kynde witted men*. Throughout *Piers Plowman*, Langland poses questions about these sources of knowledge. Is it necessary, for instance, to have a clerical education to understand the teachings of Holy Church? Or is "kynde wit" sufficient? Does Piers Plowman himself appeal to education or personal experience? During his many journeys and dreams, the dreamer/narrator listens to and is convinced by the various voices of authority--clerks, friars, and even Holy Church herself--but his dreams tell us that experience has very powerful claims. As readers, we are pulled back and forth between the authority of scholarly learning and that of personal experience. And the tension between these two is

crystalized in the single half-line "clerkes and kynde witted men."

Nowhere is this tension clearer than in Passus 12 where Imaginatif discusses the merits of both types of authority. Imaginatif begins with this advice to Will, using the language close to the "clerkes and kynde witted men" formula to set up the poles of his argument:

> "Forþi I counseille þee for cristes sake clergie þat
> þow louye;
> For kynde wit is of his kyn and nei3e Cosynes boþe
> To oure lord, leue me; forþi loue hem, I rede.
> For boþe ben as Mirours to amenden by defautes
> And lederes for lewed men and for lettred boþe.
> Forþi lakke þow neuere logik, lawe ne hise custumes,
> Ne countreplede clerkes, I counseille þee for euere.
> For as a man may no3t see þat mysseþ hise ei3en,
> Na moore kan no Clerk but if he cau3te it first þoru3
> bokes.
> Alþou3 men made bokes þe maister was god
> And seint Spirit þe Samplarie, & seide what men
> sholde write.
> And ri3t as si3t serueþ a man to se þe hei3e strete
> Ri3t so lereþ lettrure lewed man to Reson.
> And as a blynd man in bataille bereþ wipne to fi3te
> And haþ noon hap wiþ his ax his enemy to hitte,
> Na moore kan a kynde witted man, but clerkes hym teche,
> Come for al his kynde wit to cristendom and be saued."
> (B.12.92-108)

Certainly, it seems that Imaginatif recognizes the power of experience, Kind Wit. He recalls Will's earlier response (B.10. 448ff.) to Clergy:

> "Why I haue told þee al þis, I took ful good hede
> How þow contrariedest clergie wiþ crabbede wordes,
> How þat lewed men li3tloker þan lettrede were
> saued,
> Than clerkes or kynde witted men of cristene peple."

(B.12.155-58)

But then he introduces an analogy of two men tossed into the river--one a trained swimmer, the other not--to show that a clerk's training gives him an advantage (B.12.160ff.). He concludes by saying,

> "Ac god is so good, I hope þat siþþe he gaf hem wittes
> To wissen vs wyes þerwiþ þat wisshen to be saued--
> And the bettre for hir bokes to bidden we ben holden--
> That god for his grace gyue hir soules reste,
> For lettred men were lewed yet ne were loore of hir
> bokes."
> (B.12.272-76)

Will has struggled with the question of which is more useful, book learning or experience, as he has witnessed the actions of the educated and the uneducated in his dreams. The recurring use of the formula "clerkes and kynde witted men" throughout Will's exchange with Imaginatif, as well as in other parts of the poem, helps to keep the question alive and clearly defined.

Another phrase, "kynges counseil," exemplifies Langland's interest in political authority. The phrase is very flexible. It is what could be called an associative collocation. The two words in the phrase are coordinated, or associated, pairs in many instances: "To þe kynges counseil, construe whoso wolde" (B.P.144), "The kyng fro conseil cam and called after Mede" (B.3.101), "Til þe kynges counseil be þe commune profit" (B.4.123), "Lest þe kyng and his conseil youre comunes apeire" (B.5.46), even "And siþen he counseiled the kyng his commune to louye" (B.5.48). The word *kyng* fits with the word *counseil*; we learn to expect these words together but we cannot

expect the same grammatical or lexical relationship every time. Sometimes *counseil* acts as a verb, sometimes as a noun-subject, and sometimes as the object of a preposition even though it is paired with *kyng* in each instance. Langland uses these associative collocations predominantly in the a-verse where he has looser rhythmical constraints but, at the same time, stronger alliterative requirements.

Besides the alliterative value of the phrase, the two words "kynges counseil" draw together for Langland an important concept about rulership in the fourteenth century. Although he was the monarch, the English king did not enjoy absolute rule. Feudal land law, the foundation for government in fourteenth-century England, defined the special relationship between lord and vassal as one of mutual dependence, and this relationship naturally extended to the king, since he was ultimately the landlord of all England. He was required to seek the advice of his tenants, a requirement that was institutionalized in the form of the king's council.[11]

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[11]As Anna Baldwin explains in *The Theme of Government in Piers Plowman* (Cambridge: D. S. Brewer, 1981), "although England was familiar with the theory of absolute monarchy through the writings of theologians such as Wycliffe, her own constitution was somewhat different. It had its roots in feudal land law, and was first analysed by lawyers rather than theologians. Feudal law rested on the assumption that there was a contract between the lord and his vassal, which was dissolved if either party flagrantly ignored his customary obligations. The king was landlord as well as ruler of England, and as such was obliged to ask for the counsel of his tenants-in-chief (the 'magnates') if he wished to rely on their aid and support. There thus developed comparatively early in England the principle that the king was 'limited' by past customs and, to a certain extent, by the decisions of his Great Council of magnates. The customs developed into a complex body of Common Law, and the Great Council developed into Parliament"

Although Langland may have begun to believe more in the concept of absolute rule by the time he wrote the C text,[12] he acknowledges the position and power of the king's council with his phrase *kynges counseil* throughout the B text. He employs the phrase in a very interesting way early in the poem when Lady Meed is received at court.

> The kyng fro counseil cam and called after Mede
> And ofsente hire as swiþe; sergeaunt3 hire fette
> And brou3te hire to boure wiþ blisse and wiþ ioye.
> (B.3.101)

The king comes from his council and brings with him the authority to take action regarding Lady Meed. He decides to pardon Meed if she will marry Conscience, who then appears:

> Thanne was Conscience called to come and appere
> Bifore þe kyng and his conseil, clerkes and oþere.
> (B.3.114-5)

Conscience refuses the offer of marriage to Meed and then sets out to prove why Meed's charms must be resisted. In his proof, Conscience shows that without Meed reason shall reign:

> I, Conscience, knowe þis for kynde wit me tau3te
> That Reson shal regne and Reaumes gouerne,
> And ri3t as Agag hadde happe shul somme.

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(11).

[12]Baldwin has argued that the C text favors a more absolutist rule. She explains, "If the king is to be guided by his *ratio* and *conscientia*, then Langland's political position in the C-text of the 'Coronation Scene' differs little from that at the end of C.XXI, where the tyrant-king was restrained by Conscience alone. At best, both are God-fearing but absolute monarchs, taking full responsibility for the harmony and justice of their kingdoms" (16).

(B.3.284-6)

The end result will be that "oon cristene kyng kepen vs echone" (B.3.289). Reason becomes the king's greatest "counsel." In short, the king derives political power from his council, and Langland can show that power with the simple collocation "kynges counseil."

Certainly knowledge and politics are not the only kinds of authority that Langland invokes in *Piers Plowman.* He has a clear interest as well in biblical authority, as many of the phrases listed above show. The phrase "as the book techeþ" and its many variations demonstrate Langland's focus on the power of the divine word. The phrase takes many forms:

> Make þe Frendis þermid for so matheu vs techiþ (A.7.212)
> And god graunted his neuere; þe gospel hit witnesseþ (A.12.25)
> And Dauid assoileþ it hymself as þe Sauter telleþ (B.3.237)
> He demed wel and wisely as holy writ telleþ (B.10.387)
> And what is beste for the body, as the boek telleth (C.5.38)

The phrase often signals the presence of a biblical quotation:

> *"Non de solo,"* y sayde, "for sothe *viuit homo*
> *Nec in pane et in pabulo*, the *pater-noster* wittenesseth;
> *Fiat voluntas dei* -- þat fynt us alle thynges."
> (C.5.86-8)

This particular passage comes in the midst of the dreamer's "confession" in Passus 5 in the C text. Reason (standing for both the authoritative and allegorical figure of Passus 4 and also the dreamer's own rational self) leads Will through his apology. Reason's speech is larded with biblical language and quotations. He quotes Matthew 16:27, "*Reddet unicuique iuxta opera*

sua," and 1 Corinthians 7:20, "*In eadem vocacione in qua vocati estis,*" before concluding with the above quotation from the Lord's prayer. Reason takes its power from the Scriptures and makes it clear through the use of what could be called the "quoting" formula, "as the book techeþ." In short, this phrase works as a signal for biblical authority. With it Langland can draw the power of the Scriptures into his own text.

Given the importance of biblical authority in the poem, it is not surprising that related formulas like "as the book techeþ" are so common. Langland quotes more than 550 verses from Scripture over the course of the three versions of the poem.[13] At the same time he makes use of these formulas in more than 150 places.

The Inventional Formulas: Langland's Use of Topics

Many of Langland's repeated phrases reveal especially well his use of topical invention. As the following discussion shows, a number of these phrases are tied to major concepts in the poem or, outside the poem, to well-developed areas of learning. Such phrases are highly charged with meaning. Suggestive, allusive, they virtually demand explication or, as Langland himself might have put it, "undoing." Essentially they function as topics.

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[13]I arrive at this statistic by counting lines in the index to the Biblical quotations in John A. Alford's *Piers Plowman: A Guide to the Quotations* (Binghamton: NY: Medieval & Renaissance Texts and Studies, 1992), 119-135.

Phrases concerning Truth

If the subject of *Piers Plowman* had to be reduced to a single word, that word undoubtedly would be "treuþe." Holy Church points the direction of the entire poem in her sermon, which develops the *thema* of "treuþe is þe beste." What does she mean by "treuþe"? Interpreting Will's vision of the fair field in the Prologue, Holy Church comments:

> "The tour on þe toft," quod she, "truþe is þerinne,
> And wolde þat ye wrou3te as his work techeþ.
> For he is fader of feiþ, and formed yow alle
> Boþe with fel and with face, and yaf yow fyue wittes
> For to worshipe hym þerwiþ while ye ben here."
> (B.1.12-16)

Holy Church goes on to cite the "treuþe" of knighthood as a model for all:

> "For David in hise dayes dubbed kny3tes,
> Dide hem sweren on hir swerd to seruen truþe euere."
> (B.1.98-99)

Christ himself "kny3ted" ten orders of angels and "Tau3te hem þoru3 þe Trinitee þe treuþe to knowe: / To be buxom at his biddyng" (B.1.109-110). Those who violate this "treuþe" will, like Lucifer, end up in hell.

> "Ac þo þat werche wel as holy writ telleþ
> And enden, as I er seide, in truþe þat is þe beste,
> Mowe be siker þat hire soule shal wende to heuene
> Ther Treuþe is in Trinitee and troneþ hem alle
> Forþi I seye, as I seyde er, by si3te of þise textes:
> Whan all tesores arn tried truþe is þe beste.

Lereþ it þus lewed men, for lettred it knoweþ,
That Treuþe is tresor þe trieste on erþe."
(B.1.130-37)

From these passages, and others, it is clear that *treuþe* stands for a historically conditioned mode of conduct. Its closest synonyms in the poem are *buxomnesse* and *lewte*. Alford summarizes its meaning as follows: "Clearly the word *truth* carries with it a specific world-view, at the center of which is that social system known to us as feudalism. Truth is not simply an abstract loyalty, such as any society in any age could embrace, but a loyalty manifested concretely in the obligations of status, in the duties of knighthood, in the subordination of one individual to another."[14] Throughout her sermon, Holy Church constantly reinforces this ideal by repetition of the word *treuþe* and (four times) of the proverb itself.

The method of composition seen in Holy Church's sermon--the amplification of a proverb--is rooted in rhetorical tradition. John of Garland declares in his *Parisiana poetria* that one of the three major sources of invention is "example," that is, "a saying or deed of some authoritative person that is worthy of imitation."[15] Adapting this notion of example to the *ars praedicandi*, John of Basevorn explains in his treatise on preaching that

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[14]John A. Alford, "The Design of the Poem," *A Companion to Piers Plowman*, ed. John A. Alford. (Berkeley: University of California Press, 1988), 33.

[15]Traugott Lawler, ed. and trans., *The Parisiana Poetria of John of Garland* (New Haven: Yale University Press, 1974), 11.

a good sermon should be based on a short text (the *thema*), normally from Scripture but occasionally from other sources as well, such as the liturgy.[16] That Lady Holy Church's sermon conforms in many respects to the *ars praedicandi* has been noted by several critics.[17] Less often remarked is the fact that her inventional strategy is replicated over and over throughout the poem. Just as the phrase "truþe is the beste" gives rise to an elaborate commentary, so do many of the poet's other formulaic phrases.

Among the numerous variations on the formula "to tell the truth"--for example, "telle hit treuþe," "telle of treuþe," "trewely to telle," "Treuþe herde telle," "for truþe telleþ"--the most suggestive is the phrase "to tilie truþe." Simply by changing a vowel, Langland creates a richly metaphoric phrase that instantly joins the dominant theme of the poem (truth) with the dominant image of the poem (plowing). In Will's stirring Easter Mass dream, Grace bestows power on Piers with the words:

"For I make Piers þe Plowman my procuratour and my reue,

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[16]James J. Murphy, ed., *Three Medieval Rhetorical Arts* (Berkeley: University of California Press, 1971), 133-45.

[17]See, for example, Siegfried Wenzel, "Medieval Sermons" in *A Companion to Piers Plowman*, ed. John A. Alford (Berkeley: University of California Press, 1988), 168. Wenzel notes that Holy Church's reply to the dreamer's question, "how can I save my soul?" is the best "structural unit [of the poem]. . . related, not just to general techniques taught in the arts of preaching, but to their use in an actual sermon . . . The speech falls into two equal halves, which are separated by another request from the Dreamer (lines 138-29). It is unified by Holy Church's *thema*, "Whan all tresors arn tried, Treuþe is the best," which is announced at the very beginning (85) and, at the end (207)."

> And Registrer to receyue *redde quod debes.*
> My prowor and my Plowman Piers shal ben on erþe,
> And for to tilie truþe a teeme shal he haue."
> (B.19.258-61)

Unlike most of Langland's other collocations with "treuþe," which can be found in other alliterative works of the period, the phrase "to tilie truþe" appears to be his own invention.

As we look back through the poem, we can see the steady evolution of the metaphor. Langland has already paired the notion of "tilling" and "truth" repeatedly. For example, as early as the Prologue, we read that plowmen were ordained "To tilie and to trauaille as trewe lif askeþ" (line 120) and again in Passus 13 that Haukyn the Active Man provides food "For alle trewe trauaillors and tiliers of þe erþe" (line 239). The grammatical transposition of elements within the collocation--"trewe tiliers" converted into "tiliers of truþe"--provides a new and striking way to understand the central concept of truth. Until this point Langland has treated truth mainly as a goal. The exemplary "trewe tilier," Piers himself serves Truth by his tilling (B.5.537-48), and he promises the pilgrims to Truth that he will "þe wey teche" if they will help him plow his half-acre (B.6.1-6). Here, J. A. Burrow points out, the images of plowing and pilgrimage merge, "as if the ploughing of the half-acre was to be substituted for the pilgrimage to Truth."[18] In Passus 19,

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[18]J. A. Burrow, "The Action of Langland's Second Vision," *Style and Symbolism in Piers Plowman: A Modern Critical Anthology*, ed. Robert J. Blanch (Knoxville: University of Tennessee Press, 1969), 216.

virtually a reworking of the half-acre scene in Passus 6 and 7,[19] Grace's charge to Piers "to tilie truþe" involves yet another substitution. Truth is no longer the overlord for whom this "trewe tilier" works but rather the crop itself.

This simple substitution opens up a new range of metaphorical possibilities. Piers's team of oxen can now be identified, significantly, with the four Evangelists (Matthew, Mark, Luke, John). The draft horses ("stottes") that come afterwards for "harrowing" (i.e., for breaking down or commenting on the words of the Evangelists) are the Four Church Fathers (Augustine, Ambrose, Jerome, Gregory). The "seeds" given by Grace to Piers to "sew. . . in mannes soule" are the cardinal virtues. The barn in which "þe crop of truþe" is to be stored is holy church itself. This elaborate allegory represents more than a rhetorical *amplificatio* of the phrase "to tilie truþe," however; it constitutes a total reconceptualization of the poem's theme. One does not "reach" truth by taking a pilgrimage, or by faithfully laboring on the half-acre of the world, or by ascending through the stages of Dowell, Dobet, and Dobest--to name only a few of the earlier schemes in the poem. Truth grows in "mannes soule." It requires proper cultivation and continuous care. This view of truth is adumbrated in Passus 16 in the image of the tree of charity, which we are told "groweþ in a gardyn. . . Amyddes mannes body" (lines 13-14), but only in the expansion of the phrase "to tilie truþe" are the

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[19]Elizabeth Kirk, *The Dream Thought of Piers Plowman* (New Haven: Yale University Press, 1972), 179-205.

implications of the agricultural imagery fully realized.

Phrases from the Confessional

One of the commonest formulas in *Piers Plowman* is the alliterative collocation of "will, words, and works." As Burrow notes, the triad corresponds to the "thought, word, and deed" of the Confiteor.[20] The correspondence is unmistakable in Haukyn's lament that within an hour after leaving confession, he habitually stains his coat (i.e., his soul) "Þoru3 werk or Þoru3 word or wille of myn herte" (B.14.14). Langland employs this alliterative echo of the *Confiteor*, or variations thereof, some thirty times over the course of the three versions. He is not original in this--the pairing of "works" and "words," for example, is used by other poets of the time, such as Chaucer, Gower, and the *Pearl*-poet [21]--but only Langland exploits the formula as an inventional scheme. Before re-imaging "treuþe" as a crop rather than a moral destination, as discussed above, Langland employs the confessional triad as a kind of road map. The way to truth lies through

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[20]J. A. Burrow, "Words, Works and Will: Theme and Structure in *Piers Plowman*," *Piers Plowman: Critical Approaches*, ed. S. S. Hussey (London: Methuen, 1969), 112.

[21]This phrase appears in *Pierce the Ploughman's Creed* (676), *Rejoinder of Jacke Upland* (p. 45), *Mum and Sothsegger* (357, 548), *Richard the Redeles* (ii, 68), in 13 lyrics, in *Confessio Amantis* (P.451), in *Cleanness* (1725), and in *The Clerk's Tale* (28, 167, 860), *The Franklin's Tale* (985), *The Parson's Tale* (460-5), *Troilus and Criseyde* (3.702), *The Legend of Good Women* (89), *The Complaint of Venus* (19).

words, works, and will. In Passus 13 the gluttonous friar serves to exemplify truth in words--he is full of proper advice about how others should live the Christian life--but he neither exemplifies his preaching in his works nor has he the will to do so. In Passus 14 Haukyn the Active Man is presented as farther along the road to truth. He is true in his words and in his works, but not in his will, since his motives are impure. In Passus 15 the poet focuses attention on the third element in the triad, will, particularly as it manifests itself in the motive of charity.

Anima's speech to Will in Passus 15 explores certain implications of the triad:

> "Clerkes haue no knowyng," quod he, "but by werkes and wordes.
> Ac Piers þe Plowman parceyueþ moore depper
> What is þe wille and wherfore þat many wight suffreþ:
> *Et vidit deus cogitaciones eorum.*
> Fro þere are pure proude herted men, pacient of tonge
> And buxome as of berynge to burgeises and to lordes,
> And to poore peple han pepir in þe nose,
> And as a lyoun he lokeþ þer men lakken hise werkes."
> (B.15.198-204)

In contrast to Piers Plowman, who "parceyueþ moore depper / What is þe wille," clerks can know the moral condition of others only through their "werkes and wordes." Thus, faitours or hypocrites can make themselves appear good through their words and deeds. As Burrow explains, "[M]en in this life, even learned ones, can judge others only by observing what they do (*works*) and say (*words*); and that such inferences cannot be safe, since

vicious people find it very easy to simulate virtues such as humility and patience. The only safe knowledge is direct and noninferential knowledge of another's thought or *will*, such as Christ demonstrated while he was on earth. . ." (112).

We are again reminded of Holy Church's sermon, in which she teaches that truth requires the harmony of words, works, and will:

> Whoso is trewe of his tonge and telleth none other,
> And doth the werkes therwith and wilneth no man ille,
> He is a god bi the gospel, agrounde and aloft.
> (B.1.88-90)

The problem is, as I have noted already, that it is easy to have the appearance of truth, through words and works, even when the will is against it. Burrow describes this state as "formalism," a preoccupation with "forms of words and external observances which in themselves have no value" apart from "the inner world of the spirit and the will" (114). Langland seeks to address this problem through Piers, "defined, throughout the poem, by his opposition to such formalism. It is he who can see directly to the will, without inference from words and works" (116).

Without pursuing the issue further here, it is clear that the theme of truth in *Piers Plowman* is intimately bound up with the question of the relation of words, works, and will; that this alliterative formula was borrowed from the language of the confessional; and that Langland expanded upon the formula in the manner of topical invention. In light of John of Garland's

recommendation that a poet should find his topic in "a saying. . . of some *authoritative* person," it is worth adding that the authority of Langland's source, the *Confiteor*, probably contributed to the importance of the scheme in the poem.

Phrases from the Law

Like "words, works, and will," another triad that occurs throughout Piers is "love, law, and lewte." The former is concerned primarily with personal behavior, the latter with actions in the social and political spheres. Both formulas function topically to develop the idea of truth. In her essay "Love, Law, and Lewte in *Piers Plowman*," P. M. Kean stresses the political implications of this "triple formula":

> The Prologue and Passus i have thus established the importance of the theme of law, its association with love and mercy and, through the idea of the leadership of the King, has instituted a comparison between divine and earthly Kingship and Law.[22]

The connections that Langland makes between these three words demonstrate his belief that political issues are themselves connected to larger moral questions (154-55).

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[22]P. M. Kean, "Love, Law and *Lewte* in *Piers Plowman*:" *Style and Symbolism in Piers Plowman: A Modern Critical Anthology*, ed. Robert J. Blanch (Knoxville: University of Tennessee Press, 1969), 142.

In drawing out the connections between love, law, and lewte, Langland frequently has recourse to a collection of phrases that include one or more of these words--for example, "law and love," "leaute in law," "love and leautee," "ledere of lovedayes," "love is ledere," "law of oure lord," "love of our lord," "lele bileve," "lele labour," "lele leve," "love lele," "lele life," and so forth. The basic formula in this group, probably the formula that gave rise to many of the others, is "law and love." The phrase is not original with Langland. It is a commonplace in European legal tradition. As Alford observes in his study of legal diction in the poem, "The phrase covers two kinds of settlement. Disputants in civil cases might work out their differences either *per judicum vel per concordiam*, that is, through litigation or through an amicable agreement" (91). In medieval German literature the distinction is expressed in the formula *Minne und Recht*.[23] Like the triad of "words, works, and will" borrowed from the *Confiteor*, this importation from the law lends authority and resonance to Langland's discussion.

One passage that owes much, inventionally, to the phrase "law and love" is the account of the emperor Trajan's escape from hell in Passus 11. The tension between law and love is at the very heart of Langland's treatment of the legend. Though a pagan, Trajan was believed to have been

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[23]John A. Alford, *Piers Plowman: A Glossary of Legal Diction* (Cambridge: D. S. Brewer, 1988), 91.

saved (thanks to the intercessory prayers of Pope Gregory) because of his "treuþe," that is, his just adherence to the law. Yet he leaves no doubt about what law is worth by itself. Scripture, quoting Trajan, explains to the dreamer:

> "Law wiþouten loue," quod Troianus, "ley þer a bene!"
> Or any Science vnder sonne, þe seuene art3 and alle--
> But þei ben lerned for oure lordes loue, lost is al þy tyme,
> For no cause to cacche siluer þerby, ne to be called a maister,
> But al for loue of oure lord and þe bet to loue þe peple.
> (B.11.171-75)

Conversely, as we learn elsewhere in the poem, love without law is not much better. Liberum Arbitrium explains to the dreamer in C.17.136-38:

> Ac oure lord aloueth no loue but lawe be þe cause:
> For lechours louyen a3en þe lawe and at þe laste ben dampned,
> And theues louyen and leute haten and at þe laste ben hanged.

By itself neither love nor law is adequate. Each has its own claims. The tension between the two, Scripture goes on to explain, is mediated by Christ:

> Forþi lerne we þe lawe of loue as oure lord tau3te;
> And as Seint Gregorie seide, for mannes soule helþe
> *Melius est scrutari scelera nostra quam naturas rerum.*
> (B.11.229-31a)

The relationship between "law and love" is reinterpreted or re-expressed as the "law *of* love." Grammatically, the resolution here resembles somewhat the process observed earlier with respect to the transformation of "trewe

tiliers" into "tiliers of truþe." And as before we are invited to contemplate, to elaborate, upon the meaning of this syntactic transformation.

This transformation illustrates, finally, one of the most powerful strategies of invention afforded by the use of alliterative formulas as topics--syntactic variation, which, in one sense at least, takes us back to the compositional practice of the Old English poets and that of modern Serbo-Croatian poets so fully documented by Parry and Lord.

APPENDICES

Appendices

The following three appendices include the supporting evidence for this dissertation. The information is drawn from the A, B and C texts of *Piers Plowman* as as well as from several outside sources that were written about the same time as *Piers Plowman*. Because the controversy regarding the authorial status of the Z text is yet unresolved, I have not included it in this study.

There are more than 4770 records in the computerized database that stores the information drawn from *Piers Plowman*. Each database record contains the line of poetry, the formula in that line and the location of each instance of the formula as well as additional fields that allow the data to be rearranged in numerous ways (by text order, by phrase order, etc.). The formulaic phrases from Kane's A text, Kane and Donaldson's B text, and Pearsall's C text editions are presented by text order in Appendix 1 and alphabetically in Appendix 2.[1] Appendix 3 lists analogous phrases in other Middle English works, for example, lyrics, other alliterative poems, drama, Gower's *Confessio Amantis*, the poems in the *Pearl* manuscript, and the

[1]A. V. C. Schmidt's edition of the A, B, C and Z Texts in parallel format was published too late to be used in this study.

works of Geoffrey Chaucer.[2]

As noted earlier, this is not an exhaustive collection. Both the length of the three versions of *Piers Plowman* and editorial disagreements about numerous readings have necessarily affected the outcome. Moreover, many readers are bound to have their own sense of what constitutes a formula and what does not. This is a substantial collection, however, and one that provides evidence that Langland worked within a tradition and employed his borrowings in various ways during the composition of his poem.

Although Appendices 1 and 2 are fairly straight-forward, Appendix 3 may present some difficulties upon first examination. The formulas here are drawn from various concordances and reference works. I maintain the numbering systems from each concordance as line identifiers so it will be necessary to consult the concordances for fuller source information. Preston's *Concordance to the Middle English Shorter Poem*, for example, collects together lines from hundreds of poems in different versions and

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[2]See Barnet Kottler and Alan M. Markman, *A Concordance to Five Middle English Poems: Cleanness, St. Erkenwald, Sir Gawain and the Green Knight, Patience and Pearl* (Pittsburgh: University of Pittsburgh Press,1966); Jean D. Pfleiderer and Michael J. Preston, eds. *A Complete Concordance to the Chester Mystery Plays* (New York: Garland, 1981); J. D. Pickles and J. L. Dawson, eds., *A Concordance to John Gower's Confessio Amantis* (Cambridge: D. S. Brewer, 1987); Michael J. Preston, ed. *A Concordance to the Middle English Shorter Poem* (Leeds: W. S. Maney and Son, Ltd., 1975); John S. P. Tatlock and Arthur G. Kennedy, *A Concordance to the Complete Works of Geoffrey Chaucer* (Gloucester, MA: Peter Smith, 1963). I also consulted Alford's *Piers Plowman: A Glossary of Legal Diction* (Cambridge: D. S. Brewer, 1988) for legal phrases and terminology in the poem.

without titles. Because it would make this very long study even longer if I presented the list of manuscripts and printed editions on which all these concordances are based, I ask that the reader refer to each concordance for the full reference to each line.

Under the heading of each phrase in Appendix 3, I list the analogue (in the order of Alliterative poetry, Law, Plays, Poems, Gower, Pearl-poet, Chaucer) and the relevant lines from that analogue. If there is no record of a particular phrase in one of the sources, I do not mention the source. Thus if an entry lists only Chaucer, as does the first entry in the Appendix, "a gift of god," that is the only place where I found evidence of the phrase (or language close to the phrase). If I found no evidence of a phrase in any of the reference works, then I leave the phrase out of the Appendix. The listing of phrases in Appendix 3 is thus somewhat shorter than the listing of phrases in Appendix 2.

As I have attempted to demonstrate, the formulaic phrases listed in these appendices played a crucial role in the invention of *Piers Plowman*. The formulas are presented here not only in support of my argument but also as a basis for further study. Questions of distribution, for example, remain to be investigated. Is the proportion of formulas significantly different as one passes from narrative to speech, from one portion of the poem to another, from one version to another? A full consideration of such questions might throw more light not only on Langland's artistry but also on the problem of

the chronology of versions[3] and indeed on the still unsettled matter of single versus multiple authorship.[4]

The appendices also provide a starting point for the wider exploration of the function of collocation in Middle English literature generally. As Appendix 3 shows, many of Langland's formulas are prevalent in both alliterative and non-alliterative poetry. One of the limitations of Oakden's discussion of poetic formulas is its exclusive focus on alliterative poetry. It is not at all clear, however, that non-alliterative poetry is less dependent on recurring formulas, though it may make different (and perhaps less obvious) use of them.

In fact, recent work in linguistics has shown the importance of collocations as the building blocks of any native speaker's "mental lexicon." The most extensive work to date is the three-volume *Dictionary of English Collocations*, edited by Göran Kjellmer,[5] which lists more than 85,000 collocations gleaned from sources dating back to 1961--common phrases like "at the outset" and "with great difficulty." Although Kjellmer's work

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[3]Jill Mann suggests that the "traditional A-B-C sequence is not supported by any external evidence whatever" in "The Power of the Alphabet: A Reassessment of The Relation between the A and the B Versions of *Piers Plowman*," *Yearbook of Langland Studies* 8 (1994): 21-50. She argues that the order of composition was B-C-A.

[4] Middleton discusses the authorship controversy in "Piers Plowman," *A Manual of the Writings in Middle English 1050-1500*, ed. Albert Hartung (New Haven, 1986): 2224-27, 2430-31.

[5]Göran Kjellmer, *A Dictionary of English Collocations: Based on the Brown Corpus* (Oxford: Oxford University Press, 1994).

appeared too late for me to make use of it in this study, the importance it attaches to the collocation as an essential element of linguistic competence underscores the usefulness of my own work. The following appendices, though much narrower in scope, may serve alongside other compilations like Kjellmer's as the basis for a broader diachronic understanding of the role of formulas in the development of human discourse.

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A RHETORICAL ANALYSIS OF THE REPEATED PHRASES IN *PIERS PLOWMAN*

By

Virginia Anne Unkefer

VOLUME II

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
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Department of English

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APPENDIX 1
PHRASES IN TEXT ORDER

A.P.1 In a somer sesoun whanne softe was the sonne.
somer seson

A.P.4 Wente wyde in Þis world wondris to here
wide in Þis world

A.P.12 Þat I was in a wildernesse, wiste I neuere where
wiste I neuere

A.P.17 A fair feld ful of folk fand I Þere betwene
feld ful of folk

A.P.18 Of alle maner of men, Þe mene & Þe riche
Þe mene and Þe riche

A.P.19 Worching & wandringe as Þe world askiÞ
as...askeÞ

A.P.25 In preyours & penaunce putten hem manye
preieres and penaunce

A.P.26 Al for loue of oure lord lyuede wel streite
loue of oure lord

A.P.27 In hope [for] to haue heueneriche blisse
heuenriche blisse

A.P.28 As ancris & Ermytes Þat holden hem in [here] cellis
ancres and heremites

A.P.32 As it semiÞ to oure si3t Þat suche men Þriuen
as it semed

A.P.33 And somme merÞis to make as mynstralis conne
murÞe and mynstralcie

A.P.35 Ac laperis & iangleris, Iudas children
iaperes and iangeleres

A.P.38 Þat poule prechiþ of hem I dar not proue it here
I dar no3t

A.P.38 Þat poule prechiþ of hem I dar no3t proue it here
Poul preche þ

A.P.40 Bidderis & beggeris faste aboute 3ede
beggeris and bidderis

A.P.46 Pilgrimes & palmeris pli3ten hem togidere
pilgrymes and palmeres

A.P.47 For to seke seint Iame & seintes at rome
seke seynt

A.P.49 And hadde leue to lei3e al here lif after
al my lif tyme

A.P.55 I fond Þere Freris, alle Þe foure ordris
alle Þe foure orders

A.P.56 Prechinge Þe peple for profit of Þe wombe
prechynge Þe peple

A.P.63 But holy chirche & [hy] holden bet togidere
holden togideres

A.P.65 Þere prechide a pardoner as he a prest were
as he a...were

A.P.70 Comen vp knelynge to kissen his bulle
knelynge to

A.P.80 Personis & parissh prestis pleynide hem to here bisship
persons and preestes

A.P.81 Þat here parissh w[ere] pore siþe Þe pestilence tyme
siþen Þe pestilence tyme

A.P.82 To haue a licence & leue at lundoun to dwelle
licence and leue

A.P.87 A[c] nou3t for loue of oure lord vnlose here lippes ones
loue of oure lord

A.P.93 To preche Þe peple & pore men to fede
prechynge Þe peple

A.P.96 Barouns [and] burgies & bondage also
barons and burgeises

A.P.99 Wollene websteris and weueris of lynen
lynnen and wollene

A.P.102 As dikeris & delueris Þat doÞ here dede ille
dykers and delueres

A.P.105 Goode gees & gris; go we dyne, go we!'
gees and grys

A.1.2 And ek Þe feld ful of folk I shal 3ow faire shewe
feld ful of folk

A.1.11 And seide `mercy madame, what is Þis to mene?'
is to mene

A.1.11 And seide `mercy madame, what is Þis to mene?'
mercy madame

A.1.13 And wolde Þat 3e wrou3ten as his word techiÞ
as Þe book techeÞ

A.1.14 For he is fadir of feiÞ & fourmide 3ow alle
Fader of feiÞ

A.1.15 BoÞe wiÞ fel & wiÞ face, & 3af 3ow fyue wyttes
fyue wittes

A.1.18 Of [woll]ene, of [lyn]ene, of liflode at nede
lynnen and wollene

A.1.19 In mesurable maner to make 3ow at ese
make at ese

A.1.20 And comaundite of his curteisie in comoun Þre Þinges
of his curteisie

A.1.20 And comaundite of his curteisie in comoun Þre Þinges
Þre Þynges

A.1.27 For loth, in his lyf dayes, for lyking of drink
al my lif tyme

A.1.32 Dred delitable drynk & Þou shalt do Þe betere;
delitable drynke

A.1.36 Leue not Þi lycam for a li[3]er hym techiÞ
as Þe book techeÞ

A.1.37 Þat is Þe wrecchide world [wolde] Þe tetraye
wolde Þee bitraye

A.1.38 For Þe fend & Þi flessh folewiÞ togidere,
Þe fend and Þe flessh

A.1.41 `A madame mercy,' quaÞ I, 'me likiÞ wel 3oure wordis
mercy madame

A.1.42 Ac Þe mone on Þis molde Þat men so faste holdiÞ
man of Þis molde

A.1.52 For ri3tfulliche resoun shulde rewele 3ow alle
right and reson

A.1.55 For husbondrie & he holden togideris
holden togideres

A.1.56 Þanne I fraynide hire faire for him Þat hire made
frayned hym first

A.1.60 May banne Þat he born was to body or to soule
body and soule

A.1.62 Fadir of falshed, he foundi[de] it hymselue
Fader of feiþ

A.1.63 Adam & Eue he eggide to ille
Adam and Eue

A.1.65 Iudas he iapide wiþ lewene siluer
Iudas iaped siluer

A.1.70 Þat suche wise wordis of holy writ shewide
as Þe book techeþ

A .1.76 To loue me lelly whiles 3i lif duriþ
al my lif tyme

A.1.76 To loue me lelly whiles Þi lif duriþ
loue lele

A.1.76 To loue me lelly whiles Þi lif duriþ
while ...lasteþ

A.1.77 Þanne I knelide on my knes & cri3ide hire of grace
cried hire of grace

A.1.77 Þanne I knelide on my knes and cri3ide hire of grace
kneled on my knes

A.1.79 And ek kenne me kyndely on crist to beleue
kyndely knowe

A.1.80 Þat I mi3te werchen his wil Þat wrou3te me to man
werchen his wille

A.1.80 Þat I mi3te werchen his wil Þat wrou3te me to man
werkes wro3t

A.1.83 Whanne alle tresours arn tri3ed treuþe is Þe beste
treuþe is Þe beste

A.1.83 Whanne alle tresours arn tri3ed treuþe is Þe beste
treuþe is tresor

A.1.84 I do it on Deus caritas to deme Þe soÞe
deme Þe soÞe

A.1.86 For whoso is trewe of his tunge, telliÞ non oÞer
trewe of tonge

A.1.89 And ek lyk to oure lord be seint lukis wordis
loue of oure lord

A.1.90 Þe clerkis Þat knowe it shulde kenne it aboute
clerkes knowen

A.1.92 Kinges & kni3tes shulde kepe it be resoun
kynges and kny3tes

A.1.97 [Di]de hem swere on h[ere] swerd to serue treuÞe euere
seruen hem euere

A.1.99 And nou3t to fasten a friday in fyue score wynter
fyue score wynter

A.1.101 And neuere leue h[e]m for loue ne lacching of 3eftis
lacchynge of siluer

A.1.101 And neuere leue h[e]m for loue ne lacching of 3eftis
loue and lakke

A.1.103 And crist, king[ene] kin[g], kni3tide tene
kynges and kny3tes

A.1.107 Tau3te hem Þoro3 Þe trinite Þe trouÞe to knowe
treuÞe is in trinite

A.1.108 To be buxum at his bidding; he bad hem nou3t ellis
buxom at his biddyng

A.1.110 And was Þe louelokest [of si3t] aftir oure lord
loue of oure lord

A.1.113 Out of heuene into helle hobelide Þei faste
heuene and helle

A.1.119 Ac Þo Þat werchen Þe word Þat holy writ techiÞ
as Þe book techeÞ

A.1.119 Ac Þo Þat werchen Þe word Þat holy writ techiÞ
werkes and wordes

A.1.122 Þere treuÞe is in trinite & tron[iÞ] h[e]m alle
treuÞe is in trinite

A.1.123 ForÞi as I seye as I seide er, by si3te of Þise textis
by Crist

A.1.124 Whanne alle tresours arn tri3ed treuÞe is Þe beste
treuÞe is Þe beste

A.1.124 Whanne alle tresours arn tri3ed treuÞe is Þe beste
treuÞe is tresor

A.1.125 LeriÞ it Þus lewide men, for lettrid it knowiÞ
lered and lewed

A.1.126 Þat treuÞe is Þe tresour tri3est on erÞe
treuÞe is tresor

A.1.127 `33et haue I no kynde knowyng,' quaÞ I, '[3e mote kenne me
bet]
kynde knowyng

A.1.130 It is a kynde knowyng Þat kenneÞ in Þin herte
kynde knowyng

A.1.131 For to loue Þi lord leuere Þanne Þiselue
loue of oure lord

A.1.132 No dedly synne to do, di3e Þie3 Þou shuldist
dedly synne

A.1.135 For Þus [wytnessiÞ] his woord, werche Þou Þeraftir
werkes and wordes

A.1.136 Þat loue is Þe leuest Þing Þat oure lord askiÞ
loue of oure lord

A.1.139 For in kynde knowing in herte Þer comsiÞ a mi3t
kynde knowyng

A.1.141 Lokide on vs wiÞ loue, & let his sone dei3e
loked on wiÞ loue

A.1.142 Mekliche for oure misdedis to amende vs alle
amende alle

A.1.149 ForÞi I rede Þe riche haue reuÞe on Þe pore
haue ruÞe

A.1.149 ForÞi I rede Þe riche haue reuÞe on Þe pore
riche and poore

A.1.153 For Þ[ei3 3e] be trewe of 3oure tunge & treweliche wynne
trewe of tonge

A.1.154 And ek as chast as a child Þat in chirche wepiÞ
as a child

A.1.155 But 3if 3e loue lelly & lene Þe pore
loue and lene

A.1.155 But 3if 3e loue lelly & lene Þe pore
loue lele

A.1.162 Chastite wiÞoute charite worÞ cheynide in helle
chastite wiÞouten charite

A.1.162 Chastite wiÞoute charite worÞ cheynide in helle
cheyned in helle

A.1.166 Vnkynde to here kyn & ek to alle cristene
vnkynde to alle cristene

A.1.168 Such chastite wiÞoute charite worÞ cheynid in helle
chastite wiÞouten charite

A.1.168 Such chastite wiþoute charite worþ cheynid in helle
cheyned in helle

A.1.169 33e curatours þat kepe 3ow clene of 3oure body
kepen it clene

A.1.172 þ[at] is no treuþe of trinite but treccherie of helle
treuþe is in trinite

A.1.173 And a lering to lewide men þe lettere to dele
lered and lewed

A.1.177 To conforte þe carful acumbrid wiþ synne
conforte þe carefulle

A.1.178 Loue is þe leuestes þing þat oure lord askiþ
loue of oure lord

A.1.181 Whan alle tresours arn tri3ede treuþe is þe beste
treuþe is þe beste

A.1.181 Whan alle tresours arn tri3ede treuþe is þe beste
treuþe is tresor

A.1.182 Now haue I told þe what treuþe is, þat no tresour is betere
treuþe is tresor

A.2.1 33et knelide I on my knes & cri3ede hire of grace
cried hire of grace

A.2.1 33et knelide I on my knes & cri3ede hire of grace
kneled on my knes

A.2.2 And seide, `mercy madame, for marie loue of heuene
mercy madame

A.2.3 þat bar þe blisside barn þat bou3te vs on þe rode
bar þe barn

A.2.4 Kenne me be sum craft to k[now]e Þe false'
konne som craft

A.2.5 `Loke on Þi left half, & lo where he standis
loke on Þi left half

A.2.6 BoÞe fals & fauel & hise feris manye.'
fals and fauel

A.2.7 I lokide on [my] left half as Þat lady me tau3te
loke on Þi left half

A.2.16 `Þat is mede Þe maide, haÞ noi3ede me ful ofte
Mede Þe mayde

A.2.23 Fauel wiÞ fair speche haÞ forgid hem togidere;
faire speche

A.2.28 Þat longiÞ to Þ[at] lordsshipe, Þe lasse & Þe more
lasse ne moore

A.2.36 Þat fals & fauel be any fyn halden,
fals and fauel

A.2.39 Þat iche feld nas ful of folk al aboute
feld ful of folk

A.2.44 For sisours, for somenours, for selleris, for beggeris
Sisours and Somonours

A.2.45 For lerid, for lweid, for laboureris of Þropis
lered and lewed

A.2.49 Þanne fauel fettiÞ hire forÞ & to fals takiÞ
fals and fauel

A.2.51 And he[o] be bou[n] at his bode his bidding to fulfille
his bidding to fulfille

A.2.54 Symonye & cyuyle stondiÞ forÞ boÞe
Symonye and Cyuylle

A.2.58 Þat I, fauel, feffe falsnesse to mede,
fals and fauel

A.2.59 To be present in pride for pouere [or for] riche
riche and poore

A.2.61 Wiþ alle Þe lordsshipe of leccherie in lengÞe & in brede
in lengÞe and in brede

A.2.62 Wiþ Þe kingdom of coueitise I croune hem togidere
croune kyng

A.2.64 Glotonye & grete oÞes I gyue hem togidere;
grete oÞes

A.2.82 [And] er Þis weddyng be wrou3t wo Þe betide!
wo Þee bitide

A.2.85 And Þou hast hyuen hire to a gilour, now god 3iue Þe sorewe!
gyue Þee sorwe

A.2.86 Þe text[e] tell[iÞ] not so, treuÞe wot Þe soÞe
as Þe book techeÞ

A.2.86 Þe text[e] tell[iÞ] not so, treuÞe wot Þe soÞe
woot Þe soÞe

A.2.98 WerchiÞ be wysdom & be wyt aftir
wisdom and wit

A.2.106 Hereto assentiÞ Cyuyle, ac symonye ne wolde
Symonye and Cyuylle

A.2.108 Þanne fette fauel forÞ floreynes ynowe,
floryns ynowe

A.2.111 And feffe false wytnesse wiÞ floreynes ynowe,
floryns ynowe

A.2.112 For he may mede amaistrien and maken at my wille
Mede and maistrie

A.2.114 To false & to fauel for here faire 3eftis,
fals and fauel

A.2.118 For we haue mede amaistried wiþ oure mery speche
Mede and maistrie

A.2.119 Þat he[o] grauntiþ to gon wiþ a good wille
wiþ a good wille

A.2.122 Þanne was fals fayn, & fauel als bliþe,
fals and fauel

A.2.122 Þanne was fals fayn, & fauel als bliþe
falsnesse fayn

A.2.125 To wende wiþ hem to westmynstre to wytnesse þ[i]s dede
wende wiþ yow

A.2.130 And fauel vpon fair speche, fe[int]liche atired
faire speche

A.2.132 Þat symonye & cyuyle shulde on here fet gange
Symonye and Cyuylle

A.2.133 Þanne swor cyuyle & seide be þe rode
by Crist

A.2.145 Fals & fauel fariþ forþ togidere,
fals and fauel

A.2.148 Of many maner of m[e]n þat on þis molde libbeþ
man of þis molde

A.2.152 And come to þe kinges court & consience tolde
come a kyng

A.2.152 And come to þe kinges court & consience tolde
kynges court

A.2.153 And consience to Þe king carpide it aftir
Kyng and conscience

A.2.154 `Be crist,' quaÞ Þe king, `& I mi3te cacche
by Crist

A.2.155 Fals oÞer fauel oÞer any of his feris,
fals and fauel

A.2.156 I wolde be wroken of Þise wrecchis Þat werchen so ille
werche so ille

A.2.158 Shal neuer man of Þis molde meynprise Þe [l]este
man of Þis molde

A.2.165 Symonye & cyuyle, I sen[d]e hem to warne
Symonye and Cyuylle

A.2.171 And bad hym fle for fer & hise feris alle
fle for fere

A.2.172 Þanne fal[s]nesse for feer flei3 to Þe Freris
fle for fere

A.2.191 Freris wiÞ fair speche fetten hym Þennes;
faire speche

A.2.195 Alle fledden for fer & flowen into hernis
fle for fere

A.2.197 Ac trewely to telle heo tremblide for fere
trewely to telle

A.3.1 Now is mede Þe maide, & no mo of hem alle
Mede Þe mayde

A.3.4 To take mede Þe maide & make her at ese
make at ese

A.3.4 To take mede Þe maide & make hire at ese
Mede Þe mayde

A.3.6 What men of Þis world Þat hire were leuist
man of Þis molde

A.3.7 And 3if heo werche be wyt & my wil folewe
werchen his wille

A.3.8 I wile forgyue hire Þe gilt, so me god helpe
so me god help

A.3.9 Curteisliche Þe clerk Þanne, as Þe king hi3te
curteisliche Þe

A.3.11 Ac Þere was merÞe & mynstralcie mede to plese
murÞe and mynstralcie

A.3.27 For to werche Þi wil while Þi lif lastiÞ
al my lif tyme

A.3.27 For to werche Þi wil while Þi lif lastiÞ
werchen his wille

A.3.27 For to werche Þi wil while Þi lif lastiÞ
while ...lasteÞ

A.3.29 To loue hem lelly & lordis hem make
loue lele

A.3.29. To loue hem lelly & lordis hem make
loue of oure lord

A.3.37 `Þei3 lerid & lewide hadde lei3e be Þe ichone
lered and lewed

A.3.41 Among clerkis & kni3tes consience to felle
kny3tes and clerkes

A.3.55 Let not Þi left hond, late ne raÞe
late ne raÞe

A.3.65 Meiris & ma[ee]ris, hij Þat ben mene betwyn
mene bitwene

A.3.66 Þe king & Þe comunes, to kepe Þe lawis
kepe Þe lawes

A.3.68 Breweris & bakeris, bocheris& cokes
brewers and bakers

A.3.69 For Þise arn men of Þise molde Þat most harm wechiÞ
man of Þis molde

A.3.76 Ac mede Þe maide Þe mair heo besou3te
Mede Þe mayde

A.3.78 Or presauntis wiÞoute panis as pecis of siluer
present3 or pens

A.3.81 And suffre hem to selle sundel a3ens resoun
ayeins reson

A.3.82 Salamon Þe sage a sarmon he made
Salomon Þe sage

A.3.83 For to amende [meiris and] men Þat kepiÞ Þe lawis
kepe Þe lawes

A.3.90 Þe king fro counseil com & callide aftir mede
come a kyng

A.3.90 Þe king fro counseil com & callide aftir mede
kynges conseil

A.3.93 [Curteisly] Þe king compsiÞ to telle;
curteisliche Þe

A.3.94 To mede Þe maide melis Þise wordis
Mede Þe mayde

A.3.101 `33a lord,' quoÞ Þat lady, `lord forbede ellis
lordes and ladies

A.3.104 Before Þe kyng & his counseil, clerkis & oÞere
kynges conseil

A.3.105 Knelynge, consience to the kyng loutide
Kyng and conscience

A.3.110 Er I wedde such a wif wo me betide!
wo Þee bitide

A.3.111 She is freel of hire feiÞ, fikel of hire speche;
fikel tonge

A.3.112 She makiÞ men mysdo manye score tymes
many score tymes

A.3.114 Wyues & wydewis wantonnesse techiÞ
wyues and widewes

A.3.119 Betyn heuene & helle, & erÞe Þei3 men sou3te
heuene and helle

A.3.123 Sisours & sompnours, such men hire preisiÞ
Sisours and Somonours

A.3.135 As 3oure secre sel in seue score dayes
fyue score wynter

A.3.139 Prouendrours, [persones] & [priestis] she mayntəniÞ
persons and preestes

A.3.140 To holde lemmenis & lotebies alle here lif dayes
al my lif tyme

A.3.144 Barouns & burgeis she bringeÞ in sorewe
barons and burgeises

A.3.145 Be Iesu, wiÞ hire luelx 3oure lustice she shendiÞ
by Crist

A.3.150 Lawe is so lordlich & loÞ to make ende
lawe of oure lord

A.3.151 Wiþoute presentis or panis he plesiþ [wel] fewe
present3 or pens

A.3.152 Clergie and coueitise he[o] coupliþ togidere
coupled togideres

A.3.153 Þis is Þe lif of Þat lady, now lord 3if hire sorewe!
gyue Þee sorwe

A.3.156 Such a maister is mede among men of goode
Mede and maistrie

A.3.159 Þe king graunted hire grace wiþ good wille
graunte grace

A.3.159 Þe king grauntide hire grace wiþ a good wille
wiþ a good wille

A.3.162 `Nay lord,' quod Þat lady, `leu[iþ] hem Þe wers
lordes and ladies

A.3.166 Ne to depraue Þi persone wiþ a proud herte
wiþ a proud herte

A.3.169 And ek grepe my gold & gyue it where Þe likiþ
griped gold

A.3.170 Why Þou wraþest Þe now wondir me Þynkiþ
wonder me Þynkeþ

A.3.174 For kilde I neuere no king ne counseilide Þeraftir
kynges conseil

A.3.175 Ne dide as Þou demist; I do it on Þe king.
did demest

A.3.184 Þer I lefte wiþ my lord his Lif for to saue,
for to saue

A.3.187 Dede hym hoppe for hope to haue me at wille
haue hir wille

A.3.188 Hadde I be march[al] of his men, be marie of heuene
by Crist

A.3.190 He shulde haue be lord of Þat lond in lengÞe & in brede
in lengÞe and in brede

A.3.194 To leuen his lordsshipe for a litel siluer.
for a litel siluer

A.3.196 It becom[iÞ] a king Þat kepiÞ a reaume
bicomeÞ to a kyng

A.3.202 Þe pope wiÞ his prelatis presentis vndirfongiÞ
pope and prelates

A.3.204 Seruauntis for here seruyse, we se wel Þe soÞe
for Þat seruice

A.3.204 Seruauntis for here seruyse, we se wel Þe soÞe
se Þe soÞe

A.3.205 TakiÞ mede of here maistris as Þei mowe accorde
Mede and maistrie

A.3.206 Beggeris for here bidding biddiÞ of men mede
beggeris and bidderis

A.3.207 Mynstralis for here merÞis mede Þei asken
murÞe and mynstralcie

A.3.210 Prestis Þat preche Þe peple to goode
prechynge Þe peple

A.3.212 Alle kyn crafty men craue mede for here prentis
alle kynne crafty men

A.3.215 QuaÞ Þe king to consience, `be crist, as me ÞinkiÞ
by Crist

A.3.215 Quaþ þe king to consience, `be crist, as me þinkiþ
Kyng and conscience

A.3.216 Mede is worþi þe maistrie to haue'
have þe maistrie

A.3.216 Mede is worþi þe maistrie to haue
Mede and maistrie

A.3.217 `Nay,' quaþ consience to þe king & knelide to þe erþe
Kyng and conscience

A.3.219 þat on god of his grace gyueþ in his blisse
god of his grace

A.3.221 þe prophet perchiþ it & put it in þe sauter
in þe Sauter

A.3.223 Loue hem & le[n]e hem for oure lordis loue of heuene
loue and lene

A.3.223 Loue hem & le[n]e hem for oure lordis loue of heuene
loue of oure lord

A.3.225 þere is a mede mesurles þat maistris desiriþ
Mede and maistrie

A.3.229 And he þat gripiþ here giftes, so me god helpe
griped gold

A.3.229 And he þat gripiþ here giftes, so me god helpe
so me god help

A.3.231 Prestis & personis þat plesing desiriþ
persons and preestes

A.3.241 þat agag of amalig & [al] his peple after
alle his heires after

A.3.244 Samuel seide to saul, 'god sendiþ þe and hotiþ
god hymself hoteþ

A.3.245 To be buxum & boun his bidding to fulfille
buxom at his biddyng

A.3.245 To be buxum & boun his bidding to fulfille
his bidding to fulfille

A.3.252 Coueitide here catel, kilde nou3t hire bestis,
coueitise of catel

A.3.253 But brou3te wiþ hym þe bestis as þe bible [telliþ]
as þe book techeþ

A.3.257 þat god hati[de him for euere] & alle his heires aftir
alle his heires after

A.3.258 þe culorum of þis [cas] kepe I not to shewe
colorum of þis cas

A.3.266 Shal no more mede be maister on erþe
Mede and maistrie

A.3.267 But loue & lou3nesse & leaute togideris
loue and leautee

A.3.269 Leaute shal do hym lawe [and no] lif ellis
leaute in lawe

A.3.270 Shal no seriaunt for þat seruyse were a silk houue
for þat seruice

A.3.273 þat lawe is lord waxen & leute is pore
lawe of oure lord

A.3.276 And make of lawe a labourer, such loue shal arise
lawe and loue

A.4.3 Kisse hire,' quaþ þe king, `consience, I hote!'
Kyng and conscience

A.4.6 `And I comaunde þe,' quaþ þe king to consience þanne
Kyng and conscience

A.4.7 `Raþe þe to riden, & resoun þat þou fecche
ryde and reson

A.4.11 And counte wiþ [þe], consience, so me crist helpe
so me god help

A.4.12 How þou lerist þe peple, þe lerid & þe lewid'
lered and lewed

A.4.14 And ri3t renneþ to resoun & rouniþ in his ere
right and reson

A.4.16 `I shal araye me to ride,' quaþ resoun, `reste þe a while'
ryde and reson

A.4.23 And resoun wiþ hym rit & rapiþ hym [swyþe]
ryde and reson

A.4.24 Ac [o]n wary[n] wisdom, and witty his fere
wisdom and wit

A.4.25 Folewide hem faste for hy hadden to done
folwed faste

A.4.27 And riden faste for resoun shulde rede hem þe beste
ryde and reson

A.4.28 For to saue hemelf from shame & from harm
for to saue

A.4.30 And rombide forþ wiþ resoun ri3t to þe king
right and reson

A.4.31 Curteisliche þe king þanne com in to resoun
come a kyng

A.4.31 Curteisliche þe king þanne com in to resoun
curteisliche þe

A.4.37 And margerete of hire maydenhed maugre hire chekis
maugree þi chekes

A.4.38 `Boþe my gees & my gris hise gadelynges fecchen;
gees and grys

A.4.39 I dar not for fer of hym fi3te ne chide.
I dar no3t

A.4.48 [þe king kneu3] he seide soþ for consience hym tolde
Kyng and conscience

A.4.48 þe king kneu3 he seide soþ for consience hym tolde
seide þe soþe

A.4.51 And seide, `hadde I loue of my lord þe king, litel wolde I recche
loue of oure lord

A.4.53 Wysdom wan þo & so dede wyt also
wisdom and wit

A.4.59 For boþe þi lyf & þi lond liþ in his grace
lif and lond

A.4.62 þanne wisdom & wyt wente togidere
wisdom and wit

A.4.64 Pees putte forþ his heued & his panne blody
putte forþ his hed

A.4.66 Consience & þe king kneu3 wel þe soþe
Kyng and conscience

A.4.66 Consience & þe king kneu3 wel þe soþe
woot þe soþe

A.4.68 Ac wisdom & wyt were aboute faste
wisdom and wit

A.4.70 þe king swor be crist & be his corune boþe
by Crist

A.4.70 Þe kyng swor be crist & be his croune boÞe
croune kyng

A.4.72 & comaunded a cunstable to caste hym in yrens]:
casten hem in .

A.4.82 And profride pees a present al of purid gold;
profrede a present

A.4.85 Pees Þanne pitousliche preyede to Þe king
preie for Þe pees

A.4.88 I forgyve hym Þ[at] gilt wiÞ a good wille
wiÞ a good wille

A.4.95 But resoun haue reuÞe on hym he shal reste in Þe stokkis
haue ruÞe

A.4.96 As longe as Ilyue but more loue it make
as longe as I lyue

A.4.97 Summe redde resoun to haue reuÞe on Þat shrewe
haue ruÞe

A.4.97 Summe redde resoun to haue reuÞe on Þat shrewe
reson shewеÞ

A.4.98 And to counseile Þe king & consience boÞe
Kyng and conscience

A.4.98 And to counseile Þe king & consience boÞe
kynges conseil

A.4.100 `Rede me not,' quaÞ resoun, 'no reuÞe to haue
haue ruÞe

A.4.101 Til lordis & ladies louen alle treuÞe
lordes and ladies

A.4.101 Til lordis & ladies louen alle treuÞe
loue of oure lord

A.4.105 Til clerkis & kni3tes be curties of here mouÞes
kny3tes and clerkes

A.4.108 And do it in dede to drawe vs to goode;
dede done

A.4.117 And 3et,' quaÞ resoun, `be Þe rode, I shal no rueÞe haue
by Crist

A.4.117 And 3et,' quaÞ resoun, `be Þe rode, I shal no reuÞe haue
haue ruÞe

A.4.118 Whil mede haÞ Þe maistrie to mo[te] in Þis halle
Mede and maistrie

A.4.121 Þat I were king wiÞ croune to kepe a reaume
croune kyng

A.4.123 Be vnpunisshit at my power for peril of my soule,
for peril of my soule

A.4.124 Ne gete my grace Þoru3 giftes, so me god helpe!
so me god help

A.4.128 Let Þe confessour, sire king, construe it Þe on englissh
construe on englissh

A.4.132 Clerkis Þat wern confessours couplide hem togideris
coupled togideres

A.4.133 For to construe Þis clause declynede faste
construe Þis clause

A.4.135 Þer nas man in Þe mothalle, more ne lesse
lasse ne moore

A.4.136 Þat he ne held resoun a maister & mede a muche wrecche
Mede and maistrie

A.4.141 War[yn] wisdom Þo, ne [witty] his fere
wisdom and wit

A.4.144 Þe king acordite, be crist, to resonis sawis
by Crist

A.4.145 And reherside Þat resoun [hadde] ri3tfulliche shewide
reson shewe Þ

A.4.149 `But I reule Þus Þi reaum rend out my ribbes
rule Þe reaume

A.4.151 `And I assent,' qua Þ Þe king, `be seinte mane my lady
by Crist

A.4.154 For as longe as I lyue l[et]e Þe I [n]ile.
as longe as I lyue

A.4.158 As longe as I lyue libbe we togideris
as longe as I lyue

A.5.1 Þe king & [his] kni3tes to Þe [k]ir[k]]e wente
kynges and kny3tes

A.5.2 To here matynes & masse, and to Þe mete aftir
masse and matyns

A.5.9 Þanne sau3 I meke[l] more Þan I before tolde
I before tolde

A.5.10 [For l[sau3] Þe feld ful of folk Þat I before tolde]
feld ful of folk

A.5.10 [For I [sau3] Þe feld ful of folk Þat I before tolde]
I before tolde

A.5.17 In ensaumple, se[gges], Þat 3e shulde do Þe betere
in ensaumple

A.5.20 Þat dedly synne er domisday shal fordon hem alle
dedly synne

A.5.21 Of Þis mater I mi3te mamele wel longe
of Þis matere I my3te

A.5.22 Ac I shal sei3e as I sai3, so me god helpe
so me god help

A.5.25 And wynne Þat he wastide wiÞ sum maner craft
wasten and wynnen

A.5.34 He pre[yide] prelates & prestis togidere
preestes and prelates

A.5.35 Þat Þei preche Þe peple proue it hemselue
prechynge Þe peple

A.5.38 `Lest Þe king & his counseil 3our comunes apeir[e]
kynges conseil

A.5.40 And 3e Þat seke seint Iame & seintes at rome
seke seynt

A.5.41 SekiÞ seint treuÞe for he may saue 3ou alle
seke seynt

A.5.44 And made wil to wepe watir wiÞ his ei3en
water wiÞ hise ei3en

A.5.45 Pernel praud herte plat hire to Þe erÞe
wiÞ a proud herte

A.5.46 And lay longe er heo lokide, & `lord mercy!' criede
crie mercy

A.5.57 Drinke but wiÞ Þe doke & dyne but ones.
drynke and dyne

A.5.61 He was cloÞid in a caurymaury, I [couÞe] it nou3t descryue
can nou3t descryue

A.5.68 WiÞ werkis [or wiÞ] wordis whanne he sai3 his tyme
werkes and wordes

A.5.78 His grace & hise gode happis greuide me wel sore
me soore

A.5.80 Boþe his lyme and his lif was lost þoru3 my tunge
lif and lyme

A.5.84 Ac hadde I maistrie & mi3t I wolde murdre hym for euere
have þe maistrie

A.5.85 Whanne I come to þe [k]ir[k]e & knel[e] to þe rode
knelynge to

A.5.86 To preye for þe peple as the prest techiþ
as þe book techeþ

A.5.87 [For pilgrymes, for palmers, for all þe peple] aftir
alle his heires after

A.5.87 [For pilgrymes, for palmers, for all þe peple] aftir
pilgrymes and palmeres

A.5.88 þanne I cri3e on my knes þat crist gyue lym sorewe
gyue þee sorwe

A.5.88 þanne I cri3e on my knes þat crist gyue hym sorewe
kneled on my knes

A.5.94 Ac of his wynnyng I wepe and weile þe tyme
wepte and wailede

A.5.107 þanne com coueitise; I can hym nou3t descryue
can nou3t descryue

A.5.122 It hadde be vnsold þis seue 3er, so me god helpe
so me god help

A.5.152 `I haue good ale, gossib,' quaþ heo; `glotoun, wilt þou
assaie?'
good ale

A.5.157 Þanne goÞ [glotoun in], and grete oÞis aftir.
grete oÞes

A.5.167 33eue gloutoun wiÞ glad chiere good ale to hansele
good ale

A.5.181 In couenaunt Þat clement [shulde Þe cuppe felle
in couenaunt Þat

A.5.203 Þanne wakide he of his wynkyng & wypide his ei3en
wiped ei3en

A.5.212 And 3et haue I hatid hire al my lif tyme
al my lif tyme

A.5.214 Til Vigilate [Þe veil] fet watir [at] his ei3en
water wiÞ hise ei3en

A.5.224 And here masse & matynes as I a monk were
masse and matyns

A.5.231 And wiÞ Þe residue & Þe remenaunt, be Þe roode of chestre
by Crist

A.5.235 And 3et Þe synful shrewe seide to hymselue
mansed sherewe

A.5.246 Wel I woot he wep faste watir wiÞ his ei3en
water wiÞ hise ei3en

A.5.249 And lepe with hym ouer lond al his lif tyme
al my lif tyme

A.5.250 For he hadde lei3e be latro luciferis [aunte]
leyn with Lucifer

A.5.252 Wepynge & weylyng for here wykkide dedis
wepte and wailede

A.5.253 Criede vpward to crist & to his [clene] modir
clene moder

A.6.13 Þis folk fraynide hym faire [fro] whenis Þat he come
fram whennes he come

A.6.13 Þis folk fraynide hym faire [fro] whenis Þat he come
frayned hym first

A.6.22 `Nay, so [me god] helpe,' seide Þe [gome] Þanne
so me god help

A.6.25 `Petir!' quaÞ a plou3man and putte forÞ his hed
putte forÞ his hed

A.6.26 `I knowe hym as kyndely as clerk doÞ his bokis
kyndely knowe

A.6.27 Clene consience & wyt kende me to his place
clene conscience

A.6.28 And dede me sure hym [siÞe] to serue hym for euere
seruen hem euere

A.6.40 He is as lou3 as a lomb & loueliche of speche
lowe as a lomb

A.6.41 And 3if 3e wilneÞ wyte Þat wy dwelliÞ
wilneÞ to wite

A.6.44 `Nay, be Þe peril of my soule!' quaÞ piers & gan to swere
for peril of my soule

A.6.46 For treuÞe wolde loue me Þe wers a long tyme aftir
longe tyme

A.6.49 Til 3e come into consience Þat crist wyte Þe soÞe
woot Þe soÞe

A.6.56 And 3e shuln lepe Þe li3tliere al 3oure lif tyme
al my lif tyme

A.6.60 Þ[e] croft hattiÞ coueite-nou3t-menis-catel-ne-here-wyues
coueitise of catel

A.6.65 Leue hem on Þi left half, & loke nou3t Þereaftir
loke on Þi left half

A.6.69 Loke Þow plukke no plant[e] Þere for peril of Þi soule.
for peril of my soule

A.6.70 And Þanne shalt Þou [se]-sey-soÞ-so-it-be-to-done
se Þe soÞe

A.6.70 And Þanne shalt Þou [se]-sey-soÞ-so-it-be-done
seide Þe soÞe

A.6.81 DeÞ dar not do Þing Þat he defendiÞ
I dar no3t

A.6.84 Tel hym Þis tokne, 'treuÞe wot Þe soÞe
woot Þe soÞe

A.6.85 I perfourmde Þe penaunce Þe prest me enioynide
parfourned Þe penaunce

A.6.90 Þo Adam & Eue eten here bane
Adam and Eue

A.6.92 And 3if grace graunte Þe to gon in [on] Þis wise.
graunte grace

A.6.94 And lere Þe for to loue & hise lawes holden
lawe and loue

A.6.95 Ac be war Þanne of wraÞe, Þat wykkide shrewe
mansed sherewe

A.6.104 Ac Þere am seuene sistris Þat [seruen] treuÞe euere
seruen hem euere

A.6.107 Charite & chastite beÞ hire chief maidenes
chastite wiÞouten charite

A.6.110 Ac whoso is sib to Þis sistris, so me god helpe
so me god help

A.6.115 `Be crist,' quaÞ a cuttepurs, `I haue no kyn Þere'
by crist

A.7.3 QuaÞ perkyn Þe plou3man, `be seint poule Þe apostel
by Crist

A.7.4 I haue an half akir to er[e]n be Þe hei3e wei3e
hei3e wey

A.7.6 I wolde wende wiÞ 3ow til 3e were Þere
wende wiÞ yow

A.7.15 Caste hem cloÞis for cold for so wile
caste on his cloÞes

A.7.17 As longe as I lyue for Þe lordis loue of heuene
as longe as I lyue

A.7.17 As longe as I lyue for Þe lordis loue of heuene
loue of oure lord

A.7.23 `Be crist,' quaÞ a kni3t Þo, `Þou [kenn]ist vs Þe beste
by crist

A.7.26 `Be seint poule,' quaÞ perkyn, `for Þou profrist Þe so lowe
by Crist

A.7.27 I shal swynken & sweten & sowe for vs boÞe
swynke and swete

A.7.28 A[nd] ek laboure for Þi loue al my lif tyme
al my lif tyme

A.7.29 In couenaunt Þat Þou kepe holy[k]ir[k]e and myself
in couenaunt Þat

A.7.35 Curteisliche Þ[e] kni3t [conseyuede] Þise wordis
curteisliche Þe

A.7.45 And Þat Þou be trewe of [Þi] tunge, & talis Þou hate
Þou be trewe

A.7.45 And Þat Þou be trewe of [Þi] tunge, & talis Þou hate
trewe of tonge

A.7.46 But it be of wysdom or of wyt Þi werkmen to chaste
wisdom and wit

A.7.50 `I assente, be seint Iame,' seide Þe kni3t Þanne
by Crist

A.7.51 `For to werche be Þ woord while my lif duriÞ'
al my lif tyme

A.7.51 `For to werche be Þi woord while my lif dureÞ'
werkes and wordes

A.7.51 `For to werche be Þi woord while my lif duriÞ'
while ...lasteÞ

A.7.52 `And I shal apparaille me,' quaÞ perkyn, `inpilgrym[ys] wyse
apparaille in pilgrymes wise

A.7.53 And wende wiÞ 3ow Þe wey til we fynde treuÞe
wende wiÞ yow

A.7.54 He caste on his cloÞis, ycloutid & hole
caste on his cloÞes

A.7.61 And make hym mery wiÞ Þe corn whoso it begrucchiÞ
make murie

A.7.62 And alle kyne crafty men Þat conne lyue in treuÞe
alle kynne crafty men

A.7.62 And alle kyne crafty men Þat conne lyue in treuÞ
alle kynne creatures

A.7.63 I shal fynde hem foode Þat feiÞfulliche libbeÞ
fynden hem fode

A.7.72 His sone hattiÞ suffre-Þi-souereynes-to-hauen- here-wille
haue hir wille

A.7.74 Let-god-worÞe-wiÞal-for-so-his-woord-techiÞ
as Þe book techeÞ

A.7.81 Til I come to his acountes as my crede techiÞ
as Þe book techeÞ

A.7.85 [I] payede hym prestly for peril of my soule;
for peril of my soule

A.7.92 And wiÞ Þe residue & Þe remenaunt, be Þe rode of chestre,
by Crist

A.7.98 To erien Þis half akir helpen hym manye;
to erie Þis half acre

A.7.99 Dikeris & delueres dy[gg]eÞ vp Þe balkis
dykers and delueres

A.7.101. OÞere werkmen Þere were [Þat] wrou3te ful faste
werkes wro3t

A.7.118 Þat god of his grace 3our greyn multiplie
god of his grace

A.7.120 For we mowe no[Þer] swynke ne swete, such seknesse vs
eileÞ'
swynke and swete

A.7.122 33e ben wastours, I wot wel, & treuÞe wot Þe soÞe
woot Þe soÞe

A.7.131 Þei shuln ete as good as I, so me god helpe
so me god help

A.7.132 Til god of his grace gare h[e]m to arise.
god of his grace

A.7.133 Ankeris & heremytes Þat holde hem in here sellis
ancres and heremites

A.7.136 Lest his flessh & Þe fend foulide his soule.
Þe fend and Þe flessh

A.7.142 And bad hym go pisse wiÞ his plou3: `pilide shrewe!
mansed sherewe

A.7.145 And make vs merye ÞerwiÞ maugre Þi chekis'
make murie

A.7.145 And make vs merye ÞerwiÞ maugre Þi chekis'
maugree Þi chekes

A.7.147 To kepen hym as couenaunt was fro curside shrewis
mansed sherewe

A.7.148 Fro wastours Þat waite wynneres to shende
wasten and wynnen

A.7.149 Curteisliche Þe kni3t Þanne as his kynde wolde
curteisliche Þe

A.7.156 `Now be Þe peril of my soule!' quaÞ peris, `I shal appeire
3ow alle'
for peril of my soule

A.7.160 And wrong hym so be Þe wombe Þat al watride his ei3en
water wiÞ hise ei3en

A.7.162 Þat he lokide lik a lanterne al his lif aftir
al my lif tyme

A.7.162 Þat he lokide lik a lanterne al his lif aftir
lyueÞ and lokeÞ

A.7.178 [Þat ley3e [blereyed] and brokelegged by Þe hye waye]
by Þe wey

A.7.189 Of beggeris & bidderis what best is to done
beggeris and bidderis

A.7.190 For I wot wel, be Þou ywent, hy wile werche ille
werche so ille

A.7.206 Counforte hem wiÞ Þi catel for cristis loue of heuene
for cristes loue

A.7.207 Loue hem & lene hem & so Þe lawe of kynde wolde
lawe and loue

A.7.207 Loue hem & lene hem & so Þe lawe of kynde wolde
loue and lene

A.7.210 WiÞ mete or [wiÞ] mone let make hem [fare Þe betere]
make mone

A.7.211 [Or with werk or with word Þe while Þou art here]
werkes and wordes

A.7.212 Make Þe Frendis Þermi[d] for so matheu vs techiÞ
as Þe book techeÞ

A.7.215 `33e, I hote Þe,' quaÞ hungir, `oÞer ellis Þe bible lei3eÞ
I hote Þee

A.7.218 & labouren for Þi liflode, & so oure lord hi3te
laboure for Þi liflode

A.7.221 He shal go [begge & bidde] & no man bete his hungir
beggeris and bidderis

A.7.224 He hadde maugre of his maister euermore aftir,
for euer moore after

A.7.243 Ac I hote Þe,' quaÞ hunger, `as Þou Þin hele wilnest
I hote Þee

A.7.244 Þat Þou drynke no day er Þou dyne sumwhat,
drynke and dyne

A.7.245 And ete nou3t, I hote Þe, er hunger Þe take
I hote Þee

A.7.252 And 3if Þou di3ete Þe Þus I dar ley myn armes
I dar legge

A.7.256 And leme to laboure wiÞ lond lest liflode hym faile
laboure for Þi liflode

A.7.259 `Be seint pernel,' quaÞ peris, `Þise arn profitable wordis
by Crist

A.7.260 Þis is al louely lessoun, lord it Þe for3elde
loue of oure lord

A.7.263 Er I haue dyned be Þis day & ydronke boÞe
drynke and dyne

A.7.265 NoÞer gees ne gris, but two grene chesis
gees and grys

A.7.269 Ne no cokenay, be crist, colopis to maken
by Crist

A.7.272 To drawe on feld my dong while Þe drou3t lastiÞ
while ...lasteÞ

A.7.279 And profride peris [Þis] present to plese ÞerewiÞ hungir
profrede a present

A.7.284 Þanne was folk fayn, & fedde hunger with Þe beste
fedde Þe folk

A.7.285 WiÞ good ale & glotonye h[y] gart hym to slepe
good ale

A.7.294 But 3if it be fressh flessh oþer fissh yfried
fressh flessh ouþer fissh

A.7.297 Þat he was werkman ywro3t werie Þe tyme
werkes wro3t

A.7.298 And Þanne curse Þe king & alle Þe counseil aftir
kynges conseil

A.8.3 And purchac[ide] hym a pardoun a pena & a culpa
purchace Þe pardon

A.8.4 For hym & for hise heires euermore aftir
alle his heires after

A.8.4 For hym & for hise heires euermore aftir
for euer moore after

A.8.9 Kinges & kni3tes Þat kepen holy chirche
kynges and kny3tes

A.8.15 And bere hem boþe on here bak as here baner shewiþ
bere his banner

A.8.16 And prechen here personis Þe periles of synne
persons and preestes

A.8.19 At Þe day of dom at here deis to sitten
day of dome

A.8.22 For Þei h[o]lde nou3t here haly dayes as holy chirche techiþ
as Þe book techeþ

A.8.24 A3ens clene consience here catel to selle.
ayein conscience

A.8.24 A3ens clene consience here catel to selle
clene conscience

A.8.32 [Pore] wydewis Þat wiln not be wyues aftir
wyues and widewes

A.8.33 Fynde such here foode for oure lordis loue of heuene
fynden hem fode

A.8.33 Fynde suche here foode for oure lordis loue of heuene
loue of oure lord

A.8.34 Sette scoleris to scole or [to] summe skynes craftis
sette to scole

A.8.45 Men of lawe hadde lest for le[ttr]id þei ben alle
men of lawe

A.8.47 Of princes & prelates here pencioun shulde arise
preestes and prelates

A.8.52 Ac for oure lordis loue lawe for hym shewiþ
lawe and loue

A.8.52 Ac for oure lordis loue lawe for hym shewiþ
lawe of oure lord

A.8.52 Ac for oure lordis loue lawe for hym shewiþ
loue of oure lord

A.8.56 Ne wolde neuere holy writ, god wot þe soþe
woot þe soþe

A.8.65 And lyuen in loue & [in] lawe, for here lou3 herte
lawe and loue

A.8.67 Beggeris & bidderis ben not in þe bulle
beggeris and bidderis

A.8.69 For he þat beggiþ or bit, but he haue nede
beggeris and bidderis

A.8.72 þei lyue nou3t in loue, ne no lawe holden
lawe and loue

A.8.77 And gon & faiten wiþ here fauntis for eueremore aftir
for euer moore after

A.8.79 Þanne of alle oÞer maner men Þat on Þis molde wandriÞ
man of Þis molde

A.8.83 And wommen wiÞ childe Þat werche ne mowe
wommen wiÞ childe

A.8.87 For loue of here lou3 herte oure lord haÞ hem grauntid
loue of oure lord

A.8.88 Here penaunce & here purcatorie vpon Þis pur erÞe
penaunce and purgatorie

A.8.90 For I shal construe iche clause & kenne it Þe on englissh
construe Þis clause

A.8.90 For I shal construe iche clause & kenne it Þe on englissh
construe on englissh

A.8.101 And piers for [pure] tene pulde it assondir
Piers for pure tene

A.8.106 Of preyours & of penaunce my plou3 shal ben hereaftir
preieres and penaunce

A.8.110 Þat louiÞ god lelly, his liflode is Þe more
loue lele

A.8.135 Ac for Þe bible beriÞ wytnesse
as...bereÞ witnesse

A.8.138 Daniel seide, `sire king, Þi sweuene is to mene
is to mene

A.8.155 Dowel at Þe day of dome is digneliche vndirfongen
day of dome

A.8.159 Þis is [a] l[e]f of oure beleue, as lettrid men vs [tech]iÞ
as Þe book techeÞ

A.8.160 And so I leue lelly, lord forbede ellis
lelly leue

A.8.161 Þat pardoun, & penaunce, & preyours do salue
pardon and penaunce

A.8.161 Þat pardoun, & penaunce, & preyours do salue
preieres and penaunce

A.8.162 Soulis Þat ihn han ysynned seue siþes dedly
dedly synne

A.8.165 Forþi I rede 3ow renkes Þat riche ben on erþe
Þat ben riche

A.8.169 Þat han Þe [welþe of Þis] world, & wise men ben holden
man of Þis molde

A.8.170 [To purchace pardoun and Þe popes bulles]
purchace Þe pardon

A.8.173 How Þou leddist Þi lif here & his lawe keptest
kepe Þe lawes

A.8.174 What Þou dedist day [by day] Þe dom wile reherce
day of dome

A.8.176 Þei3 Þou be founde in Þe fraternite among Þe foure ordris
alle Þe foure orders

A.8.179 Forþi I counseil alle cristene [to] cri3e god mercy
crie mercy

A.8.179 Forþi I counseil alle cristene [to] cri3e god mercy
forþi I counseille

A.8.180 And marie his modir to be mene betwene
Marie his moder

A.8.180 And marie his modir to be mene betwene
mene bitwene

A.8.181 Þat god 3iue vs grace er we go hennis
god of his grace

A.8.184 Þat at Þe day of dome we dede as he hi3te
day of dome

A.9.2 Al a somer sesoun for to take dowel
somer seson

A.9.7 Where Þis lede lengide, lesse ne more
lasse ne moore

A.9.37 Þe boot is lik[nid] to Þe body Þat britel is of kynde
likynge of body

A.9.38 Þat Þoru3 Þe fend & Þe flessh & Þe false world
Þe fend and Þe flessh

A.9.40 Ac dedly synne doÞ ne nou3t, for dowel hym helpiÞ
dedly synne

A.9.46 And don dedly synne & drenche Þiseluen
dedly synne

A.9.47 God wile suffre Þe to dei3e so for Þiself hast Þe maistrie
have Þe maistrie

A.9.48 `I haue no kynde knowyng,' quaÞ I, 'to conseyue Þi wordis
kynde knowyng

A.9.52 And [g]iue Þe grace on Þis erÞe in good lif to ende'
god gyue grace

A.9.52 And [g]iue Þe grace on Þis erÞe in good lif to ende
lyues ende

A.9.57 To leme Þe laies Þat louely [foulis] maden
leme to loue

A.9.62 Com & callide me be my kynde name
is his name

A.9.72 Trewe of his tunge & of his two handis
trewe of tonge

A.9.73 And þoru3 his labour or his lond his liflode wynneþ
laboure for þi liflode

A.9.77 He is as lou3 as a lomb, loueliche of speche
lowe as a lomb

A.9.83 And prechiþ þe peple seint poulis wordis
Poul precheþ

A.9.83 And prechiþ þe peple seint poulis wordis
prechynge þe peple

A.9.91 þei han crounide o king to kepe hem alle
croune kyng

A.9.94 þanne shulde þe kyng come & casten hem in presoun
casten hem in .

A.9.94 þanne shulde þe kyng come & casten hem in persoun
come a kyng

A.9.98 Corounid on to be kyng & be h[ere] counseil werchen
kynges conseil

A.9.102 `Ac 3et sauouriþ me nou3t þi segging, so me god helpe
so me god help

A.9.103 More kynde knowyng I coueyte to lere
kynde knowyng

A.9.111 Was no pride on his apparail ne no pouert noþer
pride on his apparaill

A.9.113 I durste meue no mater to make hym to iangle
meue þis matere

A.9.114 But as I bad þou3t þo be mene betwene
mene bitwene

A.10.2 In a castle Þat kynde made of foure skenis Þinges
castel Þat kynde made

A.10.6 A lemman Þat he louiÞ lik to hymselue
loue Þat is my lemman

A.10.13 And seruiÞ Þis lady lelly boÞe late & raÞe
late ne raÞe

A.10.21 And sire godefrey-go-wel, grete lordis alle
grete god

A.10.23 To kepe Þise womman Þise wise men ben chargid
men and wommen

A.10.25 `What calle 3e Þat castle,' quaÞ I, 'Þat kynde haÞ ymakid?
castel Þat kynde made

A.10.29 And Þat is Þe grete god Þat gynnyng had neuere
grete god

A.10.30 Þe lord of lif & of li[3t], of lisse & of peyne
lord and light

A.10.37 Lif Þat ay shal laste, & al his lynage aftir
alle his heires after

A.10.38 Þat is Þe castle Þat kynde made, caro it hatte,
castel Þat kynde made

A.10.40 Þat he wrou3te wiÞ werkis & with wordis boÞe
werkes and wordes

A.10.40 Þat he wrou3te wiÞ werkis & with workis boÞe
werkes wro3t

A.10.48 Aftir Þe grace of god [Þe grettest is Inwyt].
god of his grace

A.10.80 It is begynnyng of goodnesse god for to douten
god of his goodnesse

A.10.81 Salamon it seide for a soþ tale
seide þe soþe

A.10.88 Ac 3if clene consience acorde þat þiself dost wel
clene conscience

A.10.93 For 3if þou comist a3en consience þou combrist þiseluen
ayein conscience

A.10.100 And be glad of þe grace þat god haþ lsent þe
god of his grace

A.10.103 I haue [lernid] how lewid men han [lerid] here children
lered and lewed

A.10.108 Thrift oþer þedom with þo is selde ysei3e
selde yseien

A.10.109 Poule þe apostle in his pistil wrot it
Poul þe Apostle

A.10.110 In ensaumple [þat] suche shulde not renne aboute
in ensaumple

A.10.117 Be paied wiþ þe porcioun, pore oþer riche
riche and poore

A.10.128 Among men of þis molde þat mek ben & kynde
man of þis molde

A.10.129 For loue of here lou3nesse oure lord 3iueþ hem grace
loue of oure lord

A.10.137 Kinges & kni3tes, & alle kyne clerkis
kny3tes and clerkes

A.10.137 Kinges & kni3tes, & alle kyne clerkis
kynges and kny3tes

A.10.138 Barouns & burgeis, & bondemen of tounes
barons and burgeises

A.10.145 In tene & trauaille to here lyues ende
lyues ende

A.10.152 And manye mylions mo of men & of wommen
men and wommen

A.10.158 To kepe his kynrede form kaymes, þei couplide nou3t togideris
coupled togideres

A.10.161 þat god was wroþ wiþ here werkis & [suche wordis seide]
werkes and wordes

A.10.163 And is as muche to mene, among vs alle
is to mene

A.10.180 A3en þe lawe of oure lord le[i3en] togideris
lawe of oure lord

A.10.182 For summe, as I se now, soþ for to telle
se þe soþe

A.10.182 For summe, as I se now, soþ for to telle
telle þe soþ

A.10.183 For coueitise of catel vnkyndely be maried
coueitise of catel

A.10.186 It is an vncomely copil, be crist, as [me þinkeþ]
by Crist

A.10.197 Forþi I counseile alle cristene coueite not be weddit
forþi I counseille

A.10.198 For coueitise of catel or of kynrede riche
coueitise of catel

A.10.204 Of lif & of loue & of lawe also
lawe and loue

A.10.215 But 3if god [g]iue h[e]m grace here to amende
god gyue grace

A.11.6 To flatereris or to folis þat frentyk ben of wittis
flatereris and fooles

A.11.7 And blamide hym [and bannide hym] & bad hym be stille
blamed and banned

A.11.14 þat hem were leuere lond, & lordsshipe on erþe
lond and lord

A.11.16 þanne alle þe soþe sawis þat salamon seide euere
seide þe soþe

A.11.17 Wisdom and wyt now is not worþ a risshe
wisdom and wit

A.11.20 And lede forþ a loueday to lette þe treuþe
ledere of louedayes

A.11.21 þat suche craftis conne [to counseil ben yclepid]
konne som craft

A.11.26 Or prechen of þe penaunce þat pilat[u]s wrou3te
prechen þe penaunce

A.11.27 To iesu þe gentil þat Iewis todrowe
Iesu þe gentile

A.11.28 On crois vpon caluarie, as clerkis vs techiþ
as þe book techeþ

A.11.29 Litel is he louid or lete by þat suche a lessoun techiþ
as þe book techeþ

A.11.29 Litel is he louid or lete by þat suche a lessoun techiþ
litel loued

A.11.30 Or daun[cel]id or drawe forþ; þise disours wyte þe soþe
woot þe soþe

A.11.37 Glotonye & grete oÞis, Þise arn games nowadayes
grete oÞes

A.11.38 Ac 3if Þei carpen of crist, Þise clerkis & Þise lewid
carpen of crist

A.11.39 At mete [in here] merÞe, whanne mynstralis ben stille
murÞe and mynstralcie

A.11.40 Þanne telle Þei of Þe trinite how two slowe Þe Þridde
tellen of Þe Trinite

A.11.49 Litel louiÞ he Þat lord Þat leniÞ hym al Þat blisse
litel loued

A.11.49 Litel louiÞ he Þat lord Þat leniÞ hym al Þat blisse
loue of oure lord

A.11.51 Nere mercy in mene men more Þan in riche
Þe mene and Þe riche

A.11.58 Freris and faitours han founden vp suche questiouns
freres and faitours

A.11.59 To pleise wiÞ proude men, siÞen Þe pestilence tyme
siÞen Þe pestilence tyme

A.11.62 To tellen of Þe trinite to be holden a sire
tellen of Þe Trinite

A.11.68 Þoru3 whiche a werk & wille Þei wenten to helle
werchen his wille

A.11.72 Ac austyn Þe olde for alle suche perchide
Austyn Þe olde

A.11.75 WilneÞ neuere to wyte that god wolde
wilneÞ to wite

A.11.76 Suffre sathan his sed to bigile
his seed to bigile

A.11.78 And preye hym of pardoun & penaunce [in] Þi lyue
pardon and penaunce

A.11.79 And for his muchel mercy to amende vs here
mercy to amende

A.11.80 For alle Þat wilneÞ to wte Þe [whyes] of god almi3t
wilneÞ to wite

A.11.82 Þat euere eft wilneÞ to wyte why [Þat] god wolde
wilneÞ to wite

A.11.83 Suffren sathan his sed to bigile
his seed to bigile

A.11.89 SiÞen he wilneÞ to wyte which Þei ben alle
wilneÞ to wite

A.11.96 Ac for no carping I couÞe, ne knelyng to Þe ground
knelynge to

A.11.101 And seide, `mercy madame, 3our man shal I worÞe
mercy madame

A.11.102 For to werche 3our wil [while] my lif duriÞ
al my lif tyme

A.11.102 For to werche 3our wil [while] my lif duriÞ
werchen his wille

A.11.102 For to werche 3our wil [while] my lif duriÞ
while ...lasteÞ

A.11.103 [To] kenne me kyndely to knowe what is dowel'
kyndely knowe

A.11.112 And axide hire Þe hei3e wey where clergie [dwell]ide
hei3e wey

A.11.114 `Axe Þe hei3e wey,' quap heo, `from henis to suffre
hei3e wey

A.11.125 Sey hym Þis signe, I sette hym to scole
sette to scole

A.11.128 Logik I lerid hire, & al Þe lawe aftir
logik and lawe

A.11.134 [Of] alle kynne craftis I contreuide tolis
alle kyne craftes

A.11.137 Ac theologie haÞ tenid me ten score tymes
many score tymes

A.11.143 For Þere Þat loue is lord lakkiÞ neuere grace
loue and lakke

A.11.143 For Þere Þat loue is lord lakkiÞ neuere grace
loue of oure lord

A.11.144 Leue lelly Þeron 3if Þou Þenke do wel
lelly leue

A.11.150 He kenniÞ vs Þe contrarie, a3ens catonis wordis
ayein counseil

A.11.153 And do good a[g]ens euil; god hymself hotiÞ
god hymself hoteÞ

A.11.154 And seide it hymself in ensaumple for Þe beste
in ensaumple

A.11.166 I seide `graunt mercy madame,' & mekly hire grette
mercy madame

A.11.174 Fairere vndirfonge ne frendliere mad at ese
make at ese

A.11.179 And I sei[d]e, `soÞliche, Þei sente me hider
seide Þe soÞe

A.11.182 `It is a wel lel[e] lif,' quaþ she, `among þe lewide peple
lele lif

A.11.185 And alle kyne crafty men þat cunne here foode wynne
alle kynne crafty men

A.11.187 Diken or deluen, dowel it hatte
dykers and delueres

A.11.189 Counforte þe carful þat in castel ben fetterid
conforte þe carefulle

A.11.192 þ[i]s be[þ] dobet; so beriþ witness þe sauter
as...bereþ witnesse

A.11.194 [Dredles] þis is dobet; [dobest wot þe soþe]
woot þe soþe

A.11.204 Gregory þe grete clerk, a good pope in his tyme
Gregory þe grete clerk

A.11.204 Gregory þe grete clerk, a good pope in his tyme
Gregory was a good pope

A.11.206 And seide it in ensaumple þat þei shulde do þe betere
in ensaumple

A.11.212 A ledere of l[oue]d[a]ies & a lond biggere
ledere of louedayes

A.11.212 A ledere of l[oue]d[a]ies & a lond biggere
loue is ledere

A.11.219 `I wende þat kinghed, & kni3thed, & caiseris wiþ Erlis
kynges and kny3tes

A.11.226 Kinghod & kni3thod, for au3t I can aspie
kynges and kny3tes

A.11.232 `Contra,' quaþ I, `be crist! þat can I þe wi[þsigg]e,
by Crist

A.11.238 And for his lele beleue, whanne he his lif tyneþ
lele bileue

A.11.246 Alle kynne creatures þat to Crist be[n] l[yche]
alle kynne creatures

A.11.246 All kynne creatures þat to crist be[n] l[yche]
cristene creature

A.11.250 þat is, iche cristene [creature] be kynde to oþer
cristene creature

A.11.259 To wyte what is dowel witterly in herte
witen witterly

A.11.265 For salamon þe sage, þat sapience made
Salomon þe sage

A.11.266 God 3af h[i]m grace & ricchesse togidere
god of his grace

A.11.267 For to reule his reaum ri3t at his wille
rule þe reaume

A.11.268 De[m]de he not wel & wisly, as holy [writ] techiþ
as þe book techeþ

A.11.269 Boþe in werk & in woord, in world in his tyme?
werkes and wordes

A.11.275 And be here werkis & here wordis wissen vs to dowel
werkes and wordes

A.11.280 þat hadde lyued al his lyf wiþ lesinges & þeft[e]
al my lif tyme

A.11.284 þat hadde leyn with lucifer manye longe 3eris
leyn with Lucifer

A.11.286 Wiþoute penaunce of purcatorie to haue paradis for euere
penaunce and purgatorie

A.11.289 Or poule Þe apostil Þat no pite hadde
Poul Þe Apostle

A.11.293 And 3et [haue] I forget[e ferÞer] of fyue wyttes teching
fyue wittes

A.11.300 For I shal graunte 3ow grace of god Þat 3e seruen
god of his grace

A.11.300 For I shal graunte 3ow grace of god Þat 3e seruen
graunte grace

A.11.301 Þe help of Þe holy gost to answere hem [alle]'
Þe help of Þe holy goost

A.11.303 Þat [was] austyn Þe olde, & hi3este of Þe foure
Austyn Þe olde

A.11.304 Seide Þis for a sarmoun, so me god helpe
so me god help

A.11.306 And is to mene on oure mouÞ, more ne lesse
is to mene

A.11.306 And is to mene in oure mouÞ, more ne lesse
lasse ne moore

A.12.3 And whoso coueyteÞ don betere Þan Þe boke telleÞ
as Þe book techeÞ

A.12.5 But I se now as I seye, as me soÞ thinkyt3
se Þe soÞe

A.12.5 But I se now as I seye, as me soÞ thinkyt3
seide Þe soÞe

A.12.10 33if I wiste witterly Þou woldest don Þerafter
witen witterly

A.12.22 And poul preacheÞ hit often, prestes hit redyn
Poul preacheÞ

A.12.25 And god graunted hit neuere; Þe gospel hit witnesseÞ
as Þe book techeÞ

A.12.39 To be hure man 3if I most for eueremore after,
for euer moore after

A.12.47 And Þanne I kneled on my knes and kyste her [fete] sone
kneled on my knes

A.12.51 `Þou shalt wende with wil,' quod she, `whiles Þat him lykyÞ
wende wiÞ yow

A.12.81 `With deÞ I duelle,' quod he, `dayes and ny3tes
day and night

A.12.94 And Þerfore do after dowel whil Þi dayes duren
while ...lasteÞ

A.12.97 So Þat Þou werke Þe word Þat holy wryt techeÞ
as Þe book techeÞ

A.12.97 So Þat Þou werke Þe word Þat holy wryt techeÞ
werkes and wordes

A.12.99 Wille Þurgh inwit [wiste] wel Þe soÞe
woot Þe soÞe

A.12.101 And wrou3the Þat here is wryten and oÞer werkes boÞe
werkes wro3t

A.12.102 Of peres Þe plowman and mechel puple also
Piers Þe Plowman

A.12.103 And whan Þis werk was wrou3te, ere wille my te aspie
werchen his wille

A.12.103 And whan Þis werk was wrou3t, ere wille my te aspie
werkes wro3t

A.12.110 Now alle kenne creatures Þat cristene were euere
alle kynne creatures

A.12.110 Now alle kenne creatures Þat cristene were euere
cristene creature

A.12.114 And alle lordes Þat louyn him lely in herte
loue lele

A.12.114 And alle lordes Þat louyn him lely in herte
loue of oure lord

A.12.116 Marie moder and may, for men Þou byseke
Marie his moder

B.P.1 In a somer seson whan softe was Þe sonne
somer seson

B.P.4 Wente wide in Þis world wondres to here
wide in Þis world

B.P.12 That I was in a wildernesse, wiste I neuere where
wiste I neuere

B.P.17 A fair feeld ful of folk fond I Þer bitwene
feld ful of folk

B.P.18 Of alle manere of men, Þe meene and Þe riche
Þe mene and Þe riche

B.P.19 Werchynge and wandrynge as Þe world askeÞ
as...askeÞ

B.P.23 And somme putten hem to pride, apparailed hem Þerafter
pride on his apparaill

B.P.25 In preieres and penaunc[e] putten hem manye
preieres and penaunce

B.P.26 Al for loue of oure lord lyueden [wel] streyte
loue of oure lord

B.P.27 In hope [for] to haue heuenriche blisse
heuenriche blisse

B.P.28 As Ancres and heremites þat holden hem in hire selles
ancres and heremites

B.P.32 As it semeþ to oure si3t þat swiche men þryueþ
as it semed

B.P.33 And somme murþes to make as Mynstralles konne
murþe and mynstralcie

B.P.35 Ac Iaperes and Iangeleres, Iudas children
iaperes and iangeleres

B.P.37 And han wit at wille to werken if [hem liste]
werchen his wille

B.P.38 That Poul precheþ of hem I [dar] nat preue it here
I dar no3t

B.P.38 That Poul precheþ of hem I [dar] nat preue it here
Poul precheþ

B.P.40 Bidderes and beggeres faste aboute yede
beggeris and bidderis

B.P.46 Pilgrymes and Palmeres pli3ten hem togidere
pilgrymes and palmeres

B.P.47 For to seken Seint Iame and Seintes at Rome
seke seynt

B.P.49 And hadden leue to lyen al hire lit after
al my lif tyme

B.P.52 Moore þan to seye soþ, it semed bi hire speche
seide þe soþe

B.P.53 Heremytes on an heep with hoked staues
an heep of

B.P.58 I fond Þere Freres, alle Þe foure ordres
alle Þe foure orders

B.P.59 Prechynge Þe peple for profit of [Þe wombe]
prechynge Þe peple

B.P.66 But holy chirche and hij holde bettre togidres
holden togideres

B.P.68 Ther preched a pardoner as he preest were
as he a...were

B.P.73 Comen vp knelynge to kissen hi[s] bull[e]
knelynge to

B.P.83 Persons and parisshe preestes pleyned hem to Þe Bisshop
persons and preestes

B.P.84 That hire parissh[e] wer[e] pouere siÞ Þe pestilence tyme
siÞen Þe pestilence tyme

B.P.85 To haue a licence and leue at London to dwelle
licence and leue

B.P.95 And somme seruen as seruaunt3 lordes and ladies
lordes and ladies

B.P.97 Hire messe & hire matyns and many of hire houres
masse and matyns

B.P.101 To bynden and vnbynden as Þe book telleÞ
as Þe book techeÞ

B.P.102 How he it lefte wiÞ loue as oure lord hi3te
loue of oure lord

B.P.112 Thanne kam Þer a kyng; kny3thod hym ladde
come a kyng

B.P.112 Thanne kam Þer a kyng; kyn3thod hym ladde
kynges and kny3tes

B.P.115 For to counseillen Þe kyng and Þe commune saue
kyng and commune

B.P.115 For to counseillen Þe kyng and Þe commune saue
kynges conseil

B.P.116 The kyng and kny3thod and clergie boÞe
kynges and kny3tes

B.P.120 To tilie and to trauaille as trewe lif askeÞ
as...askeÞ

B.P.120 To tilie and to trauaille as trewe lif askeÞ
to tilie truÞe

B.P.121 The kyng and Þe commune and kynde wit Þe Þridde
kyng and commune

B.P.122 Shopen lawe and leaute, ech [lif] to knowe his owene
leaute in lawe

B.P.124 And knelynge to Þe kyng clergially he seide
knelynge to

B.P.126 And lene Þee lede Þi lond so leaute Þee louye
loue and leautee

B.P.128 And siÞen in Þe Eyr an hei3 an Aungel of heuene
aungeles of heuene

B.P.128 And siÞen in Þe Eyr an hei3 an Aungel of heuene
heigh heuene

B.P.129 Lowed to speke in latyn, for lewed men ne koude
lewed latyn

B.P.144 To Þe kynges counseil, construe whoso wolde,
kynges conseil

B.P.152 `For doute of diuerse d[e]des we dar no3t wel loke
I dar no3t

B.P.165 Were þer a belle on hire bei3e, by Iesu, as me þynkeþ
by Crist

B.P.167 And ri3t so', quod þat Raton, `Reson me shewe þ
reson shewe þ

B.P.167 And ri3t so', quod þat Raton, `Reson me shewe þ
right and reson

B.P.187 For þi I counseille al þe commune to late þe cat wor þe
for þi I counseille

B.P.195 That witnesse þ holy writ, whoso wole it rede
as þe book teche þ

B.P.210 Deuyne ye, for I ne dar, by deere god in heuene
by Crist

B.P.210 Deuyne ye, for I ne dar, by deere god in heuene
I dar no3t

B.P.214 [Ac] no3t for loue of oure lord vnlose hire lippes ones
loue of oure lord

B.P.217 Barons and Burgeises and bond[age] als
barons and burgeises

B.P.219 Baksteres and Brewesteres and Bochiers manye
brewers and bakers

B.P.220 Wollen webbesters and weueres of lynnen
lynnen and wollene

B.P.224 As dykers and delueres þat doon hire ded[e] ille
dykers and delueres

B.P.227 Goode gees and grys! go we dyne, go we!
gees and grys

B.1.2 And þe feld ful of folk I shal yow faire shewe.
feld ful of folk

B.1.11 And seide, `mercy, madame, what [may] Þis [by]meene?'
mercy madame

B.1.13 And wolde Þat ye wrou3te as his word techeÞ
as Þe book techeÞ

B.1.14 Fro he is fader of feiÞ, and formed yow alle
Fader of feiÞ

B.1.14 For he is fader of feiÞ, and formed yow alle
formed vs alle

B.1.15 BoÞe with fel and with face, and yaf yow fyue wittes
fyue wittes

B.1.18 Of wollene, of lynnen, of liflode at nede
lynnen and wollene

B.1.19 In mesurable manere to make yow at ese
make at ese

B.1.20 And comaunded of his curteisie in comune Þree Þynges
of his curteisie

B.1.20 And comaunded of his curteisie in commune Þree Þynges
Þre Þynges

B.1.29 Delited hym in drynke as Þe deuel wolde
delitable drynke

B.1.34 ForÞi dred delitable drynke and Þow shalt do Þe bettre
delitable drynke

B.1.39 That is Þe wrecched world wolde Þee bitraye
wolde Þee bitraye

B.1.40 For Þe fend and Þi flessh folwen togidere,
Þe fend and Þe flessh

B.1.43 `[A] madame, mercy', quod I, `me likeþ wel youre wordes
mercy madame

B.1.44 Ac þe moneie [on] þis molde þat men so faste holdeþ
man of þis molde

B.1.54 For ri3tfully reson sholde rule yow alle
right and reson

B.1.57 For housbondrie and h[e] holden togidres
holden togideres

B.1.58 Thanne I frayned hire faire for hym þat [hire] made
frayned hym first

B.1.64 Fader of falshede, [he] founded it hymselue
Fader of feiþ

B.1.65 Adam and Eue he egged to ille
Adam and Eue

B.1.67. Iudas he iaped wiþ Iewen siluer
Iudas iaped siluer

B.1.68 And siþen on an Eller hanged hym [after]
on an Eller

B.1.72 That swiche wise wordes of holy writ shewed
as þe book techeþ

B.1.74 What she were witterly þat wissed me so faire
witen witterly

B.1.78 To louen me leelly while þi lif dureþ
al my lif tyme

B.1.78 To louen me leelly while þi lif dureþ
loue lele

B.1.78 To louen me leelly while þi lif dureþ
while ...lasteþ

B.1.79 Thanne I [kneled] on my knees and cried hire of grace
cried hire of grace

B.1.79 Thanne I [kneled] on my knees and cried hire of grace
kneled on my knes

B.1.81 And [ek] kenne me kyndely on crist to bileue
kyndely knowe

B.1.82 That I my3te werchen his wille Þat wro3te me to man
werchen his wille

B.1.82 That I my3te werchen his wille Þat wro3te me to man
werkes wro3t

B.1.85 `Whan alle tresors arn tried treuÞe is Þe beste
treuÞe is Þe beste

B.1.85 'Whan alle tresors arn tried treuÞe is Þe beste
treuÞe is tresor

B.1.86 I do it on Deus caritas to deme Þe soÞe
deme Þe soÞe

B.1.88 [For] who is trewe of his tonge, telleÞ noon ooÞer
trewe of tonge

B.1.92 The clerkes Þat knowen [it] sholde kennen it aboute
clerkes knowen

B.1.94 Kynges and kny3tes sholde kepen it by reson
kynges and kny3tes

B.1.99 Dide hem sweren on hir swerd to seruen truÞe euere
seruen hem euere

B.1.101 And nau3t to fasten o friday in fyue `score wynter
fyue score wynter

B.1.103 And neuere leue hem for loue ne lacchynge of [yiftes]
lacchynge of siluer

B.1.103 And neuere leue hem for loue ne lacchying of [yiftes]
loue and lakke

B.1.109 Tau3te hem [þoru3] þe Trinitee [þe] treuþe to knowe
treuþe is in trinite

B.1.110 To be buxom at his biddyng, he bad hem nou3t ellis
buxom at his biddyng

B.1.112 [And was þe louelokest of li3t after oure lord
lord and light

B.1.112 [And was þe louelokest of li3t after oure lord
loue of oure lord

B.1.122 Til god of his goodnesse [garte þe heuene to stekie]
god of his goodnesse

B.1.130 [Ac] þo þat werche wel as holy writ telleþ
as þe book techeþ

B.1.131 And enden, as I er seide, in truþe þat is þe beste
treuþe is þe beste

B.1.133 Ther Treuþe is in Trinitee and troneþ hem alle
treuþe is in trinite

B.1.134 Forþi I seye, as I seyde er, by si3te of þise textes
by Crist

B.1.135 Whan alle tresors arn tried truþe is þe beste
treuþe is þe beste

B.1.135 Whan alle tresors arn tried truþe is þe beste
treuþe is tresor

B.1.136 Lereþ it þ[us] lewed men, for lettred it koweþ
lered and lewed

B.1.137 That Treuþe is tresor þe trieste on erþe
treuþe is tresor

B.1.138 `Yet haue I no kynde knowyng', quod I, `ye mote kenne me bettre
kynde knowyng

B.1.142 It is a kynde knowyng Þat kenneÞ in Þyn herte
kynde knowyng

B.1.144 No dedly synne to do, deye Þei3 Þow sholdest
dedly synne

B.1.148 For truÞe telleÞ Þat loue is triacle of heuene
as Þe book techeÞ

B.1.150 And alle hise werkes he wrou3te with loue as hym liste
werkes wro3t

B.1.159 ForÞi is loue ledere of Þe lordes folk of heuene
loue is ledere

B.1.159 ForÞi is loue ledere of Þe lores folk of heuene
loue of oure lord

B.1.160 And a meene, as Þe Mair is, bitwene Þe [commune] & Þe [kyng]
kyng and commune

B.1.160 And a meene, as Þe Mair is; bitwene Þe [commune] & Þe [kyng]
mene bitwene

B.1.161 Right so is loue a ledere and Þe lawe shapeÞ
loue is ledere

B.1.163 And for to knowen it kyndely, it comseÞ by myght
kyndely knowe

B.1.165 For in kynde knowynge in herte Þer [comseÞ a my3t]
kynde knowyng

B.1.166 And Þat falleÞ to Þe fader Þat formed vs alle
formed vs alle

B.1.167 Loked on vs wiþ loue and leet his sone dye
loked on wiþ loue

B.1.168 Mekely for oure mysdedes to amenden vs alle
amende alle

B.1.175 Forþi I rede [þe] riche, haueþ ruþe [on] þe pouere
haue ruþe

B.1.175 Forþi I rede [þe] riche, haueþ ruþe [on] þe pouere
riche and poore

B.1.179 For þou3 ye be trewe of youre tonge and treweliche wynne
þou be trewe

B.1.179 For þou3 ye be trewe of youre tonge and treweliche wynne
trewe of tonge

B.1.180 And as chaste as a child þat in chirche wepeþ
as a child

B.1.181 But if ye louen leelly and lene þe pouere
loue and lene

B.1.181 But if ye louen leelly and lene þe pouere
loue lele

B.1.185 For lames þe gentile [loyned] in hise bokes
Iesu þe gentile

B.1.188 Chastite wiþouten charite worþ cheyned in helle
chastite wiþouten charite

B.1.188 Chastite wiþouten charite worþ cheyned in helle
cheyned in helle

B.1.192 Vnkynde to hire kyn and to alle cristene
vnkynde to alle cristene

B.1.194 Swich chastite wiþouten charite worþ cheyned in helle
chastite wiþouten charite

B.1.194 Swich shastite wiþouten charite worþ cheyned in helle
cheyned in helle

B.1.195 [Ye] curatours [þat] kepen [yow] clene of [youre] bod[y]
kepen it clene

B.1.196 [Ye] ben acombred wiþ coueitise; [ye] konne no3t [out crepe]
acombred wiþ coueitise

B.1.198 [Th]at is no truþe of þe Trinite but tricherie of helle
treuþe is in trinite

B.1.199 And lernynge to lewed men þe latter to deele
lered and lewed

B.1.203 To conforten þe carefulle acombred wiþ synne
acombred wiþ coueitise

B.1.203 To conforten þe carefulle acombred wiþ synne
conforte þe carefulle

B.1.204 Loue is leche of lif and next oure lord selue
loue of oure lord

B.1.206 Forþi I seye as I seide er by [si3te of þise] textes
by Crist

B.1.207 Whan alle tresors ben tried treuþe is þe beste
treuþe is þe beste

B.1.207 Whan alle tresors ben tried treuþe is þe beste
treuþe is tresor

B.1.208 Now haue I told þee what truþe is, þat no tresor is bettre
treuþe is tresor

B.2.1 Yet [kneled I] on my knees and cried hier of grace
cried hire of grace

B.2.1 Yet [kneled I] on my knees and cried hire of grace
kneled on my knes

B.2.2 And seide `mercy, madame, for Marie loue of heuene
mercy madame

B.2.3 That bar Þ[e] blis[sed] barn Þat bou3te vs on Þe Rode
bar Þe barn

B.2.4 Kenne me by som craft to knowe Þe false
konne som craft

B.2.5 `Loke [o]n Þi left half, and lo where he stondeÞ
loke on Þi left half

B.2.6 BoÞe Fals and Fauel and hi[s]e feeres manye
fals and fauel

B.2.7 I loked on my left half as Þe lady me tau3te
loke on Þi left half

B.2.20 `That is Mede Þe maayde, haÞ noyed me ful ofte
Mede Þe mayde

B.2.22 And bilowen h[ym] to lordes Þat lawes han to kepe
kepe Þe lawes

B.2.22 And bilowen h[ym] to lordes Þat lawes han to kepe
lawe of oure lord

B.2.25 For Fals was hire fader Þat haÞ a fikel tonge
fikel tonge

B.2.26 And neuere booÞ seide siÞen he com to erÞe
seide Þe soÞe

B.2.29 My fader Þe grete god is and ground of alle graces
grete god

B.2.32 And what men be merciful and leelly me loue
loue lele

B.2.33 Shal be my lord and I his leef in þe hei3e heuene
heigh heuene

B.2.34 And what man takeþ Mede, myn heed dar I legge
I dar legge

B.2.37 And men of þis moolde þat mayntene þ truþe
man of þis molde

B.2.38 And how ye shul saue yourself? þe Sauter bereþ witnesse
as...bereþ witnesse

B.2.40 And now worþ þis Mede ymaried [t]o a mansed sherewe
mansed sherewe

B.2.41 To oon fals fikel-tonge, a fendes biyete
fikel tonge

B.2.42 Fauel þoro3 his faire speche haþ þis folk enchaunted,
faire speche

B.2.46 That longen to þat lordshipe, þe lasse and þe moore
lasse ne moore

B.2.50 Now I bikenne þee crist', quod she, 'and his clene moder,
clene moder

B.2.51 And lat no conscience acombre þee for coueitise of Mede
acombred wiþ coueitise

B.2.56 Of alle manere of men, þe meene and þe riche
þe mene and þe riche

B.2.58 As of kyn3tes and of clerkes and ooþer commune peple
kny3tes and clerkes

B.2.59 As Sisours and Somonours, Sherreues and hire clerkes
Sisours and Somonours

B.2.63 Ac Symonie and Cyuylle and Sisours of courtes
Symonye and Cyuylle

B.2.67 Whan Symonye and Cyuylle seighe hir boþer wille
Symonye and Cyuylle

B.2.70 That Gile wiþ hise grete oþes gaf hem togidere
grete oþes

B.2.71 And preide Cyuylle to see and Symonye to rede it
Symonye and Cyuylle

B.2.72 Symonye and Cyuylle stonden forþ boþe
Symonye and Cyuylle

B.2.78 Falsnesse is fayn of hire for he woot hire riche
falsnesse fayn

B.2.79 And Fauel wiþ his fikel speche feffeþ by þis chartre
fikel tonge

B.2.89 [Wiþ] al þe lordshipe of leccherie in lengþe and in brede
in lengþe and in brede

B.2.90 As in werkes and in wordes and waityn[g] with ei3es
werkes and wordes

B.2.93 Glotonye he [gyueþ] hem ek and grete oþes togidere,
grete oþes

B.2.95 And þere to langle and lape and lugge hir euencristen
iaperes and iangeleres

B.2.102 `And þei to haue and to holde, and hire heires after
alle his heires after

B.2.114 By si3te of sire Symonie and Cyuyles leeue
Symonye and Cyuylle

B.2.118 And er þis weddynge by wro3t wo þee bitide!
wo þee bitide

B.2.121 And þow hast hyuen hire to a gilour, now god gyue þee sorwe!
gyue þee sorwe

B.2.122 [The] text telleþ þee no3t so, Truþe woot þe soþe
as þe book techeþ

B.2.122 [The] text telleþ þee no3t so, Truþe woot þe soþe
woot þe soþe

B.2.134 Wercheþ by wisdom and by wit [after]
wisdom and wit

B.2.142 Herto assenteþ Cyuyle, ac Symonye ne wolde
Symonye and Cyuylle

B.2.144 Thanne fette Fauel forþ floryns ynowe
floryns ynowe

B.2.147 And feffe fal[s] witness[e] wiþ floryns ynowe
floryns ynowe

B.2.148 For [he] may Mede amaistrye and maken at my wille
Mede þe mayde

B.2.150 To Fals and to Fauel for hire faire 3iftes
fals and fauel

B.2.154 For we haue Mede amaistried wiþ oure murie speche
Mede þe mayde

B.2.155 That she grauteþ to goon wiþ a good wille
wiþ a good wille

B.2.158 Thanne was Fal[s] fayn and Fauel as bliþe,
fals and fauel

B.2.158 Thanne was Fal[s] fayn and Fauel as bliþe
falsnesse fayn

B.2.161 To wenden wiþ hem to westmynstre to witnesse þis dede
wende wiþ yow

B.2.166 And Fauel on [Fair Speche] fe[ynt]ly atired
faire speche

B.2.168 For Symonye and Cyuylle sholde on hire feet gange
Symonye and Cyuylle

B.2.169 Ac þanne swoor Symonye and Cyuylle boþe
Symonye and Cyuylle

B.2.184 Fals and Fauel fareþ forþ togideres
fals and fauel

B.2.187 [Of many maner men þat on þis molde libbeth]
man of þis molde

B.2.189 Sothnesse sei3 hem wel and seide but litel
seide þe soþe

B.2.191 And com to þe kynges court and Conscience tolde
kynges court

B.2.192 And Conscience to þe kyng carped it after
conscience carped

B.2.192 And Conscience to þe kyng carped it after
Kyng and conscience

B.2.193 `By crist!' quod þe kyng, `and I chacche my3te
by Crist

B.2.194 Fals or Fauel or any of hise feeris
fals and fauel

B.2.195 I wolde be wroken of þo wrecches þat wercheþ so ille
werche so ille

B.2.197 Shal neuere man of þis molde meynprise þe leeste
man of þis molde

B.2.204 [Symonye and Cyuyle, I sende hem to wame
Symonye and Cyuylle

B.2.212 And bad hym fle for fere and hise [feeres] alle
fle for fere

B.2.213 [Thanne] Falsnesse for fere flei3 to Þe Freres
fle for fere

B.2.223 Wesshen hym & wiped hym & wounden hym in cloutes
wesshen and wipeden

B.2.229 For he kouÞe [on] hir craft and knew manye gommes
konne som craft

B.2.232 Freres wiÞ fair speche fetten hym Þennes
faire speche

B.2.236 Alle fledden for fere and flowen into hemes
fle for fere

B.2.237 Saue Mede Þe mayde na mo dorste abide
Mede Þe mayde

B.2.238 Ac trewely to telle she trembled for [fere]
trewely to telle

B.3.1 Now is Mede Þe mayde and na mo of hem alle
Mede Þe mayde

B.3.4 To take Mede Þe maide and maken hire at ese
make at ese

B.3.4 To take Mede Þe maide and maken hire at ese
Mede Þe mayde

B.3.6 What man of Þis [world] Þat hire were leuest
man of Þis molde

B.3.7 And if she werche bi wit and my wil folwe
werchen his wille

B.3.8 I wol forgyuen hire Þ[e] gilt, so me god helpe
so me god help

B.3.9 Curteisly Þe clerk Þanne, as Þe kyng hi3te
curteisliche Þe

B.3.11 A[c] Þer was murÞe & Mynstralcie Mede to plese
murÞe and mynstralcie

B.3.28 For to werche Þi wille [while Þi lif lasteÞ]
al my lif tyme

B.3.28 For to werche Þi wille [while Þi lif lasteÞ]
werchen his wille

B.3.28 For to werche Þi wille [while Þi lif lasteÞ]
while ...lasteÞ

B.3.30 To louen hem lelly and lordes [hem] make
loue lele

B.3.30 To louen hem lelly and lordes [hem] make
loue of oure lord

B.3.36 To Mede Þe mayde [mekeliche he loutede]
Mede Þe mayde

B.3.38 `Thei3 [lered and lewed] hadde leyen by Þee [echone]
lered and lewed

B.3.42 Amonges [clerkes] and [kny3tes] Conscience to [felle]
kny3tes and clerkes

B.3.53 While ye loue lordes Þat lecherie haunten
loue of oure lord

B.3.54 And lakkeÞ no3t ladies Þat louen wel Þe same
loue and lakke

B.3.68 And Þi cost and Þi coueitise and who Þe catel ou3te
coueitise of catel

B.3.73 Lat no3t Þi left half, late ne raÞe
late ne raÞe

B.3.76 Maires and Maceres Þat menes ben bitwene
mene bitwene

B.3.77 The kyng and Þe comune to kepe Þe lawes
kepe Þe lawes

B.3.77 The kyng and Þe commune to kepe Þe lawes
kyng and commune

B.3.79 Brew[e]rs and Bak[e]rs, Bochiers and Cokes
brewers and bakers

B.3.80 For Þise arn men on Þis molde Þat moost harm wercheÞ
man of Þis molde

B.3.87 Ac Mede Þe mayde Þe Mair [she] bisou3t[e]
Mede Þe mayde

B.3.89 Or present3 wiÞouten pens as pieces of siluer
present3 or pens

B.3.92 And suffre hem to selle somdel ayeins reson
ayeins reson

B.3.93 Salomon Þe sage a sermon he made
Salomon Þe sage

B.3.94 For to amenden Maires and men Þat kepen [Þe] lawes
kepe Þe lawes

B.3.101 The kyng fro conseil cam and called after Mede
come a kyng

B.3.101 The kyng fro conseil cam and called after Mede
kynges conseil

B.3.104 Curteisly þe kyng comse[þ] to telle
come a kyng

B.3.104 Curteisly þe kyng comse[þ] to telle
curteisliche þe

B.3.105 To Mede þe mayde [melleþ] þise wordes
Mede þe mayde

B.3.108 But I forgyue þee þ[e] gilt and graunte þee my grace
graunte grace

B.3.112 `Ye, lord', quod þat lady, `lord forbede ellis!
lordes and ladies

B.3.115 Bifore þe kyng and his conseil, clerkes and oþere
kynges conseil

B.3.116 Knelynge, Conscience to þe kyng louted
Kyng and conscience

B.3.120 Quod Conscience to þe kyng, `crist it me forbede!
Kyng and conscience

B.3.121 Er I wedde swich a wif wo me bitide!
wo þee bitide

B.3.122 She is frele of hire feiþ, fikel of hire speche
fikel tonge

B.3.123 [She] makeþ men mysdo many score tymes
many score tymes

B.3.125 Wyues and widewes wantoun[nesse] techeþ
wyues and widewes

B.3.130 Bitwene heuene and helle, [and] erþe þou3 men sou3te
heuene and helle

B.3.134 Sisours and Somonours, swiche men hire preiseþ
Sisours and Somonours

B.3.136 She dooþ men lese hire lond and hir lif boþe
lif and lond

B.3.146 As youre secret seel in sixe score dayes
fyue score wynter

B.3.150 Prouendre[s], persones and preestes [she] mayntene þ
persons and preestes

B.3.151 To [holde] lemmans and lotebies alle hire lifdaies
al my lif tyme

B.3.155 By Iesus! wiþ hire leweles youre lustices she shendeþ
by Crist

B.3.158 She ledeþ lawe as hire list and louedaies makeþ
ledere of louedayes

B.3.159 And doþ man lese þoru3 hire loue þat lawe my3te wynne
lawe and loue

B.3.162 Wiþouten present3 or pens [he] pleseþ wel fewe
present3 or pens

B.3.163 Barons and Burgeises she bryngeþ in sorwe
barons and burgeises

B.3.165 Clergie and coueitise she coupleþ togidres
coupled togideres

B.3.166 This is þe lif of þat lady, now lord 3yue hire sorwe
gyue þee sorwe

B.3.166 This is þe lif of þat lady, now lord 3yue hire sorwe
lordes and ladies

B.3.169 Swich a maister is Mede among men of goode
Mede þe mayde

B.3.172 The kyng graunted hire grace wiþ a good wille
graunte grace

B.3.172 The kyng graunted hire grace wiþ a good wille
wiþ a good wille

B.3.175 `Nay lord', quod þat lady, `leueþ hym þe werse
lordes and ladies

B.3.176 Whan ye witen witterly wher þe wrong liggeþ
witen witterly

B.3.179 Ne [to] depraue þi persone wiþ a proud herte
wiþ a proud herte

B.3.182 Ad [ek] griped my gold [and] gyue it where þee liked
griped gold

B.3.183 Whi þow wraþest þee now wonder me þynkeþ
wonder me þynkeþ

B.3.187 For killed I neuere no kyng, ne counseiled þerafter
kynges conseil

B.3.188 Ne dide as þow demest; I do it on þe kynge.
did demest

B.3.197 Ther I lafte wiþ my lord his lif for to saue
for to saue

B.3.198 I made his me[ynee] murye and mournynge lette
make murie

B.3.200 And dide hem hoppe for hope to haue me at wille
haue hir wille

B.3.201 Hadde I ben Marchal of his men, by Marie of heuene!
by Crist

B.3.202 He sholde haue be lord of þat lond in lengþe and in brede
lond and lord

B.3.203 He sholde haue be lord of Þat lond in lengÞe and in brede
in lengÞe and in brede

B.3.207 To leuen his lordshipe for a litel siluer,
for a litel siluer

B.3.209 It bicomeÞ a kyng Þat kepeÞ a Reaume
bicomeÞ to a kyng

B.3.215 The Pope [wiÞ hise] prelates present3 vnderfonge[Þ]
pope and prelates

B.3.217 Ser[u]aunt3 for hire seruyce, we seeÞ wel Þe soÞe
for Þat seruice

B.3.217 Ser[u]aunt3 for hire seruyce, we seeÞ wel Þe soÞe
se Þe soÞe

B.3.218 Taken Mede of hir maistres as Þei mowe acorde
Mede Þe mayde

B.3.219 Beggeres for hir biddynge bidden [of] men Mede
beggeris and bidderis

B.3.220 Mynstrales for hir myrÞe Mede Þei aske
murÞe and mynstralcie

B.3.223 Preestes Þat prechen Þe peple to goode
prechynge Þe peple

B.3.225 Alle kynne craft[y] men crauen Mede for hir Prentices
alle kynne crafty men

B.3.225 Alle kynne craft[y] men crauen Mede for hir Prentices
alle kynne creatures

B.3.228 Quod Þe kyng to Conscience, `by crist, as me ÞynkeÞ
by Crist

B.3.228 Quod Þe kyng to Conscience, `by crist, as me ÞynkeÞ
Kyng and conscience

B.3.229 Mede is worÞi, [me ÞynkeÞ], Þe maistrie to haue
have Þe maistrie

B.3.230 `Nay', quod Conscience to Þe kyng and kneled to Þe erÞe
knelynge to

B.3.232 That oon god hof his grace [gyueÞ] in his blisse
god of his grace

B.3.234 The prophete precheÞ [it] and putte it in Þe Sauter
in Þe Sauter

B.3.237 And Dauid assoileÞ it hymself as Þe Sauter telleÞ
as Þe book techeÞ

B.3.239 And han ywroght werkes wiÞ right and wiÞ reson
right and reson

B.3.239 And han ywroght werkes wiÞ right and wiÞ reson
werkes wro3t

B.3.246 Ther is [a] Mede mesurelees Þat maistres desireÞ
Mede and maistrie

B.3.250 And he Þat gripeÞ hir [giftes], so me god helpe
griped gold

B.3.250 And he Þat gripeÞ hir [giftes], so me god helpe
so me god help

B.3.252 Preestes and persons Þat plesynge desireÞ
persons and preestes

B.3.262 That Agag of Amalec and al his peple after
alle his heires after

B.3.264 'ForÞi', seide Samuel to Saul, 'god hymself hoteÞ [Þ]ee
god hymself hoteÞ

B.3.265 Be buxom at his biddynge his wil to fulfille
buxom at his biddyng

B.3.265 Be buxom at his biddynge his wil to fulfille
his bidding to fulfille

B.3.268 Widwes and wyues, wommen and children
wyues and widewes

B.3.273 And for he coueited hir catel and þe kyng spared
coueitise of catel

B.3.274 Forbar hym and his beestes boþe as þe bible witnesseþ
as þe book techeþ

B.3.279 That god hated hym for euere and alle hise heires after
alle his heires after

B.3.280 The culorum of þis cas kepe I no3t to [shewe]
colorum of þis cas

B.3.290 Shal na moore Mede be maister [on erþe]
Mede þe mayde

B.3.291 Ac loue and lowenesse and leautee togideres
loue and leautee

B.3.292 Thise shul ben Maistres on moolde [trewe men] to saue
man of þis molde

B.3.294 Leaute shal don hym lawe and no lif ellis
leaute in lawe

B.3.295 Shal no sergeant for [þat] seruice were a silk howue
for þat seruice

B.3.298 And oure lordes lawes [ledeþ] þe Reaumes
lawe of oure lord

B.3.300 And make of lawe a laborer: swich loue shal arise
lawe and loue

B.3.311 Preestes and persons wiþ Placebo to hunte
persons and preestes

B.3.315 Shal neiþer kyng ne kynght, Constable ne Meire
kynges and kny3tes

B.3.318 But after þe dede þat is doon oon doom shal rewarde
dede done

B.3.320 Kynges Court and commune Court, Consistorie and Chapitle
kyng and commune

B.3.320 Kynges Court and commune Court, Consistorie and Chapitle
kynges court

B.3.322 ThFacea[t] worþ Trewe-tonge, a tidy man þat tened me neuere
trewe of tonge

B.3.332 `I kan no Latyn?' quod she, `clerkes wite þe soþe!
woot þe soþe

B.3.335 And [muche] worshipe ha[þ] þerwiþ as holy writ telleþ
as þe book techeþ

B.3.340 For þat lyne was no lenger at þe leues ende
lyues ende

B.3.341 Hadde she loked þat [left] half and þe leef tomed
loke on þi left half

B.4.3 Kis hire', quod þe kyng, `Conscience, I hote!'
Kyng and conscience

B.4.4 `Nay, by crist!' quod Conscience; `còngeye me [raþer]!
by Crist

B.4.6 `And I comaunde þee', quod þe kyng to Conscience þanne
Kyng and conscience

B.4.7 `Rape Þee to ryde and Reson [Þat] Þow fecche
ryde and reson

B.4.9 For he shal rule my Reaume and rede me Þe beste
rule Þe reaume

B.4.11 And acounte wiÞ Þee, Conscience, so me crist helpe
so me god help

B.4.12 How Þow lernest Þe peple, Þe lered and Þe lewed'
lered and lewed

B.4.14 And [ri3t renneÞ] to Reson and rouneÞ in his ere
right and reson

B.4.16 `I shal arraye me to ryde', quod Reson, `reste Þee a while
ryde and reson

B.4.18 And also Tomme trewe-tonge-tel-me-no-tales
trewe of tonge

B.4.25 And Reson wiÞ hym ryt, rownynge togideres
ryde and reson

B.4.26 Whiche maistries Mede makeÞ on Þis erÞe
Mede Þe mayde

B.4.27 Oon waryn wisdom and witty his feere
wisdom and wit

B.4.28 Folwed h[e]m faste for Þei hadde to doone
folwed faste

B.4.30 And riden faste for Reson sholde rede hem Þe beste
ryde and reson

B.4.31 For to saue hem[seluen] from shame and from harmes
for to saue

B.4.33 And bad Reson ryde faste and recche of hir neiÞer
ryde and reson

B.4.36 Ac [Þ]ere is loue and leautee [hem likeÞ] no3t come Þere
loue and leautee

B.4.39 Moore Þan for] loue of oure lord or alle hise leeue Seintes
loue of oure lord

B.4.40 ForÞi, Reson, lat hem ride Þo riche by hemselue
ryde and reson

B.4.42 And Þanne Reson rood faste Þe ri3te hei3e gate
right and reson

B.4.42 And Þanne Reson rood faste Þe ri3ts hei3e gate
ryde and reson

B.4.43 As Conscience hym kenned til Þei come to Þe kynge
come a kyng

B.4.44 Curteisly Þe kyng Þanne cam [in to] Reson
curteisliche Þe

B.4.48 Now wrong ayeins his wille hadde his wif taken
haue hir wille

B.4.50 And Margrete of hir maydenhede maugree hire chekes
maugree Þi chekes

B.4.51 `BoÞe my gees and my grys hise gadelynges feccheÞ
gees and grys

B.4.52 I dar no3t for fere of h[y]m fi3te ne chide
I dar no3t

B.4.61 The kyng knew he seide sooÞ, for Conscience hym tolde
Kyng and conscience

B.4.61 The kyng knew he seide sooÞ, for Conscience hym tolde
seide Þe soÞe

B.4.65 And seide, `hadde I loue of my lord Þe kyng litel wolde I
recche
loue of oure lord

B.4.67 Tho [wan] Wisdom and sire waryn Þe witty
wisdom and wit

B.4.70 `Whoso wercheÞ by wille wraÞe makeÞ ofte
werchen his wille

B.4.73 For boÞe Þi lif and Þi lond lyÞ in his grace
lif and lond

B.4.76 [Thanne Wisdom and wit] wenten togidres
wisdom and wit

B.4.78 Pees putte forÞ his heed, and his panne blody
putte forÞ his hed

B.4.80 Conscience and Þe commune kn[e]wen wel Þe soÞe
woot Þe soÞe

B.4.81 Ac wisdom and wit were aboute faste
wisdom and wit

B.4.83 The kyng swor by crist and by his crowne boÞe
by Crist

B.4.83 The kyng swor by crist and by his crowne boÞe
croune kyng

B.4.85 And comaundede a Constable to casten hym in Irens
casten hem in .

B.4.95 And profrede Pees a present al of pure[d] golde
profrede a present

B.4.98 [Pees Þanne pitously] preyde to Þe kynge
preie for Þe pees

B.4.101 I forgyue hym Þat gilt wiÞ a good wille
wiÞ a good wille

B.4.104 `Nay', quod Þe kyng, 'so me crist helpe
so me god help

B.4.108 But Reson haue ruþe on hym he shal reste in [þe] stokkes
haue ruþe

B.4.109 As longe as [I lyue], but lowenesse hym borwe
as longe as I lyue

B.4.110 Som[me] radde Reson to haue ruþe on þat shrewe
haue ruþe

B.4.111 And to counseille þe kyng and Conscience [boþe]
Kyng and conscience

B.4.111 And to counseille þe kyng and Conscience [boþe]
kynges conseil

B.4.113 `Reed me no3t', quod Reson, `no ruþe to haue
haue ruþe

B.4.114 Til lordes and ladies louen alle truþe
lordes and ladies

B.4.121 As Seynt Beneyt hem bad, Bernard and Fraunceis
Beneyt, Bernard and Fraunceis

B.4.123 Til þe kynges counseil be þe commune profit
kyng and commune

B.4.123 Til þe kynges counseil be þe commune profit
kynges conseil

B.4.134 And yet', quod Reson, `by þe Rode! I shal no ruþe haue
by Crist

B.4.134 And yet', quod Reson, `by þe Rode! I shal no ruþe haue
haue ruþe

B.4.135 While Mede haþ þe maistrie [to mote in þis] halle
Mede and maistrie

B.4.140 Ben vnpunysshed [at] my power for peril of my soule,
for peril of my soule

B.4.141 Ne gete my grace [Þoru3] giftes, so me god [helpe]!
so me god help

B.4.145 Late [Þi] Confessour, sire king, construe [it Þee on englissh]
construe on englissh

B.4.149 Clerkes Þat were Confessours coupled hem togideres
coupled togideres

B.4.150 Al to construe Þis clause for Þe kynges profit.
construe Þis clause

B.4.151 Ac no3t for confort of Þe commune ne for Þe kynges soule
kyng and commune

B.4.152 For I sei3 Mede in Þe moot halle on men of lawe wynke
men of lawe

B.4.157 Alle ri3tfulle recordede Þat Reson truÞe tolde
right and reson

B.4.160 And leten Mekenesse a maister and Mede a mansed
sherewe
mansed sherewe

B.4.160 And leten Mekenesse a maister and Mede a mansed
sherewe
Mede and maistrie

B.4.161 Loue leet of hire li3t and leaute yet lasse
loue and leautee

B.4.167 Ac a Sisour and a Somonour sued hire faste
Sisours and Somonours

B.4.171 The kyng callede Conscience and afterward Reson
Kyng and conscience

B.4.172 And recordede þat Reson hadde ri3tfully shewed
reson shewe þ

B.4.172 And recordede þat Reson hadde ri3tfully shewed
right and reson

B.4.176 Mede ouermaistre þ lawe and muche tru þe lette þ
Mede and maistrie

B.4.179 Mede shal no3t maynprise yow, by þe marie of heuene!
by Crist

B.4.180 I wole haue leaute in lawe, and lete be al youre ianglyng
leaute in lawe

B.4.182 Quod Conscience to þe kyng, `but þe commune wole
assente
kyng and commune

B.4.182 Quod Conscience to þe kyng, `but þe commune wole
assente
Kyng and conscience

B.4.186 `But I rule þus youre Reaume rende out my guttes--
rule þe reaume

B.4.187 If ye bidden buxomnesse be of myn assent
buxom at his biddyng

B.4.188 `And I assent', sei þ þe kyng, `by Seinte Marie my lady
by Crist

B.4.191 For as longe as I lyue lete þee I nelle
as longe as I lyue

B.4.195 Als longe as [I lyue] lyue we togideres
as longe as I lyue

B.5.1 The kyng and hise kny3tes to þe kirke wente
kynges and kny3tes

B.5.2 To here matyns [and masse and to Þe mete] after masse and matyns

B.5.9 [Th]anne [mette me] much moore Þan I bifore tolde I before tolde

B.5.10 For I sei3 Þe feld ful of folk Þat I before [tolde], feld ful of folk

B.5.10 For I sei3 Þe feld ful of folk Þat I before [tolde] I before tolde

B.5.12 And wiÞ a cros afore Þe kyng comsede Þus to techen come a kyng

B.5.17 In ensample, [segges, Þat ye] sholden do Þe bettre in ensaumple

B.5.20 That dedly synne er domesday shal fordoon hem alle day of dome

B.5.20 That dedly synne er domesday shal fordoon hem alle dedly synne

B.5.21 Of Þis matere I my3te mamelen [wel] longe of Þis matere I my3te

B.5.22 Ac I shal seye as I sau3, so me god helpe so me god help

B.5.23 Now pertly afore Þe peple [preche gan Reson] prechynge Þe peple

B.5.25 And wynnen his wastyng wiÞ som maner crafte wasten and wynnen

B.5.41 And siÞen he [preide] prelates and `preestes togideres preestes and prelates

B.5.42 `That ye prechen Þe peple, preue it yowselue prechynge Þe peple

B.5.43 And dooþ it in dede, it shal drawe yow to goode.
dede done

B.5.45 And siþen he radde Religion hir rule to holde
rule and religion

B.5.46 `Lest þe kyng and his conseil youre comunes apeire
kynges conseil

B.5.48 And siþen he counseiled þe kyng his commune to louye
kyng and commune

B.5.48 And siþen he counseiled þe kyng his commune to louye
kynges conseil

B.5.51 And er he gyue any grace goueme first hymselue
god gyue grace

B.5.56 And ye þat seke Seynt Iames and Seyntes [at] Rome
seke seynt

B.5.57 Sekeþ Seynt Truþe, for he may saue yow alle
seke seynt

B.5.61 And [made] wille to wepe water wiþ his ei3en
water wiþ hise ei3en

B.5.62 Pernele proud-herte platte hire to þe erþe
wiþ a proud herte

B.5.74 Drynke but [wiþ] þe doke and dyne but ones
drynke and dyne

B.5.78 [He was] cloþed in a kaurymaury--I kouþe it nou3t discryue--
can nou3t descryue

B.5.85 With werkes or wiþ wordes whan he sey3e his tyme
werkes and wordes

B.5.98 His grace and his goode happes greuen me [wel] soore
me soore

B.5.100 That boþe lif and lyme is lost þoru3 my speche
lif and lyme

B.5.104 Ac hadde I maistrie and my3t [I wolde murþere hym for euere]
have þe maistrie

B.5.105 Whan I come to þe kirk and knele to þe Roode
knelynge to

B.5.106 [To] preye for þe peple as þe preest techeþ
as þe book techeþ

B.5.107 For Pilgrymes, for Palmeres, for al þe peple after
alle his heires after

B.5.107 For Pilgrymes, for Palmeres, for al þe peple after
pilgrymes and palmeres

B.5.108 Thanne I crye on my knees þat crist 3yue h[y]m sorwe
gyue þee sorwe

B.5.108 Thanne I crye on my knees þat crist 3yue h[y]m sorwe
kneled on my knes

B.5.114 [Ac of his] wynnynge I wepe and waille þe tyme
wepte and wailede

B.5.122 For enuye and yuel wil is yuel to defie
enuye and yuel

B.5.146 And freres fyndeþ hem in defaute, as folk bereþ witnesse
as .bereþ witnesse

B.5.146 And freres fyndeþ hem in defaute, as folk bereþ witnesse
defaute in þe folk

B.5.147 That whan þei preche þe peple in many places aboute
prechynge þe peple

B.5.165 Hadde Þie had knyues, by crist! eiÞer hadde kild ooÞer
by Crist

B.5.166 Seint Gregory was a good pope and hadde a good forwit
Gregory was a good pope

B.5.174 And am chalanged in Þe Chapitrehous as I a child were
as a child

B.5.182 `Now repente', quod Repentaunce, `and reherce neuere
repente Repentaunce

B.5.188 [Th]anne cam Coueitise; [I kan] hym na3t discryue
can nou3t descryue

B.5.206 It hadde ben vnsold Þis seuen yer, so me god helpe
so me god help

B.5.224 Rose Þe Regrater was hir ri3te name
is his name

B.5.230 Repentedestow euere', quod Repentaunce, `or restitucion
madest?'
repente Repentaunce

B.5.231 `33is, ones I was yherberwed', quod he, `wiÞ an heep of
chapmen
an heep of

B.5.237 `Vsedestow euere vsurie', guod Repentaunce, `in al Þi lif
tyme?'
al my lif tyme

B.5.241 And lene it for loue of Þe cros, to legge a wed and lese it
loue and lene

B.5.242 Swiche dedes I dide write if he his ḍay breke
dede done

B.5.244 I haue lent lordes and ladies my chaffare
lordes and ladies

B.5.250 `Lentestow euere lordes for loue of hire mayntenaunce?'
loue of oure lord

B.5.251 `Ye, I haue lent lordes loued me neuere after
loue of oure lord

B.5.260 `Now [but Þow repente Þe raÞer', quod Repentaunce
repente Repentaunce

B.5.261 `God lene Þee neuere grace] Þi good wel to bisette,
god of his grace

B.5.262 Ne Þyne heires after Þee haue ioie of Þat Þow wynnest
alle his heires after

B.5.269 And I wiste witterly Þow were swich as Þow tellest
as Þe book techeÞ

B.5.269 And I wiste witterly Þow were swich as 3ow tellest
witen witterly

B.5.270 Thow art an vnkynde creature; I kan Þee no3t assoille
alle kynne creatures

B.5.276 And whoso leueÞ [Þat I li3e] loke in Þe Sauter glose
in Þe Sauter

B.5.278 Cum sancto sanctus eris: construwe me Þis on englissh'
construe on englissh

B.5.281 `Haue mercy in Þi mynde, and wiÞ Þi mouÞ biseche it
mercy in Þi mynde

B.5.282 And al Þe wikkednesse in Þis world Þat man my3te werche
or Þynke
man of Þis molde

B.5.284 ForÞi haue mercy in Þy mynde, and marchaundise leue it
mercy in Þi mynde

B.5.288 And as longe as Þow lyuest Þerwith Þow yeldest no3t but borwest
as longe as I lyue

B.5.302 `I haue good Ale, gossib', quod she, `Gloton, woltow assaye?'
good ale

B.5.306 Thanne goÞ Gloton In and grete oÞes after.
grete oÞes

B.5.318 Geue Gloton wiÞ glad chere good ale to hanselle
good ale

B.5.332 In couenaunt Þat Clement sholde Þe cuppe fille
in couenaunt Þat

B.5.361 Thanne waked he of his wynkyng and wiped hise ei3en
wiped ei3en

B.5.365 `As Þow wiÞ wordes & werkes hast wro3t yuele in Þi lyue
werkes and wordes

B.5.365 `As Þow wiÞ wordes & werkes hast wro3t yuele in Þi lyue
werkes wro3t

B.5.369 Sworen goddes soule [and his sydes] and 'so me god helpe'
so me god help

B.5.384 And yet haue I hated hire al my lif tyme'
al my lif tyme

B.5.393 `If I sholde deye bi Þis day [I drede me sore]
me soore

B.5.396 Ac neiÞer of oure lord ne of oure lady Þe leeste Þat euere was maked
lordes and ladies

B.5.398 I parfoumede neuere penaunce as Þe preest me hi3te
parfoumed Þe penaunce

B.5.411 Til matyns and masse be do, and Þanne [moste] to Þe freres
masse and matyns

B.5.415 I haue be preest and person passynge Þritty wynter
persons and preestes

B.5.441 `Repente[st]ow no3t?' quod Repentaunce, & ri3t wiþ Þat he swowned
repente Repentaunce

B.5.442 Til vigilate Þe veille fette water at his ei3en
water wiþ hise ei3en

B.5.444 And seide, `ware Þee, for wanhope wo[l] Þee bitraye
wolde Þee bitraye

B.5.452 And here matyns and masse as I a monk were
masse and matyns

B.5.459 And wiþ Þe residue and Þe remenaunt, bi Þe Rode of Chestre
by Crist

B.5.463 Ac yet Þe synfulle sherewe seide to hymselue
mansed sherewe

B.5.470 Dampne me no3t at domesday for Þat I dide so ille
day of dome

B.5.472 Wel I woot he wepte faste water wiþ hise ei3en
water wiþ hise ei3en

B.5.475 And lepe wiþ hym ouer lond al his lif tyme
al my lif tyme

B.5.476 For he hadde leyen by Latro, luciferis Aunte
leyn with Lucifer

B.5.477 [Th]anne hadde Repentaunce ruþe and redde hem alle to knele
haue ruþe

B.5.480 God, þat of þi goodnesse [g]onne þe world make,
god of his goodnesse

B.5.483 And for þe beste as I bileue whateuere þe book telleþ
as þe book techeþ

B.5.485 And bicam man of a maide mankynde to saue
bicam man of a mayde

B.5.485 And bicam man of a maide mankynde to saue
mankynde to saue

B.5.500 Of þyne dou3t[iest] dedes was doon in oure armes
dede done

B.5.504 And haue ruþe on þise Ribaudes þat repenten hem soore
haue ruþe

B.5.504 And haue ruþe on þise Ribaudes þat repenten hem soore
me soore

B.5.511 Cride vpward to Crist and to his clene moder
clene moder

B.5.516 Apparailled as a paynym in pilgrymes wise
apparaille in pilgrymes wise

B.5.525 This folk frayned hym [faire] fro whennes he come
fram whennes he come

B.5.525 This folk frayned hym [faire] fro whennes he come
frayned hym first

B.5.537 `Peter!' quod a Plowman, and putte forþ his hed
putte forþ his hed

B.5.538 `I knowe hym as kyndely as clerc doþ hise bokes
kyndely knowe

B.5.540 And diden me suren hym [siþen] to seruen hym for euere
seruen hem euere

B.5.553 He is as lowe as a lomb and louelich of speche
lowe as a lomb

B.5.554 And if ye wilneþ wite where þat [wye] dwelleþ
wilneþ to wite

B.5.557 `Nay, by [þe peril of] my soul[e]!' quod Piers and gan to swere
for peril of my soule

B.5.559 Truþe wolde loue me þe lasse a long tyme after
longe tyme

B.5.562 Til ye come into Conscience þat crist wite þe soþe
woot þe soþe

B.5.563 That ye louen oure lord god leuest of alle þynges
loue of oure lord

B.5.569 And ye shul lepe þe li3tloker al youre lif tyme
al my lif tyme

B.5.573 Th[e] croft hatte Coueite-no3t-mennes-catel-ne-hire-wyues-
coueitise of catel

B.5.582 Loke þow plukke no plaunte þere for peril of þi soule
for peril of my soule

B.5.583 Thanne [shalt þow] see seye-sooþ-so-it-be-to-doone
se þe soþe

B.5.583 Thanne [shalt þow] see seye-sooþ-so-it-be-to-doone
seide þe soþe

B.5.593 Ech piler is of penaunce, of preieres-to-Seyntes
preieres and penaunce

B.5.595 Grace hatte Þe gateward, a good man for soÞe
for soÞe

B.5.597 TelleÞ hym Þis tokene: '[truÞe woot] Þe soÞe
woot Þe soÞe

B.5.598 I parfoured Þe penaunce Þe preest me enioyned
parfourned Þe penaunce

B.5.603 Tho Adam and Eue eten apples vnrosted
Adam and Eue

B.5.604 For he haÞ Þe keye and Þe cliket Þou3 Þe kyng slepe
keye and cliket

B.5.605 And if grace graunte Þee to go in [in] Þis wise
graunte grace

B.5.607 I a cheyne of charite as Þow a child were
as a child

B.5.609 A[c] be war Þanne of WraÞe, Þat wikked sherewe
mansed sherewe

B.5.614 Keyed and cliketted to kepe Þee wiÞouten
keye and cliket

B.5.618 A[c] Þer ar seuen sustren Þat seruen truÞe euere
seruen hem euere

B.5.621 Charite and Chastite ben hi[r]e chief maydenes
chastite wiÞouten charite

B.5.625 A[c] who is sib to Þise [sustren], so me god helpe
so me god help

B.5.630 `By Cristl' quod a kuttepurs, `I haue no kyn Þere'
by Crist

B.5.632 `Wite god', quod a waf[erer], `wiste I Þis for soÞe
for soÞe

B.5.632 `Wite god', quod a waf[erer], `wiste I Þis for soÞe
woot Þe soÞe

B.5.634 `33is!' quod Piers Þe Plowman, and poked [hym] to goode
Piers Þe Plowman

B.5.639 `Bi seint Poul!' quod a pardoner, `parauenture I be no3t knowe
by Crist

B.5.641 `By crist!' quod a comune womman, `Þi compaignie wol I folwe
by Crist

B.6.3 Quod Perkyn Þe Plownam, `by Seint Peter of Rome!
by Crist

B.6.4 I haue an half acre to erie by Þe hei3e weye
by Þe wey

B.6.4 I haue an half acre to erie by Þe hei3e weye
hei3e wey

B.6.4 I haue an half acre to erie by Þe hei3e weye
to erie Þis half acre

B.6.5 Hadde I eryed Þis half acre and sowen it after
to erie Þis half acre

B.6.6 I wolde wende wiÞ yow and Þe wey teche
wende wiÞ yow

B.6.13 Wyues and widewes wolle and flex spinneÞ
wyues and widewes

B.6.16 CasteÞ hem cloÞes [for cold] for so [wol] truÞe
caste on his cloÞes

B.6.17 I shal lenen hem liflode but if Þi lond faille
lif and lond

B.6.18 As longe as I lyue, for Þe lordes loue of heuene
as longe as I lyue

B.6.18 As long as I lyue, for Þe lordes loue of heuene
loue of oure lord

B.6.21 `By Crist!' quod a kny3t Þoo, `[Þow] kenne[st] vs Þe beste
by Crist

B.6.24 `By Seint Poul!' quod Perkyn, `for Þow profrest Þee so lowe
by Crist

B.6.25 I shal swynke and swete and sowe for vs boÞe
swynke and swete

B.6.26 And [ek] labour[e] for Þi loue al my lif tyme
al my lif tyme

B.6.27 In couenaunt Þat Þow kepe holy kirke and myselue
in couenaunt Þat

B.6.33 Curteisly Þe kny3t [conseyued] Þise wordes
curteisliche Þe

B.6.36 Als longe as I lyue I shal Þee mayntene
as longe as I lyue

B.6.40 And mekenesse Þi maister maugree Medes chekes
maugree Þi chekes

B.6.40 And mekenesse Þi maister maugree Medes chekes
Mede and maistrie

B.6.50 And Þat Þow be trewe of Þi tonge and tales Þow hatie
Þou be trewe

B.6.50 And Þat Þow be trewe of Þi tonge and tales Þow hatie
trewe of tonge

B.6.51 But if [it be] of wisdom or of wit Þi werkmen to chaste
wisdom and wit

B.6.55 `I assente, by Seint Iame', seide Þe kny3t Þanne
by Crist

B.6.56 `For to werche by Þi wor[d] while my lif dureÞ'
al my lif tyme

B.6.56 `For to werche by Þi wor[d] while my lif dureÞ'
werkes and wordes

B.6.56 `For to werche by Þi wor[d] while my lif dureÞ'
while ...lasteÞ

B.6.57 `And I shal apparaille me', quod Perkyn, `in pilgrymes wise
apparaille in pilgrymes wise

B.6.58 And wende wiÞ yow [Þe wey] til we fynde truÞe'
wende wiÞ yow

B.6.59 [He] caste on [hise] cloÞes, yclouted and hole
caste on his cloÞes

B.6.64 To pilgrymage as palmeres doon pardon to haue
pilgrymes and palmeres

B.6.67 And make h[y]m murie Þermyd, maugree whoso bigruccheÞ
it
make murie

B.6.68 And alle kynne crafty men Þat konne lyuen in truÞe,
alle kynne crafty men

B.6.69 I shal fynden hem fode Þat feiÞfulliche libbeÞ,
fynden hem fode

B.6.72 And frere faitour and folk of hi[s] ordre
freres and faitours

B.6.80 His sone hi3te Suffre-Þi-Souereyns-to-hauen-hir-wille-
haue hir wille

B.6.82 Lat-god-yworþe-wiþ-al-for-so-his-word-techeþ
as þe book techeþ

B.6.89 Til I come to hise acountes as my [crede] me [techeþ]
as þe book techeþ

B.6.93 I paide [hym] prestly for peril of my soule
for peril of my soule

B.6.100 And wiþ þe residue and þe remenaunt, be þe Rode of Lukes!
by Crist

B.6.106 To erie þis half acre holpen hym manye
to erie þis half acre

B.6.107 Dikeres and Delueres digged vp þe balkes
dykers and delueres

B.6.112 At hei3 prime Piers leet þe plow3 stonde
Piers þe Plowman

B.6.117 `Now by þe peril of my soule!' quod Piers al in pure tene
for peril of my soule

B.6.117 `Now by þe Peril of my soule!' quod Piers al in pure tene
Piers for pure tene

B.6.123 And made hir mone to Piers [how þei my3te no3t werche]
make mone

B.6.126 That god of his grace youre greyn multiplie
god of his grace

B.6.128 For we may [neiþer] swynke ne swęte, swich siknesse vs eyleþ
swynke and swete

B.6.130 Ye ben wastours, I woot wel, and truþe woot þe soþe
.woot þe soþe

B.6.133 Ye wasten þat men wynnen wiþ trauaille and tene
wasten and wynnen

B.6.137 [Thei] shal ete [as good as I, so me god helpe]
so me god help

B.6.138 Til god of his [grace gare hem to arise]
god of his grace

B.6.141 Diken or deluen or dyngen vpon sheues
dykers and delueres

B.6.144 And al is þoru3 suffraunce þat vengeaunce yow ne takeþ
take þe vengeaunce

B.6.145 Ac Ancres and heremites þat eten but at Nones
ancres and heremites

B.6.150 Thei shul haue payn and potage and [a pitaunce biside]
payn and potage

B.6.153 To Piers þe Plowman he profrede his gloue
Piers þe Plowman

B.6.155 And bad hym go pissen with his plow3: `[pyuysshe]
sherewe!
mansed sherewe

B.6.156 Wiltow, neltow, we wol haue oure wille
haue hir wille

B.6.158 And maken vs murye þer[wiþ] maugree þi chekes'
make murie

B.6.158 And maken vs murye þer[wiþ] maugree þi chekes
maugree þi chekes

B.6.159 Thanne Piers þe Plowman pleyned hym to þe kny3te
Piers þe Plowman

B.6.160 To kepen hym as couenaunt was fro cursede sherewes
mansed sherewe

B.6.162 For [Þei] wasten and wynnen no3t and [Þo] worÞ neuere
wasten and wynnen

B.6.164 Curteisly Þe kny3t Þanne, as his kynde wolde
.curteisliche Þe

B.6.169 And sette Piers at a pese and his plow3 boÞe
Piers Þe Plowman

B.6.171 `Now by Þe peril of my soule!' quod Piers, `I shal apeire yow
for peril of my soule

B.6.175 And wrong hym so by Þe wombe Þat [al watrede his ei3en]
water wiÞ hise ei3en

B.6.177 That he loked lik a lanterne al his lif after
al my lif tyme

B.6.187 An heep of heremytes henten hem spades
an heep of

B.6.203 `Of beggeris and bidderis what best be to doone
beggeris and bidderis

B.6.204 For I woot wel, be Þow went Þei wol werche ille
werche so ille

B.6.206 And for defaute of foode Þis folk is at my wille
defaute in Þe folk

B.6.209 And helpen hem of alle Þyng [after Þat] hem nedeÞ
Þat hem nedeÞ

B.6.220 Conforte h[e]m wiÞ Þi catel for cristes loue of heuene
for cristes loue

B.6.221 Loue hem and lene hem [and] so [Þe] lawe of [kynde wolde]
loue and lene

B.6.224 Wiþ mete or wiþ mone lat make hem fare þe bettre]
make mone

B.6.225 Loue hem and lakke hem no3t; lat god take þe vengeaunce
loue and lakke

B.6.225 Loue hem and lakke hem no3t; lat god take þe vengeaunce
take þe vengeaunce

B.6.227 And if þow wilt be gracious to god do as þe gospel techeþ
as þe book techeþ

B.6.231 `Ye I [h]ote þee', quod hunger, `or ellis þe bible lieþ
I hote þee

B.6.234 And laboure for þi liflode, and so oure lord hi3te
laboure for þi liflode

B.6.237 He shal [go] begge and bidde and no man bete his hunger
beggeris and bidderis

B.6.240 He hadde maugree of his maister eueremoore after
for euer moore after

B.6.252 He is blessed by þe book in body and in soule
body and soule

B.6.259 Ac I hote þee', quod hunger, `as þow þyn hele wilnest
I hote þee

B.6.260 That þow drynke no day er þow dyne somwhat
drynke and dyne

B.6.261 Ete no3t, I hote þee, er hunger þee take
I hote þee

B.6.268 And if þow diete þee þus I dar legge myne [armes]
I dar legge

B.6.272 And leme to laboure wiþ lond [lest] liflode [hym faille]
laboure for þi liflode

B.6.275 `By Seint [Pernele]', quod Piers, þise arn profitable workes!
by Crist

B.6.276 [Th]is is a louely lesson; lord it þee foryelde
loue of oure lord

B.6.279 [Er] I haue dyned bi þis day and ydronke boþe
drynke and dyne

B.6.281 Neiþer gees ne grys, but two grene cheses,
gees and grys

B.6.285 Ne no cokency, by crist! coloppes to maken
by Crist

B.6.288 To drawe afeld my donge while þe dro3te lasteþ
while ...lasteþ

B.6.295 And profrede Piers þis present to plese wiþ hunger
profrede a present

B.6.300 Thanne was folk fayn and fedde hunger wiþ þe beste
fedde þe folk

B.6.301 Wiþ good Ale as Gloton ta3te [þei] garte [hym to]slepe
good ale

B.6.310 But if it be fressh flessh ouþer fissh [y]fryed
fressh flessh ouþer fissh

B.6.313 [That] he was werkman wro3t [warie] þe tyme
werkes wro3t

B.6.314 Ayeins Catons counseil comseþ he to langle
ayein counseil

B.6.316 He greueþ hym ageyn god and gruccheþ ageyn Reson
ayeins reson

B.6.317 And þanne corseþ þe kyng and al [þe] counseil after
kynges conseil

B.6.328 And a mayde haue þe maistrie, and multiplie by ei3te,
have þe maistrie

B.6.331 But [if] god of his goodnesse graunte vs a trewe
god of his goodnesse

B.7.3 And purchaced hym a pardoun a pena & a culpa
purchace þe pardon

B.7.4 For hym and for hise heires eueremoore after
alle his heires after

B.7.4 For hym and for hise heires eueremoore after.
for euer moore after

B.7.8 Pardon with Piers Plowman truþe haþ ygraunted
Piers þe Plowman

B.7.9 Kynges and kny3tes þat kepen holy chirche
kynges and kny3tes

B.7.10 And ri3tfully in Rem[e] rulen þe peple
rule þe reaume

B.7.12 Wiþ Patriarkes and prophetes in paradis to be felawe
patriarkes and prophetes

B.7.15 And in as muche as þei mowe amenden alle synfulle
amende alle

B.7.17 At þe day of dome at [hire] deys [to] sitte
day of dome

B.7.22 Ayein clene Conscience hir catel to selle
ayein conscience

B.7.22 Ayein clene Conscience hir catel to selle
clene conscience

B.7.31 Fynden [swiche] hir foode [for oure lordes loue of heuene]
fynden hem fode

B.7.31 Fynden [swiche] hir foode [for oure lordes loue of heuene]
loue of oure lord

B.7.32 Sette Scolers to scole or to som [kynnes] craftes
sette to scole

B.7.39 And preiseden Piers Þe Plowman Þat purchaced Þis bulle
Piers Þe Plowman

B.7.40 Men of lawe leest pardon hadde, [leue Þow noon ooÞer]
men of lawe

B.7.44 Princes and prelates sholde paie for hire trauaille
preestes and prelates

B.7.50 [Ac] for oure lordes loue [lawe for hym sheweÞ]
lawe and loue

B.7.50 [Ac] for oure lordes loue [lawe for hym sheweÞ]
lawe of oure lord

B.7.50 [Ac] for oure lordes loue [lawe for hym sheweÞ]
loue of oure lord

B.7.52 That he ne worÞ saaf [sikerly]; Þe Sauter bereÞ witnesse
as...bereÞ witnesse

B.7.54 Thise foure Þe fader of heuene made to Þis foold in
commune
Fader of heuene

B.7.55 Thise ben truÞes tresores trewe folk to helpe
treuÞe is tresor

B.7.58 Hi[s] pardon is [wel] petit at hi[s] partyng hennes
at hennes partyng

B.7.63 And lyuen in loue and in lawe, for hir lowe hert[e]
lawe and loue

B.7.65 Beggeres [and] bidderes beþ no3t in þe bulle
beggeris and bidderis

B.7.68 For he þat beggeþ or bit, but he haue nede
beggeris and bidderis

B.7.72 Caton kenneþ me þus and þe clerc of stories.
Caton kenneþ

B.7.76 Ac Gregory was a good man and bed vs gyuen alle
Gregory was a good pope

B.7.77 That askeþ for his loue þat vs al leneþ
loue and lene

B.7.84 Forþi biddiþ no3t, ye beggeres, but if ye haue nede
beggeris and bidderis

B.7.85 For whoso haþ to buggen hym breed, þe book bereþ
witnesse
as...bereþ witnesse

B.7.88 The book banneþ beggerie and blameþ hem in þis manere
blamed and banned

B.7.90 For [þei] lyue in no loue ne no lawe holde
lawe and loue

B.7.95 And goon [and] faiten with [hire] fauntes for eueremoore
after
for euer moore after

B.7.97 Than of alle [oþere] manere men þat on þis moolde
[wandreþ]
man of þis molde

B.7.101 And wommen wiþ childe þat werche ne mowe
wommen wiþ childe

B.7.105 For loue of hir lowe hert[e] oure lord haþ hem graunted
loue of oure lord

B.7.106 Hir penaunce and hir Purgatorie [vp]on þis [pure] erþe
penaunce and purgatorie

B.7.108 For I [shal] construe ech clause and kenne it þee on englissh
construe þis clause

B.7.108 For I [shal] construe ech clause and kenne it þee on englissh'
construe on englissh

B.7.119 And Piers for pure tene pulled it [asonder]
Piers for pure tene

B.7.124 Of preieres and of penaunce my plou3 shal ben herafter
preieres and penaunce

B.7.128 That loueþ god lelly his liflode is ful esy
loue lele

B.7.151 And for Piers [loue] þe Plowman [wel] pencif in herte
Piers þe Plowman

B.7.157 Ac for þe book bible bereþ witnesse
as...bereþ witnesse

B.7.160 Daniel seide, `sire kyng, þi [sweuene is to mene]
is to mene

B.7.161 That vnkouþe kny3tes shul come þi kyngdom to cleyme
kynges and kny3tes

B.7.162 Amonges lower lordes þi lond shal be departed
lond and lord

B.7.177 Dowel at þe day of dome is digneliche vnderfongen
day of dome

B.7.181 This is [a leef of] oure bileue, as lettred men vs teche þ
as þe book teche þ

B.7.182 And so I leue leelly, lor[d] forb[e]de ellis
lelly leue

B.7.183 That pardon and penaunce and preieres doon saue
pardon and penaunce

B.7.183 That pardon and penaunce and preieres doon saue
preieres and penaunce

B.7.184 Soules þat haue synned seuen si þ es dedly
dedly synne

B.7.187 For þ i I rede yow renkes þat riche ben on er þ e
þat ben riche

B.7.192 To purchace pardon and þe popes bulles
purchace þe pardon

B.7.195 How þow laddest þi lif here and hi[s] law[e] keptest
kepe þe lawes

B.7.196 [What] þow didest day be day þe doom wole reherce
day of dome

B.7.198 Thei3 [þow] be founde in þe fraternite [among] þe foure
ordres
alle þe foure orders

B.7.201 For þ i I counseille alle cristene to crie god mercy
crie mercy

B.7.201 For þ i I counseille alle cristene to crie god mercy
for þ i I counseille

B.7.202 And Marie his moder be meene bitwene
Marie his moder

B.7.202 And Marie his moder Þe meene bitwene
mene bitwene

B.7.203 That god gyue vs grace er we go hennes
god gyue grace

B.7.203 That god gyue vs grace er we go hennes
god of his grace

B.7.206 At the day of dome we dide as he hi3te
day of dome

B.8.2 Al a somer seson for to seke dowel
somer seson

B.8.7 Where Þis leode lenged, lasse ne moore
lasse ne moore

B.8.14 For [ye] be men of Þis moolde Þat moost wide walken
man of Þis molde

B.8.41 The boot is likned to [Þe] body Þat brotel is of kynde
likynge of body

B.8.42 That Þoru3 Þe fend and Þe flessh and Þe [false] worlde
Þe fend and Þe flessh

B.8.44 Ac dedly synne doÞ he no3t for dowel hym [helpeÞ]
dedly synne

B.8.49 Folwe Þi flesshes wille and Þe fendes after
Þe fend and Þe flessh

B.8.50 And] do deedly synne and drenche Þi[selue]
dedly synne

B.8.56 But if he werche wel ÞerwiÞ as dowel hym techeÞ
as Þe book techeÞ

B.8.57 `I haue no kynde knowyng', quod I, `to conceyuen [fil]
wordes
kynde knowyng

B.8.66 To [leme] Þe layes [Þat] louely foweles made
leme to loue

B.8.81 Trewe of his tunge and of his two handes
trewe of tonge

B.8.82 And Þour3 his labour or his land his liflode wynneÞ
laboure for Þi liflode

B.8.86 He is as lowe as a lomb, lovelich of speche
lowe as a lomb

B.8.90 And wiÞ Mammonaes moneie he haÞ maad hym frendes
make mone

B.8.92 And precheÞ Þe pepIe Seint Poules wordes
prechynge Þe peple

B.8.95 And wiÞ glad wille dooÞ hem good for so god hoteÞ
god hymself hoteÞ

B.8.101 [Thei han] crowne[d a] kyng to [kepen] hem [alle].
croune kyng

B.8.104 Thanne [sholde] Þe kyng come and casten hem in [prison
casten hem in

B.8.104 Thanne [sholde] Þe kyng come and casten hem in [prison
come a kyng

B.8.108 Crouned oon to be kyng, [and by hir counseil werchen]
croune kyng

B.8.108 Crouned oon to be kyng, [and by hir courseil werchen]
kynges conseil

B.8.109 And rule Þe Reme by [rede of hem alle]
rule Þe reaume

B.8.112 `Ac yet sauoreÞ me no3t Þi seying, [so me god helpe!
so me god help

B.8.113 More kynde knowynge] I coueite to leme
kynde knowyng

B.8.121 Was no pride on his apparaill ne pouerte neiþer
pride on his apparaill

B.8.123 I dorste meue no matere to maken hym to langle
meue þis matere

B.8.124 But as I bad þo3t þoo be mene bitwene
mene bitwene

B.9.2 In a Castle þat kynde made of foure kynnes þynges
castel þat kynde made

B.9.6 A lemman þat he loueth lik to hymselue
loue þat is my lemman

B.9.13 To seruen þis lady leelly, boþe late and raþe
late ne raþe

B.9.22 And sire Godefray Go-wel, grete lordes [alle]
grete god

B.9.26 `Kynde', quod [he], `is creatour of alle kynnes [beestes]
alle kynne creatures

B.9.28 And þat is þe grete god þat gynnyng hadde neuere
grete god

B.9.29 Lord of lif and of li3t, of lisse and of peyne
lord and light

B.9.44 He moste werche wiþ his word and his wit shewe
werkes and wordes

B.9.48 And of his grete grace graunted hym blisse
graunte grace

B.9.49 Lif þat ay shal laste, [and] al his lynage after
alle his heires after

B.9.50 [Th]at is Þe Castle Þat kynde made; caro it hatte
castel Þat kynde made

B.9.51 As muche to mene as man wiþ a Soule
is to mene

B.9.52 [Th]at he wro3te wiþ werk and wiþ word boþe
werkes and wordes

B.9.52 [Th]at he wro3te wiþ werk and wiþ word boþe
werkes wro3t

B.9.60 For after Þe grace of god Þe gretteste is Inwit
god of his grace

B.9.74 Of Þis matere I my3te make a long tale
of Þis matere I my3te

B.9.76 And Þat I lye no3t of Þat I lere Þee, Iuc bereþ witnesse
as...bereþ witnesse

B.9.79 Shul [purchace] penaunce in purgatorie but Þei hem helpe
penaunce and purgatorie

B.9.83 Ne faille payn ne potage and prelates dide as Þei sholden
payn and potage

B.9.86 Allas Þat a cristene creature shal be vnkynde til anoÞer
cristene creature

B.9.86 Allas Þat a cristene creature shal be vnkynde til anoÞer!
vnkynde to alle cristene

B.9.88 EyÞer of hem helpeþ ooÞer of Þat Þat h[y]m nedeþ
Þat hem nedeþ

B.9.93 He is [Iugged wiÞ] Iudas Þat 3yueþ a Iaper siluer
Iudas iaped siluer

B.9.99 He dooþ best þat wiþdraweþ hym by daye and by ny3te
day and night

B.9.101 [Tynynge] of tyme, truþe woot þe soþe
woot þe soþe

B.9.105 Wolde neuere þe feiþful fader [h]is fiþele were vntempred
Fader of feiþ

B.9.108 Oure lord loueþ hem and lent, loude ouþer stille
loue of oure lord

B.9.113 Kynges and kny3tes, kaysers and [clerkes]
kny3tes and clerkes

B.9.113 Kynges and kny3tes, kaysers and [clerkes]
kynges and kny3tes

B.9.116 And þus was wedlok ywro3t wiþ a mene persone
wedlok ywro3t

B.9.119 And þus was wedlok ywro3t and god hymself it made
wedlok ywro3t

B.9.125 Of swiche synfulle sherewes þe Sauter makeþ mynde
mansed sherewe

B.9.131 Caymes kynde and his kynde coupled togideres
coupled togideres

B.9.132 Til god wraþed [wiþ] hir werkes and swich a word seide
werkes and wordes

B.9.142 Alle shul deye for hise dedes by [dounes] and hulles
alle sholde deye

B.9.152 Impe on an Ellere, and if þyn appul be swete
on an Eller

B.9.155 And haue a Sauour after þe sire; selde sestow ooþer
selde yseien

B.9.157 And al for Þei wro3te wedlokes ayein [Þe wille of god]
wedlok ywro3t

B.9.159 For some, as I se now, sooÞ for to telle
se Þe soÞe

B.9.159 For some, as I se now, sooÞ for to telle
telle Þe soÞ

B.9.160 For coueitise of catel vnkyndely be [maried]
catel and kynde wit

B.9.160 For coueitise of catel vnkyndely ben [maried]
coueitise of catel

B.9.165 It is an vncomly couple, by crist! as me ÞynkeÞ
by Crist

B.9.168 That neuere shal barn bere but it be in armes
bar Þe barn

B.9.170 Many peire siÞen Þe pestilence han pli3t hem togideres
siÞen Þe pestilence tyme

B.9.176 ForÞi I counseille alle cristene coueite no3t be wedded
forÞi I counseille

B.9.177 For coueitise of catel ne of kynrede riche
coueitise of catel

B.9.181 And Þanne gete ye grace of god and good ynou3 to lyue
wiÞ
god of his grace

B.9.188 No3t as Adam and Eue whan Caym was engendred
Adam and Eue

B.9.189 For in vntyme, trewely, bitwene man and womman
men and wommen

B.9.191 Of lif and of [loue] and [of lawe also]
lawe and loue

B.9.201 But god gyue hem grace here to amende
god gyue grace

B.9.201 But god gyue hem grace here to amende
god of his grace

B.9.202 Dowel, my [deere], is to doon as law techeþ
as þe book techeþ

B.9.204 Ac to loue and to lene], leue me, þat is dobet
loue and lene

B.10.6 To flatereres or to fooles þat frenetike ben of wittes
flatereris and fooles

B.10.7 And blamed hym and banned hym and bad hym be stille
blamed and banned

B.10.14 That hem were leuere lond and lordshipe on erþe
lond and lord

B.10.16 Than alle þe sooþ sawes þat Salomon seide euere
seide þe soþe

B.10.17 Wisdom and wit now is no3t worþ a [risshe]
wisdom and wit

B.10.20 And lede forþ a loueday to lette [þe] truþe
ledere of louedayes

B.10.21 [That] swiche craftes k[onne] to counseil [are] cleped
konne som craft

B.10.23 Iob þi gentile in hise gestes witnesseþ
Iesu þe gentile

B.10.25 And þat þei ben lordes of ech a lond þat out of lawe libbeþ
lawe of oure lord

B.10.25 And þat þei ben lordes of ech a lond þat out of lawe libbeþ
lond and lord

B.10.29 And moost vnkynde to Þe commune Þat moost catel weldeÞ catel and kynde wit

B.10.31 And laperis and logelours and langleris of gestes iaperes and iangeleres

B.10.34 Or prechen of Þe penaunce Þat Pilat wro3te prechen Þe penaunce

B.10.35 To Iesu Þe gentile Þat Iewes todrowe Iesu Þe gentile

B.10.37 Litel is he loued [or lete by] Þat swich a lesson [techeÞ] as Þe book techeÞ

B.10.37 Litel is he loued [or lete by] Þat swich a lesson [techeÞ] litel loued

B.10.40 Ayein Þe lawe of oure lord, and lyen on hemselue lawe of oure lord

B.10.47 [W]olde neuere kyng ne kny3t ne [c]anon of Seint Poules kynges and kny3tes

B.10.49 Ac [mynstralcie and murÞe] amonges men is nouÞe murÞe and mynstralcie

B.10.51 Glotonye and grete oÞes, Þis[e arn games nowadaies] grete oÞes

B.10.52 Ac if Þei carpen of crist, Þise clerkes and Þise Iewed carpen of crist

B.10.52 Ac if Þei carpen of crist, Þise clerkes and Þise Iewed clerkes carpen

B.10.53 At mete in hir murÞe whan Mynstrals beÞ stille murÞe and mynstralcie

B.10.54 Than telleþ þei of þe Trinite [how two slowe þe þridde]
tellen of þe Trinite

B.10.63 Litel loueþ he þat lord þat lent hym al þat blisse
litel loued

B.10.63 Litel loueþ he þat lord þat lent hym al þat blisse
loue of oure lord

B.10.70 Clerkes and [kete] men carpen of god faste
clerkes carpen

B.10.72 Freres and faitours han founde [vp] swiche questions
freres and faitours

B.10.73 To plese wiþ proude men syn þe pestilence tyme
siþen þe pestilence tyme

B.10.74 And prechen at Seint Poules, for pure enuye of clerkes
Poul preche þ

B.10.77 In Religion and in al þe Reme amonges riche and pouere
riche and poore

B.10.85 And breke þ no3t to þe beggere as þe book teche þ
as þe book teche þ

B.10.89 How þe book bible of hym bere þ witnesse
as...bere þ witnesse

B.10.93 Swiche lessons lordes sholde louye to here
loue of oure lord

B.10.98 Ther þe lord ne þe lady like þ no3t to sitte
lordes and ladies

B.10.105 Carpen as þei clerkes were of crist and of hise my3tes
carpen of crist

B.10.105 Carpen as þei clerkes were of crist and of hise my3tes
clerkes carpen

B.10.106 And leyden fautes vpon Þe fader Þat formede vs alle
formed vs alle

B.10.110 Thoru3 whic[h werk and wil] Þei wente to helle
werchen his wille

B.10.122 WilneÞ neuere to wite why Þat god wolde
wilneÞ to wite

B.10.123 Suffre Sathan his seed to bigile
his seed to bigile

B.10.124 Ac bileueÞ lelly in Þe loore of holy chirche
clerkes of holy chirche

B.10.124 Ac bileueÞ lelly in Þe loore of holy chirche
lele bileue

B.10.125 And preie hym of pardon and penaunce in Þi lyue
pardon and penaunce

B.10.126 And for his muche mercy to amende [vs] here
mercy to amende

B.10.127 For alle Þat wilneÞ to wite Þe [whyes] of god almy3ty
wilneÞ to wite

B.10.129 That euere [eft] wilneÞ to wite why Þat god wolde
wilne and wolde

B.10.129 That euere [eft] wilneÞ to wite why Þat god wolde
wilneÞ to wite

B.10.130 Suffre Sathan his seed to bigile
his seed to bigile

B.10.136 SiÞe he wilneÞ to wite whiche Þei ben [alle]
wilneÞ to wite

B.10.143 A[c] for no carpyng I kouþe, ne knelyng to þe grounde
knelynge to

B.10.148 And seide, `mercy madame; youre man shal I worþe
mercy madame

B.10.149 As longe as I lyue, boþe late and raþe
as longe as I lyue

B.10.149 As longe as I lyue, boþe late and raþe
late ne raþe

B.10.150 For to werche youre wille while my lif dureþ
al my lif tyme

B.10.150 For to werche youre wille while my lif dureþ
werchen his wille

B.10.150 For to werche youre wille while my lif dureþ
while ...lasteþ

B.10.151 [To] kenne me kyndely to knowe what is dowel'
kyndely knowe

B.10.157 Shullen wissen þee to dowel, I dar [wel] vndertake'
I dar vndertake

B.10.160 And asked hire þe heighe wey where Clergie dwelte
hei3e wey

B.10.162 `Aske þe heighe wey', quod she, `hennes to Suffre
hei3e wey

B.10.173 Seye hym þis signe: I sette hym to Scole
sette to scole

B.10.175 And sette hire to Sapience and to þe Sauter glose[d]
in þe Sauter

B.10.176 Logyk I lerned hire, and [al þe lawe after],
logik and lawe

B.10.182 Of alle kynne craftes I contreued tooles
alle kyne craftes

B.10.182 Of alle kynne craftes I contreued tooles,
alle kynne creatures

B.10.185 Ac Theologie haþ tened me ten score tymes
many score tymes

B.10.191 For þere þat loue is ledere lakke[þ] neuere grace
loue and lakke

B.10.191 For þere þat loue is ledere lakke[þ] neuere grace
loue is ledere

B.10.192 Loke þow loue lelly if þee likeþ dowel
loked on wiþ loue

B.10.192 Loke þow loue lelly if þee likeþ dowel
loue lele

B.10.199 This is Catons kennyng to clerkes þat he lereþ
Caton kenneþ

B.10.201 He keeneþ vs þe contrarie ayein Catons wordes
ayein counseil

B.10.203 And louen hem þat lyen on vs and lene hem [at hir nede]
loue and lene

B.10.204 And do good a[g]ein yuel; god hymself hoteþ
god hymself hoteþ

B.10.205 Poul preched þe peple, þat parfitnesse louede
Poul preche þ

B.10.205 Poul preched þe peple, þat parfitnesse louede
prechynge þe peple

B.10.208 And alle þat lakkeþ vs or lyeþ oure lord techeþ vs to louye
as þe book techeþ

B.10.208 And alle þat lakkeþ vs or lyeþ oure lord techeþ vs to louye
loue of oure lord

B.10.210 Forþi loke þow louye as longe as þow durest
as longe as I lyue

B.10.210 Forþi loke þow louye as long as thow durest
loked on wiþ loue

B.10.211 For is no science vnder sonne so souereyn for þe soule
science vnder sonne

B.10.223 To counseille þee kyndely to knowe what is dowel'
kyndely knowe

B.10.224 I seide `grant mercy, madame', and mekely hir grette
mercy madame

B.10.236 I seide to h[y]m sooþly þat sent was I þider
seide þe soþe

B.10.240 And þat is to bileue lelly, boþe lered and lewed
lele bileue

B.10.240 And þat is to bileue lelly, boþe lered and lewed
lered and lewed

B.10.241 On þe grete god þat gynnyng hadde neuere
grete god

B.10.242 And on þe sooþfast sone þat saued mankynde
mankynde to saue

B.10.244 Thoru3 þe help of þe holy goost þe which is of boþe
þe help of þe holy goost

B.10.249 Austyn þe olde herof made bokes
Austyn þe olde

B.10.251 Who was his Auctour? alle Þe foure Euaungelistes
alle Þe foure orders

B.10.252 And Crist cleped hymself so, Þe [scripture] bereÞ witnesse
as...bereÞ witnesse

B.10.254 But Þus bilongeÞ to bileue to lewed Þat willen dowel
and Þus bilongeÞ

B.10.260 Loke Þow werche it in werk Þat Þi word sheweÞ
werkes and wordes

B.10.261 Swich as Þow semest in si3te be in assay yfounde
as it semed

B.10.263 But be swich in Þi soule as Þow semest wiÞoute
as it semed

B.10.268 Alle Þat lakkeÞ any lif and lakkes han hemselue
lakked lif

B.10.271 Which letteÞ Þee to loke, lasse ouÞer moore?
lasse ne moore

B.10.273 As persons and parissh preestes, Þat preche sholde and
teche
persons and preestes

B.10.284 In alle maner men Þoru3 mansede preestes
mansed sherewe

B.10.285 The bible bereÞ witnesse Þat al[le] Þe [barnes] of Israel
as...bereÞ witnesse

B.10.297 [Amonges ri3tful religious Þis ule sholde be holde
rule and religion

B.10.298 Gregorie Þe grete clerk and Þe goode pope
Gregory Þe grete clerk

B.10.298 Gregorie Þe grete clerk and Þe goode pope
Gregory was a good pope

B.10.299 Of religion Þe rule reherseÞ in hise morales
rule and religion

B.10.300 And seiÞ it in ensample [Þat] Þei sholde do Þerafter
in ensaumple

B.10.312 A ledere of louedayes and a lond buggere
ledere of louedayes

B.10.312 A ledere of louedayes and a lond buggere
loue is ledere

B.10.314 An heep of houndes at his ers as he a lord were
an heep of

B.10.314 An heep of houndes at his ers as he a lord were
as he a...were

B.10.317 Litel hadde lordes to doon to 3yue lond from hire heires
lond and lord

B.10.318 To Religiouse Þat han no rouÞe Þou3 it reyne on hir Auters
haue ruÞe

B.10.321 Ac Þei leten hem as lordes, hire lon[d liÞ] so brode
lond and lord

B.10.322 Ac Þer shal come a kyng and confesse yow Religiouses
come a kyng

B.10.323 And bete yow, as Þe bible telleÞ, for brekynge of youre rule
as Þe book techeÞ

B.10.331 And Þanne shal Þe Abbot of Abyngdoun and al his issue for
euere
alle his heires after

B.10.334 Ac er Þat kyng come Caym shal awake
come a kyng

B.10.338 Kynghod [and] kny3thod, [for au3t] I kan awayte
kynges and kny3tes

B.10.343 And Caton kenneþ vs to coueiten it nau3t but as nede
techeþ
as þe book techeþ

B.10.343 And Caton kenneþ vs to coueiten it nau3t but as nede
techeþ
Caton kenneþ

B.10.344 And patriarkes and prophetes and poetes boþe
patriarkes and prophetes

B.10.346 And preiseden pouerte with pacience; þe Apostles bereþ
witnesse
as...bereþ witnesse

B.10.346 And preiseden pouerte with pacience; þe Apostles bereþ
witnesse
pouerte and pacience

B.10.349 `Contra!' quod I, `by crist! þat dan I [wiþseye]
by Crist

B.10.351 That is bapti3ed beþ saaf, be he riche or pouere
riche and poore

B.10.355 And for his lele bileue, whan he þe lif tyneþ
lele bileue

B.10.356 Haue heritage [in] heuene as [as hei3] cristene
heigh heuene

B.10.359 That whoso wolde and wilneþ wiþ crist to arise
wilne and wolde

B.10.360 He sholde louye and lene and þe lawe fulfille
lawe and loue

B.10.360 He sholde louye and lene and the lawe fulfille
loue and lene

B.10.361 That is, loue þi lord god leuest abouen alle
loue of oure lord

B.10.362 And after alle cristene creatures, in commune ech man oo-
þer;
cristene creature

B.10.363 And þus bilongeþ to louye þat leueþ [to] be saued
and þus bilongeþ

B.10.364 And but we do þus in dede, [er] þe day of dome,
day of dome

B.10.368 For euery cristene creature sholde be kynde til oo-
þer
cristene creature

B.10.370 God hoteþ hei3e and lowe þat no man hurte oo-
þer
god hymself hoteþ

B.10.382 Or ellis vnwriten for wikkednesse as holy writ witnesseþ
as þe book techeþ

B.10.384 For Salomon þe sage þat Sapience [made]
Salomon þe sage

B.10.385 God gaf hym grace of wit and alle goodes after
god gyue grace

B.10.385 God gaf hym grace of wit and alle goodes after
god of his grace

B.10.386 [To rule þe reume and riche to make]
rule þe reaume

B.10.387 He demed wel and wisely as holy writ telleþ
as þe book techeþ

B.10.397 For many men on þis moolde moore setten hir hert[e]
man of þis molde

B.10.403 Forþi wise witted men and wel ylettrede clerkes
clerkes and kynde witted men

B.10.404 As þei seuen hemself selde doon þerafter
selde yseien

B.10.408 But briddes and beestes and þe blissed Noe
briddes and beestes

B.10.411 God lene it fare no3t so bi folk þat þe feiþ techeþ
as þe book techeþ

B.10.415 The culorum of þis clause curatours is to mene
colorum of þis cas

B.10.415 The culorum of þis clause curatours is to mene
is to mene

B.10.417 [At domesday þe deluuye worþ of deþ and fir at ones
day of dome

B.10.418 Forþi I counseille yow clerkes, of holy [kirke] þe wri3tes
clerkes of holy chirche

B.10.418 Forþi I counseille yow clerkes, of holy [kirke] þe wri3tes
forþi I counseille

B.10.421 That hadde lyued al his lif wiþ lesynges and þefte
al my lif tyme

B.10.425 That hadde yleyen wiþ lucifer many longe yeres
leyn with Lucifer

B.10.427 Wiþouten penaunce of purgatorie, to perpetual blisse
penaunce and purgatorie

B.10.430 Or Poul þe Apostle þat no pite hadde
Poul þe Apostle

B.10.435 Of wit and of wisedom wiþ dampned soules wonye
wisdom and wit

B.10.436 That Salomon seiþ I trowe be sooþ and certein of vs alle
seide þe soþe

B.10.438 In þe hondes of almy3ty god, and he woot þe soþe
woot þe soþe

B.10.439 Wher fo[r loue] a man worþ allowed þere and hise lele werkes
loue lele

B.10.440 Or ellis for his yuel wille and enuye of herte.
enuye and yuel

B.10.446 And he þat may al amende haue mercy on vs alle.
amende alle

B.10.446 And he þat may al amende haue mercy on vs alle
mercy to amende

B.10.447 For soþest word þat euer god seide was þo he seide Nemo bonus
seide þe soþe

B.10.448 [And yet haue I forgete ferþer of fyue wittes techyng
fyue wittes

B.10.456 But wit [ne] wisedom wan neuere þe maistrie
wisdom and wit

B.10.459 Was Austyn þe olde, and hei3est of þe foure
Austyn þe olde

B.10.462 And is to mene to [Englissh] men, moore he lesse
is to mene

B.10.462 And is to mene to [Englissh] men, moore ne lesse
lasse ne moore

B.10.469 And passen Purgatorie penauncelees at hir hennes partyng
at hennes partyng

B.10.469 And passen Purgatorie penauncelees at hir hennes partyng
penaunce and purgatorie

B.10.480 As clerkes of holy [k]ir[k]e Þat kepen cristes tresor
clerkes of holy chirche

B.11.2 And lakked me in latyn and li3t by me sette
lakke latyn

B.11.15 Pride of parfit lyuynge pursued hem boÞe
pride of parfit lyuynge

B.11.21 That leden Þee wole to likynge al Þi lif tyme
al my lif tyme

B.11.23 Til Þow be lord and haue lond leten Þee I nelle
lond and lord

B.11.28 `Man', quod he, `if I mete wiÞ Þe, by Marie of heuene!
by Crist

B.11.31 Bittrely shaltow banne Þanne, boÞe dayes and ny3tes
day and night

B.11.33 And pride of parfit lyuynge to muche peril Þee brynge
pride of parfit lyuynge

B.11.69 And loued me Þe lasse for my lele speche
loue lele

B.11.73 Ri3t so, by Þe roode! rou3te ye neuere
by Crist

B.11.80 For a bapti3ed man may, as maistres telleÞ
as Þe book techeÞ

B.11.81 Thoru3 contricion [clene] come to Þe hei3e heuene--
heigh heuene

B.11.91 `And wherof serueþ lawe', quod lewtee, `if no lif vndertoke it leaute in lawe

B.11.94 And in þe Sauter also seiþ dauid þe prophete
in þe Sauter

B.11.98 Excepte persons and preestes and prelates of holy chirche
clerkes of holy chirche

B.11.98 Excepte persons and preestes and prelates of holy chirche
persons and preestes

B.11.98 Excepte persons and preestes and prelates of holy chirche
preestes and prelates

B.11.102 To reden it in Retorik to arate dedly synne?
dedly synne

B.11.106 Neiþer for loue [looue] it no3t ne lakke it for enuye
loue and lakke

B.11.107 `He seiþ sooþ', quod Scripture þo, and skipte an hei3 and preched
seide þe soþe

B.11.108 Ac þe matere þat she meued, if lewed men it knewe
meue þis matere

B.11.110 [The bileue [of oure] lord þat lettred men techeþ
as þe book techeþ

B.11.126 Ri3tfully to reneye no reson it wolde
right and reson

B.11.128 Wiþouten leue of his lord; no lawe wol it graunte
lawe of oure lord

B.11.132 And conscience acounte wiþ hym] and casten hym in arerage,
casten hem in

B.11.134 For hise arerages rewarden hym Þere [ri3t] to Þe day of dome
day of dome

B.11.137 `That is sooÞ', seide Scripture; 'may no synne lette
seide Þe soÞe

B.11.138 Mercy al to amende and Mekenesse hir folwe
mercy to amende

B.11.139 For Þei beÞ, as oure bokes telleÞ, aboue goddes werkes
as Þe book techeÞ

B.11.143 For an vncristene creature; clerkes wite Þe soÞe
cristene creature

B.11.143 For an vncristene creature; clerkes wite Þe soÞe
woot Þe soÞe

B.11.145 But oonliche loue and leautee and my laweful domes
leaute in lawe

B.11.145 But oonliche loue and leautee and my laweful domes
loue and leautee

B.11.149 Graunted [me worÞ] grace [Þor3 his grete wille]
graunte grace

B.11.155 That was an vncristene creature, as clerkes fyndeÞ in bokes
cristene creature

B.11.157 Was Þat Sarsen saued, as Seint Gregorie bereÞ witnesse
as...bereÞ witnesse

B.11.158 Wel ou3te ye lordes Þat lawes kepe Þis lesson haue in mynde
kepe Þe lawes

B.11.158 Wel ou3te ye lordes Þat lawes kepe Þis lesson haue in mynde
lawe of oure lord

B.11.160 This matere is merk for many, ac men of holy chirche clerkes of holy chirche

B.11.162 Ac þus leel loue and lyuyng in truþe loue lele

B.11.167 Loue and lewtee is a leel science loue and leautee

B.11.167 Loue and lewtee is a leel science loue lele

B.11.171 `Lawe wiþouten loue', quod Troianus, `ley þer a bene!' lawe and loue

B.11.172 Or any Science vnder sonne, þe seuene art3 and alle science vnder sonne

B.11.173 But þei ben lerned for oure lordes loue, lost is al þe tyme lerne to loue

B.11.173 But þei ben lerned for oure lordes loue, lost is al þe tyme loue of oure lord

B.11.175 But al for loue of oure lord and þe bet to loue þe peple loue of oure lord

B.11.176 For Seint Iohan seide it, and soþe arn hise wordes seide þe soþe

B.11.179 Loue hir eyþer ooþer, and lene hem as hemselue loue and lene

B.11.180 Whoso leneþ no3t he loueþ no3t, [lord] woot þe soþe woot þe soþe

B.11.186 In a pouere mannes apparaille pursue[þ] vs euere pouere apparaille

B.11.189 Wheiþer we loue þe lordes here bifore þe lord of blisse loue of oure lord

B.11.198 [Ac] for þe beste ben som riche and some beggeres and pouere
riche and poore

B.11.199 For alle are we cristes creatures and of his cofres riche
cristene creature

B.11.205 In þe olde lawe, as [þe] lettre telleþ, mennes sones men calle[d] vs
as þe book techeþ

B.11.205 In þe olde lawe, as [þe] lettre telleþ, mennes sones calle[d] vs
in þe olde lawe

B.11.206 Of Adames issue and Eue ay til god man deide
Adam and Eue

B.11.207 And after his resurexcion Redemptor was his name
is his name

B.11.208 And we hise breþeren þoru3 hym ybou3te, boþe riche and pouere
riche and poore

B.11.212 And be we no3t vnkynde of oure catel, ne of oure konnyng neiþer
catel and kynde wit

B.11.214 Forþi lakke no lif ooþer þou3 ne moore latyn knowe
lakke latyn

B.11.214 Forþi lakke no lif ooþer þou3 he moore latyn knowe
lakked lif

B.11.216 For whateuere clerkes carpe of cristendom or ellis
clerkes carpen

B.11.219 Thanne is bileue a lele help, aboue logyk or lawe
lele bileue

B.11.223 And lawe is looþ to louye but if he lacche siluer lacchynge of siluer

B.11.223 And lawe is looþ to louye but if he lacche siluer lawe and loue

B.11.223 And lawe is looþ to louye but if he lacche syluer loue and lakke

B.11.224 Boþe logyk and lawe, þat loueþ no3t to lye logik and lawe

B.11.227 That saued synful men as Seint Iohan bereþ witnesse as...bereþ witnesse

B.11.229 Forþi leme we þe lawe of loue as oure lord tau3te lawe and loue

B.11.229 Forþi leme we þe lawe of loue as oure lord tau3te leme to loue

B.11.229 Forþi leme we þe lawe of loue as oure lord tau3te loue of oure lord

B.11.232 Why I meue þis matere is moost for þe pouere meue þis matere

B.11.236 For his pouere apparaill and pilgrymes wedes apparaille in pilgrymes wise

B.11.236 For his pouere apparaill and pilgrymes wedes pouere apparaille

B.11.243 And in þe apparaille of a pouere man and pilgrymes liknesse
pouere apparaille

B.11.254 Boþe Marthaes and Maries, as Mathew bereþ witnesse as...bereþ witnesse

B.11.257 Preise[n] pouerte for best lif if Pacience it folw[e] pouerte and pacience

B.11.263 So after pouerte or penaunce paciently ytake
penaunce and pouerte

B.11.263 So after pouerte or penaunce paciently ytake
pouerte and pacience

B.11.269 Than he þat is ri3t riche; Reson bereþ witnesse
as...bereþ witnesse

B.11.269 Than he þat is ri3t riche; Reson bereþ witnesse
ri3t riche

B.11.269 Than he þat is ri3t rihce; Reson bereþ witnesse
right and reson

B.11.272 Wiser þan Salomon was bereþ witnesse and tau3te
as...bereþ witnesse

B.11.274 And lif moost likynge to god as luc bereþ witnesse
as...bereþ witnesse

B.11.275 And is to mene to men þat on þis moolde lyuen
is to mene

B.11.275 And is to mene to men þat on þis moolde lyuen
man of þis molde

B.11.278 To beggeris þat begge and bidden for goddes loue
begeris and bidderis

B.11.280 As Dauid seiþ in þe Sauter: to swiche þat ben in wille
in þe Sauter

B.11.282 Ne lakkeþ neuere liflode, lynnen ne wollen
lakked lif

B.11.282 Ne lakkeþ neuere liflode, lynnen ne wollen
lynnen and wollene

B.11.284 For masses ne for matyns, no3t hir mete of vsureres
masse and matyns

B.11.286 And Þei hir deuoir dide as Dauid seiÞ in Þe Sauter
doon hir deuoir

B.11.286 And Þei hir deuoir did as Dauid seiÞ in Þe Sauter
in Þe Sauter

B.11.289 Hem sholde lakke no liflode, neyÞer lynnen ne wollen
lakked lif

B.11.289 Hem sholde lakke no liflode neyÞer lynnen ne wollen
lynnen and wollene

B.11.294 For made neuere kyng no kny3t but he hadde catel to
spende
kynges and kny3tes

B.11.296 It is a careful kny3t, and of a caytif kynges makyng
kynges and kny3tes

B.11.298 The same I segge for soÞe by alle swiche preestes
for soÞe

B.11.298 The same I segge for soÞe by alle swiche preestes
seide Þe soÞe

B.11.308 Or in masse or in matyns makeÞ any defaute
masse and matyns

B.11.310 And also in Þe Sauter seiÞ Dauid to ouerskipperis
in Þe Sauter

B.11.328 And where Þat briddes and beestes by hir mak[e Þei] yeden
briddes and beestes

B.11.335 Reson I sei3 sooÞly sewen alle beestes
seide Þe soÞe

B.11.362 Ther neiþer burn ne beest may hir briddes rechen
briddes and beestes

B.11.372 No Reson hem [ruled, neiþer riche ne pouere]
riche and poore

B.11.373 [Th]anne I rebukede Reson and ri3t til hym I seyde
right and reson

B.11.388 And er þow lakke my lif loke [pyn] be to preise
lakked lif

B.11.389 For is no creature vnder crist can formen hymseluen
cristene creature

B.11.398 For al þat he [wrou3t] was wel ydo, as holy writ witnesseþ
as þe book techeþ

B.11.401 In fondynge of þe flessh and of þe fend boþe
þe fend and þe flessh

B.11.406 And awaked þerwiþ; wo was me þanne
I awaked þerwiþ

B.11.415 For Reson wolde haue reherced þee ri3t as Clergie seide
right and reson

B.11.419 The wisedom and þe wit of god, he was put fram blisse
wisdom and wit

B.11.420 And ri3t so ferde Reson bi þee; þow wiþ rude speche
right and reson

B.11.435 `Ye siggen sooþ', quod I, `ich haue yseyen it ofte
seide þe soþe

B.12.9 Pouerte or penaunce, or preyeres bidde
penaunce and pouerte

B.12.9 Pouerte or penaunce, or preyeres bidde
preieres and penaunce

B.12.13 And Dauid in Þe Sauter seiÞ, of swiche Þat loueÞ Iesus
in Þe Sauter

B.12.20 I sei3 wel he seide me sooÞ, and somwhat me to excuse
seide Þe soÞe

B.12.32 For he dooÞ wel, wiÞouten doute, Þat dooÞ as lewte techeÞ
as Þe book techeÞ

B.12.36 To Rome ne to Rochemador, but as Þi rule techeÞ
as Þe book techeÞ

B.12.37 And hold Þee vnder obedience Þat heigh wey is to heuene
hei3e wey

B.12.39 Seke Þow neuere Seint ferÞer for no soule helÞe
seke seynt

B.12.40 [Lo]! what made lucifer to lese Þe hei3e heuene
heigh heuene

B.12.45 Catel and kynde wit was combraunce to hem alle
catel and kynde wit

B.12.49 Of manye swiche I may rede, of men and of wommen
men and wommen

B.12.54 And loue hem no3t as oure lord bit, Iesen hir soules
loue of oure lord

B.12.55 [So catel and kynde wit acombreÞ ful manye
catel and kynde wit

B.12.58 And Richesse ri3t so but if Þe roote be trewe
if be trewe

B.12.61 Pacience and pouerte Þe place [is] Þer it groweÞ
pouerte and pacience

B.12.62 And in lele lyuynge men and in lif holy
lele lif

B.12.63 And þoru3 þe gifte of þe holy goost as þe gospel telleþ
as þe book techeþ

B.12.65 As þe book bereþ witnesse to burnes þat kan rede
as...bereþ witnesse

B.12.68 Ac grace is a gifte of god and of greet loue sprynge þ
a gifte of god

B.12.68 Ac grace is a gifte of god and of greet loue sprynge þ
god of his grace

B.12.71 And namely Clergie for cristes loue, þat of Clergie is roote
for cristes loue

B.12.73 In þe olde lawe as þe lettre telleþ, þat was þe lawe of Iewes
as þe book techeþ

B.12.73 In þe olde lawe as þe lettre telleþ, þat was þe lawe of Iewes
in þe olde lawe

B.12.74 That what womman were in auoutrye taken, whe[r] riche or
poore
riche and poore

B.12.77 Ac crist of his curteisie þoru3 clergie hir saued
of his curteisie

B.12.84 And to mansede men meschief at hire ende
mansed sherewe

B.12.91 Dampneþ vs at þe day of dome as [dide þe caractes] þe
Iewes
day of dome

B.12.92 Forþi I counseille þee for cristes sake clergie þat þow louye
forþi I counseille

B.12.94 To oure lord, leue me; forþi loue hem, I rede
loue of oure lord

B.12.97 Þat Þou werke Þe word Þat holy writ techeÞ
as Þe book techeÞ

B.12.105 And as a blynd man in bataille bereÞ wepne to fi3te
wepne to fighte wiÞ

B.12.107 Na moore kan a kynde witted man, but clerkes hym teche
clerkes and kynde witted men

B.12.113 Archa dei, in Þe olde lawe, leuytes it kepten
in Þe olde lawe

B.12.113 Archa dei, in Þe olde lawe, leuytes it kepten
leaute in lawe

B.12.115 But he were preest or preestes sone, Patriark or prophete
kynges sone

B.12.115 But he were preest or preestes sone, Patriark or propphete
patriarkes and prophetes

B.12.121 ForÞi I conseille alle creatures no clergie to dispise
forÞi I counseille

B.12.127 Was Þer neuere [kyng ne] kny3t but clergie hym made
kynges and kny3tes

B.12.129 Of briddes and of beestes, [by] tastes of truÞe
briddes and beestes

B.12.135 For alle hir kynde knowyn[g] co[m] but of diuerse si3tes
kynde knowyng

B.12.136 Patriarkes and prophetes repreueden hir science
patriarkes and prophetes

B.12.139 For Þe hei3e holy goost heuene shal tocleue
heigh heuene

B.12.153 Clerkes knewen it wel and comen wiÞ hir present3
clerkes knowen

B.12.158 Than clerkes or kynde witted men of cristene peple
clerkes and kynde witted men

B.12.159 And Þow seidest sooÞ of somme, ac se in what manere
seide Þe soÞe

B.12.161 And boÞe naked as a nedle, hir noon [sadder] Þan ooÞer
naked as a nedle

B.12.170 `Right so', quod Þe renk, `Reson it sheweÞ
reson sheweÞ

B.12.175 And how contricion wiÞoute confession conforteÞ Þe soule
contricion and confession

B.12.176 As Þow seest in Þe Sauter in Salmes oon or tweyne
as Þow seest

B.12.176 As Þow seest in Þe Sauter in Salmes oon or twayne
in Þe Sauter

B.12.183 And Þat is after person or parissh preest, [and] parauenture
persons and preestes

B.12.184 To lere lewed men as luc bereÞ witnesse
as....bereÞ witnesse

B.12.188 That lyuynge after lettrure saue[d] hym lif and soule
lif and soule

B.12.192 The Þef Þat hadde grace of god and good fryday, as Þow
spek[e],
god of his grace

B.12.194 And grace asked of god Þat [graiÞ is hem euere]
god of his grace

B.12.195 [Th]at buxomliche biddeÞ it and ben in wille to amenden
hem
buxom at his biddyng

B.12.196 Ac þou3 þat þeef hadde heuene he hadde noon hei3 blisse
heigh heuene

B.12.209 It were neiþer reson ne ri3t to rewarde boþe yliche
right and reson

B.12.212 For he is in þe loweste of heuene, if oure bileue be trewe
if be trewe

B.12.212 For he is in þe loweste of heuene, if oure bileue be trewe,
if oure beleue be trewe

B.12.213 And wel lose[l]y he lolleþ þere by þe lawe of holy chirche
clerkes of holy chirche

B.12.219 [And willest of briddes & beestes and of hir bredyng knowe
briddes and beestes

B.12.236 Ac of briddes and of beestes men by olde tyme
briddes and beestes

B.12.237 Ensamples token and termes, as telleþ þ[ise] poetes
as þe book techeþ

B.12.241 Bitokneþ ri3t riche men þat reigne here on erþe
ri3t riche

B.12.247 Right so þe riche, if he his richesse kepe
ri3t riche

B.12.268 [Swiche tales telleþ Aristotle þe grete clerk]
as þe book techeþ

B.12.270 And wheiþer he be saaf or no3t saaf, þe soþe woot no
clergie
woot þe soþe

B.12.275 That god for his grace gyue hir soules reste
god gyue grace

B.12.275 That god for his grace gyue hir soules reste
god of his grace

B.12.279 Ne no creature of cristes liknesse withouten cristendom worÞ saued'
cristene creature

B.12.286 And Þoru3 fir is fullyng, and Þat is ferme bileue
ferme bileue

B.12.288 But lyueÞ as his lawe teche Þ and leueÞ Þer be no bettre
as Þe book teche Þ

B.12.295 And wit and wisdom', quod Þat wye, `was som tyme tresor
wisdom and wit

B.13.1 And I awaked Þerwi Þ, witlees nerhande
I awaked Þerwi Þ

B.13.16 And how louynge he is to [ech lif] on londe and on watre--
londe and watre

B.13.17 Lene Þ he no liflasse ne moore--
lasse ne moore

B.13.22 And as crist wolde Þer com Conscience to conforte me Þat tyme
Conscience to conforte

B.13.28 Thei wesshen and wipeden and wenten to Þe dyner
wesshen and wipeden

B.13.31 Conscience called hym in and curteisliche seide
Conscience curteisliche

B.13.34 And Þanne clergie and Conscience and Pacience cam after
clergie and conscience

B.13.38 And serued hem Þus soone of sondry metes manye
manye sondry metes

B.13.39 Of Austyn, of Ambrose, of [alle] Þe foure Euaungelistes
alle Þe foure orders

B.13.42 Of Þat men myswonne Þei made hem wel at ese
make at ese

B.13.46 Conscience curteisly Þo commaunded Scripture
Conscience curteisliche

B.13.51 `As longe', quod [he], `as [lif] and lycame may dure
as longe as I lyue

B.13.58 And Conscience conforted vs and carped vs murye tales
conscience carped

B.13.58 And Conscience conforted vs and carped vs murye tales
Conscience to conforte

B.13.60 And made hym murÞe wiÞ his mete, ac I momede euere
make murie

B.13.62 He eet manye sondry metes, mortrews and puddynges
manye sondry metes

B.13.66 Preched of penaunces Þat Poul Þe Apostle suffrede
Poul Þe Apostle

B.13.66 Preched of penaunces Þat Poul Þe Apostle suffrede
prechen Þe penaunce

B.13.74 Ac I wiste neuere freke Þat as a frere yede bifore men on
englissh
wiste I neuere

B.13.76 They prechen Þat penaunce is profitable to Þe soule
prechen Þe penaunce

B.13.101 Coughed and carped, and Conscience hym herde
conscience carped

B.13.102 And tolde hym of a Trinite, and toward vs he loked
tellen of Þe Trinite

B.13.112 Than Conscience curteisly a contenaunce made
Conscience curteisliche

B.13.116 `Dowel', quod Þis doctour, `do as clerkes teche Þ.
as Þe book teche Þ

B.13.119 `Now Þow, Clergie', quod Conscience, 'carp[e] what is dowel'
clergie and conscience

B.13.119 `Now Þow, Clergie', quod Concience, `carp[e] what is dowel'
conscience carped

B.13.130 Which shal saue mannes soule; Þus sei Þ Piers Þe Plowman
Piers Þe Plowman

B.13.132 He wol no3t ayein holy writ speken, I dar vndertake
I dar vndertake

B.13.135 That no clerk ne kan, as crist bere Þ witnesse
as...bere Þ witnesse

B.13.139 [Th]us [lerede] me ones a lemman, loue was hir name
is his name

B.13.139 [Th]us [lerede] me ones a lemman, loue was hir name
loue Þat is my lemman

B.13.140 'Wi Þ wordes and werkes', quod she, 'and wil of Þyn herte
werkes and wordes

B.13.141 Thow loue leelly Þi soule al Þi lif tyme
al my lif tyme

B.13.141 Thow loue leelly Þi soule al Þi lif tyme
loue lele

B.13.142 And so Þow lere Þe to louye, for [Þe] lordes loue of heuene
loue of oure lord

B.13.145 Bo Þe wi Þ wer[k] and with wor[d] fonde his loue to wynne
werkes and wordes

B.13.149 For he þat loueþ þe leelly litel of þyne coueiteþ
loue lele

B.13.150 Kynde loue coueiteþ no3t no catel but speche
coueitise of catel

B.13.177 And took Clergie and Conscience to conseil as it were
clergie and conscience

B.13.179 Ac Conscience carped loude and curteisliche seide
conscience carped

B.13.179 Ac Conscience carped loude and curteisliche seide
Conscience curteisliche

B.13.181 `For I wol go wiþ þis gome, if god wol yeue me grace
god of his grace

B.13.183 `What!' quod Clergie to Conscience, `ar ye coueitous nouþe
clergie and conscience

B.13.185 I shal brynge yow a bible, a book of þe olde lawe
in þe olde lawe

B.13.188 `Nay, by crist!' quod Conscience to Clergie, `god þee
foryelde
by Crist

B.13.188 `Nay, by crist!' quod Conscience to clergie, `god þee
foryelde
clergie and conscience

B.13.193 For þer [is] no tresour [þerto] to a trewe wille
treuþe is tresor

B.13.198 Thus curteisliche Conscience congeyed first þe frere
Conscience curteisliche

B.13.202 Clergie of Conscience no congie wolde take
clergie and conscience

B.13.205 `That is sooþ', [seide] Conscience, `so me god helpe
seide þe soþe

B.13.205 `That is sooþ', [seide] Conscience, `so me god helpe
so me god help

B.13.211 `That is sooþ', [seide] Clergie, `I se what 3ow menest
seide þe soþe

B.13.218 To conforte hym and Conscience if þei come in place
Conscience to conforte

B.13.220 And as þe[i] wente by þe weye--of dowel þei carped--
by þe wey

B.13.223 To Conscience what craft he kouþe, and to what contree he
wolde
konne som craft

B.13.225 Al yde[l] ich hatie for of Actif is my name
is his name

B.13.225 Al yde[l] ich hatie for of Actif is my name
ydelnesse hatie

B.13.232 Iape ne Iogele ne gentilliche pipe
iaperes and iangeleres

B.13.234 I haue no goode giftes of þise grete lordes
grete god

B.13.237 For Piers þe Plowman and þat hym profit waiten
Piers þe Plowman

B.13.238 And þat am I, Actif, þat ydelnesse hatie
ydelnesse hatie

B.13.241 Beggeris and bidderis of my breed crauen
beggeris and bidderis

B.13.242 Faitours and freres and folk wiþ brode crounes
freres and faitours

B.13.256 To haue Þe grace of god, and no gilt of [Þe] pope
god of his grace

B.13.271 I took [greet] kepe, by crist! and Conscience boÞe
by Crist

B.13.277 As in apparaill and in porte proud amonges Þe peple
pride on his apparaill

B.13.287 In likynge of lele lif and a liere in soule
lele lif

B.13.304 And segge Þyng Þat he neuere sei3 and for soÞe sweren it
for soÞe

B.13.304 And segge Þyng Þat he neuere sei3 and for soÞe sweren it
seide Þe soÞe

B.13.305 Of dedes Þat he neuere dide demen and bosten
did demest

B.13.311 Al he wolde Þat man wiste of werkes and wordes
werkes and wordes

B.13.313 `By crist!' quod Conscience Þo, `Þi beste cote, Haukyn
by Crist

B.13.321 WiÞ enuye and yuel speche entisynge to fighte
enuye and yuel

B.13.333 And whan I may no3t haue Þe maistrie [wiÞ] malencolie
Itake
have Þe maistrie

B.13.340 [For] goddes word [ne grace] gaf me neuere boote
god of his grace

B.13.359 Lened for loue of Þe wed and looÞ to do truÞe
loue and lene

B.13.368 Or by ny3te or by daye aboute was ich euere
day and night

B.13.384 Hadde I neuere wille, wood god, witterly to biseche
witen witterly

B.13.387 As if I hadde dedly synne doon I dredde no3t þat so soore
dedly synne

B.13.393 To marchaunden wiþ [my] moneie and maken [here]
eschaunges
make mone

B.13.395 Neiþer masse ne matynes, ne none maner si3tes
masse and matyns

B.13.396 Ne neuere penaunce parfoumede ne Paternoster seide
parfoumed þe penaunce

B.13.398 Than in þe grace of god and hise grete helpes
god of his grace

B.13.399 [Yet glotoun wiþ grete oþes his [garnement] hadde soiled
grete oþes

B.13.411 [Ac] penaunce þat þe preest enioyneþ parfourneþ yuele
parfoumed þe penaunce

B.13.416 Whan men carpen of crist or clennesse of soul[e]
carpen of crist

B.13.418 Penaunce [and] pouere men and þe passion of Seintes
penaunce and pouerte

B.13.419 He hateþ to here þerof and alle þat it telleþ
as þe book techeþ

B.13.421 Ye lordes and ladies and legates of holy chirche
clerkes of holy chirche

B.13.421 Ye lordes and ladies and legates of holy chirche
lordes and ladies

B.13.422 That fedeþ fooles sages, flatereris and lieris
flatereris and fooles

B.13.425 In youre deeþ deyinge I drede me soore
me soore

B.13.427 Patriarkes and prophetes, prechours of goddes wordes
patriarkes and prophetes

B.13.429 Ri3t so flatereris and fooles am þe fendes disciples
flatereris and fooles

B.13.431 Ac clerkes þat knowen holy writ sholde kenne lordes
clerkes knowen

B.13.432 What Dauid seiþ of swiche men as þe Sauter telleþ
as þe book techeþ

B.13.436 [Clerkes and kni3tes welcomeþ kynges minstrales
kny3tes and clerkes

B.13.436 [Clerkes and kni3tes welcomeþ kynges minstrales
kynges and kny3tes

B.13.437 And for loue of [hir] lorde liþeþ hem at festes
loue of oure lord

B.13.440 As he seiþ hymself; seynt Iohan bereþ witnesse
as...bereþ witnesse

B.13.445 For to saue þi soule from sathan þyn enemy
for to saue

B.13.454 [There] flateres and fooles þoru3 hir foule wordes
flatereris and fooles

B.13.458 Til conscience acouped hym þerof in a curteis manere
Conscience curteisliche

B.13.459 Why he ne hadde [w]asshen it or wiped it wiþ a brusshe
wesshen and wipeden

B.14.4 That wollen bymolen it many tyme maugree my chekes
maugree þi chekes

B.14.12 And kouþe I neuere, by crist! kepen it clene an houre
by Crist

B.14.12 And kouþe I neuere, by crist! kepen it clene an houre
kepen it clene

B.14.14 Or þoru3 werk or þoru3 word or wille of myn herte
werchen his wille

B.14.14 Or þoru3 werk or þoru3 word or wille of myn herte
werkes and wordes

B.14.16 `And I shal kenne þee', quod Conscience, `of Contricion to
make
contricion and conscience

B.14.20 And engreynen it wiþ good wille and goddes grace to
amende þe
god of his grace

B.14.20 And engreynen it wiþ good wille and goddes grace to
amende þe
wiþ a good wille

B.14.22 Dobest [shal kepe it clene from vnkynde werkes]
kepen it clene

B.14.27 Ne no Mynstrall be moore worþ amonges pouere and riche
riche and poore

B.14.30 And flour to fede folk wiþ as best be for þe soule
fedde þe folk

B.14.32 All þat lyueþ and lokeþ liflode wolde I fynde
lyueþ and lokeþ

B.14.33 And Þat ynough; shal noon faille of Þyng Þat hem nedeÞ
Þat hem nedeÞ

B.14.38 And seide, `lo! here liflode ynough, if oure bileue be trewe
if be trewe

B.14.38 And seide, `lo! here liflode ynogh, if oure bileue be trewe
if oure beleue be trewe

B.14.46 Lyue Þoro3 leel bileue, [as oure lord] witnesseÞ
as Þe book techeÞ

B.14.47 But I [listnede and] lokede what liflode if was
lyueÞ and lokeÞ

B.14.53 Shul neuere gyues Þee greue ne gret lordes wraÞe
grete god

B.14.56 In [ondynge] and in handlynge and in alle Þi fyue wittes
fyue wittes

B.14.63 As holy writ witnesseÞ whan men seye hir greces
as Þe book techeÞ

B.14.72 Amonges cristene creatures, if cristes wordes ben trewe
cristene creature

B.14.72 Amonges cristene creatures, if cristes wordes ben trewe
if be trewe

B.14.73 Ac vnkyndenesse caristiam makeÞ amonges cristen peple
vnkynde to alle cristene

B.14.74 [OÞer] plentee makeÞ pryde amonges poore and riche
riche and poore

B.14.79 Diden dedly synne Þat Þe deuel liked
dedly synne

B.14.83 And Þoru3 feiÞ comeÞ contricion, conscience woot wel
contricion and conscience

B.14.84 Which dryueþ awey dedly synne and dooþ it to be venial dedly synne

B.14.87 That whiles he lyuede he bileuede in þe loore of holy chirche
clerkes of holy chirche

B.14.88 Ergo contricion, feiþ and conscience is kyndelich dowel contricion and conscience

B.14.89 And surgiens for dedly synnes whan shrift of mouþe failleþ dedly synne

B.14.89 And surgiens for dedly synnes whan shrift of mouþe failleþ shrift of mouþe

B.14.90 Ac shrift of mouþ moore worþi is if man be y[n]liche contrit shrift of mouþe

B.14.91 For shrift of mouþe sleep synne be it neuer so dedly-- dedly synne

B.14.91 For shrift of mouþe sleep synne be it neuer so dedly-- shrift of mouþe

B.14.94 As Dauid seiþ in þe Sauter: et quorum tecta sunt peccata in þe Sauter

B.14.96 And as it neuere [n]adde ybe to no3te bryngeþ dedly synne dedly synne

B.14.98 `Where wonyeþ Charity?' quod Haukyn; `I wiste neuere in my lyue
wiste I neuere

B.14.100 `Ther parfit truþe and poore herte is, and pacience of tonge trewe of tonge

B.14.102 `WheiÞer paciente pouerte', quod Haukyn, `be moore pleasaunt to oure d[ri3te]
pouerte and pacience

B.14.103 Than richesse ri3tfulliche wonne and resonably despended?
right and reson

B.14.106 I wiste neuere renk Þat riche was, Þat whan he rekene sholde
wiste I neuere

B.14.107 Whan he drogh to his deeÞ day Þat he ne dredde hym soore
me soore

B.14.110 To haue allowaunce of his lord; by Þe lawe he it cleymeÞ
lawe of oure lord

B.14.112 And seiÞ 'lo! briddes and beestes Þat no blisse ne koweÞ
briddes and beestes

B.14.124 Right so reson sheweÞ Þat [Þo renkes] Þat were [lordes]
reson sheweÞ

B.14.128 Ri3t so fareÞ god by som riche; ruÞe me it ÞynkeÞ
ri3t riche

B.14.131 And whan he dyeÞ ben disalowed, as Dauid seiÞ in Þe Sauter
in Þe Sauter

B.14.133 Fram Þe loue of oure lord at his laste ende!
loue of oure lord

B.14.136 And til he haue doon his deuoir and his dayes iournee
doon hir deuoir

B.14.137 For whan a werkman haÞ wro3t, Þan may men se Þe soÞe
se Þe soÞe

B.14.137 For whan a werkman haÞ wro3t, Þan may men se Þe soÞe
werkes wro3t

B.14.145 Ac if ye riche haue ruþe and rewarde wel þe poore
haue ruþe

B.14.146 And lyuen as lawe techeþ, doon leaute to hem alle
as þe book techeþ

B.14.147 Crist of his curteisie shal conforte yow at þe laste
of his curteisie

B.14.150 And whan he haþ doon his deuoir wel men dooþ hym ooþer
bountee,
doon hir deuoir

B.14.153 And alle þat doon hir deuoir wel han double hire for hir
trauaille
doon hir deuoir

B.14.155 Ac it is but selde yseien, as by holy seintes bokes
selde yseien

B.14.159 And so forþ while somer lasteþ hir solace dureþ
while .lasteþ

B.14.165 Heuene aftir hir hennes goyng þat here han swich defaute
at hennes partyng

B.14.168 [And] haue ruþe on þise riche men þat rewarde no3t þi
prisoners
haue ruþe

B.14.170 Ac god, of þi goodnesse gyue hem grace to amende
god gyue grace

B.14.170 Ac god, of þi goddnesse gyue hem grace to amende
god of his goodnesse

B.14.170 Ac god, of þi goodnesse gyue hem grace to amende
god of his grace

B.14.173 Of þat þei wilne and wolde wanteþ hem no3t here
wilne and wolde

B.14.179 Conforte þe carefulle, crist, in þi rich[e]
conforte þe carefulle

B.14.180 For how þow confortest alle creatures clerkes bereþ witnesse
as .bereþ witnesse

B.14.182 To robberis and to Reueris, to riche and to poore
riche and poore

B.14.185 And be clene þoru3 þat cristnyng of alle kynnes synne
alle kynne creatures

B.14.206 And þat is plesaunt to pride in poore and in riche
riche and poore

B.14.209 Of wit and of wisdom, þat fer awey is bettre
wisdom and wit

B.14.212 The hei3e wey to heueneward [ofte] Richesse letteþ
hei3e wey

B.14.215 For his pouerte and pacience a perpetuel blisse
pouerte and pacience

B.14.218 Ac in pouerte þer pacience is pride haþ no my3te
pouerte and pacience

B.14.220 Ne haue power in pouerte, if pacience [it] folwe
pouerte and pacience

B.14.221 For þe poore is ay prest to plese þe riche
riche and poore

B.14.222 And buxom at hi[s] biddyn[g] for his broke loues
buxom at his biddyng

B.14.232 And þou3 his glotonye be to good ale he goþ to cold beddyng
good ale

B.14.247 Ther Auarice haþ Almaries and yren bounden cofres
yren bounde cofre

B.14.249 A beggeris bagge þan an yren bounde cofre
yren bounde cofre

B.14.250 Lecherie loueþ hym no3t for he 3yueþ but litel siluer
for a litel siluer

B.14.251 Ne dooþ hym no3t dyne delicatly ne drynke wyn ofte
drynke and dyne

B.14.259 And in þat secte oure saueour saued al mankynde
mankynde to saue

B.14.261 Aftir hir endynge here, heuenriche blisse
heuenriche blisse

B.14.263 In lond and in lordshipe and likynge of bodie
likynge of body

B.14.263 In lond and in lordshipe and likynge of bodie
lond and lord

B.14.270 Moore for coueitise of [catel] þan kynde loue of boþe--
catel and kynde wit

B.14.270 Moore for coueitise of [catel] þan kynde loue of boþe--
coueitise of catel

B.14.272 And put hym to be pacient and pouerte weddeþ
pouerte and pacience

B.14.275 What is Pouerte, pacience', quod he, `properly to mene?'
pouerte and pacience

B.14.282 Ri3t as contricion is confortable þyng, conscience woot wel
contricion and conscience

B.14.284 So pouerte propreliche penaunce [is to Þe body
penaunce and pouerte

B.14.294 Selde is poore [ri3t] riche but of ri3tful heritage
ri3t riche

B.14.294 Selde is poore [ri3t] riche but of ri3tful heritage
riche and poore

B.14.308 And an hardy man of herte among an heep of Þeues
an heep of

B.14.308 And an hardy man of herte among an heep of Þeues
hardy herte

B.14.310 The seuenÞe is welle of wisedom and fewe wordes sheweÞ
as Þe book techeÞ

B.14.313 The eighteÞe is a lele labour and looÞ to take moore
lele labour

B.14.317 For pacience is payn for pouerte hymselue
pouerte and pacience

B.14.319 Thus lered me a lettred man for oure lordes loue, Seint
Austyn
loue of oure lord

B.14.320 A blessed lif wiÞouten bisynesse for body and soule
body and soule

B.14.322 That Þ[u]s first wroot to wissen men what Pouerte was to
mene
is to mene

B.14.327 And wepte water wiÞ hise eighen and weyled Þe tyme
water wiÞ hise ei3en

B.14.327 And wepte water wiÞ hise eighen and weyled Þe tyme
wepte and wailede

B.14.328 That [euere he] dide dede þat deere god displesed
dede done

B.14.330 That euere he hadde lond ouþer lordshipe lasse oþer moore
lasse ne moore

B.14.330 That euere he hadde lond ouþer lordshipe lasse oþer moore
lond and lord

B.14.335 And wepte and wailede, and þerwiþ I awakede
I awaked þerwiþ

B.14.335 And wepte and wailede, and þerwiþ I awakede
wepte and wailede

B.15.2 Er I koude kyndely knowe what was dowel
kyndely knowe

B.15.4 And some lakkede my lif--allowed it fewe--
lakked lif

B.15.6 Lordes or ladies or any lif ellis
lordes and ladies

B.15.11 Til reson hadde ruþe on me and rokked me aslepe
haue ruþe

B.15.15 If he were cristes creature [for cristes loue] me to tellen
cristene creature

B.15.15 If he were cristes creature [for cristes loue] me to tellen
for cristes loue

B.15.16 `I am cristes creature', quod he, `and [of his kyn a party]
cristene creature

B.15.17 In cristes court yknowe wel and of [cristene in many a place]
kynges court

B.15.20 At mydnyght, at mydday, my vois so is knowe
day and night

B.15.24 And whan I wilne and wolde animus ich hatte
wilne and wolde

B.15.26 And whan I make mone to god memoria is my name
is his name

B.15.26 And whan I make mone to god memoria is my name
make mone

B.15.27 And whan I deme domes and do as truþe techeþ
as þe book techeþ

B.15.28 Thanne is Racio my ri3te name, reson on englissh
is his name

B.15.28 Thanne is Racio my ri3te name, reson on englissh
.right and reson

B.15.30 And þat is wit and wisdom, þe welle of alle craftes
wisdom and wit

B.15.33 And when I loue leelly oure lord and alle oþere
loue lele

B.15.33 And whan I loue leelly oure lord and alle oþere
loue of oure lord

B.15.34 Thanne is lele loue my name, and in latyn Amor
is his name

B.15.34 Thanne is lele loue my name, and in latyn Amor
loue lele

B.15.44 `That is sooþ', seide he; 'now I se þi wille
seide þe soþe

B.15.45 Thow woldest knowe and konne þe cause of alle [hire]
names
konne and knowe

B.15.48 Alle Þe sciences vnder sonne and alle Þe sotile craftes
science vnder sonne

B.15.49 I wolde I knewe and kouÞe kyndely in myn herte'
kyndely knowe

B.15.56 To englisshe men Þis is to mene, Þat mowen speke and here
is to mene

B.15.57 The man Þat muche hony eteÞ his mawe it engleymeÞ,
englemeÞ Þe mawe

B.15.62 Coueitise to konne and to knowe scienc[e]
konne and knowe

B.15.63 [Adam and Eue putte out of Paradis]
Adam and Eue

B.15.64 And ri3t as hony is yuel to defie and engleymeÞ Þe mawe,
englemeÞ Þe mawe

B.15.65 Right so Þat Þoru3 reson wolde Þe roote knowe
right and reson

B.15.68 Ayein cristes counseil and alle clerkes techynge
ayein .counseil

B.15.71 Ye moeuen materes vnmesurable to tellen of Þe Trinite
meue Þis matere

B.15.71 Ye moeuen materes vnmesurable to tellen of Þe Trinite
tellen of Þe Trinite

B.15.76 And how Þat folk in folies [hir fyue wittes mysspenden]
fyue wittes

B.15.79 Moore for pompe Þan for pure charite; Þe peple woot Þe soÞe
woot Þe soÞe

B.15.87 Ayein youre rule and Religion; I take record at Iesus
rule and religion

B.15.89 Of þis matere I my3te make a long bible
of þis matere I my3te

B.15.90 Ac of curatours of cristen peple, as clerkes bereþ witnesse
as .bereþ witnesse

B.15.92 As holynesse and honeste out of holy chirche [sprynge þ]
clerkes of holy chirche

B.15.93 Thoru3 lele libbynge men þat goddes lawe techen
lele lif

B.15.99 Right so persons and preestes and prechours of holi chirche
clerkes of holy chirche

B.15.99 Right so persons and preestes and prechours of holi chirche
persons and preestes

B.15.101 A[c] þer þe roote is roten, reson woot þe soþe
woot þe soþe

B.15.104 And be kynde as bifel for clerkes and curteise of cristes
goodes
of his curteisie

B.15.105 Trewe of youre tonge and of youre tail boþe
trewe of tonge

B.15.114 Right so [preestes, prechours and prelates manye]
preestes and prelates

B.15.116 Ac youre werkes and wordes þervnder aren ful [wol]ueliche
werkes and wordes

B.15.119 If lewed [ledes] wiste what þis latyn meneþ
lewed latyn

B.15.120 And who was myn Auctour, muche wonder me þinkeþ
wonder me þynkeþ

B.15.135 A[c] goddes folk for defaute þerof forfaren and
pillen defaute in þe folk

B.15.136 Curatours of holy kirke, as clerkes þat ben auarouse
clerkes of holy chirche

B.15.139 And makeþ murþe þer[wiþ] and hise me[yne] boþe
make murie

B.15.142 For a wrecchede hous [he held] al his lif tyme
al my lif tyme

B.15.144 By lered, by lewed, þat looþ is to [s]pende
lered and lewed

B.15.148 In preieres and in penaunces, and in parfit charite'
preieres and penaunce

B.15.155 And wollen lene þer þei leue lelly to ben paied
lelly leue

B.15.158 I sei3 neuere swich a man, so me god helpe
so me god help

B.15.162 Ac I sei3 hym neuere sooþly but as myself in a Mirour
seide þe soþe

B.15.163 And so I trowe trewely, by þat men telleþ of [it
trewely to telle

B.15.170 And leneþ and loueþ alle þat oure lord made
loue and lene

B.15.170 And leneþ and loueþ alle þat oure lord made
loue of oure lord

B.15.173 Al þat men seyn, he leet it sooþ and in solace takeþ
seide þe soþe

B.15.175 Coueiteþ he noon erþely good, but heuenriche blisse
heuenriche blisse

B.15.185 Loueþ hem as oure lord biddeþ and lokeþ how þei fare
loue of oure lord

B.15.192 And wiþ warm water at hise ei3en wasshen hem after
water wiþ hise ei3en

B.15.195 `By Crist! I wolde I knewe hym', quod I `no creature leuere'
by Crist

B.15.196 `Wiþouten help of Piers Plowman', quod he, `his persone sestow neuere
Piers þe Plowman

B.15.197 `Wheiþer clerkes knowen hym', quod I, 'þat kepen holi kirke
clerkes knowen

B.15.198 `Clerkes haue no knowyng', quod he, `but by werkes and wordes
werkes and wordes

B.15.199 Ac Piers þe Plowman parceyue3 moore depper
Piers þe Plowman

B.15.201 For þer are [pure] proude herted men, pacient of tonge
wiþ a proud herte

B.15.205 For þer are beggeris and bidderis, bedemen as it were
beggeris and bidderis

B.15.208 Than for penaunce and parfitnesse, þe pouerte þat swiche takeþ
penaunce and pouerte

B.15.210 Neiþer þoru3 wordes ne werkes, but þoru3 wil oone
werkes and wordes

B.15.212 But Piers Þe Plowman, Petrus id est christus
Piers Þe Plowman

B.15.216 For charite is goddes champion, and as a good child hende
as a child

B.15.225 I haue yseyne charite also syngen and reden
syngen and reden

B.15.227 Ac biddynge as beggeris biheld I hym neuere
beggeris and bidderis

B.15.228 Ac in riche robes raÞest he walkeÞ
riche robes

B.15.235 In kynges court he comeÞ ofte Þer Þe conseil is trewe
come a kyng

B.15.235 In kynges court he comeÞ ofte Þer Þe counseil is trewe
kynges conseil

B.15.235 In kynges court he comeÞ ofte Þer Þe counseil is trewe
kynges court

B.15.240 For hir lawe dureÞ ouerlonge but if Þei lacchen siluer
lacchynge of siluer

B.15.241 And matrimoyne for moneie maken and vnmaken
make mone

B.15.249 Ac I ne lakke no Lif, but lorde amende vs alle
amende alle

B.15.249 Ac I ne lakke no lif, but lord amende vs alle
lakked lif

B.15.250 And gyue vs grace, goode god, charite to folwe
god gyue grace

B.15.250 And gyue vs grace, goode god, charite to folwe
god of his grace

B.15.252 Neiþer he blameþ ne banneþ, bosteþ ne preiseþ
blamed and banned

B.15.256 Neiþer he biddeþ ne beggeþ ne borweþ to yelde
beggeris and bidderis

B.15.261 In ensample we sholde do so, and take no vengeaunce
take þe vengeaunce

B.15.266 Ac he suffrede in ensample þat we sholde suffren also
in ensaumple

B.15.270 What penaunce and pouerte and passion þei suffrede
penaunce and pouerte

B.15.282 But selden and sondry tymes, as seiþ the book and teche þ
as þe book teche þ

B.15.290 Poul after his prechyng paniers he made
Poul preche þ

B.15.297 That lyueden þus for oure lordes loue many longe yeres
loue of oure lord

B.15.301 And if þei kouþe han ycarped, by crist! as I trowe
by Crist

B.15.302 Thei wolde haue yfed þat folk bifore wilde foweles
fedde þe folk

B.15.309 And þanne wolde lordes and ladies be looþ to agulte
lordes and ladies

B.15.315 For hadde ye potage and payn ynogh and penyale to
drynke
payn and potage

B.15.317 Ye hadde ri3t yno3, ye Religiouse, and so youre rule me
tolde
rule and religion

B.15.319 If lewed men knewe Þis latyn Þei wolde loke whom Þei yeue
lewed latyn

B.15.322 Allas, lordes and ladies, lewed counseil haue ye
lordes and ladies

B.15.324 And [bisette] to bidde for yow to swiche Þat ben riche
Þat ben riche

B.15.332 Ac clerkes and kyn3tes and communers Þat ben riche
Þat ben riche

B.15.332 Ac clerkes and kny3tes and communers Þat ben riche
kny3tes and clerkes

B.15.336 Right so ye riche, ye robeÞ Þat ben riche
Þat ben riche

B.15.336 Right so ye riche, ye robeÞ Þat ben riche
ri3t riche

B.15.340 Right so ye riche, ye robeÞ and fedeÞ
ri3t riche

B.15.340 Right so ye riche, ye robeÞ and fedeÞ
riche robes

B.15.341 Hem Þat han as ye han; hem ye make at ese
make at ese

B.15.342 Ac Religiouse Þat riche ben sholde raÞer feeste beggeris
Þat ben riche

B.15.343 Than burgeises Þat riche ben as Þe book techeÞ
as Þe book techeÞ

B.15.343 Than burgeises Þat riche ben as Þe book techeÞ
Þat ben riche

B.15.344 ForÞi I counseille alle cristene to conformen hem to charite
forÞi I counseille

B.15.347 Ac þer is a defaute in þe folke þat þe feiþ kepeþ
defaute in þe folk

B.15.351 And so it fareþ by som folk now; þei han a fair speche
faire speche

B.15.352 Crowne and cristendom, þe kynges mark of heuene
croune kyng

B.15.355 That no lif loueþ ooþer, ne oure lord as it semeþ
as it semed

B.15.355 That no lif loueþ ooþer, ne oure lord as it semeþ
loue of oure lord

B.15.361 Shipmen and shepherdes þat wiþ [shipe] wente
shipmen and shepherds

B.15.368 Shepherdes and shipmen, and so do þise tilieris
shipmen and shepherds

B.15.369 Neiþer þei konneþ ne knoweþ oon cours bifore anoþer
konne and knowe

B.15.381 That sholde konne and knowe alle kynnes clergie
konne and knowe

B.15.383 I dar no3t siggen it for shame--if swich were apposed
I dar no3t

B.15.385 Wherfore I am afered of folk of holy kirke
clerkes of holy chirche

B.15.388 As clerkes in Corpus Christi feeste syngen and reden
syngen and reden

B.15.394 For þei loue and bileue in o [lord] almyghty
loue and bileue

B.15.394 For þei loue and bileue in o [lord] almyghty
loue of oure lord

B.15.395 And we lered and lewed [bileueþ in oon god
lered and lewed

B.15.401 Daunted a dowue and day and ny3t hire fedde
day and night

B.15.402 The corn þat she croppede he caste it in his ere
casten hem in .

B.15.410 Makometh is mysbileue men and wommen brou3te
men and wommen

B.15.411 That [lered] þere and [lewed] 3it leeuen on hise lawes
lered and lewed

B.15.414 [Ac] for drede of þe deeþ I dar no3t telle truþe
I dar no3t

B.15.417 Ancres and hermytes and Monkes and freres
ancres and heremites

B.15.418 Peeren to Apostles þoru3 hire parfit lyuynge
pride of parfit lyuynge

B.15.419 Wolde neuere þe feiþful fader þat [þ]ise Ministres sholde
Fader of feiþ

B.15.422 [Boþe] Beneit and Bernard þe which hem first tau3te
Beneyt, Bernard and Fraunceis

B.15.426 The bettre for hir biddynges in body and in soule
body and soule

B.15.427 Hir preieres and hir penaunces to pees sholde brynge
preie for þe pees

B.15.427 Hir preieres and hir penaunces to pees sholde brynge
preieres and penaunce

B.15.430 The heuedes of holy chirche, and þei holy were
clerkes of holy chirche

B.15.432 [Ac] fressh flessh ouþer fissh, when it salt failleþ
fressh flessh ouþer fissh

B.15.435 Of hem of holi chirche þat þe heighe wey sholde teche
clerkes of holy chirche

B.15.435 Of hem of holi chirche þat þe heighe wey sholde teche
hei3e wey

B.15.439 Into lele bileue; þe lightloker me þinkeþ
lele bileue

B.15.450 As wel þoru3 hise werkes as wiþ hise holy wordes
werkes and wordes

B.15.451 [Enformed] hem what fullynge and feiþ was to mene
is to mene

B.15.459 Heþen is to mene after heeþ and vntiled erþe
is to mene

B.15.465 And wiþ calues flessh he fedde þe folk þat he louede
fedde þe folk

B.15.466 The calf bitokneþ clennesse in hem þat kepeþ lawes
kepe þe lawes

B.15.468 So loue and leaute lele men sustaneþ
loue and leautee

B.15.468 So loue and leaute lele man sustaneþ
loue lele

B.15.476 Ri3t so rude men þat litel reson konneþ
right and reson

B.15.477 Louen and bileuen by lettred mennes doynge
loue and bileue

B.15.478 And by hire wordes and werkes wenen and trowen
werkes and wordes

B.15.479 And as Þo foules to fynde fode after whistlyng
fynden hem fode

B.15.482 That is god of his grace, gyueÞ alle men blisse.
god of his grace

B.15.486 Ac who beÞ Þat excuseÞ hem Þat [arn] persons and preestes
persons and preestes

B.15.487 That heuedes of holy chirche ben, Þat han hir wil here
clerkes of holy chirche

B.15.493 So manye prelates to preche as Þe Pope makeÞ
pope and prelates

B.15.505 In [o] gre[et] god, and his grace asken
grete god

B.15.506 And make hir mone to Makometh hir message to shewe
make mone

B.15.509 And a peril to Þe pope and prelates Þat he makeÞ
pope and prelates

B.15.513 In ensaumple Þat men sholde se by sadde reson
in ensaumple

B.15.516 And bicam man of a maide and metropolitanus
bicam man of a mayde

B.15.518 Alle Þat wilned and wolde wiÞ Inwit bileue it
wilne and wolde

B.15.524 Amonges vnkynde cristene for cristes loue he deyede
for cristes loue

B.15.524 Amonges vnkynde cristene for cristes loue he deyede
vnkynde to alle cristene

B.15.531 Many men for cristes loue was martired [amonges] Romayne[s]
for cristes loue

B.15.533 It is ruþe to rede how ri3twise men lyuede
ruþe to rede

B.15.538 And þo was plentee and pees amonges poore and riche
riche and poore

B.15.539 And now is rouþe to rede how þe rede noble
ruþe to rede

B.15.541 Than cristes cros þat ouercam deeþ and dedy synne
dedly synne

B.15.543 For coueitise after cros; þe croune stant in golde.
for coueitise after cros

B.15.546 For coueitise of þat cros [cherkes] of holy kirke
clerkes of holy chirche

B.15.546 For coueitise of þat cros [clerkes] of holy kirke
for coueitise after cros

B.15.549 Moore tresor þan trouþe? I dar no3t telle þe soþe
I dar no3t

B.15.549 Moore tresor þan trouþe? I dar no3t telle þe soþe
telle þe soþ

B.15.549 Moore tresor þan trouþe? I dar no3t telle þe soþe
treuþe is tresor

B.15.550 Reson and rightful doom þ[o] Religiouse d[ampn]ede
right and reson

B.15.554 Togideres loue leelly, leueþ it wel, ye bisshopes
loue lele

B.15.556 And lyuen as Leuitici as oure lord [yow] techeþ
as þe book techeþ

B.15.563 That sholden preie for þe pees, possession hem letteþ
preie for þe pees

B.15.572 Tellen hem and techen hem on þe Trinite to bileue
tellen of þe Trinite

B.15.579 Ac we cristene creatures þat on þe cros bileuen
cristene creature

B.15.582 And lewes lyuen in lele lawe; oure lord wroot it hymselue
lawe of oure lord

B.16.3 Ac 3it I am in a weer what charite is to mene
is to mene

B.16.4 `It is a ful trie tree', quod he, 'trewely to telle
trewely to telle

B.16.6 The leues ben lele wordes, þe lawe of holy chirche
clerkes of holy chirche

B.16.17 Vnder Piers þe Plowman, to piken it and weden it'
Piers þe Plowman

B.16.18 `Piers þe Plowman!' quod I þo, and al for pure loye
Piers þe Plowman

B.16.21 That Piers þe Plowman al þe place me shewed
Piers þe Plowman

B.16.38 Thoru3 preieres and penaunces and goddes passion in
mynde
preieres and penaunce

B.16.48 Ac whan þe fend and þe flessh forþ wiþ þe world
þe fend and þe flessh

B.16.52 And help of Þe holy goost, and Þus haue I Þe maistrie
Þe help of Þe holy goost

B.16.52 And help of Þe holy goost, and Þus haue I Þe maistrie'
have Þe maistrie

B.16.60 `That is sooÞ', [seide] Piers, `so it may bifalle
seide Þe soÞe

B.16.63 And I haue told Þee what hi3te Þe tree; Þe Trinite it meneÞ
tellen of Þe Trinite

B.16.78 I hadde ruÞe whan Piers rogged, it gradde so rufulliche
haue ruÞe

B.16.86 And Piers for pure tene Þat a pil he [l]au3te
Piers for pure tene

B.16.92 That oon Iesus a Iustices sone moste louke in hir chambre
kynges sone

B.16.95 And Þanne sholde Iesus Iuste Þerfore bi luggement of armes
iuste wiÞ Iesus

B.16.99 For to werchen his wille wiÞouten any synne
werchen his wille

B.16.103 And Piers Þe Plowman parceyued plener tyme
Piers Þe Plowman

B.16.104 And lered hym lechecraft his lif for to saue
for to saue

B.16.116 And wepte water with hise ei3en; Þer sei3en it manye
water wiÞ hise ei3en

B.16.118 That he was leche of lif and lord of heigh heuene
heigh heuene

B.16.134 As euere it was and as wid; wherfore I hote yow
I hote Þee

B.16.136 Enuye and yuel wil [ame] in Þe lewes
enuye and yuel

B.16.145 It was hymself sooÞly and seide `tu dicis'
seide Þe soÞe

B.16.154 `Falsnesse I fynde in Þi faire speche
faire speche

B.16.166 Deide and dee[Þ] fordide, and day of ny3t made
day and night

B.16.167 And I awaked Þerwiþ and wiped myne ei3en
I awaked Þerwiþ

B.16.167 And I awaked Þerwiþ and wiped myne ei3en
wiped ei3en

B.16.168 And after Piers Þe Plowman pried and stared
Piers Þe Plowman

B.16.171 After Piers Þe Plowman; many a place I sou3te
Piers Þe Plowman

B.16.174 I frayned hym first fram whennes he come
fram whennes he come

B.16.174 I frayned hym first fram whennes he come
frayned hym first

B.16.177 And of Abrahames hous an heraud of armes
heraud of armes

B.16.185 Pater is his propre name, a persone by hymselue
is his name

B.16.189 The light of al Þat lif haÞ a londe and a watre
lif and lond

B.16.189 The light of al Þat lif haþ a londe and a watre
londe and watre

B.16.198 Patriarkes and prophetes and Apostles were Þe children
patriarkes and prophetes

B.16.205 Adam, oure aller fader. Eue was of hymselue
Adam and Eue

B.16.210 And bitokneþ Þe Trinite and trewe bileue
treuþe is in trinite

B.16.212 And bitokneþ trewely, telle if I dorste
trewely to telle

B.16.213 Hym Þat first formed al, Þe fader of heuene
Fader of heuene

B.16.213 Hym Þat first formed al, Þe fader of heuene
formed vs alle

B.16.227 Thre men, to my si3te, I made wel at ese
make at ese

B.16.228 Wessh hir feet and wiped hem, and afterward Þei eten
wesshen and wipeden

B.16.237 Bledden blood for Þat lordes loue and hope to blisse Þe
tyme
loue of oure lord

B.16.238 Myn affiaunce and my feiþ is ferme in Þis bileue
ferme bileue

B.16.239 For hymself bihi3te to me and to myn issue boþe
to myn issue

B.16.240 Lond and lordshipe and lif wiþouten ende
lif and lond

B.16.240 Lond and lordshipe and lif wiþouten ende
lond and lord

B.16.240 Lond and lordshipe and lif wiþouten ende
lyues ende

B.16.241 To me and to myn issue moore yet he [me] grauntede
to myn issue

B.16.242 Mercy for oure mysdedes as many tyme as we asden
as .askeþ

B.16.245 And called me foot of his feiþ, his folk for to saue
for to saue

B.16.248 And conforted many a careful þat after his comynge waite[n],
conforte þe carefulle

B.16.250 bf a [buyrn] þat baptised hym--Iohan Baptist was his name
is his name

B.16.251 That to patriarkes & prophetes and ooþer peple in
derknesse
patriarkes and prophetes

B.16.256 Amonges patriarkes and prophetes pleyinge togideres
patriarkes and prophetes

B.16.265 Til he come þat I carpe of; crist is his name
carpen of crist

B.16.265 Til he come þat I carpe of; crist is his name
is his name

B.16.271 The myght of goddes mercy þat my3te vs alle amende
mercy to amende

B.16.274 I affrayned hym first fram whennes he come
fram whennes he come

B.16.274 I affrayned him first fram whennes he come
frayned hym first

B.17.3 To rule all Reames wiþ; I bere þe writ [ri3t] here'
rule þe reaume

B.17.7 And whan it is enseled [þerwiþ] I woot wel þe soþe
woot þe soþe

B.17.21 Of men and of wommen many score þousand
many score tymes

B.17.21 Of men and of wommen many score þousand
men and wommen

B.17.22 `[He seiþ] sooþ', seide þis heraud; I haue [founded] it ofte
seide þe soþe

B.17.27 And lelest to leue [on] for lif and for soule?
lelly leue

B.17.36 And telleþ no3t of þe Trinite þat took hym hise lettres
tellen of þe Trinite

B.17.37 To bileeue and louye in o lord almyghty
loue and bileue

B.17.37 To bileeue and louye in o lord almyghty
loue of oure lord

B.17.41 And ri3t so, bi þe roode, Reson me sheweþ
by Crist

B.17.41 And ri3t so, bi þe roode, Reson me sheweþ
reson sheweþ

B.17.41 And ri3t so, bi þe roode, Reson me sheweþ
right and reson

B.17.47 Than for to louye and lene as wel lorels as lele
loue and lene

B.17.47 Than for to louye and lene as wel lorels as lele
loue lele

B.17.48 Go Þi gate!' quod I to Spes, `so me god helpe
so me god help

B.17.59 And as naked as a nedle and noon help aboute
naked as a nedle

B.17.83 FeiÞ folwede after faste and fondede to mete hym
folwed faste

B.17.112 Ac er Þis day Þre daies I dar vndertaken
I dar vndertake

B.17.120 Hope shal lede hem forÞ with loue as his lettre telleÞ
as Þe book techeÞ

B.17.133 Louye hem lik myselue, ac oure lord abouen alle'
loue of oure lord

B.17.134 `After Abraham', quod he, `Þat heraud of armes
heraud of armes

B.17.135 Sette [faste] Þi feiÞ and ferme bileue
ferme bileue

B.17.136 And as hope highte Þee I hote Þat Þow louye
I hote Þee

B.17.138 And if Conscience carpe Þerayein, or kynde wit eyÞer
conscience carped

B.17.146 And bitokneÞ trewely, telle whoso likeÞ
trewely to telle

B.17.157 Right so, redily, Reson it sheweth
reson sheweÞ

B.17.162 [Halt] al Þe wide world wiÞinne hem Þre
wide in Þis world

B.17.164 Heuene and helle and al Þat is Þerinne
heuene and helle

B.17.166 That Þre Þynges bilongeÞ in oure [fader] of heuene
Fader of heuene

B.17.166 That Þre Þynges bilongeÞ in oure [fader] of heuene
Þre Þynges

B.17.188 He may receyue ri3t no3t; reson it sheweÞ
reson sheweÞ

B.17.188 He may receyue ri3t no3t; reson it sheweÞ
right and reson

B.17.213 [Fostren forÞ amonges folk loue and bileue]
loue and bileue

B.17.214 That alle kynne cristene clenseÞ of synnes
alle kynne creatures

B.17.215 And as 3ow seest som tyme sodeynliche a torche
as Þow seest

B.17.218 So is [Þe] holy goost god and grace wiÞoute mercy
god of his grace

B.17.218 So is [Þe] holy goost god and grace wiÞoute mercy
grace wiÞoute mercy

B.17.219 To alle vnkynde creatures Þat coueite to destruye
alle kynne creatures

B.17.220 Lele loue or lif Þat oure lord shapte
loue lele

B.17.220 Lele loue or lif Þat oure lord shapte
loue of oure lord

B.17.225 Graunte no grace ne for[g]ifnesse of synnes
graunte grace

B.17.228 Til Þat lele loue ligge on hym and blowe
loue lele

B.17.245 So wole crist of his curteisie, and men crye hym mercy
crie mercy

B.17.245 So wole crist of his curteisie, and men crye hym mercy
of his curteisie

B.17.247 [Fro] Þe fader of heuene for3ifnesse to haue
Fader of heuene

B.17.252 So is Þe holi goost god and grace wiÞouten mercy
god of his grace

B.17.252 So is Þe holi goost god and grace wiÞouten mercy
grace wiÞoute mercy

B.17.253 To alle vnkynde creatures; crist hymself witnesseÞ
alle kynne creatures

B.17.253 To alle vnkynde creatures; crist hymself witnesseÞ
cristene creature

B.17.253 To alle vnkynde creatures; crist hymself witnesseÞ
vnkynde to alle cristene

B.17.254 Be vnkynde to Þyn euenecristene and al Þat Þow kanst
bidde
vnkynde to alle cristene

B.17.255 Delen and do penaunce day and nyght euere
day and night

B.17.256 And purchace al Þe pardon of Pampilon and Rome
purchace Þe pardon

B.17.261 Poul Þe Apostle preueÞ wheiÞer I lye
Poul Þe Apostle

B.17.262 Forþi beþ war, ye wise men þat wiþ þe world deleþ
man of þis molde

B.17.264 Beþ no3t vnkynde, I conseille yow, to youre euenecristene
vnkynde to alle cristene

B.17.271 And gyueþ youre good to þat god þat grace of riseþ
god of his grace

B.17.277 Vnkynde cristene men, for coueitise and enuye
vnkynde to alle cristene

B.17.284 He fordooþ þe leuest light þat oure lord louyeþ
lord and light

B.17.284 He fordooþ þe leuest light þat oure lord louyeþ
loue of oure lord

B.17.291 Innocence is next god and nyght and day it crieþ
day and night

B.17.297 Wol loue [þat lif] þat [lakkeþ charite]
loue and lakke

B.17.301 Confesse me and crye his grace, [crist] þat al made
cried hire of grace

B.17.305 Ac it is but selden ysei3e, þer sooþnesse bereþ witnesse
as .bereþ witnesse

B.17.305 Ac it is but selden ysei3e, þer sooþriesse bereþ witnesse
seide þe soþe

B.17.305 Ac it is but selden ysei3e, þer sooþnesse bereþ witnesse
selde yseien

B.17.310 And eyþer haue equyte, as holy writ telleþ
as þe book techeþ

B.17.314 That mercy in hir mynde may no3t þanne falle]
mercy in þi mynde

B.17.317 To amende al þat amys is, and his mercy gretter amende alle

B.17.318 Than alle oure wikkede werkes as holy writ telleþ as þe book techeþ

B.17.321 Thre þynges þer ben þat doon a man by strengþe þre þynges

B.17.322 For to fleen his owene [hous] as holy writ sheweþ as þe book techeþ

B.17.324 Hir feere fleeþ hire for feere of hir tonge fle for fere

B.17.331 Cogheþ and curseþ þat crist gyue h[y]m sorwe gyue þee sorwe

B.17.338 To man þat mercy askeþ and amende þenkeþ mercy to amende

B.17.341 As Poul þe Apostle to þe peple tau3te Poul þe Apostle

B.17.345 And lightliche oure lord at hir lyues ende lyues ende

B.17.351 That he ne may louye, and hym like, and lene of his herte loue and lene

B.17.356 And wente awey as wynd and þerwiþ I awakede I awaked þerwiþ

B.18.5 And lened me to a lenten, and longe tyme I slepte longe tyme

B.18.10 Oon semblable to þe Samaritan and somdeel to Piers þe Plow[man] Piers þe Plowman

B.18.16 As dooþ an heraud of armes whan Auentrous comeþ to lustes
heraud of armes

B.18.19 And who sholde luste in Ierusalem. `Iesus', he seide
iuste wiþ Iesus

B.18.20 `And fecche þat þe fend claymeþ, Piers fruyt þe Plowman'
Piers þe Plowman

B.18.22 `This Iesus of his gentries wol luste in Piers armes
iuste wiþ Iesus

B.18.25 In Piers paltok þe Plowman þis prikiere shal ryde
Piers þe Plowman

B.18.27 `Who shal luste wiþ Iesus', quod I, `Iewes or Scrybes?'
iuste wiþ Iesus

B.18.30 Al þat lyueþ [or] lokeþ in londe [or] in watre
londe and watre

B.18.30 Al þat lyueþ [or] lokeþ in londe [or] in watre
lyueþ and lokeþ

B.18.33 And fecche fro þe fend Piers fruyt þe Plowman
Piers þe Plowman

B.18.34 And legge it þer hym likeþ, and Lucifer bynde
leyn with Lucifer

B.18.55 If þow be crist and kynges sone com down of þe roode
come a kyng

B.18.55 If þow be crist and kynges sone com down of þe roode
kynges sone

B.18.59 The lord of lif and of light þo leide hise eighen togideres
lord and light

B.18.63 And tolde why Þat tempeste so longe tyme durede
longe tyme

B.18.66 Shal no wight wite witterly who shal haue Þe maistrie
have Þe maistrie

B.18.66 Shal no wight wite witterly who shal haue Þe maistrie
witen witterly

B.18.68 Some seide Þat he was goddes sone Þat so faire deide
kynges sone

B.18.76 For he was kny3t and kynges sone kynde foryaf Þat [Þrowe]
kynges and kny3tes

B.18.76 For he was kyn3t and kynges sone kynde foryaf Þat [Þrowe]
kynges sone

B.18.79 Highte Longeus as Þe lettre telleÞ, and longe hadde lore his sight
as Þe book techeÞ

B.18.82 To [lusten wiÞ Iesus, Þis blynde lew Longeus]
iuste wiÞ Iesus

B.18.87 Thanne fil Þe kny3t vpon knees and cryde [Iesu] mercy
crie mercy

B.18.90 For Þe dede Þat I haue doon I do me in youre grace
dede done

B.18.91 Haue on me ruÞe, ri3tful Iesu;' and ri3t wiÞ Þat he wepte
haue ruÞe

B.18.102 And ye, lurdaynes, han ylost for lif shal haue Þe maistrye
have Þe maistrie

B.18.105 [Ne] haue lordshipe in londe ne no lond tilye
lond and lord

B.18.107 Which is lif þat oure lord in alle lawes acurseþ
lawe of oure lord

B.18.109 Whan crist cam hir kyngdom þe crowne sholde [lese]:
croune kyng

B.18.112 And þere I sau3 sooþly, secundum scripturas
se þe soþe

B.18.117 Hir suster, as it semed, cam so[fte]ly walkynge
as it semed

B.18.128 A maiden þat highte Marie, and moder wiþouten felyng
Marie his moder

B.18.129 Of any kynnes creature, conceyued þoru3 speche
alle kynne creatures

B.18.130 And grace of þe holy goost; ; weex greet wiþ childe
wommen wiþ childe

B.18.138 For patriarkes and prophetes han preched herof ofte
patriarkes and prophetes

B.18.143 For Adam and Eue and Abraham wiþ oþere
Adam and Eue

B.18.144 Patriarkes and prophetes þat in peyne liggen
patriarkes and prophetes

B.18.147 It is trufle þat þow tellest; I, truþe, woot þe soþe
telle þe soþ

B.18.147 It is trufle þat þow tellest; I, truþe, woot þe soþe
woot þe soþe

B.18.153 That Adam and Eue haue shul bote]
Adam and Eue

B.18.158 So shal þis deeþ fordo, I dar my lif legge
I dar legge

B.18.160 And ri3t as [Þe gilour] Þoro3 gile [bigiled man formest]
gile is bigiled

B.18.167 `That is sooÞ', seide Mercy, `and I se here by SowÞe
seide Þe soÞe

B.18.174 And preide pees to telle hire to what place she wolde
preie for Þe pees

B.18.178 Adam and Eue and oÞere mo in helle
Adam and Eue

B.18.181 For Iesus Iustede wel Ioye bigynneÞ dawe
iuste wiÞ Iesus

B.18.182 Loue Þat is my lemman swiche lettres me sente
loue Þat is my lemman

B.18.183 That mercy, my suster, and I mankynde sholde saue
mankynde to saue

B.18.185 To be mannes meynpernour for eueremoore after
for euer moore after

B.18.192 That Adam and Eue and alle Þat hem suwede
Adam and Eue

B.18.197 The loue of oure lord and his loore boÞe
loue of oure lord

B.18.198 And folwede Þat Þe fend tau3te and his [flesshes] wille
Þe fend and Þe flessh

B.18.199 Ayeins Reson. [I], rightwisnesse, recorde Þus wiÞ truÞe
ayeins reson

B.18.209 Sholde wite witterly what day is to meene
witen witterly

B.18.213 Bicam man of a mayde mankynde to saue
bicam man of a mayde

B.18.213 Bicam man of a mayde mankynde to saue
mankynde to saue

B.18.217 Woot no wight, as I wene, what [is ynogh] to mene
is to mene

B.18.218 For þi god, of his goodnesse, þe firste gome Adam
god of his goodnesse

B.18.221 To wite what wele was, kyndeliche [to] knowe it
kyndely knowe

B.18.224 Boþe in heuene and in erþe, and now til helle he þenkeþ
heuene and helle

B.18.233 That þo þis barn was ybore þer blased a sterre
bar þe barn

B.18.234 That alle þe wise of þis world in o wit acor[de]den
wit of þe world

B.18.235 That swich a barn was ybore in Bethleem þe Citee
bar þe barn

B.18.241 The light folwede þe lord into þe lowe erþe
lord and light

B.18.260 And bileue on a new lawe be lost, lif and soule
lif and soule

B.18.265 For here comeþ wiþ crowne þat kyng is of glorie"
croune kyng

B.18.269 If þis kyng come In mankynde wole he fecche
come a kyng

B.18.271 Patriarkes and prophetes han parled herof longe
patriarkes and prophetes

B.18.272 That swich a lord and [a] light sholde lede hem alle hennes'
lord and light

B.18.274 Boþe þis lord and þis light, is longe ago I knew hym
lord and light

B.18.278 For by right and by reson þe renkes þat ben here
right and reson

B.18.279 Body and soule beþ myne, boþe goode and ille
body and soule

B.18.281 If Adam ete þe Appul all sholde deye
alle sholde deye

B.18.286 `That is sooþ', seide Sathan, `but I me soore drede
me soore

B.18.286 `That is sooþ', seide Sathan, `but I me soore drede
seide þe soþe

B.18.298 Wheiþer he were god or goddes sone; he [g]af me short
answere
kynges sone

B.18.315 And al oure lordshipe, I leue, a londe and [in helle]
lond and lord

B.18.317 What lord artow?' quod Lucifer; þe light soone seide
lord and light

B.18.320 That crist may come In, þe kynges sone of heuene!'
kynges sone

B.18.323 Patriarkes and prophetes, populus in tenebris
patriarkes and prophetes

B.18.326 And þo þat oure lord louede into his light he laughte
lord and light

B.18.326 And þo þat oure lord louede into his light he laughte
loue of oure lord

B.18.330 [Al]Þou3 Reson recorde, and ri3t of myselue
right and reson

B.18.331 That if [Þei] ete Þe Appul all sholde deye
alle sholde deye

B.18.333 For Þe dede Þat Þei dide, Þi deceite it made
dede done

B.18.334 WiÞ gile Þow hem gete ageyn alle reson
ayeins reson

B.18.338 Thefliche Þow me robbedest; Þe olde lawe graunteÞ
in Þe olde lawe

B.18.339 That gilours be bigiled and Þat is good reson
gile is bigiled

B.18.342 Membre for membre [was amendes by Þe olde lawe]
in Þe olde lawe

B.18.344 Adam and al his issue at my wille herafter
alle his heires after

B.18.349 But by right and by reson raunsone here my liges
right and reson

B.18.360 And gile is bigiled and in his gile fallen
gile is bigiled

B.18.365 For I Þat am lord of lif, loue is my drynke
loue of oure lord

B.18.371 And Þanne shal I come as a kyng, crouned, wiÞ Aungeles
come a kyng

B.18.371 And Þanne shal I come as a kyng, crouned, wip Aungeles
croune kyng

B.18.381 And if Þe kyng of Þat kyngdom come in Þat tyme
come a kyng

B.18.383 Lawe wolde he yeue hym lif if he loked on hym
lyueþ and lokeþ

B.18.384 And I þat am kyng of kynges shal come swich a tyme
come a kyng

B.18.400 Thus by lawe', quod oure lord, 'lede I wole fro hennes
lawe of oure lord

B.18.416 `Trewes', quod Truþe, `þow tellest vs sooþ, by Iesus!
by Crist

B.18.416 `Trewes', quod Truþe, `þow tellest vs sooþ, by Iesus!
telle þe soþ

B.18.420 `Thow seist sooþ', [seyde] Rightwisnesse, and reuerentliche
hire histe
seide þe soþe

B.18.425 That men rongen to þe resurexion, and ri3t wiþ þat I wakede
I awaked þerwiþ

B.18.429 For goddes blissede body it bar for oure boote
goddes blissede body

B.19.1 Thus I awaked and wroot what I hadde ydremed
I awaked and wroot

B.19.5 I fel eftsoones aslepe, and sodeynly me mette
I fil aslepe

B.19.6 That Piers þe Plowman was peynted al blody
Piers þe Plowman

B.19.7 And com in wiþ a cros bifore þe comune peple
þe comune peple

B.19.9 And þanne called I Conscience to kenne me þe soþe
woot þe soþe

B.19.10 `Is Þis Iesus Þe Iustere', quod I, `Þat Iewes dide to deÞe?
Iuste wiÞ Iesus

B.19.11 Or it is Piers Þe Plowman? who peynted hym so rede?'
Piers Þe Plowman

B.19.16 Patriarkes and prophetes prophecied bifore
patriarkes and prophetes

B.19.17 That alle kynne creatures sholden knelen and bowen
alle kynne creatures

B.19.19 Ergo is no name to Þe name of Iesus
is his name

B.19.20 Ne noon so nedeful to nempne by ny3te ne by daye
day and night

B.19.27 That knyght, kyng, conqueror may be o persone
kynges and kny3tes

B.19.28 To be called a knyght is fair for man shul knele to hym
knelynge to

B.19.29 To be called a kyng is fairer for he may knyghtes make
kynges and kny3tes

B.19.31 And of hardynesse of herte and of hendenesse
hardy herte

B.19.32 To make lordes of laddes of lond Þat he wynneÞ
lond and lord

B.19.36 As wide as Þe world is [wonyeÞ Þer noon]
wide in Þis world

B.19.42 It bicomeÞ to a kyng to kepe and to defende
bicomeÞ to a kyng

B.19.42 It becomeÞ to a kyng to kepe and to defende
kepen and defenden

B.19.45 The lawe of lif Þat laste shal euere
Þat laste shal euere

B.19.49 And kyng of hir kyngdom and croune bar of Þornes
croune kyng

B.19.53 And Þo was he conquerour called of quyke and of dede
quyke and dede

B.19.54 For he yaf Adam and Eue and alle oÞere mo blisse
Adam and Eue

B.19.55 That long hadde yleyen bifore as Luciferis cherles
leyn with Lucifer

B.19.57 And bond [hym] as [he is bounde] wiÞ bondes of yrene
yren bounde cofre

B.19.61 Places in Paradis at hir partynge hennes
at hennes partyng

B.19.62 He may [be wel] called conquerour, and Þat is crist to mene
is to mene

B.19.67 To penaunce and to pouerte he moste puten hemseluen
penaunce and pouerte

B.19.69 Ac to carpe moore of crist and how he com to Þat name
carpen of crist

B.19.71 Tho he was born in Bethleem, as Þe book telleÞ
as Þe book techeÞ

B.19.72 And cam to take mankynde kynges and Aungeles
cam and took mankynde

B.19.72 And cam to take mankynde kynges and Aungeles
come a kyng

B.19.74 Aungeles out of heuene come knolynge and songe
aungeles of heuene

B.19.74 Aungeles out of heuene come knelynge and songe
knelynge and songe

B.19.75 Kynges come after, knelede and offrede [sense]
come a kyng

B.19.79 Into hir kyngene kiþ by counseil of Aungeles
kynges conseil

B.19.81 For alle þe Aungeles of heuene at his burþe knelede
aungeles of heuene

B.19.82 And al þe wit of þe world was in þo þre kynges
wit of þe world

B.19.83 Reson and Rightwisnesse and Ruþe þei offrede
right and reson

B.19.86 That o kyng cam wiþ Reson couered vnder sense
come a kyng

B.19.88 Rightwisnesse vnder reed gold, Resones felawe
right and reson

B.19.89 Gold is likned to leautee þat laste shal euere
þat laste shal euere

B.19.91 The þridde kyng þo kam knelynge to Iesu
come a kyng

B.19.91 The þridde kyng þo kam knelynge to Iesu
knelynge to

B.19.93 For Mirre is mercy to mene and mylde speche of tonge
is to mene

B.19.95 Thoru3 þre kynne kynges knelynge to Iesu
knelynge to

B.19.99 As it bicomeþ a conquerour to konne manye sleightes
bicomeþ to a kyng

B.19.105 Lif and lyme as hym liste he wro3te
lif and lyme

B.19.109 Water into wyn turnede, as holy writ telleþ
as þe book techeþ

B.19.110 And þere bigan god of his grace to do wel
god of his grace

B.19.112 And lawe lakkede þo for men louede no3t hir enemys
lawe and loue

B.19.114 [Boþe] to lered and to lewede, to louyen oure enemys
lered and lewed

B.19.115 So at þat feeste first as I bifore tolde
I before tolde

B.19.116 Bigen god of his grace and goodnesse to dowel
god of his goodnesse

B.19.116 Bigan god of his grace and goodnesse to dowel
god of his grace

B.19.119 For bifore his moder Marie made he þat wonder
Marie his moder

B.19.120 That she first and formest ferne sholde bileue
ferne bileue

B.19.128 Thus he confortede carefulle and caughte a gretter name
conforte þe carefulle

B.19.132 And þo was he called in contre of þe comune peple
þe comune peple

B.19.133 For þe dedes þat he dide, File dauid, Iesus
dede done

B.19.141 And for to doon hym to deþe day and ny3t þei casten
day and night

B.19.146 That Þat blissede body of burieles [sholde risen]
goddes blissede body

B.19.148 And his moder Marie; Þus men bifore de[uyn]ede
Marie his moder

B.19.151 Come knelynge to Þe corps and songen
knelynge and songe

B.19.151 Come knelynge to Þe corps and songen
knelynge to

B.19.154 The lewes preide hem pees, and [preide] Þe knyghtes
preie for Þe pees

B.19.157 Ac Marie Maudeleyne mette hym by Þe weye
by Þe wey

B.19.159 And lyues and lokynge and aloud cride
lyueÞ and lokeÞ

B.19.175 And now art lyuynge and lokynge and last shalt euere
Þat laste shal euere

B.19.175 And now art lyuynge and lokynge and laste shalt euere
lyueÞ and lokeÞ

B.19.176 Crist carpede Þanne and curteisliche seide
carpen of crist

B.19.179 And blessed mote Þei be, in body and in soule
body and soule

B.19.180 That neuere shul se me in a sighte as Þow [seest] nowÞe
as Þow seest

B.19.181 And lelliche bileue al Þis; I loue hem and blesse hem
lele bileue

B.19.181 And lelliche bileue al Þis; I loue hem and blesse hem
loue and bileue

B.19.181 And lelliche bileue al Þis; I loue hem and bless hem
loue lele

B.19.182 And whan Þis dede was doon do best he [Þou3te]
dede done

B.19.184 Myght [men] to assoille of alle manere synne[s]
assoille of alle synnes

B.19.186 In couenaunt Þat Þie come and knewelich[e] to paie
in couenaunt Þat

B.19.187 To Piers pardon Þe Plowman redde quod debes
Piers Þe Plowman

B.19.190 And assoille men of alle synnes saue of dette one
assoille of alle synnes

B.19.191 Anoon after an heigh vp intp heuene
heigh heuene

B.19.196 And demen hem at domesday, boÞe quyke and dede
day of dome

B.19.196 And demen hem at domesday, boÞe quyke and dede
quyke and dede

B.19.199 Thus Conscience of crist and of Þe cros carpede
carpen of crist

B.19.199 Thus Conscience of crist and of Þe cros carpede
conscience carped

B.19.203 And made hem konne and knowe alle kynne langages
konne and knowe

B.19.208 And comeÞ fro Þe grete god; grace is his name
god of his grace

B.19.208 And comeÞ fro Þe grete god; grace is his name
grete god

B.19.208 And comeþ fro þe grete god; grace is his name
is his name

B.19.213 [Th]anne bigan grace to go wiþ Piers Plowman
Piers þe Plowman

B.19.216 To alle kynne creatures þat [k]an hi[se] fyue wittes
alle kynne creatures

B.19.216 To alle kynne creatures þat [k]an hi[se] fyue wittes
fyue wittes

B.19.217 Tresour to lyue by to hir lyues ende
lyues ende

B.19.218 And wepne to fighte wiþ þat wole neuere faille
wepne to fighte wiþ

B.19.223 And Pride shal be Pope, Prynce of holy chirche
clerkes of holy chirche

B.19.226 And wepne to fighte wiþ whan Antecrist yow assailleþ
wepne to fighte wiþ

B.19.232 They lelly to lyue by labour of tonge
lele labour

B.19.234 And some he kennede craft and konnynge of sighte
konne som craft

B.19.236 And some he lered to laboure [on lond and on watre
londe and watre

B.19.237 And lyue, by þat labour], a lele lif and a trewe
lele lif

B.19.249 In pouerte and in [pacience] to preie for alle cristene
pouerte and pacience

B.19.250 And alle he lered to be lele, and ech a craft loue ooþer
loue lele

B.19.253 `[That al craft and konnyng come] of my 3ifte
konne som craft

B.19.254 Lokeþ þat no[on] lakke ooþer, but loueþ as breþeren
loue and lakke

B.19.256 And crouneþ Conscience kyng and makeþ craft youre Stiward
croune kyng

B.19.256 And crouneþ Conscience kyng and makeþ craft youre Stiward
Kyng and conscience

B.19.258 For I make Piers þe Plowman my procurator and my reue
Piers þe Plowman

B.19.260 My prowor and my Plowman Piers shal ben on erþe
Piers þe Plowman

B.19.261 And for to tilie truþe a teeme shal he haue
to tilie truþe

B.19.266 The pris neet of Piers plow, passynge alle oþere
Piers þe Plowman

B.19.270 Gregori þe grete clerk and [þe goode lerom]
Gregory þe grete clerk

B.19.273 Wiþ two [aiþes] þat þei hadde, an oold and a newe
olde and newe

B.19.274 And Grace gaf [Piers] greynes, Cardynal[es] vertures
Cardinale vertues

B.19.276 Spiritus prudencie þe firste seed highte
Spiritus prudencie

B.19.282 He þat ete of þat seed hadde swich a kynde:
ete of þat seed

B.19.289 The Þridde seed Þat Piers sew was Spiritus fortitudinis
Spiritus fortitudinis

B.19.290 And who[so] ete [of] Þat seed hardy was euere
ete of Þat seed

B.19.297 The ferÞe seed Þat Piers sew was Spiritus Iusticie
Spiritus Iusticie

B.19.298 And he Þat ete of Þat seed sholde be [euene] trewe
ete of Þat seed

B.19.301 [Shal] nou3t ben espied [Þoru3] Spiritus Iusticie
Spiritus Iusticie

B.19.302 Spiritus Iusticie spareÞ no3t to spille [Þe] gilty
Spiritus Iusticie

B.19.310 WiÞ olde lawe and newe lawe Þat loue my3te wexe
in Þe olde lawe

B.19.310 WiÞ olde lawe and newe lawe Þat loue my3te wexe
lawe and loue

B.19.310 WiÞ olde lawe and newe lawe Þat loue my3te wexe
olde and newe

B.19.316 And tilieÞ [to] hir techynge Þe Cardynale vertues
Cardinale vertues

B.19.319 `By god! Grace', quod Piers, `ye moten gyue tymber
god gyue grace

B.19.319 `By god! Grace', quod Piers, `ye moten gyue tymber
god of his grace

B.19.329 And whan Þis dede was doon Grace deuysede
dede done

B.19.331 And gaf hym caples to his carte, contricion and confession
contricion and confession

B.19.333 As wide as þe world is wiþ Piers to tilie truþe
to tilie truþe

B.19.333 As wide as þe world is wiþ Piers to tilie truþe
wide in þis world

B.19.334 [And þe [lond] of bileue, þe lawe of holy chirche]
clerkes of holy chirche

B.19.335 Now is Piers to þe plow; pride it aspide
Piers þe Plowman

B.19.337 Conscience and alle cristene and Cardinale vertues
Cardinale vertues

B.19.343 [th]e sedes [þat sire] Piers [sew], þe Cardynale vertures
Cardinale vertues

B.19.346 Confession and contricion, and youre carte þe bileeue
contricion and confession

B.19.347 Shal be coloured so queyntely and couered vnder [oure]
Sophistrie
coloured queyntely

B.19.351 Wiþ swiche colours and queyntise comeþ pride yarmed
coloured queyntely

B.19.354 Al þe world in a while þoru3 oure wit', quod Pryde
wit of þe world

B.19.357 Praye we þat a pees weere in Piers berne þe Plowman
Piers þe Plowman

B.19.357 Preye we þat a pees weere in Piers berne þe Plowman
preie for þe pees

B.19.358 For witterly, I woot wel, we beþ no3t of strengþe
witen witterly

B.19.369 And [a sisour and a somonour] þat were forsworen ofte
Sisours and Somonours

B.19.372 Ther nas no cristene creature þat kynde wit hadde
cristene creature

B.19.379 Clennesse [of þe] comune and clerkes clene lyuynge
clene lyuynge

B.19.384 That han laboured lelly al þis lenten tyme
lele labour

B.19.390 To Piers pardon þe Plowman redde quod debes
Piers þe Plowman

B.19.393 'That is my conseil', quod Conscience, `and Cardinale vertues
Cardinale vertues

B.19.397 By Iesu! for al youre langlynge, wiþ Spiritus Iusticie
by Crist

B.19.397 By Iesu! for al youre langlynge, wiþ Spiritus Iusticie
Spiritus Iusticie

B.19.398 Ne after Conscience, by crist! while I kan selle
by Crist

B.19.402 Of Spiritus Iusticie þow spekest muche on ydel
Spiritus Iusticie

B.19.405 But þow lyue by loore of Spiritus Iusticie
Spiritus Iusticie

B.19.407 But Conscience [be þi] comune[s] and Cardinale vertues
Cardinale vertues

B.19.408 Leue it wel [þow art] lost, boþe lif and soule
lif and soule

B.19.410 `I am a Curator of holy kirke, and cam neuere in my tyme
clerkes of holy chirche

B.19.411 Man to me þat me kouþe telle of Cardinale vertues
Cardinale vertues

B.19.420 That no Cardynal coome among þe comune peple
þe comune peple

B.19.424 And þow Conscience in kynges court, and sholdest neuere come þennes
kynges court

B.19.426 And Piers [þe Plowman] wiþ his newe plow and [þe] olde
olde and newe

B.19.426 And Piers [þe Plowman] wiþ his newe plow and [þe] olde
Piers þe Plowman

B.19.430 A[c] wel worþe Piers þe plowman þat pursueþ god in doynge
Piers þe Plowman

B.19.433 As brighte as to þe beste man or to þe beste womman
men and wommen

B.19.434 Right so Piers þe Plowman peyneþ hym to tilye
Piers þe Plowman

B.19.446 Ayein þe olde lawe and newe lawe, as Luc [bereþ] witness[e]
as .bereþ witnesse

B.19.446 Ayein þe olde lawe and newe lawe, as Luc [bereþ] witness[e]
in þe olde lawe

B.19.446 Ayein þe olde lawe and newe lawe, as Luc [bereþ] witness[e]
olde and newe

B.19.447 It semeþ bi so hymself hadde his wille
haue hir wille

B.19.449 And crist of his curteisie Þe Cardinals saue
of his curteisie

B.19.450 And tome hir wit to wisdom and to welÞe of soule
wisdom and wit

B.19.452 The counseil of Conscience or Cardinale vertues
Cardinale vertues

B.19.455 For Spiritus prudencie among Þe peple is gyle
Spiritus prudencie

B.19.458 And coloureÞ it for a konnynge and a clene lyuynge'
clene lyuynge

B.19.459 Thanne lou3 Þer a lord and, `by Þis light!' seide,
lord and light

B.19.460 `I holde it ri3t and reson of my Reue to take
right and reson

B.19.464 And wiÞ Spiritus fortitudinis fecche it, [wole he, nel he]
Spiritus fortitudinis

B.19.465 And Þanne cam Þer a kyng and by his croune seide
come a kyng

B.19.465 And Þanne cam Þer a kyng and by his croune seide
croune kyng

B.19.466 `I am kyng wiÞ croune Þe comune to rule
croune kyng

B.19.466 `I am kynge wiÞ croune Þe comune to rule
kyng and commune

B.19.468 And if me lakkeÞ to lyue by Þe lawe wole I take it
lakked lif

B.19.474 Of Spiritus Iusticie for I lugge yow alle
Spiritus Iusticie

B.19.476 Ne craue of my comune but as my kynde askeþ
as .askeþ

B.19.478 And rule þi reaume in reson [as right wol and] truþe
right and reson

B.19.478 And rule þi reaume in reson [is right wol and] truþe
rule þe reaume

B.19.479 [Haue] þow mayst [þyn askyng] as þi lawe askeþ
as .askeþ

B.19.481 And I awakned þerwiþ and wroot as me mette
I awaked and wroot

B.19.481 And I awakned þerwiþ and wroot as me mette
I awaked þerwiþ

B.20.1 Thanne as I wente by þe wey, whan I was thus awaked
by þe wey

B.20.11 For þre þynges he takeþ his lif for to saue
þre þynges

B.20.21 Wiþouten conseil of Conscience or Cardynale vertues
Cardinale vertues

B.20.24 Ne[iþer] Spiritus Iusticie ne Spiritus fortitudinis
Spiritus fortitudinis

B.20.24 Ne[iþer] Spiritus Iusticie ne Apiritus Fortitudinis
Spiritus Iusticie

B.20.25 For Spiritus fortitudinis forfeteþ [wel] ofte
Spiritus fortitudinis

B.20.29 And Spiritus Iusticie shal luggen, wole he. nel he
Spiritus Iusticie

B.20.30 After Þe kynges counseil and Þe comune like
kyng and commune

B.20.30 After Þe kynges counseil and Þe comune like
kynges conseil

B.20.31 And Spiritus prudencie in many a point shal faille
Spiritus prudencie

B.20.36 For as lowe as a lamb for lakkyng Þat hym nedeÞ
Þat hem nedeÞ

B.20.36 And as lowe as a lomb for lakkyng Þat hym nedeÞ
lowe as a lomb

B.20.41 And cam and took mankynde and bicam nedy
cam and took mankynde

B.20.51 Whan nede ha[dde] vndernome me Þus I fil aslepe
I fil aslepe

B.20.71 WiÞ a lord Þat lyueÞ after likyng of body
likynge of body

B.20.72 That kam ayein conscience Þat kepere was and gyour
ayein conscience

B.20.73 Ouer kynde cristene and Cardynale vertues
Cardinale vertues

B.20.77 Fooles fro Þise fendes lymes, for Piers loue Þe Plowman
Piers Þe Plowman

B.20.78 And crye we [on] al Þe comune Þat Þei come to vnitee
come to vnite

B.20.91 After Confort a knyght to come and bere his baner
bere his banner

B.20.94 And er heraudes of Armes hadden discryued lordes
heraud of armes

B.20.96 And bar Þe baner bifore deeÞ; bi ri3t he it cleymede
bere his banner

B.20.101 Kynges and knyghtes, kaysers and popes
kynges and kny3tes

B.20.102 Lered [ne] lewed he leet no man stonde
lered and lewed

B.20.106 Conscience of his curteisie [Þo] kynde he bisou3te
Conscience curteisliche

B.20.106 Conscience of his curteisie [Þo] kynde he bisou3te
of his curteisie

B.20.113 And gaderede a greet hoost al agayn Conscience
ayein conscience

B.20.120 Conscience and his compaignye, of holy [kirke] Þe techeris
clerkes of holy chirche

B.20.122 Ouercome Conscience and Cardinale vertues
Cardinale vertues

B.20.126 Symonye hym [suede] to assaille Conscience
assaille conscience

B.20.127 And [pressed on] Þe [pope] and prelates Þei maden
pope and prelates

B.20.129 And cam to Þe kynges counseille as a kene baroun
come a kyng

B.20.129 And cam to Þe kynges counseille as a kene baroun
kynges conseil

B.20.133 Muche of Þe wit and wisdom of westmynstre halle
wisdom and wit

B.20.137 And tornede Cyuyle into Symonye, and siÞe he took Þe
Official
Symonye and Cyuylle

B.20.140 `Allas!' quod Conscience and cryde, `wolde crist of his grace
cried hire of grace

B.20.142 And boold and bidynge while his bagge lasteþ
while .lasteþ

B.20.158 Oon þat muche wo wro3te, Sleuþe was his name
is his name

B.20.169 And lif flei3 for feere to phisik after helpe
fle for fere

B.20.193 And of þe wo þat I was Inne my wif hadde ruþe
haue ruþe

B.20.206 And loke þow konne som craft er þow come þennes'
konne som craft

B.20.208 `Lerne to loue', quod kynde `and leef alle oþere'
lerne to loue

B.20.210 `And þow loue lelly lakke shal þee neuere
loue and lakke

B.20.210 `And þow loue lelly lakke shal þee neuere
loue lele

B.20.211 [Weede] ne worldly [mete] while þi lif lasteþ'
al my lif tyme

B.20.211 [Weede] ne worldly [mete] while þi lif lasteþ
while .lasteþ

B.20.213 Thoru3 Contricion and Confession til I cam to vnitee
come to vnite

B.20.213 Throu3 Contricion and Confession til I cam to vnitee
contricion and confession

B.20.216 That wiþ Antecrist helden harde ayein Conscience.
ayein conscience

B.20.217 Sleuþe wiþ his slynge an hard [s]aut he made
hard saut

B.20.220 Coomen ayein Conscience; wiþ Coueitise þei helden
ayein conscience

B.20.221 `By [þe] Marie!' quod a mansed preest, [was] o þe March of
[Irlonde]
by Crist

B.20.221 `By [þe] Marie!' quod a mansed preest, [was] of þe March of
[Irlonde]
mansed sherewe

B.20.223 I do to drynke a drau3te of good ale'
good ale

B.20.228 Conscience cryede, `help, Clergie, or I falle
clergie and conscience

B.20.229 Thoru3 inparfite prestes and prelates of holy chirche'
clerkes of holy chirche

B.20.229 Thoru3 inparfite preestes and prelates of holy chirche'
preestes and prelates

B.20.231 Ac for þei kouþe no3t wel hir craft Conscience forsook hem
konne som craft

B.20.235 They wol flatere [to] fare wel folk þat ben riche
þat ben riche

B.20.239 Than he þat laboureþ for liflode and leneþ it beggeris
laboure for þi liflode

B.20.247 To lered ne to lewed, but lyueþ after youre reule
lered and lewed

B.20.250 Wiþ þat ye leue logik and lerneþ for to louye
lerne to loue

B.20.257 Kynges and kynghtes þat kepen and defenden
kepen and defenden

B.20.257 Kynges and knyghtes þat kepen and defenden
kynges and kny3tes

B.20.266 Of lewed and of lered; þe lawe wole and askeþ
lered and lewed

B.20.268 Forþi', quod Conscience, `by crist! kynde wit me telleþ
as þe book techeþ

B.20.268 Forþi', quod Conscience, `by crist! kynde wit me telleþ
by Crist

B.20.270 Heuene haþ euene noumbre and helle is wiþoute noumbre
heuene and helle

B.20.271 Forþi I wolde witterly þat ye were in þe Registre
witen witterly

B.20.272 And youre noumbre vnder Notaries signe and neiþer mo he lasse
lasse ne moore

B.20.274 And lerne logyk and lawe and ek contemplacion
logik and lawe

B.20.281 For persons and parissh preestes þat sholde þe peple shryue
persons and preestes

B.20.289 And maken hym murie wiþ ooþer mannes goodes
make murie

B.20.293 And suffre þe dede in dette to þe day of doome
day of dome

B.20.296 The while coueitise and vnkyndenesse Conscience assaillede
assaille conscience

B.20.303 That wiþ Conscience acordede and Cardynale vertues
Cardinale vertues

B.20.316 Quod Contricion to Conscience, `do hym come to vnitee
come to vnite

B.20.316 Quod Contricion to Conscience, `do hym come to vnitee
contricion and conscience

B.20.319 Than person or parisshe preest, penitauncer or bisshop
persons and preestes

B.20.320 Saue Piers þe Plowman þat haþ power ouer alle
Piers þe Plowman

B.20.338 `I praye þee', quod Pees þo, 'er þow passe ferþer
preie for þe pees

B.20.342 But 3ow konne [any] craft þow comest nou3t herInne
konne som craft

B.20.345 And was my lordes leche and my ladies boþe
lordes and ladies

B.20.347 He saluede so oure wommen til some were wiþ childe
wommen wiþ childe

B.20.355 And cam to Conscience and curteisly hym grette
Conscience curteisliche

B.20.357 Here is Contricion', quod Conscience, 'my cosyn, ywounded
contricion and conscience

B.20.358 Conforte hym', quod Conscience, 'and tak kepe to hise
soores
Conscience to conforte

B.20.365 [And] for [hem] þat ye ben holden to al my lif tyme
al my lif tyme

B.20.366 And make [of] yow [memoria] in masse and in matyns
masse and matyns

B.20.367 As frere[s] of oure Fraternytee, for a litel siluer.
for a litel siluer

B.20.371 For confort of his confessour Contricion he lafte
contricion and confession

B.20.374 And comen wiþ a kene wille Conscience to assaille
assaille conscience

B.20.375 Conscience cryed eft [Clergie to helpe]
clergie and conscience

B.20.380 `By crist!' quod Conscience þo, I wole bicome a pilgrym
by Crist

B.20.381 And [wenden] as wide as þe world [renneþ]
wide in þis world

B.20.382 To seken Piers þe Plowman, þat pryde [my3te] destruye
Piers þe Plowman

B.20.385 And sende me hap and heele til I haue Piers þe Plowman
Piers þe Plowman

C.P.1 In a somur sesoun whan softe was þe sonne
somer seson

C.P.19 A fair feld ful of fold fond y þer bytwene
feld ful of folk

C.P.20 Of alle manere men, þe mene and þe pore
þe mene and þe riche

C.P.25 And summe putte hem to pruyde and parayled hem þer-aftir
pride on his apparaill

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C.P.27 In preiers and penaunces potten hem mony
preieres and penaunce

C.P.28 Al for loue of oure lord lyueden swythe harde
loue of oure lord

C.P.30 As ankeres and eremites Þat holdeth hem in here selles
ancres and heremites

C.P.34 As it semeÞ to oure sighte that suche men ythryueth
as it semed

C.P.35 And summe murthes to make as mynstrels conneth
make murie

C.P.35 And summe murthes to make as mynstrels conneth
murÞe and mynstralcie

C.P.36 Wolleth neyther swynke ne swete, bote sweren grete othes
grete oÞes

C.P.36 Wolleth neyther swynke ne swete, bote sweren grete othes
swynke and swete

C.P.38 And hath wytt at wille to worche yf Þei wolde
werchen his wille

C.P.39 That Poule prechede of hem preue hit y myhte
Poul precheÞ

C.P.41 Bidders and beggers fast aboute 3ede
beggeris and bidderis

C.P.47 Pilgrymes and palmers plighten hem togyderes
pilgrymes and palmeres

C.P.48 To seke seynt Iame and seyntes of Rome
seke seynt

C.P.50 And hadde leue to lye aftir, al here lyf-tyme
al my lif tyme

C.P.56 I fonde þer of freris alle þe foure ordres
alle þe foure orders

C.P.57 Prechyng þe peple for profyt of þe wombe
prechynge þe peple

C.P.66 Ther prechede a pardoner as he a prest were
as he a .were

C.P.71 And comen and knelede to kyssen his bulles
knelynge to

C.P.81 Persones and parsche prestis pleyned to þe bischop
persons and preestes

C.P.82 That here parsches were pore sithe þis pestelence tyme
siþen þe pestilence tyme

C.P.83 To haue a licence and a leue in Londoun to dwelle
licence and leue

C.P.88 That is lele loue and lyfe among lered and lewed
lered and lewed

C.P.88 That is lele loue and lyfe among lered and lewed
loue lele

C.P.97 And boxes ben yset forth ybounde with yren
yren bounde cofre

C.P.103 I leue by oure lord for loue of 3oure coueytise
loue of oure lord

C.P.104 That al þe world be the wors, as holy writ telleth
as þe book techeþ

C.P.116 And for þei were prestis and men of holy chirche
clerkes of holy chirche

C.P.117 God was wel þe wrother and took þe raþer vengeance
take þe vengeaunce

C.P.118 Forthy y sey 3e prestes and men of holy churche
clerkes of holy chirche

C.P.125 33oure masse and 3oure matynes and many of 3oure
oures.masse and matyns

C.P.129 To bynde and to vnbynde, as Þe boke telleth
as Þe book techeÞ

C.P.130 Hou he it lefte with loue as oure lord wolde
loue of oure lord

C.P.139 Thenne cam ther a kyng, knyghthede hym ladde
come a kyng

C.P.146 With lele labour to lyue while lif on londe lasteth
lele labour

C.P.146 With lele labour to lyue while lif on londe lasteth
lif and lond

C.P.146 With lele labour to lyue while lif on londe lasteth
while .lasteÞ

C.P.147 Thenne Kynde Witt to Þe kynge and to Þe comune saide
kyng and commune

C.P.151 Consience to clergie and to Þe kynge sayde
clergie and conscience

C.P.162 And nat for loue of oure lord vnlose here lyppes ones
loue of oure lord

C.P.180 Wer ther a belle on here beygh, by Iesu, as my thynketh
by Crist

C.P.182 Ry3t so,' quath the raton, `reison me shewith
reson sheweÞ

C.P.182 Ry3t so,' quath the raton, `reison me shewith
right and reson

C.P.201 Forthy y conseile for oure comune profil lat Þe cat yworthe
forÞi I counseille

C.P.219 33ut mette me more of mene and of riche
Þe mene and Þe riche

C.P.220 As barones and burgeys and bondemen of thorpes
barons and burgeises

C.P.222 Bothe bakeres and breweres, bochers and other
brewers and bakers

C.P.225 As dykers and deluers Þat doth here dedis ylle
dykers and delueres

C.P.228 Goode gees and grys! ga we dyne, ga we!'
gees and grys

C.1.2 And Þe feld ful of folk y shal 3ou fair shewe
feld ful of folk

C.1.11 And sayde, `Mercy, madame, what may this be to mene?'
mercy madame

C.1.13 And wolde Þat 3e wroghton as his word techeth
as Þe book teche Þ

C.1.14 For he is fader of fayth and former of alle
Fader of feiÞ

C.1.14 For he is fader of fayth and formor of alle
formed vs alle

C.1.15 To be fayful to hym 3af 3ow fyue wittes
fyue wittes

C.1.18 And brynge forth 3oure bilyue, bothe lynnen and wollene
lynnen and wollene

C.1.20 And comaundede of his cortesye in comune thre thynges
of his curteisie

C.1.20 And comaundede of his cortesye in comune thre thynges
Þre Þynges

C.1.28 And lay by hem bothe, as Þe boke telleth
as Þe book techeÞ

C.1.32 Forthy drede delitable drynke bothe day and nyghtes
day and night

C.1.32 Forthy drede delitable drynke bothe day and nyghtes
delitable drynke

C.1.38 For the fend and thy flesch folewen togederes
Þe fend and Þe flessh

C.1.41 `A madame, mercy, my lyketh wel 3oure wordes
mercy madame

C.1.42 Ac Þe moneye of Þis molde, Þat men so faste kepen
man of Þis molde

C.1.47 'Cesares,' thei sayde, 'sothliche we knoweth'
seide Þe soÞe

C.1.50 For ri3tfulliche resoun sholde reule 3ow alle
right and reson

C.1.53 For hosbondrye and he holdeth togederes
holden togideres

C.1.54 Y fraynede her fayr tho, for hym Þat here made
frayned hym first

C.1.58 May banne Þat he born was in body and in soule
body and soule

C.1.60 Fader of falshede, fond hit firste of alle.
Fader of feiÞ

C.1.61 Adam and Eue he eggede to ylle
Adam and Eue

C.1.63 Iudas he byiapede thorw Iewene suluer
Iudas iaped siluer

C.1.64 And afturward anhengede hym hey vppon an helleme
on an Eller

C.1.69 That suche wyce wordes of holy writ shewede
as Þe book techeÞ

C.1.74 Thow broughtest me borewes my biddyng to fulfille
his bidding to fulfille

C.1.75 Leue on me and loue me al thy lyf-tyme'
al my lif tyme

C.1.76 Thenne y knelede on my knees and criede here of grace
cried hire of grace

C.1.76 Thenne y knelede on my knees and criede here of grace
kneled on my knes

C.1.78 And also kenne me kyndly on Crist to bileue
kyndely knowe

C.1.81 When all tresors ben tried, Treuthe is Þe beste
treuÞe is Þe beste

C.1.81 When all tresores ben tried, Treuthe is Þe beste
treuÞe is tresor

C.1.82 I do hit vpon Deus caritas, to deme Þe sothe
deme Þe soÞe

C.1.84 For who is trewe of his tonge and of his two handes
trewe of tonge

C.1.85 And doth Þe werkes Þerwith and wilneth no man ylle
werchen his wille

C.1.87 And also lyk oure lord, by saynt Lukes wordes
by Crist

C.1.88 Clerkes þat knowen hit is thus sholde kenne it aboute
clerkes knowen

C.1.90 Kynges and knyghtes sholde kepen hit by resoun
kynges and kny3tes

C.1.95 And for no lordene loue leue þe trewe partie
loue of oure lord

C.1.100 And neuer leue for loue in hope to lacche siluer
lacchynge of siluer

C.1.100 And neuene leue for loue in hope to lacche syluer
loue and lakke

C.1.102 Dede hem swere on here swerd to serue treuthe euere
seruen hem euere

C.1.115 Ac y wol lacky no lyf,' quod þat lady sothly
lakked lif

C.1.121 Euene þe contrarie sitteth Crist, clerkes wyteth þe sothe
woot þe soþe

C.1.122 Ac of þis matere no more nemnen y nelle
meue þis matere

C.1.125 Wonder wyse holy wryt telleth how þei fullen
as þe book techeþ

C.1.135 Than treuthe and trewe loue is no tresor bettre
treuþe is tresor

C.1.136 `I haue no kynde knowyng,' quod y, '3ut mot 3e kenne me
bettere
kynde knowyng

C.1.141 Hit is kynde knowynge that kenet in thyn herte
kynde knowyng

C.1.143 Dey rather þen do eny dedly synne
dedly synne

C.1.155 Forthi is loue ledare of oure lordes folke of heuene
loue is ledere

C.1.155 Forthi is loue ledare of oure lordes folke of heuene
loue of oure lord

C.1.156 And a mene, as Þe mayre is, bitwene Þe kyng and Þe comune
kyng and commune

C.1.156 And a mene, as Þe mayr is, bitwene Þe kyne and Þe comune
mene bitwene

C.1.157 Ryht so is loue ledare and Þe lawe shapeth
lawe and loue

C.1.157 Ryht so is loue ledare and Þe lawe shapeth
loue is ledere

C.1.159 And for to knowe hit kyndly, hit comeseth by myhte
kyndely knowe

C.1.161 For of kynde knowynge of herte ther comseth a myhte
kynde knowyng

C.1.162 And Þat falleth to Þe fader Þat formede vs alle
formed vs alle

C.1.163 Loked on vs wiÞ loue, let his sone deye
loked on wiÞ loue

C.1.164 Mekeliche for oure mysdedes to amend vs alle
amende alle

C.1.171 Forthy y rede 3ow riche, haueth reuthe vppon Þe pore
haue ruÞe

C.1.175 For thow 3e ben trewe of 3oure tonges and treweliche wynne
trewe of tonge

C.1.176 And ben as chast as a child Þat chyht noÞer ne fyhteth
as a child

C.1.177 But yf 3e louye leeliche and lene Þe pore
loue and lene

C.1.177 But yf 3e louye leeliche and lene Þe pore
loue lele

C.1.181 For lames Þe gentele iugeth in his bokes
Iesu Þe gentile

C.1.184 Chastite withouten charite worth cheyned in helle
chastite wiÞouten charite

C.1.184 Chastite withouten charite worth cheyned in helle
cheyned in helle

C.1.187 Aren none hardore ne hungriore then men of holy chirche
clerkes of holy chirche

C.1.189 Vnkynde to here kyn and to alle cristene
vnkynde to alle cristene

C.1.191 And ben acombred with coueytise-thei can nou3t crepe out
acombred wiÞ coueitise

C.1.193 And Þat is no treuthe of Þe trinite, but triccherye, synne
treuÞe is in trinite

C.1.198 That conforteth alle carefole acombred with synne
acombred wiÞ coueitise

C.1.198 That conforteth alle carefole acombred with synne
conforte Þe carefulle

C.1.201 Forthi y may seye, as y saide eer, by siht of this textes
by Crist

C.1.202 'Whenne alle tresores ben tried, treuthe is Þe beste'
treuÞe is Þe beste

C.1.202 'Whenne alle tresores ben tried, treuthe is Þe beste'
treuÞe is tresor

C.2.1 And thenne y kneled vppon my knees and cried to here of grace
cried hire of grace

C.2.1 And thenne y kneled vpon my knees and cried to here of grace
kneled on my knes

C.2.2 And sayde, `Mercy, madame, for Mary loue of heuene
by Crist

C.2.2 And sayde, 'Mercy, madame, for Mary loue of heuene
mercy madame

C.2.3 That bar Þat blessid barn Þat bouhte vs on Þe rode
bar Þe barn

C.2.4 Kenne me by sum craft to knowe Þe false'
konne som craft

C.2.5 `Loke vppon thy left half and loo where he standeth
loke on Þi left half

C.2.6 Fals and Fauel and fikel-tonge Lyare
fals and fauel

C.2.6 Fals and Fauel and fikel-tonge Lyare
fikel tonge

C.2.8 Y lokede vppon my luft half as Þe lady me tauhte
loke on Þi left half

C.2.11 And crouned with a croune, Þe kyng haÞ non bettre
croune kyng

C.2.17 Whos wyf a were and what was here name
is his name

C.2.19 `That is Mede Þe mayde, hath niyed me ful ofte
Mede Þe mayde

C.2.21 And lakketh hym to lordes Þat lawes han to kepe
kepe Þe lawes

C.2.21 And lakketh hym to lordes Þat lawes han to kepe
lawe of oure lord

C.2.22 In kynges court, in comune court contrarieth my techynge
kyng and commune

C.2.22 In kynges court, in comune court contrarieth my techynge
kynges court

C.2.26 And selde soth sayth bote yf he souche gyle
seide Þe soÞe

C.2.26 And selde soth sayth both yf he souche gyle
selde yseien

C.2.32 That neuere lyede ne lauhede in al his lyf-tyme
al my lif tyme

C.2.41 Tomorwe worth Mede ymaried to a mansed wrecche
mansed sherewe

C.2.48 That loueth here lordschipe, lasse other more
lasse ne moore

C.2.51 For y bykenne the Crist, 'quod she, 'and his clene moder
clene moder

C.2.52 And acombre thow neuere thy consience for coueityse of mede
acombred wiÞ coueitise

C.2.58 Of kynghtes, of clerkes, of other comune peple
Þe comune peple

C.2.58 Of kynghtes, of clerkes, of other comune peple
kny3tes and clerkes

C.2.59 As sysores, sompnores, shyryues and here clerkes
Sisours and Somonours

C.2.63 Ac Simonye and Syuile and sysores on contrees
Symonye and Cyuylle

C.2.67 When Simonye and Syuile ysey þer bothe wille
Symonye and Cyuylle

C.2.72 Thenne Simonye and Syuyle standeth forth bothe
Symonye and Cyuylle

C.2.74 Thenne saide Symonye þat Syuyle if herde
Symonye and Cyuylle

C.2.76 Leueth hit lelly this worth here laste mede
lelly leue

C.2.77 That foleweth Falsnesse, Fauel and Lyare
fals and fauel

C.2.82 Falsnesse is fayn of here for he wot here ryche
falsnesse fayn

C.2.83 And Fauel þat hat a fals speche feffeth hem by þis lettre
fals and fauel

C.2.93 With al the lordschip of leccherye in lenghe and in brede
in lengþe and in brede

C.2.94 As in werkes and in wordes and in waytynges of yes
werkes and wordes

C.2.97 Glotonye a gyueth hem and grete othes togederes
grete oþes

C.2.99 And there to iangele and to iape here emcristene
iaperes and iangeleres

C.2.107 In lordschip with Lucifer, as this lettre sheweth
as þe book techeþ

C.2.115 By syhte of sire Simonye and Syuyles leue
Symonye and Cyuylle

C.2.121 Althow Fals were here fader and Fikel-tonge her belsyre
fikel tonge

C.2.126 And thow haste gyue here a Gyle tauhte, now god 3eue Þe sorwe!
gyue Þee sorwe

C.2.132 'God of thy grace heuene gates opene
god of his grace

C.2.142 For wel 3e wyte, wernardus, as holy writ telleth
as Þe book techeÞ

C.2.147 Forthy worcheth by wisdom and by witt also
wisdom and wit

C.2.155 Here-to assenteth Syuyle, as Symonye ne wolde
Symonye and Cyuylle

C.2.157 Tho fette Fauel forth floreynes ynowe
floryns ynowe

C.2.160 And feffe Fals witnesse with floreynes ynowe
floryns ynowe

C.2.161 For he may Mede amaystrye with his merye speche
Mede and maistrie

C.2.163 That Fauel and Fals hadde for her fayre 3eftes
fals and fauel

C.2.167 For we haue Mede amaystred thorw oure mery tonge
Mede and maistrie

C.2.168 That she graunteÞ to go with a good wille
wiÞ a good wille

C.2.171 Thenne was Fauel fayn and Falsnesse blythe
fals and fauel

C.2.171 Thenne was Fauel fayn and Falsnesse blythe
falsnesse fayn

C.2.174 To wende with hym to Westminstre his weddyng to honoure
wende wiþ yow

C.2.179 And Fals and Fauel fecche forth sysores
fals and fauel

C.2.181 Symonye and Syuyle seyden and sworen
Symonye and Cyuylle

C.2.182 That prestis and prouisores sholden prelates serue
preestes and prelates

C.2.183 `And y my-sulue, Syuyle, and Symonye my felawe
Symonye and Cyuylle

C.2.194 Thenne Fals and Fauel ryde forth togederes
fals and fauel

C.2.200 Sothnesse seyh hem alle and sayde but lytel
seide þe soþe

C.2.202 And kam to þe kynges court and Consience tolde
come a kyng

C.2.202 And kam to þe kynges court and Consience tolde
kynges court

C.2.203 And Consience to þe kyng carpede hit aftur
conscience carped

C.2.203 And Consience to þe kyng carpede hit aftur
Kyng and conscience

C.2.204 `Now by Crist,' quod þe kyng, and ɣ cacche myhte
by Crist

C.2.205 Fals or Fauel or here felawe Lyare
fals and fauel

C.2.208 Shal neuere man on Þis molde mayhpryse Þe leste
man of Þis molde

C.2.219 And bad Falsnesse to fle and his feres alle
fle for fere

C.2.220 Falsnesse for fere tho fleyh to Þe freres
fle for fere

C.2.230 Thei woschen hym and wypeden hym and wonden hym in cloutes
wesshen and wipeden

C.2.236 For a can on here craft and knoweth manye gommes
konne som craft

C.2.239 Ac freres thorw fayre speche fetten hym thennes
faire speche

C.2.243 Symonye and Syuile senten to Rome
Symonye and Cyuylle

C.2.245 Ac Consience to Þe kyng accused hem bothe
Kyng and conscience

C.2.246 And sayde, `Syre kyng, by Crist, but clerkes amende
by Crist

C.2.249 Alle fledde for fere and flowen into hernes
fle for fere

C.2.250 Saue Mede Þe mayde no ma durste abyde
Mede Þe mayde

C.2.251 Ac treuliche to telle a tremblede for fere
trewely to telle

C.3.1 Now is Mede Þe mayde and na mo of hem alle
Mede Þe mayde

C.3.4 To take Mede Þe mayde and maken here at ese
make at ese

C.3.4 To take Mede Þe mayde and maken here at ese
Mede Þe mayde

C.3.6 What man of this world Þat here leuest hadde
man of Þis molde

C.3.8 Y wol forgyne here alle gultes, so me god helpe'
so me god help

C.3.9 Cortesliche Þe clerk thenne, as Þe kyng hyhte
curteisliche Þe

C.3.12 Ac there was myrthe and mynstracie Mede to plese
murÞe and mynstralcie

C.3.29 For to worche thy wille the while Þou myhte dure
werchen his wille

C.3.29 For to worche thy wille the while Þou myhte dure'
while .lasteÞ

C.3.31 To louye hem leeliche and lordes to make
loue lele

C.3.31 To louye hem leeliche and lordes to make
loue of oure lord

C.3.32 `And purchace 3ow prouendres while 3oure panes lasteth
while .lasteÞ

C.3.39 To Mede Þe mayde myldeliche he sayde
Mede Þe mayde

C.3.40 `Thow lewed men and lered men haued layn by the bothe
lered and lewed

C.3.44 Amonge kynges and knyhtes and clerkes, and the lyke'
kynges and kny3tes

C.3.53 In masse and in mataynes for Mede we shal synge
masse and matyns

C.3.57 The whiles 3e louyen this lordes that lecherye haunteth
loue of oure lord

C.3.72 Thi cost and here couetyse and ho Þe catel ouhte
coueitise of catel

C.3.75 Lat nat thy lyft hand, oure lord techeth
as Þe book techeÞ

C.3.78 Bothe schyreues and seriauntes and suche as kepeth lawes
kepe Þe lawes

C.3.80 As bakeres and breweres, bocheres and cokes
brewers and bakers

C.3.93 The whiche Þat crien on here knees Þat Crist hem auenge
kneled on my knes

C.3.99 That louten for hem to oure lorde and to oure lady bothe
lordes and ladies

C.3.115 Ac Mede Þe mayde Þe mayre a bisowte
Mede Þe mayde

C.3.117 Or presentes without pans and oÞer priue 3eftes
present3 or pens

C.3.118 `Haue reuthe on this regraters Þat han riche handes
haue ruÞe

C.3.121 Salamon Þe sage a sarmon he made
Salomon Þe sage

C.3.124 Amonge thise lettred lordes this Latyn is to mene
is to mene

C.3.127 The kyng fram conseyl come, calde aftur Mede
come a kyng

C.3.127 The kyng fram conseyl come, calde aftur Mede
kynges conseil

C.3.129 Fol corteisliche Þe kynge, as his kynde wolde
curteisliche Þe

C.3.130 Lacked here a litel whith for Þat she louede gyle
loue and lakke

C.3.134 And monye a gulte y haue the forgyue and my grace
graynted
graunte grace

C.3.141 Or in a wel wors woen, be seynte Mary my lady
by Crist

C.3.147 `33e, lord,' quod that lady, 'lord hit me forbede
lordes and ladies

C.3.150 Byfore Þe kyng and his consayl, as clerkes and oÞere
kynges conseil

C.3.151 Knelyng, Consience to Þe kyng loutede
Kyng and conscience

C.3.155 Quod Consience to the kyng, `Crist hit me forbede!
Kyng and conscience

C.3.156 Ar y wedde suche a wyf, wo me bytyde!
wo Þee bitide

C.3.157 For she is frele of here fayth and fikel of here speche
fikel tonge

C.3.158 And maketh men mysdo manye score tymes
many score tymes

C.3.160 Wyues and wedewes wantonnesse she techeth
wyues and widewes

C.3.165 Bytwene heuene and helle, and erthe thogh men soughte
heuene and helle

C.3.169 Lyggeth by here when hem lust lered and lewed
lered and lewed

C.3.170 Sysores and somnours, suche men hire preiseth
Sisours and Somonours

C.3.172 For she doth men lesen here lond and here lyf bothe
lif and lond

C.3.182 As 3oure secrete seel in sixe score dayes
fyue score wynter

C.3.186 She prouendreth persones and prestes she maynteneth
persons and preestes

C.3.187 To holde lemmanes and lotebyes al here lyf-dayes
al my lif tyme

C.3.192 By Iesu! with here ieweles the iustices she shendeth
by Crist

C.3.196 Thorw which loueday is loste Þat Leute myhte wynne
loue and leautee

C.3.198 Lawe is so lordliche and loth to make eny ende
lawe of oure lord

C.3.199 Withoute presentes oÞer pans he pleseth ful fewe
present3 or pens

C.3.211 That al Þe witt of the world is woxe into gyle
wit of Þe world

C.3.212 Thus lereth this lady thi lond, now lord 3eue here sorwe!
gyue Þee sorwe

C.3.212 Thus lereth this lady thi lond, now lord 3eue here sorwe!
lordes and ladies

C.3.213 For pore men dar nat pleyne he no pleynt shewe
I dar no3t

C.3.214 Such a maister is Mede among men of gode'
Mede and maistrie

C.3.217 The kyng grauntede here grace with a goode wille
graunte grace

C.3.218 The kynng grauntede here grace with a goode wille
wiþ a good wille

C.3.221 When 3e wyteþ witterly in whom þe wrong liggeth
witen witterly

C.3.224 Ne to depraue thy persone with a proed herte
wiþ a proud herte

C.3.227 And also grypen my gold and gyue hit where þe liked
griped gold

C.3.228 Why thow wrathest þe now wonder me thynketh
wonder me þynkeþ

C.3.235 Ac thow thysulue sothly, ho hit segge durste
seide þe soþe

C.3.238 In contrees there the kyng cam Consience hym lette
come a kyng

C.3.238 In contrees there the kyng com Consience hym lette
Kyng and conscience

C.3.241 Caytifliche thow, Consience, conseiledest þe kyng to leten
Kyng and conscience

C.3.249 Wherby he may as a man for eueremore lyue aftur
for euer moore after

C.3.253 Forthy y consayl no kynge eny conseyl aske
forþi I counseille

C.3.253 Forthy y consayl no kynge eny conseyl aske
kynges conseil

C.3.259 He sholde haue be lord of þat lond a lenghe and a brede
in lengþe and in brede

C.3.259 He sholde haue be lord of Þat lond a lenghe and a brede
lond and lord

C.3.271 The pope and alle prelates presentes vnderfongen
pope and prelates

C.3.273 And taken mede of here maistres as Þei mowen acorde
Mede and maistrie

C.3.274 Bothe begeres and bedemen crauen mede for here
preyeres
beggeris and bidderis

C.3.275 Munstrals for here minstracie a mede thei asken
murÞe and mynstralcie

C.3.276 Maistres Þat kenneth clerkes craueth therfore mede
Mede and maistrie

C.3.277 Prestes Þat prechen and Þe peple techen
prechynge Þe peple

C.3.279 Alle kyn crafty men crauen mede for here prentises
alle kynne crafty men

C.3.282 And glad for to grype here, gret lord oÞer pore'
grete god

C.3.283 Quod Þe kyng to Consience, `By Crist, as me thynketh
by Crist

C.3.283 Quod Þe kyng to Consience, `By Crist, as me thynketh
Kyng and conscience

C.3.284 Mede is worthy, me thynketh, Þe maistrye to haue
have Þe maistrie

C.3.284 Mede is worthy, me thynketh, Þe maistrye to haue
Mede and maistrie

C.3.285 `Nay,' quod Consience to Þe kyng, `clerkes witheth Þe sothe
Kyng and conscience

C.3.285 `Nay,' quod Consience to Þe kyng, `clerkes witeth Þe sothe
woot Þe soÞe

C.3.289 To 3eue men mede more oÞer lasse
lasse ne moore

C.3.293 And Þat is nother resoun ne ryhte ne in no rewme lawe
right and reson

C.3.296 And wot neuere witterly where he lyue so longe
witen witterly

C.3.314 And thow the kyng of his cortesye, cayser or pope
of his curteisie

C.3.315 33eue lond or lordschipe oÞer large 3eftes
lond and lord

C.3.316 To here lele and to lege, loue ys the cause
loue lele

C.3.318 Bothe kyng and cayser and Þe crouned pope
croune kyng

C.3.323 For god gaf Salomon grace vpon erthe
god of his grace

C.3.324 Richesse and resoun the while he ryhte lyuede
right and reson

C.3.330 Bothe gyue and graunte there his grace lyketh
graunte grace

C.3.335 As adiectif and sustanif vnite asken
adiectyf and sustantyf

C.3.338 And that Þe gyft Þat god 3yueth to alle lele lyuynge
a gifte of god

C.3.338 And that Þe gyft Þat god gyueth to alle lele lyuynge
lele lif

C.3.340 Quod the kyng to Consience, `knowen y wolde
Kyng and conscience

C.3.342 Thenne adiectyf, and sustantyf, for Englisch was it neuere
adiectyf and sustantyf

C.3.360 This is relacion rect, ryht as adiectyf and sustantyf
adiectyf and sustantyf

C.3.374 As a kyng to clayme the comune at his wille
kyng and commune

C.3.376 That here loue to his lawe thorw al Þe lond acorde
lawe and loue

C.3.377 So comune claymeth of a kynge thre kyne thynges
kyng and commune

C.3.377 So comune claymeth of a kyng thre kyne thynges
Þre Þynges

C.3.378 Lawe, loue and lewete, and hym lord antecedent
lawe and loue

C.3.378 Lawe, loue and lewete, and hym lord antecedent
lawe of oure lord

C.3.378 Lawe, loue and lewete, and hym lord antecedent
loue and leautee

C.3.378 Lawe, loue and lewete, and hym lord antecedent
loue of oure lord

C.3.383 For they wilnen and wolden as beste were for hemsulue
wilne and wolde

C.3.384 Thow the kyng and Þe comune al the coest hadde
kyng and commune

C.3.393 Ac adiectyf and sustantyf is as y her tolde
adiectyf and sustantyf

C.3.395 And is to mene in oure mouth more no mynne
is to mene

C.3.400 For Þat lordes loue that for oure loue deyede
loue of oure lord

C.3.409 Agaynes godes comandement, god tok such a vengeaunce
take Þe vengeaunce

C.3.416 'Sauel,' quod Samuel, 'god hymsulue hoteth
god hymself hoteÞ

C.3.417 To be buxum at my byddyng his bone to fulfille
buxom at his biddyng

C.3.419 And alle Þat leueth on Þat lond oure lord wol Þat thow sle hit
lond and lord

C.3.425 And for a coueytede here catel and the kyng sparede
coueitise of catel

C.3.426 Forbar hym and his beste bestes, as Þe byble wittenesseth
as Þe book techeÞ

C.3.431 That god hated hym for euere and alle his eyres aftur
alle his heires after

C.3.432 The culorum of this kaes kepe y nat to shewe
colorum of Þis cas

C.3.435 That he Þat sayth men sothest is sonnest yblamed
seide Þe soÞe

C.3.442 Shal no Mede be maister neuermore aftur
Mede and maistrie

C.3.443 Ac loue and lownesse and lewete togyderes
loue and leautee

C.3.444 Tho shal be maistres on molde, trewe men to helpe
man of Þis molde

C.3.445 And ho-so taketh a3eyn treuthe or transuereth a3eyns resoun
ayeins reson

C.3.447 Shal no seriaunt for Þat seruicie werie a selk houe
for Þat seruice

C.3.452 And maky of lawe a laborer, suche loue shal aryse
lawe and loue

C.3.455 That here kyng be ycome fro Þe court of heuene
come a kyng

C.3.463 Prestes and persones placebo and dirige
persons and preestes

C.3.467 Shal nother kyng ne knyght, constable ne mayre
kynges and kny3tes

C.3.472 Kynges court and comune court, constorie and chapitre
kyng and commune

C.3.472 Kynges court and comune court, constorie and chapitre
kynges court

C.3.474 And Þat worth Trewe-tonge, a tydy man, Þat tened me neuere
trewe of tonge

C.3.479 And the myddell of Þe mone shal make Þe lewes turne
make mone

C.3.485 And muche worschipe therwith,' as holy writ telleth
as Þe book techeÞ

C.3.489 That line was no lengur and at Þe leues ende
lyues ende

C.3.490 Ac hadde she loked in Þe luft half and Þe lef turned
loke on Þi left half

C.4.3 Kusse here,' quod the kyng, 'Consience, y hote'
Kyng and conscience

C.4.4 `Nay, by Crist,' quod Conscience, `congeie me rathir!
by Crist

C.4.6 `And y comaunde,' quod the kyng to Consience thenne
Kyng and conscience

C.4.7 `Rape the to ryde and Resoun Þat thow fecche
ryde and reson

C.4.11 And acounte with the, Consience, so me Crist helpe
so me god help

C.4.12 How thow ledest my peple, lered and lewed'
lered and lewed

C.4.14 And rood forth to Resoun and rouned in his ere
ryde and reson

C.4.16 `Y shal aray me to ryde,' quod Resoun, `reste the while'
ryde and reson

C.4.18 And also Tomme Trewe-tonge-telle-me-no-tales-
trewe of tonge

C.4.25 And Resoun with hym ry3t, rounynge togederes
ryde and reson

C.4.26 Whiche a maister Mede was amonges pore and riche
Mede and maistrie

C.4.26 Whiche a maister Mede was amonges pore and riche
riche and poore

C.4.30 Byfore Þe kyng and Consience yf Þe comune playne
Kyng and conscience

C.4.32 Ac Consience knewe hem wel and carped to Resoun
conscience carped

C.4.34 Ryde forth, syre Resoun, and rech nat of here tales
ryde and reson

C.4.36 Ac there is loue and leutee hit lyketh nat here hertes
loue and leautee

C.4.37 They gyue nat of good fayth, woet god the sothe
woot Þe soÞe

C.4.39 More then for oure lordes loue oÞer oure lady, goddes moder'
lordes and ladies

C.4.39 More then for oure lordes loue oÞer oure lady, goddes moder'
loue of oure lord

C.4.40 Thenne Resoun rood forth and took reward of no man
ryde and reson

C.4.42 Corteyslyche Þe kyng thenne cam and grette Resoun
come a kyng

C.4.42 Corteyslyche Þe kyng thenne cam and grette Resoun
curteisliche Þe

C.4.49 `Bothe my gees and my grys and my gras he taketh
gees and grys

C.4.50 Y dar nat for his felawschipe, in fayth,' Pees sayde
I dar no3t

C.4.64 Þe kyng knew that he saide soÞ, for Conscience him tolde
Kyng and conscience

C.4.64 Þe kyng knew that he saide soÞ, for Conscience him tolde
seide Þe soÞe

C.4.67 On men of lawe Wrong lokede and largelyche hem profered
men of lawe

C.4.69 `Hadde y loue of the lord lytel wolde y reche
loue of oure lord

C.4.72 For Wysdom and Wyt tho wenton togyderes
wisdom and wit

C.4.74 33ut Pees put forth his heued and his panne blody
putte forÞ his hed

C.4.79 The kyng swor by Crist and by his croune bothe
by Crist

C.4.79 The kyng swor by Crist and by his croune bothe
croune kyng

C.4.81 And comaundede a constable to caste Wronge in yrones
casten hem in .

C.4.91 And profrede Pees a present al of puyre golde
profrede a present

C.4.94 Pitousliche Pees tho preyede the kyng
preie for Þe pees

C.4.99 `Nay, by Crist,' quod Þe kyng, `for Consiences sake
by Crist

C.4.99 `Nay, by Crist,' quod Þe kyng, `for Consiences sake
Kyng and conscience

C.4.103 Bute Resoun haue reuth on hym he shal reste in my stokkes
haue ruÞe

C.4.104 As longe as y lyue for his luther werkes'
as longe as I lyue

C.4.105 Summe men radden Resoun tho to haue reuthe vppon Þat
shrewe
haue ruÞe

C.4.105 Summe men radden Resoun tho to haue reuthe vppon þat shrewe
reson shewe þ

C.4.106 And for to consayle þe kynge on Consience thei lokede
kynges conseil

C.4.108 `Rede me nat,' quod Resoun, `no reuthe to haue
haue ru þe

C.4.109 Til lordes and ladies louen alle treuthe
lordes and ladies

C.4.109 Til lordes and ladies louen alle treuthe
loue of oure lord

C.4.117 And be as Benet hem bad, Dominik and Fraunceys
Beneyt, Bernard and Fraunceis

C.4.119 And til þe kynges consayl be alle comune profit
kynges conseil

C.4.120 And til byschopes ben bakeres, breweres and taylours
brewers and bakers

C.4.131 And,' quod Resoun, `by þe rode, y shal no reuthe haue
by Crist

C.4.131 And,' quod Resoun, `by þe rode, y shal no reuthe haue
haue ru þe

C.4.132 Whiles Mede hath the maistrie þer motyng is at barres
have þe maistrie

C.4.132 Whiles Mede hath the maistrie þer motyng is at barres
Mede and maistrie

C.4.135 That y were kyng with croune to kepe my reume
croune kyng

C.4.137 Be vnpunisched in my power for perel of my soule
for peril of my soule

C.4.139 Ne thorw mede haue mercy, by Marie of heuene
by Crist

C.4.142 Lat thy confessour, syre kyng, construe this in Englische
construe on englissh

C.4.146 Clerkes that were confessours couplede hem togederes
coupled togideres

C.4.147 To construe this clause kyndeliche what it meneth
construe þis clause

C.4.148 Mede in the mot-halle tho on men of lawe gan wynke
men of lawe

C.4.150 Reherce ther anon ryhte þat myhte Resoun stoppe
right and reson

C.4.152 And Kynde wit and Consience corteysliche thonkede
Conscience curteisliche

C.4.153 Resoun for his ryhtful speche ryche and pore hym louede
riche and poore

C.4.153 Resoun for his ryhtful speche ryche and pore hym louede
right and reson

C.4.157 And cryede to Consience, the kyng myhte hit here
Kyng and conscience

C.4.162 A sysour and a somnour tho softliche forth 3ede
Sisours and Somonours

C.4.163 With Mede þe mayde tho out of þe moet-halle
Mede þe mayde

C.4.166 The kyng to consayl tho toek Consience and Resoun
Kyng and conscience

C.4.166 The kyng to consayl tho toek Consience and Resoun
kynges conseil

C.4.168 And lourede vppon men of lawe and lyhtlych sayde
men of lawe

C.4.173 Mede shal nat maynprise 3ow, by Marye of heuene!
by Crist

C.4.174 Y wol haue leutee for my lawe and late be al 3oure iangling
leaute in lawe

C.4.176 Quod Consience to Þe kyng, `Withoute Þe comune helpe
kyng and commune

C.4.180 `But ich reule thus all reumes, reueth me my syhte
rule Þe reaume

C.4.182 Withouten mercement of manslauht amende alle reumes'
amende alle

C.4.191 `And y dar lege my lyf Þat loue wol lene Þe seluer
I dar legge

C.4.191 `And y dar lege my lyf Þat loue wol lene Þe seluer
loue and lene

C.4.195 The kyng comaundede Consience tho to congeye alle his
offeceres
Kyng and conscience

C.4.196 And receyue tho that Resoun louede, and riht with Þat y
wakede
I awaked ÞerwiÞ

C.5.3 And lytel ylet by, leueth me for sothe.
for soÞe

C.5.20 Or eny other kynes craft Þat to Þe comune nedeth
alle kyne craftes

C.5.22 `Sertes,' y sayde, 'and so me god helpe
so me god help

C.5.27 That fynde the thy fode? For an ydel man Þow semest
fynden hem fode

C.5.37 Tyl y wyste witterly what holy writ menede
witen witterly

C.5.38 And what is beste for the body, as the boek telleth
as Þe book techeÞ

C.5.42 And yf y be labour sholde lyuen and lyflode deseruen
laboure for Þi liflode

C.5.45 The lomes Þat y labore with and lyflode deserue
laboure for Þi liflode

C.5.49 And tho Þat fynden me my fode fouchen-saf, y trowe
fynden hem fode

C.5.57 Sholde nother swynke ne swete ne swerien at enquestes
swynke and swete

C.5.67 God and good men, as here degre asketh
as .askeÞ

C.5.75 In confort of the comune and the kynges worschipe
kyng and commune

C.5.82 Forthy rebuke me ryhte nauhte, Resoun, y 3ow praye
right and reson

C.5.84 Preyeres of a parfit man and penaunce discret
preieres and penaunce

C.5.86 Non de solo,' y sayde, 'for sothe viuit homo
for soÞe

C.5.86 Non de solo,' y sayde, `for sothe viuit homo
seide Þe soÞe

C.5.87 Nec in pane et in pabulo, the pater-noster wittenesseth
as Þe book techeÞ

C.5.89 Quod Consience, `By Crist, y can nat se this lyeth
by Crist

C.5.92 `That is soth,' y saide, 'and so y beknowe
seide Þe soÞe

C.5.103 The lyif Þat is louable and leele to thy soule'
loue lele

C.5.108 Wepyng and waylyng til y was aslepe
wepte and wailede

C.5.109 And thenne mette me muche more then y byfore tolde
I before tolde

C.5.111 Y saw Þe felde ful of folk fram ende til oÞer
feld ful of folk

C.5.112 And Resoun yreuestede ryht as a pope
right and reson

C.5.113 And Consience his crocer byfore Þe kyng stande
Kyng and conscience

C.5.119 In ensaunple, segges, Þat we sholde do Þe bettere
in ensaumple

C.5.122 That dedly synne ar domesday shal fordon hem alle
day of dome

C.5.122 That dedly synne ar domesday shat fordon hem alle
dedly synne

C.5.123 Of this mater y myhte mamele longe
of Þis matere I my3te

C.5.140 And sethe a preide prelates and prestes togyderes
preestes and prelates

C.5.141 `That 3e prechen to Þe peple preue hit 3owsylue
prechynge Þe peple

C.5.143 And sethe he radde religioun here reule to holde
rule and religion

C.5.144 `Laste Þe kyng and his consayl 3oure comunes apayre
kynges conseil

C.5.146 Gregory Þe grete clerk gart wryte in bokes
Gregory Þe grete clerk

C.5.158 Ledares of lawedays and londes ypurchaced
ledere of louedayes

C.5.163 Lytel hadde lordes a-do to 3eue lond fro her heyres
lond and lord

C.5.164 To religious Þat haen no reuthe thow it ryne on here auters
haue ruÞe

C.5.167 Ac 3e leten 3ow alle as lordes, 3oure lond lyth so brode
lond and lord

C.5.168 Ac Þer shal come a kyng and confesse 3ow alle
come a kyng

C.5.169 And bete 3ow, as Þe bible telleth for brekynge of 3oure
reule
as Þe book techeÞ

C.5.178 Ac ar Þat kyng come, as cronicles me tolde
come a kyng

C.5.180 And sethe a consailede Þe kyng his comune to louie
kyng and commune

C.5.180 And sethe a consailede Þe kyng his comune to louie
kynges conseil

C.5.186 Lo, in heuene an heyh was an holy comune
heigh heuene

C.5.192 And no grace he graunte til good loue were
graunte grace

C.5.197 And 3e Þat seketh seynt Iames and seyntes of Rome
seke seynt

C.5.198 Seketh seynt Treuthe in sauacoun of 3oure soules
seke seynt

C.6.2 And made Will to wepe water with his eyes
water wiþ hise ei3en

C.6.3 Purnele proude-herte platte here to Þe erthe
wiþ a proud herte

C.6.12 `Repente Þe,' quod Repentaunce, `s Resoun Þe tauhte
as Þe book techeþ

C.6.12 `Repente Þe,' quod Repentaunce, `s Resoun Þe tauhte
repente Repentaunce

C.6.21 Thorw my word and my witt here euel werkes to shewe
werkes and wordes

C.6.29 To carpe and to consayle then eny clerk or lewed
clerkes carpen

C.6.33 Ryche and resonable and ryhtful of lyuynge
right and reson

C.6.61 `Now god for his goodnesse gyue the grace to amende'
god gyue grace

C.6.61 `Now god for his goodnesse gyue the grace to amende'
god of his goodnesse

C.6.67 Sholde no lyf lyue Þat on his lond passede[?].lif and lond

C.6.72 And made of frendes foes thorw fikel and fals tonge
fikel tonge

C.6.76 A3eyn Þe consayl of Crist, as clerkes fyndeth in bokes
ayein .counseil

C.6.87 For enuye and euyl wil is euel to defye
enuye and yuel

C.6.93 `I am euere sory,' sayde Enuye, `y am selde othur
selde yseien

C.6.99 Here werkes and here wordes, where þat y seete
werkes and wordes

C.6.101 Lord, ar y lyf lete, for loue of thysulue
loue of oure lord

C.6.102 Graunte me, gode lord, grace of amendement'
graunte grace

C.6.113 But y hadde weder at my wille, y witte god þe cause
haue hir wille

C.6.116 With lewed and lered þat leef ben to here
lered and lewed

C.6.119 And preuen inparfit prelates of holy churche
clerkes of holy chirche

C.6.121 Withoute licence and leue, and herby lyueth wrathe
licence and leue

C.6.143 Amonges wyues and wydewes y am woned to sitte
wyues and widewes

C.6.156 33ut am y chalenged in oure chapitre-hous as y a childe
were
as a child

C.6.164 `Now repente,' quod Repentaunce, 'and reherce neuere
repente Repentaunce

C.6.174 Drynke but with þe doke and dyne but ones
drynke and dyne

C.6.181 Til bothe oure wil was oen and to þe werk we 3eden
werchen his wille

C.6.214 Hit hadde be vnsold this seuene 3er, so me god helpe
so me god help

C.6.232 Rose Þe regrater was here ryhte name
is his name

C.6.234 `Repentedestow neuere?' quod Repentaunce, `ne restitucioun madest?'
repente Repentaunce

C.6.235 `33us, ones y was herberwed,' quod he, `with an heep of chapmen
an heep of

C.6.237 `That was a rufol restitucioun,' quod Repentaunce, 'for sothe
for soÞe

C.6.239 Vsedestow euere vsurye in al thy lyf-tyme?'
al my lif tyme

C.6.240 `Nay, sothly,' he saide, 'saue in my 3outhe
seide Þe soÞe

C.6.243 And lente for loue of Þe wed, the whych y lette bettere
loue and lene

C.6.248 `Lenedest euere eny lord for loue of his mayntenaunce?'
loue and lene

C.6.248 `Lenedest euere eny lord for loue of his mayntenaunce?'
loue of oure lord

C.6.249 `Y haue lent lordes and ladyes Þat louede me neuere aftur
lordes and ladies

C.6.249 `Y haue lent lordes and ladyes Þat louede me neuere aftur
loue of oure lord

C.6.253 `Now redily,' quod Repentaunce, `and by Þe rode, y leue,
by Crist

C.6.257 To assoyle the of this synne sine restitucione
assoille of alle synnes

C.6.273 Ne hadde y neuere will witterly to byseche
haue hir wille

C.6.273 Ne hadde y neuere will witterly to byseche
witen witterly

C.6.282 Nother matynes ne masse ne no maner syhtes
masse and matyns

C.6.283 Ne neuere penaunce parformede ne pater-noster sayde
parfourned Þe penaunce

C.6.285 Then in the grace of god and in his grete myhte'
god of his grace

C.6.286 `Now redily,' quod Repentaunce, `y haue reuthe of thy
lyuynge
haue ruþe

C.6.293 Then haue my fode and my fyndynge of fals menne
wynnynges
fynden hem fode

C.6.303 And what lede leueth Þat y lye, look in Þe sauter glosed, on
in Þe Sauter

C.6.304 And there shal he wite witterly what vsure is to mene
is to mene

C.6.312 `And thow me lyflode lakke, leten y nelle
lakked lif

C.6.315 Then in lysse to lyue and lese lyf and soule'
lif and soule

C.6.318 Ac 3ut Þat synful shrewe saide to the heuene
mansed sherewe

C.6.325 Dampne me nat at domesday for Þat y dede so ylle'
day of dome

C.6.327 Wel y woet a wepte faste water with his yes
water wiþ hise ei3en

C.6.331 `Be þe rode,' quod Repentaunce, `thow romest toward heuene
by Crist

C.6.337 Of alle manere men þat with goode wille confessen hem
wiþ a good wille

C.6.339 Repente þe anon,' quod Repentaunce ryhte to the vsurer
repente Repentaunce

C.6.340 `And haue his mercy in thy mynde and marchaundise, leue hit,
mercy in þi mynde

C.6.343 And as longe as thow lyuest therwith þou 3eldest nat bote borwest
as longe as I lyue

C.6.357 `Y haue good ale, gossip Glotoun, woltow assaye?'
good ale

C.6.361 Thenne goth Glotoun in and grete othes aftur
grete oþes

C.6.375 Geuen Glotoun with glad chere good ale to hansull
good ale

C.6.390 In couenaunt þat Clement sholde the coppe fulle
in couenaunt þat

C.6.423 To Repentaunce ryht thus: `Haue reuthe on me,' he saide
haue ruþe

C.6.441 And 3ut haue y hated here al my lyf-tyme
al my lif tyme

C.7.9 `Yf y sholde deye be þis day y drede me sore
me soore

C.7.14 Y parfourmede neuere penaunces þat þe prest me hihte
parfourned þe penaunce

C.7.27 Til matynes and masse be ydo, thenne haue y a memorie at
þe freres
masse and matyns

C.7.30 I haue be prest and persoun passynge thritty wyntur
persons and preestes

C.7.33 And holden a kynhtes court and acounte with þe reue
kynges court

C.7.56 `Repentest the nat?' quod Repentaunce, and ryht with þat
he swowened
repente Repentaunce

C.7.57 Til Vigilate the veile fette water at his eyus
water wiþ hise ei3en

C.7.59 And sayde, `War the for wanhope þat wolde the bytraye!
wolde þee bitraye

C.7.67 And here mateynes and masse as y a monke were
masse and matyns

C.7.74 Lyueth a3en þe bileue and no lawe kepeth
kepe þe lawes

C.7.77 When me carpeth of Crist or of clannesse of soule
carpen of crist

C.7.82 33e lordes and ladies and legates of holy churche
clerkes of holy chirche

C.7.82 33e lordes and ladies and legates of holy churche
lordes and ladies

C.7.86 In 3oure deth-deynge y drede me sore
me soore

C.7.88 Patriarkes and prophetes, precheours of goddes wordes
patriarkes and prophetes

C.7.90 Ryht so flateres and fooles aren Þe fendes procuratours
flatereris and fooles

C.7.93 What Dauid sayth of such men, as Þe sauter telleth
as Þe book techeÞ

C.7.97 Clerkes and knyhtes welcometh kynges munstrals
kynges and kny3tes

C.7.98 And for loue of here lord liÞeth hem at festes
loue of oure lord

C.7.101 As he sayth hymsulf, seynt Ion bereth witnesse
as .bereÞ witnesse

C.7.106 For to saue thy soule from Satan thn enemye
for to saue

C.7.115 There flaterers and foles with here foule wordes
flatereris and fooles

C.7.119 For a lythed and louede Þat godes lawe despiseth
lawe and loue

C.7.122 To amende vs of oure mysdedes, do mercy to vs alle
mercy to amende

C.7.124 And madest of nauhte auhte and man liche thysulue
god of his goodnesse

C.7.128 And bicam man of a mayde, mankynde to amende-
bicam man of a mayde

C.7.129 And madest thysulue, with thy sone, oure soule and oure
body ilych
body and soule

C.7.130 And sethe in oure secte, as hit semed, deyedest
as it semed

C.7.148 Yf we knowlechede and cryde Crist Þer-fore mercy
crie mercy

C.7.149 And for Þi muchel mercy and Marie loue thi moder
Marie his moder

C.7.150 Haue reuthe of alle these rybaudes that repenten hem sore
haue ruÞe

C.7.150 Haue reuthe of alle these rybaudes that repenten hem sore
me soore

C.7.156 Criede vpward to Crist and to his clene moder
clene moder

C.7.170 This folk frayned hym furste fro whennes he come
fram whennes he come

C.7.170 This folk frayned hym furste fro whennes he come
frayned hym first

C.7.179 `Nay, so me god helpe,' sayde Þe gome thenne
so me god help

C.7.182 `Peter!' quod a plouhman, and potte forth his heued
putte forÞ his hed

C.7.183 `I knowe hym as kyndely as clerk doth his bokes
kyndely knowe

C.7.185 And maden me sykeren sethen to seruen hym for euere
seruen hem euere

C.7.191 In alle kyne craftes Þat he couthe deuise
alle kyne craftes

C.7.191 In alle kyne craftes Þat he couthe deuise
konne som craft

C.7.197 He is as louh as a lombe and leel of his tonge
lowe as a lomb

C.7.198 And ho-so wilneth to wyte where Þat Treuthe woneth
wilneÞ to wite

C.7.201 `Nay, bi Þe perel of my soule!' Peres gan to swerie
for peril of my soule

C.7.204 A wolde loue me Þe lasse a long tyme aftur
longe tyme

C.7.206 33e mote go thorw Mekenesse, alle men and wommen
men and wommen

C.7.208 That 3e louye hym as lord leely aboue alle
loue lele

C.7.208 That 3e louye hym as lord leely aboue alle
loue of oure lord

C.7.209 That is to sey sothly, 3e sholde rather deye
seide Þe soÞe

C.7.210 Thenne eny dedly synne do, for drede or for preyere
dedly synne

C.7.216 And 3e shal lepe Þd lihtloker al 3oure lyf-tyme
al my lif tyme

C.7.220 The croft hatte Coueyte-nat-menne-catel-ne-here-wyues-
coueitise of catel

C.7.229 Loke thow plokke no plonte Þere, for perel of thy soule
for peril of my soule

C.7.230 Thenne shaltow se Say-soth-so-hit-be-to-done
se Þe soÞe

C.7.230 Thenne shaltow se Say-soth-so-hit-be-to-done
seide Þe soÞe

C.7.238 With no leed but with loue, and with lele-speche
loue lele

C.7.241 Vche a piler is of penaunces and preyeres to seyntes preieres and penaunce

C.7.243 Grace hatte Þe gateward, a goed man for sothe for soÞe

C.7.245 Tel hym this ilke tokene: 'Treuthe woet Þe sothe woot Þe soÞe

C.7.247 And parformed Þe penaunce Þat Þe prest me hihte parfourned Þe penaunce

C.7.250 That Adam and Eue a3enes vs alle shette Adam and Eue

C.7.252 And she hath Þe keye and Þe clycat, thow Þe kynge slepe keye and cliket

C.7.254 And yf Grace graunte the to go in in this wyse graunte grace

C.7.259 And fynde alle manere folke fode to here soules fynden hem fode

C.7.260 33ef loue and leute and oure lawe be trewe lawe and loue

C.7.260 33ef loue and leute and oure lawe be trewe leaute in lawe

C.7.260 33ef loue and leute and oure lawe be trewe loue and leautee

C.7.261 Ac be war thenne of Wrath, Þat wikkede shrewe mansed sherewe

C.7.266 Ykeyed and yclyketed to close the withouten keye and cliket

C.7.270 Ac ther ben seuene susteres Þat seruen Treuthe euere seruen hem euere

C.7.273 Charite and Chastite ben his chief maydenes
chastite wiþouten charite

C.7.278 And ho is sib to þis seuene, so me god helpe
so me god help

C.7.280 Ho is nat syb to this seuene, sothly to telle
telle þe soþ

C.7.283 `By Crist,' quod a cotte-pors, `y haue no kyn there'
by Crist

C.7.285 `Wyte god,' quod a wafrestere, `wiste y this for sothe
for soþe

C.7.285 `Wyte god,' quod a wafrestere, `wiste ye this for sothe
woot þe soþe

C.7.303 Forthy, Peres the plouhman, y preye the telle hit Treuthe
Piers þe Plowman

C.7.305 Quod Contemplacioun, `By Crist, þogh y care soffre,
by Crist

C.8.1 Quod Perkyn þe ploughman, `Be seynt Petur of Rome!
by Crist

C.8.2 Ich haue an half-aker to erye by þe heye waye
hei3e wey

C.8.2 Ich haue an half-aker to erye by þe heye waye
to erie þis half acre

C.8.4 Y wolde wende with 3ow and þe way teche
wende wiþ yow

C.8.12 Wyues and wyddewes wolle an flex spynneth
wyues and widewes

C.8.16 As longe as y leue, for the lordes loue of heuene
as longe as I lyue

C.8.16 As longe as y leue, for the lordes loue of heuene
loue of oure lord

C.8.17 And alle manere men Þat by Þe molde is susteyned
man of Þis molde

C.8.19 `By Crist,' quod a knyhte tho, `a kenneth vs Þe beste
by Crist

C.8.21 Y wolde y couthe,' quod the knyhte, 'by Crist and his moder
by Crist

C.8.24 `Y shal swynke and swete and sowe for vs bothe
swynke and swete

C.8.25 And labory for tho thow louest al my lyf-tyme
al my lif tyme

C.8.26 In couenant Þat thow kepe holy kerke and mysulue
in couenaunt Þat

C.8.32 Courteisliche the knyhte thenne comesed thise wordes
curteisliche Þe

C.8.38 And mekenesse thy mayster, maugre Medes chekes
maugree Þi chekes

C.8.47 Hit bicometh to the, knyhte, to be corteys and hende
bicomeÞ to a kyng

C.8.48 Treuwe of thy tonge and tales loth to here
trewe of tonge

C.8.54 `Y assente, by seynt Gyle,' sayde the knyht thenne
by Crist

C.8.56 `And y shal parayle me,' quod Perkyn, 'in pilgrimes wyse
apparaille in pilgrymes wise

C.8.57 And wende with alle tho Þat wolden lyue in treuthe
wende wiÞ yow

C.8.58 And caste on hym his clothes of alle kyn craftes
alle kyne craftes

C.8.58 And caste on hym his clothes of alle kyn craftes
caste on his cloþes

C.8.63 To pilgrimages, as palmeres doen, pardon to wynne
pilgrymes and palmeres

C.8.68 And maken hym merye þer-myde, maugrey ho bigruchen hit
make murie

C.8.69 And alle kyne crafty men þat conne lyue in treuthe
alle kynne crafty men

C.8.69 And alle kyne crafty men þat conne lyue in treuthe
alle kynne creatures

C.8.70 Y shal fynde hem fode þat fayfulleche libbeth
fynden hem fode

C.8.73 And frere faytour and folk of þat ordre
freres and faitours

C.8.82 His sone hihte Soffre-thy-souereynes-haue-her-wille-
haue hir wille

C.8.84 `Consayle nat so þe comune þe kyng to desplese
kyng and commune

C.8.84 `Consayle nat so þe comune þe kyng to desplese
kynges conseil

C.8.86 Lat god yworhte with al, as holy wryt techeth
as þe book techeþ

C.8.98 Til y come til his acountes as my crede telleth
as þe book techeþ

C.8.102 Y payede hit prestly for perel of my soule
for peril of my soule

C.8.109 And with Þe resudue and Þe remenant, by the rode of Lukes!
by Crist

C.8.111 And ben pilgrym at Þe plouh for profit to pore and ryche
riche and poore

C.8.113 To erien this half-aker holpen hym monye
to erie Þis half acre

C.8.114 Dikares and deluares digged vp Þe balkes
dykers and delueres

C.8.116 OÞer werkemen Þer were Þat wrouhten fol 3erne
werkes wro3t

C.8.123 And holpe erye this half-aker with `hey trollilolly!'
to erie Þis half acre

C.8.124 Quod Peres Þe plouhman al in purye tene
Piers Þe Plowman

C.8.124 Quod Peres Þe plouhman al in puyre tene
Piers for pure tene

C.8.130 And maden here mone to Peres how Þei may nat worche
make mone

C.8.132 That god for his grace 3oure grayn multiplye
god of his grace

C.8.134 We may nother swynke ne swete, suche sekenes vs ayleth
swynke and swete

C.8.146 And ankerus and eremytes Þat eten but at nones
ancres and heremites

C.8.150 And to Peres Þe plouhman profrede to fyhte
Piers Þe Plowman

C.8.151 And bad hym go pisse with his plogh, pyuische shrewe!
mansed sherewe

C.8.155 And maken vs murye Þer-myde, maugreye ho begrucheth
make murie

C.8.156 Peres the plouhman tho pleynede hym to Þe knyhte
Piers Þe Plowman

C.8.161 Courteisliche the knyhte thenne, as his kynde wolde,
curteisliche Þe

C.8.167 `Now by Crist,' quod Peres the plouhman, `y shal apayre
3ow alle'
by Crist

C.8.167 `Now by Crist,' quod Peres the plouhman, `y shal apayre
3ow
Piers Þe Plowman

C.8.172 And wronge hym so by Þe wombe Þat al watrede his yes
water wiÞ hise ei3en

C.8.174 Þat a lokede lyke a lenterne al his lyf aftur
al my lif tyme

C.8.174 Þat a lokede lyke a lenterne al his lyf aftur
lyueÞ and lokeÞ

C.8.183 An heep of ermytes henten hem spades
an heep of

C.8.196 But lyflode for his labour and his lone at nones
laboure for Þi liflode

C.8.200 In alle kyne trewe craft Þat man couthe deuyse
konne som craft

C.8.210 Of beggares and biddares what beste be to done?
beggeris and bidderis

C.8.211 For y woet wel, be Hunger went, worche Þei wol ful ille
werche so ille

C.8.213 And for defaute this folk folweth myn hestes
defaute in Þe folk

C.8.216 `Ther is no filial loue with this folk, for al here fayre speche
faire speche

C.8.219 And to helpe hem of alle thynges ay as hem nedeth
Þat hem nedeÞ

C.8.231 Loue hem and lene hem, and so lawe of kynde wolde
lawe and loue

C.8.231 Loue hem and lene hem, and so lawe of kynde wolde
loue and lene

C.8.234 Loke by thy lyue lat hem nat forfare
lyueÞ and lokeÞ

C.8.237 Myhte y synneles do as thow sayst?' sayde Peres Þe plouhman
Piers Þe Plowman

C.8.243 And Salomon Þe sage with Þe same acordeth
Salomon Þe sage

C.8.260 'Yblessed be al tho that here bylyue biswynketh
lele bileue

C.8.264 `By Crist,' quod Peres Þe plouhman tho, `this prouerbis y wol shewe
by Crist

C.8.264 `By Crist,' quod Peres Þe plouhman tho, `this prouerbis y wol shewe
Piers Þe Plowman

C.8.277 And loke Þou drynke no day ar thow dyne sumwhat
drynke and dyne

C.8.285 Part wit hem of thy payne, of potage or of sowl
payn and potage

C.8.290 And yf thow dyete the thus y dar legge myn eres
I dar legge

C.8.294 And lerne to labory with lond lest lyflode hem fayle
laboure for Þi liflode

C.8.297 `By seynte Poul,' quod Peres, `thow poyntest neyh Þe treuthe
by Crist

C.8.304 Ne noÞer goos ne gries but two grene cheses
gees and grys

C.8.308 Ne no cokeney, be Crist, colloppes to make
by Crist

C.8.312 To drawe afeld my donge Þe while Þe drouthe lasteth
while .lasteÞ

C.8.318 And profrede Pers this present to plese with Honger
profrede a present

C.8.323 And thanne were folk fayn and fedde Hunger dentiesliche
fedde Þe folk

C.8.324 And thenne Gloton with gode ale garte Hunger slepe
good ale

C.8.333 But hit be fresh flesch or fisch, yfried or ybake
fressh flessh ouÞer fissh

C.8.336 And Þat he was werkeman ywrouhte warien Þe tyme
werkes wro3t

C.8.337 A3enes Catones consayle comseth he to gruche
ayein .counseil

C.8.354 But yf god of his goodnesse graunte vs a trewe
god of his goodnesse

C.9.3 And purchasede hym a pardoun a pena et a culpa
purchace Þe pardon

C.9.8 Pardoun with Peres Þe plouhman perpetuelly he graunteth
Piers Þe Plowman

C.9.9 Kynges and knyhtes Þat holy kyrke defenden
kynges and kny3tes

C.9.12 With patriarkes and prophetes in paradis to sitton
patriarkes and prophetes

C.9.14 Lele and fol of loue and no lord drede
loue lele

C.9.14 Lele and fol of loue and no lord drede
loue of oure lord

C.9.21 And deme with hem at domesday bothe quyke and dede
day of dome

C.9.21 And deme with hem at domesday bothe quyke and dede
quyke and dede

C.9.24 For they holde nat here haliday as holi chirch hem hoteth
as Þe book techeÞ

C.9.26 A3en clene cousience for couetyse of wynnynge
ayein conscience

C.9.26 A3en clene consience for couetyse of wynnynge
clene conscience

C.9.32 And brugges tobrokene by the heye wayes
hei3e wey

C.9.40 And abyde Þer in my blisse, body and soule for euere'
body and soule

C.9.42 And preyde for Peres the plouhman Þat purchased hem Þis
bulles
Piers Þe Plowman

C.9.43 Alle Þe peple hadde pardon ynow Þat parfitliche lyuede
pride of parfit lyuynge

C.9.44 Men of lawe hadde lest Þat loth were to plede
men of lawe

C.9.49 And for Þe loue of oure lord lawe for hem declareth
lawe and loue

C.9.49 And for Þe loue of oure lord lawe for hem declareth
lawe of oure lord

C.9.49 And for Þe loue of oure lord lawe for hem declareth
loue of oure lord

C.9.53 His pardoun is ful petyt at his partynge hennes
at hennes partyng

C.9.57 Thise foure sholde be fre to alle folk Þat hit nedeÞ
Þat hem nedeÞ

C.9.60 Pardoun perpetuel, riht as Peres the plouhman
Piers Þe Plowman

C.9.61 Beggares and biddares beth nat in Þat bulle
beggeris and bidderis

C.9.66 For he Þat gyueth for goddes loue wolde nat gyue, his
thankes,
god gyue grace

C.9.88 This I woet witterly, as Þe world techeth
as Þe book techeÞ

C.9.88 This I woet witterly, as Þe world techeth
wit of Þe world

C.9.104 Lyuen a3en goddes lawe and Þe lore of holi churche
clerkes of holy chirche

C.9.105 And 3ut ar ther oþere begares, in hele, as hit semeth
as it semed

C.9.106 Ac hem wanteth wyt, men and women bothe
men and wommen

C.9.108 And madden as þe mone sit, more other lasse
lasse ne moore

C.9.108 And madden as þe mone sit, more other lasse
make mone

C.9.111 With a good will, witteles, mony wyde contreyes
wiþ a good wille

C.9.115 And to oure syhte, as hit semeth, seth god hath þe myhte
as it semed

C.9.120 Withoute bagge and bred, as þe bood telleth
as þe book techeþ

C.9.124 Suche manere men, Matheu vs techeth
as þe book techeþ

C.9.127 And godes boys, bourdyors, as the book telleth
as þe book techeþ

C.9.128 And alle manere munstrals, me woet wel þe sothe
woot þe soþe

C.9.130 For þe lordes loue or þe ladyes þat they with longen
lordes and ladies

C.9.130 For þe lordes loue or þe ladyes þat they with longen
loue of oure lord

C.9.133 Men gyueth hem giftes and gold for grete lordes sake
grete god

C.9.134 Ryht so, 3e ryche, 3ut rather 3e sholde
ri3t riche

C.9.155 And can eny craft in caes he wolde hit vse
konne som craft

C.9.156 Thorw which craft a couthe come to bred and to ale
konne som craft

C.9.162 The boek banneth beggarie and blameth hit in this manere
blamed and banned

C.9.164 And lere this lewede men what Þis Latyn meneth
lered and lewed

C.9.164 And lere this lewede men what Þis Latyn meneth
lewed latyn

C.9.166 For they lyue in no loue, ne no lawe holden
lawe and loue

C.9.170 And goen and fayten with here fauntes for eueremore aftur
for euer moore after

C.9.172 Then of many oÞere men Þat on this molde walken
man of Þis molde

C.9.174 Þai haue no part of pardoun, ne of preyeres ne of
penaunces
pardon and penaunce

C.9.174 Þai haue no part of pardoun, ne of preyeres ne of
penaunces
preieres and penaunce

C.9.176 And wymmen with childe Þat worche ne mowe
wommen wiÞ childe

C.9.184 For loue of here lowe hertes oure lord hath hem ygraunted
loue of oure lord

C.9.185 Here penaunce and here purgatorye vppon this puyre erthe
penaunce and purgatorie

C.9.188 Ac ermytes Þat inhabiten by the heye weye
by Þe wey

C.9.188 Ac ermytes Þat inhabiten by the heye weye
hei3e wey

C.9.202 Forsoken lond and lordschippe and alle lykynges of body
likynge of body

C.9.202 Forsoken lond and lordschipe and alle lykynges of body
lond and lord

C.9.203 Ac thise ermytes Þat edifien thus by the heye weye
by Þe wey

C.9.203 Ac thise ermytes Þat edifien thus by the heye weye
hei3e wey

C.9.213 Kynkeliche, by Crist, ben suche ycald `lollares'
by Crist

C.9.221 Furste, religious of religioun a reule to holde
rule and religion

C.9.222 And vnder obedience be by dayes and by nyhtes
day and night

C.9.228 Bothe matynes and masse, and aftir mete in churches
masse and matyns

C.9.230 Thus hit bylongeth for lordes, for lered and for lewed
lered and lewed

C.9.234 Pouerte or oÞer penaunces as pilgrimages and trauayles
penaunce and pouerte

C.9.238 Y drede me, and he dey, hit worth for o dedly synne
dedly synne

C.9.243 As matynes by Þe morwe? Til masse bygynne
masse and matyns

C.9.245 Or labory for here lyflode as Þe lawe wolde
laboure for Þi liflode

C.9.261 DisÞergentur oues, Þe dogge dar nat berke
I dar no3t

C.9.267 How, herde! where is thyn hound and thyn hardy herte
hardy herte

C.9.283 For y can construe vch a word and kennen hit the an Englische
construe on englissh

C.9.301 And of Peres the plouhman fol pencyf in herte
Piers Þe Plowman

C.9.306 Ac for Þe boek-bible bereth witnesse
as .bereÞ witnesse

C.9.323 For ho-so doth wel here at Þe day of dome
day of dome

C.9.328 As lettrede me vs lereth and lawe of holi churche
clerkes of holy chirche

C.9.329 And so y leue lely, lord forbede ellis
lelly leue

C.9.330 That pardoun and penaunces and preyere don saue
pardon and penaunce

C.9.330 That pardound and penances and preyere don saue
preieres and penaunce

C.9.331 Soules Þat haue syneged seuene sythes dedly
dedly synne

C.9.334 Forthy y rede 3ow renkes Þat riche ben on this erthe
Þat ben riche

C.9.338 That haen the welthe of this world and wise men ben holde
man of Þis molde

C.9.339 To purchace 3ow pardoun and the popes bulles
purchace Þe pardon

C.9.342 How we ladde oure lyf here and his lawes kepte
kepe Þe lawes

C.9.348 Forthy y consayle alle cristene to crye god mercy
crie mercy

C.9.348 Forthy y consayle alle cristene to crye god mercy
forÞi I counseille

C.9.349 And Marie his moder be oure mene to hym
Marie his moder

C.9.350 That god gyue vs grace here ar we go hennes
god gyue grace

C.9.350 That god gyue vs grace here ar we go hennes
god of his grace

C.9.353 At Þe day of dome we dede as he tauhte. Amen.
day of dome

C.10.2 Alle a somur seson for to seke Dowel
somer seson

C.10.7 Where this leode longed, lasse ne more
lasse ne moore

C.10.14 For 3e ar men of this molde Þat moste wyde walken
man of Þis molde

C.10.18 `Sothly,' saide Þe frere, `a soiourneth with vs freres
seide Þe soÞe

C.10.21 And saide sothly, `Septies in die cadit iustus
seide Þe soÞe

C.10.22 Fallyng fro ioye, Iesu woet Þe sothe!
woot Þe soÞe

C.10.43 So dedly synne doth he nat, for Dowel hym helpeth
dedly synne

C.10.47 The boot is liknet to oure body, Þat bretil is of kynde
likynge of body

C.10.48 That thorw the fend and oure flesch and this freel worlde
Þe fend and Þe flessh

C.10.53 To contricion, to confessioun, til he come til his ende
contricion and confession

C.10.56 `Y haue no kynde knowlechyng to conseyue al this speche
kynde knowyng

C.10.60 And gyue me grace on Þis grounde with good ende to deye'
god gyue grace

C.10.69 Cam and calde me be my kynde name
is his name

C.10.78 Ho is trewe of his tonge and of his two handes
trewe of tonge

C.10.79 And thorw lele labour lyueth and loueth his emcristene
lele labour

C.10.79 And thorw lele labour lyueth and loueth his emcristene
loue lele

C.10.83 He is logh as a lomb and loueliche of speche
lowe as a lomb

C.10.87 And of Mammonaes money maked hym many frendes
make mone

C.10.89 And precheth to Þe peple seynt Paules wordes
Poul precheÞ

C.10.89 And precheth to Þe peple seynt Paules wordes
prechynge Þe peple

C.10.91 Lene hem and loue hem,' this Latyn is to mene
is to mene

C.10.91 Lene hem and loue hem,' this Latyn is to mene
loue and lene

C.10.100 And crounede oen to be kyng, to kull withoute synne
croune kyng

C.10.103 Crounede oen to be a kyng to kepen vs alle
croune kyng

C.10.104 And to reule alle reumes by here thre wittes
rule Þe reaume

C.10.108 A more kyndore knowynge coueyte y to here
kynde knowyng

C.10.116 Was no pruyde on his parail, no pouerte noythere
pride on his apparaill

C.10.118 Y durste meue no matere to maken hym to iangle
meue Þis matere

C.10.119 Bote as y bad Thouht tho to be mene betwene
mene bitwene

C.10.128 In a castel Þat Kynde made of foure kyne thynges
castel Þat kynde made

C.10.132 A lemman Þat he louyeth ylyke to hymsulue
loue Þat is my lemman

C.10.139 To serue Þat lady leely boÞe late and rathe
late ne raÞe

C.10.147 And sire Goed-fayth Go-wel, grete lordes alle
grete god

C.10.152 Fader and formour of al Þat forth groweth
formed vs alle

C.10.158 And as thow seest the sonne sumtyme for cloudes
as Þow seest

C.10.164 As Þe sauter sayth by synnefole shrewes
as Þe book techeÞ

C.10.164 As Þe sauter sayth by synnefole shrewes
mansed sherewe

C.10.167 For they louyeth and bylyueth al here lyf-tyme
al my lif tyme

C.10.168 On catel more then on Kynde, that alle kyne thynges
wrouhte
catel and kynde wit

C.10.171 By loue and by leute, Þerby lyueth Anima
loue and leautee

C.10.175 For Þat is goddes oune goed, his grace and his tresour
god of his grace

C.10.181 Hath tresor ynow of treuthe to fynden hymsulue
treuÞe is tresor

C.10.190 That alle landes loueden and in on lawe bileuede
lawe and loue

C.10.190 That alle landes loueden and in on lawe bileuede
loue and bileue

C.10.192 For to lese Þerfore her lond and her lyf aftur
lif and lond

C.10.196 Prelates and prestes and princes of holy churche
clerkes of holy chirche

C.10.198 To wende as wyde as Þe worlde were
wide in Þis world

C.10.202 Ho-so lyueth in lawe and in loue doth wel
lawe and loue

C.10.205 Prophetus and patriarkes, popes and maydenes
patriarkes and prophetes

C.10.208 And is no more to mene but men þat ben bygeten
is to mene

C.10.211 And þat my sawe is soth þe sauter bereth witnesse
as .bereþ witnesse

C.10.213 Aftur þat Adam and Eue hadden ysyneged
Adam and Eue

C.10.228 Alle sholle deye for his dedes by dales and by hulles
alle sholde deye

C.10.235 Holy writ witnesseth þat for no wikkede dede
as þe book techeþ

C.10.243 Ac why þe world was adreynt holy writ telleth
as þe book techeþ

C.10.246 Seth, Adames sone, seth was engendred
kynges sone

C.10.255 For coueytise of catel and connynge chapmen
coueitise of catel

C.10.269 Many a payre sethe this pestelences han plyhte treuthe to
louye
síþen þe pestilence tyme

C.10.276 Forthy y conseyle alle cristene coueyte neuere be wedded
forþi I counseille

C.10.277 For no coueytise of catel in none kyne wyse
coueitise of catel

C.10.280 And loke þat loue be more þe cause then lond oþer nobles
loked on wiþ loue

C.10.289 As Adam dede and Eue, as y whil er 3ow tolde
Adam and Eue

C.10.291 Clene of lyf and in loue of soule and in lele wedlok
loue lele

C.10.292 For þat dede derne do no man sholde
dede done

C.10.293 Bote wyues and wedded men, as holy writ techeth
as þe book techeþ

C.10.301 And thus is Dowel, my frende, to do as lawe techeth
as þe book techeþ

C.11.5 `Wel artow wyse,' quod she to Wyt, `suche wysdomes to shewe
wisdom and wit

C.11.12 Thei louyen lond and lordschipe and lykynge of body
likynge of body

C.11.12 Thei louyen lond and lordschipe and lykynge of body
lond and lord

C.11.13 More then holynesse or hendenesse or al þat seyntes techeth
as þe book techeþ

C.11.14 Wysdom and wit now is nat worth a carse
wisdom and wit

C.11.22 Thorw fallas and fals questes and thorw fikel speche
fikel tonge

C.11.23 Iob þe gentele in his gestes witnesseth
Iesu þe gentile

C.11.29 And þat is no riht ne resoun, for rather me sholde
right and reson

C.11.34 Litel is he loued or leet her-fore among lordes at festes
litel loued

C.11.34 Litel is he loued or leet her-fore among lordes at festes
loue of oure lord

C.11.36 The lewed a3en Þe lered Þe holy lore to dispute
lered and lewed

C.11.37 And tellen of Þe trinite how two slowe Þe thridde
tellen of Þe Trinite

C.11.47. Lytel loueth he Þat lord Þat lente hym al Þat blisse
loue of oure lord

C.11.49 Ne were mercy in mene men more then in riht riche
Þe mene and Þe riche

C.11.52 Clerkes and kynhtes carpen of god ofte
clerkes carpen

C.11.52 Clerkes and kynhtes carpen of god ofte
kny3tes and clerkes

C.11.54 Freres and faytours haen founde vp suche questions
freres and faitours

C.11.55 To plese with proude men senes this pestelences
siÞen Þe pestilence tyme

C.11.56 And prechyng at seynt Poules for puyr enuye of clerkes
Poul preche Þ

C.11.59 In religion and in al Þe reume amonges riche and pore
riche and poore

C.11.68 Ac Þe more a wynneth and hath Þe world at his wille
haue hir wille

C.11.72 And is to mene no more bote 'Who muche goed weldeth
is to mene

C.11.73 Be large Þerof whil hit lasteth to ledes Þat ben nedy
while lasteÞ

C.11.78 And Þat loueth lordes now and leten hit a Dowel
loue of oure lord

C.11.89 And saide, `Mercy, madame, 3oure man shal y worthen
mercy madame

C.11.90 As longe as y lyue, bothe late and rathe
as longe as I lyue

C.11.90 As longe as y lyue, bothe late and rathe
late ne raÞe

C.11.91 And for to worche 3ounr wille Þe while my lyf duyreth
al my lif tyme

C.11.92 With Þat 3e kenne me kyndeliche to knowe what is Dowel
kyndely knowe

C.11.102 Thow shalt kunne and knowe kyndeliche Dowel
konne and knowe

C.11.102 Thow shalt kunne and knowe kyndeliche Dowel
kyndely knowe

C.11.105 And askede of here Þe hey way whare Þat Clergie dwelte
hei3e wey

C.11.107 `Aske Þe hey wey hennes to Soffre
hei3e wey

C.11.118 And sette here to Sapience and to Þe sauter yglosed
in Þe sauter

C.11.119 Logyk y lemed here and al Þe lawe aftur
logik and lawe

C.11.125 Of alle kyne craftes y contreuede here toles
alle kyne craftes

C.11.129 Ac Teologie hath tened me ten score tymes
many score tymes

C.11.133 Ac for hit lereth men to louie y beleue Þeron Þe bettere
loue and bileue

C.11.141 To kenne and to knowe kyndeliche Dowel
kyndely knowe

C.11.142 `By Crist,' quod Clergie, `yf thow coueyte Dowel
by Crist

C.11.144 And byleef lely how goddes sone alyhte
lele bileue

C.11.146 And bycam a man of Þat maide withoute mankynde
bicam man of a mayde

C.11.149 Austyn Þe olde herof made bokes
Austyn Þe olde

C.11.151 Patriarkes and prophetes, apostles and angelis
patriarkes and prophetes

C.11.152 And Þe trewe trinite to Austyn apperede
treuÞe is in trinite

C.11.158 Bote thus hit bilongeth to bileue alle Þat liketh to Dowel
and Þus bilongeÞ

C.11.161 Thus bileue and leute and loue is the thridde
loue and bileue

C.11.161 Thus bileue and leute and loue is the thridde
loue and leautee

C.11.165 And lakkede me in Latyn and lyhte by me sette
lakke latyn

C.11.177 And Pruyde-of-parfit-lyuynge pursuede me faste
pride of parfit lyuynge

C.11.183 That lede Þe wol to lykynge al thy lyf-tyme'
al my lif tyme

C.11.185 Til thow be a lord and haue lond, leten y the nelle
lond and lord

C.11.190 `Man,' quod Elde, `yf y mette with the, by Marie of heuene
by Crist

C.11.193 Bitterliche shaltow banne thenne bothe dayes and nyhtes
day and night

C.11.195 And Pruyde-of-parfit-lyuynge to moche perel the brynge'
pride of parfit lyuynge

C.11.202 Were hit al soth Þat 3e seyn, thow Scripture and thow
Clergie
seide Þe soÞe

C.11.210 Vnwriten for som wikkednesse, as holy writ sheweth
as Þe book techeÞ

C.11.212 For Salomon Þe sage Þat Sapience made
Salomon Þe sage

C.11.213 God gaf him grace of wit and of goed aftur
god gyue grace

C.11.213 God gaf him grace of wit and of goed aftur
god of his grace

C.11.215 To reule alle reumes and ryche to make
rule Þe reaume

C.11.216 And demede wel and wysly, wymmen bereth wittenesse
as...bereÞ witnesse

C.11.219 Wittnesseth Þat here wordes and here werkes bothe
werkes and wordes

C.11.227 Ac me were leuere, by oure lord, a lyppe of goddes grace
god of his grace

C.11.231 For mony men in this molde more sette here herte
man of Þis molde

C.11.235 As holy writ witnesseth, goddes word in Þe gospel
as Þe book techeÞ

C.11.241 Was neuere wrihte Þat Þeron wrouhte ne werkman ysaued
werkes wro3t

C.11.242 Bote briddes and bestis and Þe blessed Noe
briddes and beestes

C.11.247 For Archa Noe, nymeth hede, ys no more to mene
is to mene

C.11.249 The culorum of this clause curatores is to mene
colorum of Þis cas

C.11.249 The culorum of this clause curatores is to mene
is to mene

C.11.252 At domesday a deluuye worth of deth and fuyr at ones
day of dome

C.11.253 Worcheth, 3e wrihtes of holy churche, as holy writ techeth
as Þe book techeÞ

C.11.253 Worcheth, 3e wrihtes of holy churche, as holy writ techeth
clerkes of holy chirche

C.11.256 That vnlawefulleche hadde ylyued al his lyf-tyme
al my lif tyme

C.11.260 That hadde yley with Lucifer mony longe 3eres
leyn with Lucifer

C.11.269 Poul Þe apostle, that no pite ne hadde
Poul Þe Apostle

C.11.280 'Thogh 3c come bifore kynges and clerkes of Þe lawe
come a kyng

C.11.285 Sothly,' saide Rechelesnesse, `3e se by many euydences
seide Þe soÞe

C.11.287 Withoute Þe gifte of god which is grace of fortune
a gifte of god

C.11.287 Withoute Þe gifte of god which is grace of fortune
god of his grace

C.11.289 Was Austyn Þe oelde Þat euere man wiste
Austyn Þe olde

C.11.291 And is to mene no more to men Þat beth lewed
is to mene

C.11.295 Then ploughmen an pastours and pore comune peple'
Þe comune peple

C.11.296 Lewed lele laboreres and land-tulyng peple
lele labour

C.11.298 And passen thorgh purgatorie penaunceles for here parfit bileue
penaunce and purgatorie

C.11.304 As clerkes of holy chirche Þat kepe sholde and saue
clerkes of holy chirche

C.12.2 `That wit shal turne to wrechednesse for Wil hath al his wille!'
haue hir wille

C.12.18 `Ouh!' quod y tho to hym, and myn heued waggede
as Þe book techeÞ

C.12.21 Riht so, by Þe rode,' quod y, `rouhte 3e neuere
by Crist

C.12.31 `And wherof serueth lawe,' quod Leaute, `and no lyf vndertoke
leaute in lawe

C.12.34 To rehercen it al by retoryk to arate dedly synne
dedly synne

C.12.38 Nother for loue labbe it out ne lacke hit nat for enuye
loue and lakke

C.12.39 `A saith soth,' quod Scripture tho, and skypte and heyh and prechede
seide Þe soÞe

C.12.40 Ac Þe matere Þat she meuede, if lewede men hit knewe
meue Þis matere

C.12.42 The bileue of oure lord Þat lettred men techeth
as Þe book techeÞ

C.12.59 Rihtfolliche to renoye no resoun hit wolde
right and reson

C.12.65 And consience acounte with hym and casten hym in arrerages
casten hem in .

C.12.67 And for his rechelesnes rewarde hym Þere riht to Þe day of dome
day of dome

C.12.68 Bote yf contricioun and confessioun crye by his lyue
contricion and confession

C.12.70 `That is soth,' saide Scripture; `may no synne lette
seide Þe soÞe

C.12.71 Mercy Þat she ne may al amende, and mekenesse her folowe
mercy to amende

C.12.72 They bothe, as oure bokes telleth, are aboue godes werkes
as Þe book techeÞ

C.12.76 For an vncristene creature, seynt Gregori woet Þe sothe cristene creature

C.12.76 For an vncristene creature, seynt Gregori woet Þe sothe woot Þe soÞe

C.12.78 Bote onlyche loue and leaute as in my lawes demynge lawe and loue

C.12.78 Bote onlyche loue and leaute as in my lawes demynge loue and leautee

C.12.82 God of his goodnesse ysey his grete will god of his goodnesse

C.12.85 Loue withoute lele bileue as my lawe rihtfoel lawe and loue

C.12.85 Loue withoute lele bileue as my lawe rihtfoel lele bileue

C.12.85 Loue withoute lele bileue as my lawe rihtfoel loue and bileue

C.12.85 Loue withoute lele bileue as my lawe rihtfoel loue lele

C.12.86 Saued me, Sarrasyn, soule and body bothe' body and soule

C.12.88 Wel ouhte 3e lordes Þat lawes kepeth this lesson to haue in mynde
kepe Þe lawes

C.12.88 Wel ouhte 3e lordes Þat lawes kepeth this lesson to haue in mynde
lawe of oure lord

C.12.90 And louye for our lordes loue and do leute euermore loue and leautee

C.12.90 And louye for oure lordes loue and do leute euermore loue of oure lord

C.12.91 For lawe withouten leutee, ley Þer a bene![illegible].loue and leautee

C.12.92 Or eny science vnder sonne, the seuene ars and alle science vnder sonne

C.12.93 Bote loue and leute hem lede ylost is al Þe tyme
loue and leautee

C.12.95 So loue and leute hit ben oure lordes bokes
loue and leautee

C.12.95 So loue and leute hit ben oure lordes bokes
loue of oure lord

C.12.100 And as Þe euaungelie witnesseth, when we maken festes
as Þe book techeÞ

C.12.106 That louieth and leneth hem largeliche shal y quyte'
loue and lene

C.12.111 In Þe olde lawe, as Þe lettre telleth, mennes sones me calde vs
as Þe book techeÞ

C.12.111 In Þe olde lawe, as Þe lettre telleth, mennes sones me calde vs
in Þe olde lawe

C.12.112 Of Adames issue and Eue ay til god man deyede
Adam and Eue

C.12.113 And aftur his resureccoun redemptor was his name
is his name

C.12.115 Forthy loue we as leue childerne, lene hem Þat nedeth
Þat hem nedeÞ

C.12.115 Forthy loue we as leue childerne, lene hem Þat nedeth
loue and lene

C.12.117 To haue as we haen serued as holy chirche witnesseth
as Þe book techeÞ

C.12.118 Forthy leme we Þe lawe of loue as oure lord tauhte
lawe and loue

C.12.118 Forthy leme we Þe lawe of loue as oure lord tauhte
lawe of oure lord

C.12.118 Forthy leme we Þe lawe of loue as oure lord tauhte
leme to loue

C.12.119 And pore peple fayle we nat while eny peny vs lasteth
while ...lasteÞ

C.12.123 For his pore parail and pilgrimes clothes
apparaille in pilgrymes wise

C.12.123 For his pore parail and pilgrimes clothes
pouere apparaille

C.12.128 That we sholde be low and louelich, and lele, vch man til
oÞer
loue lele

C.12.130 In Þe parail of a pilgrime and in pore likenesse
apparaille in pilgrymes wise

C.12.130 In Þe parail of a pilgrime and in pore likenesse
pouere apparaille

C.12.132 And seynt Marie his moder, as Mathew bereth withnesse
as...bereÞ witnesse

C.12.132 And seynt Marie his moder, as Mathew bereth witnesse
Marie his moder

C.12.137 And aitheres werkes and will riht wel alowede
werchen his wille

C.12.140 Preisede pouerte for beste, if pacience hit folowe
pouerte and pacience

C.12.146 So aftur, penaunce and pouerte, pacientliche ytake
penaunce and pouerte

C.12.146 So aftur, penaunce and pouerte, pacientliche ytake
pouerte and pacience

C.12.147 Maketh man to haue mynde in god and his mercy to craue
mercy in Þi mynde

C.12.151 Then he Þat is rihte ryche, reson bereth
witnesse[illegible].as .bereÞ witnesse

C.12.151 Then he Þat is rihte ryche, reson bereth witnesse
ri3t riche

C.12.151 Then he Þat is rihte ryche, reson bereth witnesse
right and reson

C.12.153 Holy Churche witnesseth, 'Ho-so forsaketh
as Þe book techeÞ

C.12.157 He shal haue an hundred fold of heuene-ryche blisse
heuenriche blisse

C.12.158 And lyf lastyng for euere byfore oure lord in heuene
loue of oure lord

C.12.159 Crist acordeth efte herwith; clerkes wyteth Þe sothe
woot Þe soÞe

C.12.175 Preueth pacient pouerte prince of alle vertues
pouerte and pacience

C.12.176 And by Þe grayn Þat groweth god vs all techeth
as Þe book techeÞ

C.12.183 And thorw Þe grace of god and grayn dede on erthe
god of his grace

C.12.204 Pouerte and penaunce and persecucoun of body
penaunce and pouerte

C.12.210 How god, as þe gospelle telleth, gyueth hym foel to name.
s þe book techeþ

C.12.218 Lo, lordes, lo! and ladyes, taketh hede
lordes and ladies

C.12.221 That lihtlich launseth vp litel while dureth
while...lasteþ

C.12.227 And haen þe world at her wille oþerwyse to leuen
haue hir wille

C.12.240 For coueytyse of þat catel to culle hym þat hit kepeth
coueitise of catel

C.12.244 So coueytise of catel was combraunce to hem alle.
coueitise of catel

C.13.12 That the kynde comely kynge criede hym mercy
crie mercy

C.13.14 Iob þe gentele, what ioye hadde he on erthe!
Iesu þe gentile

C.13.15 And how bittere he hit abouhte, as þe book telleth
as þe book techeþ

C.13.20 Lo, how pacience in here pouerte thise patriarkes releuede
pouerte and pacience

C.13.29 And lyues þat oure lord loueth and large weyes to heuene
loue of oure lord

C.13.41 And thogh they wente by the wey tho two togederes
by þe wey

C.13.64 33e wyte, ye wyse men, what this is to mene
is to mene

C.13.65 The marchant is no more to mene but men þat ben ryche
þe mene and þe riche

C.13.65 The marchaunt is no more to mene but men þat ben ryche
is to mene

C.13.67 That holde mote þe hey wey, euene the ten hestes
hei3e wey

C.13.68 Bothe louye and lene lele and vnlele
loue and lene

C.13.68 Bothe louye and lene lele and vnlele
loue lele

C.13.69 And haue reuthe and releue with his rychesse by his power
haue ruþe

C.13.72 Tythen here goed treuthliche, a tol, as hit semeth
as it semed

C.13.86 For if he loueth and byleueth as the lawe techeth
as þe book techeþ

C.13.86 For if he loueth and byleueth as the lawe techeth
lawe and loue

C.13.86 For if he loueth and byleueth as the lawe techeth
loue and bileue

C.13.93 In þat a wilneth and wolde vch a wyht as hymsulue
wilne and wolde

C.13.102 Hem sholde neuere lacke lyflode noþer lynnen ne wollene
lakked lif

C.13.102 Hem sholde neuere lacke lyflode noþer lynnen ne wollene
lynnen and wollene

C.13.107 For made neuere kyng no knyhte but he hadde catel to
spene
kynges and kny3tes

C.13.111 The same y segge for sothe by suche Þat beth prestes
for soÞe

C.13.111 The same y segge for sothe by suche Þat beth prestes
seide Þe soÞe

C.13.121 Or in masse or in matynes maketh eny defaute
masse and matyns

C.13.122 For ouerskippers also in Þe sauter sayth Dauid
in Þe Sauter

C.13.135 And where Þat briddes and bestis by here make Þei 3eden
briddes and beestes

C.13.160 Yf eny mason made a molde Þerto, moche wonder me
thynketh
wonder me ÞynkeÞ

C.13.180 Saue man and mankynde; mony tymes me thouhte
mankynde to saue

C.13.181 Resoun reuled hem nat, noÞer ryche ne pore
riche and poore

C.13.189 They ouerdoen hit day and nygte and so doth nat oÞer
bestes
day and night

C.13.192 Why he ne loueth thy lore and leueth as Þou techest?
as Þe book techeÞ

C.13.195 `Vch a segge for hymsulue, Salamon vs techeth
as Þe book techeÞ

C.13.198 Ac he soffreth, in ensaumple Þat we sholde soffren alle
in ensaumple

C.13.205 `And ar thow lacke eny lyfe, loke ho is to preyse
lakked lif

C.13.206 For is no creature vnder Crist Þat can hymsulue make
cristene creature

C.13.207 And if creatures cristene couth make hemsulue
cristene creature

C.13.222 For Resoun wolde haue rehersed Þe riht as Clergie seide
right and reson

C.13.226 The wisdom and the wit of god, he was pot out of blisse
wisdom and wit

C.13.227 Rihte so ferde Resoun by the for thy rude speche
right and reson

C.13.229 For pruyde or presompcioun of thy parfit lyuynge
pride of parfit lyuynge

C.13.240 `33e seggeth soth, be my soule,' quod y, `I haue sey hit ofte
seide Þe soÞe

C.14.4 And wissed the fol ofte what Dowel was to mene
is to mene

C.14.5 And conseyled the for Cristes sake no creature to bygile
cristene creature

C.14.9 Lowe the and leue forth in Þe lawe of holy chirche
clerkes of holy chirche

C.14.13 Ac for louye and to lene and lyue wel and byleue
loue and lene

C.14.17 Ac catel and kynde wit acombreth fol monye
catel and kynde wit

C.14.26 Ac ar such a wil wexe worcheth god sulue
werchen his wille

C.14.28 So grace withouten grace of god and also gode werkes
god of his grace

C.14.33 So grace is a gifte of god and kynde wit a chaunce
a gifte of god

C.14.33 So grace is a gifte of god and kynde wit a chaunce
god of his grace

C.14.35 And 3ut is clergie to comende for Cristes loue more
for cristes loue

C.14.38 Lawe of loue oure lorde wroet long ar Crist were
lawe and loue

C.14.38 Lawe of loue oure lord wroet long ar Crist were
lawe of oure lord

C.14.38 Lawe of loue oure lorde wroet long ar Crist were
loue of oure lord

C.14.43 Forthy y conseile vch a creature clergie to honoure
forþi I counseille

C.14.52 No more can a kynde-witted man but clerkes hym teche
clerkes and kynde witted men

C.14.57 Buxumliche and benyngnelyche and bidden hit of grace
buxom at his biddyng

C.14.58 Arca dei in þe olde lawe Leuytes hit kepte
in þe olde lawe

C.14.58 Arca dei in þe olde lawe Leuytes hit kepte
kepe þe lawes

C.14.58 Arca dei in þe olde lawe Leuytes hit kepte
leaute in lawe

C.14.60 Bote hit were prestis or prestis sone, patriarke or prophete
kynges sone

C.14.60 Bote hit were prestis or prestis sone, patriarke or prophete
patriarkes and prophetes

C.14.64 Forthy y conseyle all creatures no clerk to despice
forÞi I counseille

C.14.71 Both lewede and lerede were lost yf clergie ne were
lered and lewed

C.14.79 For al here kynde knowyng cam bote of diuerse syhtes
kynde knowyng

C.14.80 Of briddes and of bestes, of blisse and of sorwe
briddes and beestes

C.14.97 Clerkes knewe Þe comet and comen with here presentes
clerkes knowen

C.14.103 And thow saidest sothe of somme, ac yse in what manere
seide Þe soÞe

C.14.105 And bothe naked as a nedle, here noen heuegore then
othere
naked as a nedle

C.14.107 That oÞer is lewed as of Þat labour and lerned neuere to
swymme
lered and lewed

C.14.110 `Riht so,' quod Þat renk, `resoun hit sheweth
reson sheweÞ

C.14.115 And how contricion withoute confessioun conforteth Þe
soule
contricion and confession

C.14.116 And we seen in Þe sauter, in psalmes oen or tweyne
in Þe Sauter

C.14.123 And Þat is aftur his person other his parsche preest, and
paraunter bothe lewede
persons and preestes

C.14.124 To lere lewede men, as Luk bereth witnesse
as...bereÞ witnesse

C.14.124 To lere lewede men, as Luk bereth witnesse
lered and lewed

C.14.127 That lyuynge aftur lettrure saued hym lyf and soule
lif and soule

C.14.131 The thef Þat hadde grace of god a Gode Fryday, as thow toldest
god of his grace

C.14.148 Hit were no resoun ne riht to rewarde bothe ylyche
right and reson

C.14.151 For he is in Þe loweste of heuene, yf oure byleue be trewe
if be trewe

C.14.151 For he is in Þe loweste of heuene, yf oure byleue be trewe
if oure beleue be trewe

C.14.152 And wel losliche he lolleth Þere as by Þe lawe of holy churche
clerkes of holy chirche

C.14.159 Was neuere creature vnder Crist Þat knewe wel Þe bygynnyng
cristene creature

C.14.160 Bote Kynde Þat contreuede hit furst of his corteyse wille
of his curteisie

C.14.162 And Adam and Eue and alle othere bestes
Adam and Eue

C.14.167 Was neuere man vppon molde Þat myhte hit aspie
man of Þis molde

C.14.169 To briddes and to bestes, as here bokes telleth
as Þe book techeÞ

C.14.169 To briddes and to bestes, as here bokes telleth
briddes and beestes

C.14.173 Bytokenen riht ryche men þat reygne here on erthe
ri3t riche

C.14.175 And haue hem an haste at þyn owen wille
haue hir wille

C.14.176 For þey may nat fle fer ne ful hey neyther
fle for fere

C.14.181 Riht so men reuerenceth more þe ryche for here mebles
ri3t riche

C.14.188 And to lele and lyf-holy þat louyeth alle treuthe
loue lele

C.14.191 And wher he be saef or nat saef þe sothe woet no clergie
woot þe soþe

C.14.197 That god for his grace gyue here soules reste
god gyue grace

C.14.197 That god for his grace gyue here soules reste
god of his grace

C.14.208 And thorw fuyr is fullyng, and al is ferme bileue
ferme bileue

C.14.210 Bote lyuede as his lawe tauhte and leueth þer be no bettere
as þe book techeþ

C.14.215 And þat is loue and large huyre, yf þe lord be trewe
loue of oure lord

C.14.216 And a cortesye more þen couenant was, what so clerkes
carp
clerkes carpen

C.15.1 And y awakede þerwith, witteles ner-hande
I awaked þerwiþ

C.15.19 And how louyng he is to vch a lyf, a londe and o watere
lif and lond

C.15.19 And how louyng he is to vch a lyf, a londe and o watere
londe and watre

C.15.32 They woschen and wypeden and wenten to Þe dyner
wesshen and wipeden

C.15.34 Ilyk Peres the ploghman, as he a palmere were
Piers Þe Plowman

C.15.35 Crauede and cryede, for Cristes loue of heuene
for cristes loue

C.15.38 Woschen and wipeden and wenten to sytten
wesshen and wipeden

C.15.44 And serued hem thus sone of sondry metes monye
manye sondry metes

C.15.45 Of Austyn, of Ambrose, of alle Þe foure euaungelies
alle Þe foure orders

C.15.48 Of Þat men myswonne they made hem wel at ese
make at ese

C.15.52 Thenne was Resoun radde, anoon riht aftur
right and reson

C.15.58 `As longe,' quod he,`as lyf and lycame may duyre'
as longe as I lyue

C.15.62 Thenne Consience confortede vs, bothe Clergie and
Scripture
Conscience to conforte

C.15.67 And ete manye sondry metes, mortrewes and poddynges
manye sondry metes

C.15.73 And how Þat Poul Þe apostle, what penaunce he tholede
Poul Þe Apostle

C.15.74 For oure lordes loue, as holy lettre telleth
as Þe book techeÞ

C.15.74 For oure lordes loue, as holy lettre telleth
loue of oure lord

C.15.76 As Poul Þe apostle prechede to Þe peple ofte
Poul Þe Apostle

C.15.76 As Poul Þe apostle prechede to Þe peple ofte
Poul precheÞ

C.15.76 As Poul Þe apostle prechede to Þe peple ofte
prechynge Þe peple

C.15.79 Ac me thynketh loth, thogh y Latyn knowe, to lacken eny
secte
lakke latyn

C.15.81 Ac y wiste neuere freek Þat frere is ycald of Þe fyue
mendynantz
wiste I neuere

C.15.83 They preche Þat penaunce is profitable to Þe soule
prechen Þe penaunce

C.15.93 And apose hym what penaunce is and purgatorie on erthe
penaunce and purgatorie

C.15.110 And tolde hym of a trinite and toward me he lokede
tellen of Þe Trinite

C.15.120 Thenne Consience ful corteyslyche a continaunce he made
Conscience curteisliche

C.15.125 Bote do as doctours techeth for Dowel y hit holde
as Þe book techeÞ

C.15.127 And he Þat doth as he techeth, y halde hit for Þe beste
as Þe book techeÞ

C.15.128 `Now þou, Clergie,' quod Consience, `carpe what is Dowel'
conscience carped

C.15.129 `Haue me excused, 'quod Clergie, `be Crist, but in scole
by Crist

C.15.132 Alle kyne connynges and alle kyne craftes
alle kyne craftes

C.15.133 Saue loue and leute and lowenesse of herte
loue and leautee

C.15.137 Bote lele loue and treuthe, that loth is to be founde.loue lele

C.15.138 Quod Peres the ploghman: `Pacientes vincunt
Piers þe Plowman

C.15.146 conforte hym with thy catel and with thy kynde speche
catel and kynde wit

C.15.150 Where Peres the plogman bycam, so priueyliche he wente
Piers þe Plowman

C.15.151 And Resoun ran aftur and riht with hym 3ede
right and reson

C.15.152 Saue Concience and clergie y couthe no mo aspye
clergie and conscience

C.15.154 `That loueth lely,' quod he, `bote litel thyng coueteth
loue lele

C.15.155 Y wolde, and y will hadde to, wynnen all Fraunce
haue hir wille

C.15.170 As for here lord and here ledare, and liue as thow techest
as þe book techeþ

C.15.170 As for here lord and here ledare, and liue as thow techest
loue is ledere

C.15.172 Al the wit of this worlde and wyhte menne strenghe
wit of þe world

C.15.175 And toek Clergie and Consience to conseyle, as hit were
clergie and conscience

C.15.178 `By Crist,' quod Consience, `Clergie, y wol nat lye
by Crist

C.15.178 `By Crist,' quod Consience, `Clergie, y wol nat lye
clergie and conscience

C.15.188 To conforte hym and Consience yf they come in place
Conscience to conforte

C.15.190 And as they wente by the way of Dowel can they carpe
by Þe wey

C.15.193 What craft Þat he couthe, and corteysliche he saide
konne som craft

C.15.195 Peres prentys Þe plouhman, alle peple to conforte
Piers Þe Plowman

C.15.197 `Hastow vsed or haunted al thy lyf-tyme?'
al my lif tyme

C.15.200 Of my labour thei lauhe, Þe lasse and Þe more
lasse ne moore

C.15.201 The pore and the ryche y plese and payn fynde
riche and poore

C.15.207 Iape ne iogele ne genteliche pipe
iaperes and iangeleres

C.15.209 Y haue no gode giftes of thise grete lordes
grete god

C.15.213 Ac Þe prest and oÞere peple preyeth for Peres Þe
plouheman
Piers Þe Plowman

C.15.214 And for me, Actyf, his man, Þat ydelnesse hate
ydelnesse hatie

C.15.221 As Þe boek bereth witnesse Þat he bere myhte
as...bereÞ witnesse

C.15.222 In his mouthe mercy and amende vs all
amende alle

C.15.222 In his mouthe mercy and amende vs all
mercy to amende

C.15.224 Vch a kyne creature Þat on Crist leueth
alle kynne creatures

C.15.227 To haue Þe grace of god, and no gulte of Þe pope
god of his grace

C.15.229 Ne mannes prayere maky pees amonges cristene
peple.preie for Þe pees

C.15.234 For Þo3 nere payn ne plouh ne potage were
payn and potage

C.15.238 And saide, `Lo, here lyflode ynow, yf oure beleue be trewe
if be trewe

C.15.238 And saide, `Lo, here lyflode ynow, yf oure beleue be trewe
if oure beleue be trewe

C.15.245 Leue thorw lele bileue as oure lord wittenesseth
as Þe book techeÞ

C.15.245 Leue thorw lele bileue as oure lord wittenesseth
lele bileue

C.15.249 And y lystnede and lokede what lyflode hit were
lyueÞ and lokeÞ

C.15.253 And shal neuere gyues the greue he grete lordes wrathe
grete god

C.15.256 In ondynge and handlynge, in alle thy fyue wittes
fyue wittes

C.15.257 Dar Þe nat care for no corn ne for cloth ne for drynke
I dar no3t

C.15.263 As witnesseth holy writ when we seggeth oure graces
as Þe book techeÞ

C.15.273 Amonges cristene creatures, yf Cristes wordes be trewe
cristene creature

C.15.273 Amonges cristene creatures, yf Cristes wordes be trewe
if be trewe

C.15.276 The whiche wil loue lat to oure lordes place
loue of oure lord

C.15.279 `Where pouerte and pacience plese more god almyhty
pouerte and pacience

C.15.283 I wiste neuere renke Þat riche was, Þat whan he rekene
sholde
wiste I neuere

C.15.290 And saith, 'Loo! briddes and bestes Þat no blisse ne
knoweth
briddes and beestes

C.15.296 That al here lyf haen lyued in langour and defaute
al my lif tyme

C.15.304 And lordes and ladyes ben cald for ledes Þat they haue
lordes and ladies

C.15.305 And slepeth as hit semeth and somur euere hem folleweth
as it semed

C.15.308 Dauid in Þe sauter of suche maketh mynde
in Þe Sauter

C.16.2 Fro Þe loue of oure lord at his laste ende
loue of oure lord

C.16.11 And so forth whiles somur laste here solace duyreth
while...lasteÞ

C.16.18 That al here lyf leden in lownesse and in pouerte!
al my lif tyme

C.16.21 Ac for Þe beste, as y hope, aren som pore and ryche
riche and poore

C.16.22 Riht so haue reuthe on Þi renkis alle
haue ruÞe

C.16.23 And amende vs for thy mercy and make vs alle meke
mercy to amende

C.16.24 Lowe and lele and louynge and of herte pore
loue lele

C.16.30 And oris confessio, Þat cometh of shrifte of mouthe
shrift of mouÞe

C.16.34 And lereth lewed and lered, hey and lowe to knowe
lered and lewed

C.16.37 And bote these thre bat y spak of at domesday vs defende
day of dome

C.16.39 Oure preyeres and oure penances and pilgrimages to Rome
preieres and penaunce

C.16.48 And Þat is plesant to Pruyde, in pore and in ryche
riche and poore

C.16.51 Of wit and of wisdoem, Þat fer away is bettere
wisdom and wit

C.16.54 The hey way to heuene-ward he halt hit nat fol euene
hei3e wey

C.16.57 For his pouerte and his pacience perpetuel ioye
pouerte and pacience

C.16.60 Ac in pouerte Þer pacience is Pruyde hath no myhte
pouerte and pacience

C.16.62 Ne haue power in pourete yf pacience hym folewe
pouerte and pacience

C.16.63 For Þe pore is ay prest to plese Þe ryche
riche and poore

C.16.64 And buxum at his biddyng for his breed and his drynke
buxom at his biddyng

C.16.74 And thogh his glotonye be of gode ale he goth to a colde
beddynge
good ale

C.16.88 There Auaryce hath almaries and yre-bounden coffres
yren bounde cofre

C.16.90 To breke a beggares bagge then an yre-bounden coffre
yren bounde cofre

C.16.91 And Lecherye loueth no pore for he hath bote litel siluer
for a litel siluer

C.16.92 Ne doth men dyne delicatlyche ne drynke wyne ofte
drynke and dyne

C.16.99 And in Þat secte oure saueour saued al mankynde
mankynde to saue

C.16.101 Aftur here endynge here heuene-ryche blisse
heuenriche blisse

C.16.103 In lond and in lordschipe, in lykynge of body
likynge of body

C.16.103 In lond and in lordschipe, in lykynge of body
lond and lord

C.16.110 More for coueytise of catel then kynde loue of Þe mariage
catel and kynde wit

C.16.110 More for coueytise of catel then kynde loue of Þe mariage
coueitise of catel

C.16.112 And potte hym to be pacient and pouerte weddeth
pouerte and pacience

C.16.115 `What is pouerte, Pacience?' quod he, 'y preye Þat thow telle hit'
pouerte and pacience

C.16.128 Selde is Þe pore rihte ryche but of his rihtfole eritage
riche and poore

C.16.150 For pacience is his paniter and pouerte payn here fyndeth
pouerte and pacience

C.16.152 Thus lered me a lered man for oure lordes loue, seynt Austyn
loue of oure lord

C.16.153 That puyre pouerte and pacience was a louh lyuynge on erthe
pouerte and pacience

C.16.156 That wroet thus to wisse men what pouerte was to mene!
is to mene

C.16.158 A knewe Consience ful wel and Clergie bothe
clergie and conscience

C.16.159 `He Þat hath lond and lordschipe,' quod he, `at Þe laste ende
lond and lord

C.16.160 Shal be porest of power at his partynge hennes
at hennes partyng

C.16.165 And yf thow be Cristes creature, for Cristes loue telle me
cristene creature

C.16.165 And yf thow be Cristes creature, for Cristes loue telle me
for cristes loue

C.16.166 `Y am Cristes creature,' quod he, `and of his kynne a party
cristene creature

C.16.167 And in Cristes court yknowe wel and of cristene in mony a
place
kynges court

C.16.171 That vch a creature þat loueth Crist welcometh me faire'
cristene creature

C.16.183 And when y wilne and wolde Animus y hatte
wilne and wolde

C.16.185 And when y make mone to god Memoria y hatte
make mone

C.16.186 And when y deme domes and do as treuthe techeth
as þe book techeþ

C.16.189 And þat is wit and wysdoem, the welle of alle craftes
wisdom and wit

C.16.192 And when y wol do or do nat gode dedes or ille
dede done

C.16.193 Thenne am y Liberum Arbitrium, as lered men telleth
as þe book techeþ

C.16.194 And when y louye lelly oure lord and alle oþere
loue lele

C.16.194 And when y louye lelly oure lord and alle oþere
loue of oure lord

C.16.195 Thenne is Lele Loue my name, and in Latyn, Amor
is his name

C.16.195 Thenne is Lele Loue my name, and in Latyn, Amor
loue lele

C.16.205 `That is soth,' he sayde, Now y se thy wille
seide þe soþe

C.16.206 Thow woldest knowe and conne þe cause of all here names
konne and knowe

C.16.209 Alle þe sciences vnder sonne and alle þe sotil craftes
science vnder sonne

C.16.210 Y wolde y knewe and couthe kyndeliche in myn herte
kyndely knowe

C.16.214 That eny creature sholde conne al, excepte Crist one
cristene creature

C.16.217 To Engelische men this is to mene, þat mowen speke and
here
is to mene

C.16.218 'The man þat moche hony eet his mawe hit engleymeth
engleme þ þe mawe

C.16.223 Coueytyse to conne and to knowe sciences
konne and knowe

C.16.224 Potte out of Paradys Adam and Eue
Adam and Eue

C.16.232 That bothe lewed and lered of here beleue douten
lered and lewed

C.16.234 And how that folk folliche here fyue wittes myspenen
fyue wittes

C.16.240 A3en þe consayl of Crist as holy clergie witnesseth
as þe book teche þ

C.16.240 A3en þe consayl of Crist as holy clergie witnesseth
ayein counseil

C.16.244 Thorw parfit preesthoed and prelates of holy churche
clerkes of holy chirche

C.16.244 Thorw parfit preesthoed and prelates of holy churche
preestes and prelates

C.16.251 Riht so persones and prestes and prechours of holy churche
clerkes of holy chirche

C.16.251 Riht so persones and prestes and prechours of holy churche
persons and preestes

C.16.253 Ac þer þe rote is roton, resoun woet þe sothe
woot þe soþe

C.16.256 And be corteys and kynde of holy kyrke godes
clerkes of holy chirche

C.16.258 And þerto trewe of 3oure tonge and of 3oure tayl als
trewe of tonge

C.16.268 Riht so many prestes, prechours and prelates
preestes and prelates

C.16.279 Curatours of holy churche and clerkes þat ben auerous
clerkes of holy chirche

C.16.281 Leueth hit wel, lordes, both lewed and lered
lered and lewed

C.16.289 As Poul in his pistul of hym bereth witteness
as...bereþ witnesse

C.16.290 I knewe neuere, by Crist, clerk noþer lewed
by Crist

C.16.295 And so y trowe treuly, by that me telleth of Charit
trewely to telle

C.16.296 `Charite is a childische thyng, as holy churche witnesseth
as þe book techeþ

C.16.301 And sory when he seth men sory-as thow seest childerne
as þow seest

C.16.306 For drede of god þat so goed is, and thus-gates vs techeth as þe book techeþ

C.16.324 What sorwe he soffrede in ensaumple of vs alle in ensaumple

C.16.325 That pouerte and penaunce, pacientlyche ytake penaunce and pouerte

C.16.325 That pouerte and penaunce, pacientlyche ytake pouerte and pacience

C.16.334 `Were y with hym, by Crist,' quod y, 'y wolde neuere fro hym by Crist

C.16.337 `Peres the plouhman,' quod he, `moste parfiflyche hym knoweth
Piers þe Plowman

C.16.341 And compenable in companye, as Crist hymsulue techeth as þe book techeþ

C.16.347 Ich haue yseye Charite also syngen and rede syngen and reden

C.16.355 Riche men a recomendeth, and of her robes taketh riche robes

C.16.356 Of tho that lelelyche lyuen and louen and byleuon lele lif

C.16.356 Of tho that lelelyche lyuen and louen and byleuon loue lele

C.16.357 In kynges court a cometh, yf his consaile be trewe come a kyng

C.16.357 In kynges court a cometh, yf his consaile be trewe if be trewe

C.16.357 In kynges court a cometh, yf his consaile be trewe kynges court

C.16.362 For ouer-long is here lawe but yf Þay lacche suluer
lacchynge of siluer

C.16.369 For noÞer he ne beggeth ne biddeth, ne borweth to 3elde
beggeris and bidderis

C.17.2 Or beggeth and biddeth, be he ryche or pore
beggeris and bidderis

C.17.2 Or beggeth and biddeth, be he ryche or pore
riche and poore

C.17.5 `A passeth cheef charite, yf holy churche be trewe
if be trewe

C.17.6 Holy writ witnesseth Þer were suche eremytes
as Þe book techeÞ

C.17.15 Foules hym fedde, yf frere Austynes be trewe
if be trewe

C.17.17 Paul aftur his prechyng paniars he made
Poul preacheÞ

C.17.22 Loue and lele byleue held lyf and soule togyderes
lele bileue

C.17.22 Loue and lele byleue held lyf and soule togyderes
lif and soule

C.17.22 Loue and lele byleue held lyf and soule togyderes
loue lele

C.17.26 That lyueden thus for oure lordes loue monye longe 3eres
loue of oure lord

C.17.29 Ac durste no beste byte hem by daye ne by nygte
day and night

C.17.36 Toke lyflode of luyther wynnynges in all here lyf-tyme
al my lif tyme

C.17.41 This is no more to mene bote men of holy churche
clerkes of holy chirche

C.17.41 This is no more to mene bote men of holy churche
is to mene

C.17.44 Thenne wolde lordes and ladyes be loth for to agulte
lordes and ladies

C.17.46 And marchauntz merciable wolde be and men of lawe bothe
men of lawe

C.17.53 Yf lewede men knewe this Latyn, a litel they wolden auysen
hem
lewed latyn

C.17.55 Allas! lordes and ladyes, lewede consayle haue 3e
lordes and ladies

C.17.58 For god bad hes blessed, as þe boek techeth
as þe book techeþ

C.17.64 Lo! Laurence for his largenesse, as holy lore telleth
as þe book techeþ

C.17.66 He gaf goddes men goddes goodes and nat grete lordes
grete god

C.17.68 Y dar nat carpe of clerkes now þat Cristes tresor kepe
clerkes carpen

C.17.68 Y dar nat carpe of clerkes now þat cristes tresor kepe
I dar no3t

C.17.70 Of þat þat holy churche of þe olde lawe claymeth
in þe olde lawe

C.17.77 Cristendoem of holy kyrke, the kynges marke of heuene
clerkes of holy chirche

C.17.86 May no preyere pees make in no place, hit semeth
preie for þe pees

C.17.98 Shipmen and sheepherdes by þe seuene sterres
shipmen and shepherds

C.17.104 Noþer they ne knoweth ne conneth a cours by anoþer
konne and knowe

C.17.120 As clerkes in Corpus Cristi feste syngen and reden
syngen and reden

C.17.126 Lief and loue and leutee in o byleue and lawe
lawe and loue

C.17.126 Lief and loue and leutee in o byleue and lawe
leaute in lawe

C.17.126 Lief and loue and leutee in o byleue and lawe
loue and leautee

C.17.127 A loue-knotte of leutee and of lele byleue
lele bileue

C.17.127 A loue-knotte of leutee and of lele byleue
loue and leautee

C.17.127 A loue-knotte of leutee and of lele byleue
loue lele

C.17.130 Loue lawe withoute leutee allouable was hit neuere
lawe and loue

C.17.130 Loue lawe withoute leutee allouable was hit neuere
leaute in lawe

C.17.130 Loue lawe withoute leutee allouable was hit neuere
loue and leautee

C.17.133 That lelyche they byleue, and 3ut here lawe diuerseth
lele bileue

C.17.136 Ac oure lord aloueth no loue but lawe be þe cause
lawe and loue

C.17.136 Ac oure lord aloueth no loue but lawe be Þe cause
lawe of oure lord

C.17.136 Ac oure lord aloueth no loue but lawe be Þe cause
loue of oure lord

C.17.137 For lechours louyen a3en Þe lawe and at Þe laste be dampned
lawe and loue

C.17.138 And theues louyen and leute haten and at Þe laste ben hanged
loue and leautee

C.17.139 And lele men lyue as lawe techeth and loue Þerof aryseth as Þe book techeÞ

C.17.139 And lele men lyue as lawe techeth and loue Þerof aryseth
lawe and loue

C.17.152 Louen as by lawe of kynde oure lord god almyhty
lawe and loue

C.17.152 Louen as by lawe of kynde oure lord god almyhty
loue of oure lord

C.17.157 Louyeth nat Þat lord aryht as by Þe Legende Sanctorum
loue of oure lord

C.17.158 And lyuen oute of lele byleue for they leue on a mene
lele bileue

C.17.162 Thenne is lawe ylefte and leute vnknowe
leaute in lawe

C.17.167 And pursuede to haue be pope, prince of holy chirche
clerkes of holy chirche

C.17.171 He endaunted a douue and day and nyhte here fedde
day and night

C.17.174 And in what place he prechede and the peple tauhte
prechynge Þe peple

C.17.181 Thus Macumeth in misbileue man and woman brouhte
men and wommen

C.17.182 And on his lore thei lyuen 3ut, as wel lered as lewed
lered and lewed

C.17.185 Holy men, as y hope, thorw helpe of the holy goste
Þe help of Þe holy goost

C.17.188 So manye prelates to preche as Þe pope maketh
pope and prelates

C.17.194 Hit is reuthe to rede how riht holy men lyuede
ruÞe to rede

C.17.199 And tho was pees and plente amonges pore and ryche
riche and poore

C.17.200 And now is reuthe to rede how Þe rede noble
ruÞe to rede

C.17.202 To amende and to make, as with men of holy churche
clerkes of holy chirche

C.17.203 Thenne Cristes cros Þat ouercome deth and dedly synne
dedly synne

C.17.205 For couetyse aftur a cros; the corone stand in golde
for coueitise after cros

C.17.208 For couetyse of that croes clerkes of holi churche
clerkes of holy chirche

C.17.211 More tresor then treuthe? y dar nat telle Þe sothe
I dar no3t

C.17.211 More tresor then treuthe? y dar nat telle Þe sothe
telle Þe soÞ

C.17.211 More tresor then treuthe? y dar nat telle Þe sothe
treuÞe is tresor

C.17.213 Resoun and rihtfol doem tho religious dampnede
right and reson

C.17.219 And lyuen as Leuitici dede and as oure lorde 3ow techeth
as Þe book techeÞ

C.17.226 That sholde preye for Þe pees and possession hem letteth
preie for Þe pees

C.17.231 Hit were charite to deschargen hem for holy churche sake
clerkes of holy chirche

C.17.235 A3en Þe lore of oure lord as seynt Luk witnesseth
as Þe book techeÞ

C.17.236 His preyeres with his pacience to pees sholde brynge
preie for Þe pees

C.17.241 Naught thorw manslaght and mannes strenghe Macometh
hadde Þe maistrie
have Þe maistrie

C.17.244 Prelates and prestis preye and biseche
preestes and prelates

C.17.245 Deuouteliche day and nyhte and withdrawe hem fro synne
day and night

C.17.249 And alle maner men Þat on this molde libbeth
man of Þis molde

C.17.256 In Þe grete god of heuene and his grace asken
god of his grace

C.17.256 In Þe grete god of heuene and his grace asken
grete god

C.17.257 And maken here mone to Macometh here message to shewe
make mone

C.17.260 And a perel for prelates þat þe pope maketh
pope and prelates

C.17.264 In ensaumple þat men sholde se by sad resoen
in ensaumple

C.17.267 And bicam man of a mayde and metropolitanus
bicam man of a mayde

C.17.269 Alle þat wilnede and wolde with inwit bileue hit
wilne and wolde

C.17.275 Amonges vnkynde cristene in holy churche was slawe
vnkynde to alle cristene

C.17.281 Many man for Cristes loue was martired amonges Romaynes
for cristes loue

C.17.292 So is þe kynde of a curatour for Criste loue to preche
for cristes loue

C.17.293 And deye for his dere childrene to destruye dedly synne
dedly synne

C.17.297 Iewes lyuen in þe lawe þat oure lord tauhte
lawe of oure lord

C.17.309 And 3ut they seyen sothly and so doen þe Sarrasynes
seide þe soþe

C.17.310 That Iesus was bote a iogelour, a iapare amonges þe comune
iaperes and iangeleres

C.17.319 Prelates and prestes sholde preue yf they myhte
preestes and prelates

C.18.9 `The tree hatte Trewe-loue,' quod he, `the trinite het sette
treuþe is in trinite

C.18.10 Thorw louely lokynges hit lyueth and launseth vp blosmes
lyueþ and lokeþ

C.18.26 Bytokeneth trewely the trinite of heuene
treuþe is in trinite

C.18.58 `33e, sertes,' he sayde, `and sothliche leue hi
seide þe soþe

C.18.74 As monkes and monyals, men of holy churche
clerkes of holy chirche

C.18.82 That oure lorde alloweth, as lered men vs techeth
as þe book techeþ

C.18.95 In kynges court and in knyhtes, the clenneste men and
fayreste
kynges and kny3tes

C.18.95 In kynges court and in knyhtes, the clenneste men and
fayreste
kynges court

C.18.126 That oen Iesus, a iustices sone, moste iouken in here
chaumbre
kynges sone

C.18.133 For to worchen his wille withouten eny synne
werchen his wille

C.18.135 And bycam man of þat maide, mankynde to saue
bicam man of a mayde

C.18.135 And bycam man of þat maide, mankynde to saue
mankynde to saue

C.18.147 And wepte watur with yes, the why weten fewe
wa.ter wiþ hise ei3en

C.18.149 That he was god or godes sone for Þat grete wonder
kynges sone

C.18.164 Enuye and euel wil em in Þe lewes
enuye and yuel

C.18.172 `Falsnesse y fynde in thy fayre speche
faire speche

C.18.186 An heraud of armes or eny lawe were
heraud of armes

C.18.193 `That is soth,' saide he thenne, 'the syre hatte pater
seide Þe soÞe

C.18.196 Holy Goest is his name and he is in all
is his name

C.18.200 Ac leue hi lelly al thy lyf-tyme
al my lif tyme

C.18.200 Ac leue hit lelly al thy lyf-tyme
lelly leue

C.18.208 Patriarches and prophetes and apostles were the childrene
patriarkes and prophetes

C.18.210 Bitokeneth Þe trinite and trewe bileue
treuÞe is in trinite

C.18.213 A thre he is Þer he is and hereof bereth wittenesse
as...bereÞ witnesse

C.18.214 The werkes Þat hymsulue wrouhte and this world bothe
werkes wro3t

C.18.217 Eue of Adam was and out of hym ydrawe
Adam and Eue

C.18.219 And thise thre Þat y carp of, Adam and Eue
Adam and Eue

C.18.222 As Þe bible bereth witnesse, a boek of Þe olde lawe
as...bereÞ witnesse

C.18.222 As Þe bible bereth witnesse, a boek of Þe olde lawe
in Þe olde lawe

C.18.227 Now go we to godhede: in god, fader of heuene
Fader of heuene

C.18.230 And as Abel of Adam and of his wyf Eue
Adam and Eue

C.18.236 So is god godes sone, in thre persones the trinite
kynges sone

C.18.254 Bledden bloed for Þat lordes loue, y hope to blisse Þat tyme
loue of oure lord

C.18.255 Myen affiaunce and my faith is ferme in his bileue
ferme bileue

C.18.256 For hymsulue saide y sholde haue, y and myn issue bothe
to myn issue

C.18.257 Lond and lordschip ynow and lyf withouten ende
lond and lord

C.18.257 Lond and lordschip ynow and lyf withouten ende
lyues ende

C.18.258 To me and myn issue more he me bihihte
to myn issue

C.18.260 As we wilnede and wolde with mouthe and herte aske
wilne and wolde

C.18.268 Forthy y seke hym,' he saide, `for seynt Iohn Þe Baptiste
seke seynt

C.18.273 With patriarkes and profetes pleynge togyderes
patriarkes and prophetes

C.18.282 Til he come Þat y carpe of, Crist is his name
carpen of crist

C.18.282 Til he come Þat y carpe of, Crist is his name
is his name

C.18.288 The myhte of goddes mercy that myhte vs alle
amende!.mercy to amende

C.18.291 And y fraynede hym furst fro whennes he come
fram whennes he come

C.18.291 And y fraynede hym furst fro whennes he come
frayned hym first

C.19.3 To reule alle reumes Þerwith in ri3hte and in resoun
right and reson

C.19.3 To reule alle reumes Þerwith in ri3hte and in resoun
rule Þe reaume

C.19.9 Were hit Þerwith aseled y woet wel Þe sothe
woot Þe soÞe

C.19.20 Of men and of wommen meny score thousend
many score tymes

C.19.20 Of men and of wommen meny score thousend
men and wommen

C.19.21 `He seyth soth,' saide Fayth, `y haue yfounde hit trewe
seide Þe soÞe

C.19.26 And lele to bileue on for lif or for soule
lele bileue

C.19.29 And alle thre bote o god; thus Abraham bereth witenesse
as...bereÞ witnesse

C.19.35 That of no trinite ne telleth ne taketh mo persones
tellen of Þe Trinite

C.19.38 And seth to louye and to lene for Þat lordes sake
loue and lene

C.19.40 And for to louye and bileue in o lord almyhty
loue and bileue

C.19.40 And for to louye and bileue in o lord almyhty
loue of oure lord

C.19.41 Hit is liht for lewed and for lered bothe
lered and lewed

C.19.43 And lereth Þat we louye sholde s wel lyares as lele
loue lele

C.19.44 Go thy gate,' quod y to Spes, `so me god helpe
so me god help

C.19.56 And as naked as an nedle, and noen helpe abouten
naked as a nedle

C.19.78 Bothe Fayth and his felawe Spes folewede faste aftur
folwed faste

C.19.92 And 3ut bote they leue lelly vpon Þat litel baby
lelly leue

C.19.108 Loke thow louye and bileue al thy lyf-tyme
loue and bileue

C.19.118 And bitokeneth trewly, telle ho-so liketh
trewely to telle

C.19.125 To huyde and to holde as holy writ telleth
as Þe book techeÞ

C.19.152 He may resceyue riht nauhte, resoun hit sheweth
reson showeÞ

C.19.174 Fostren forth amonges folke fyn loue and bileue
loue and bileue

C.19.176 And as thow seest som tyme sodeynliche of a torche
as Þow seest

C.19.179 So is Þe holi gost god and grace withouten mercy
grace wiÞoute mercy

C.19.180 To alle vnkynde creatures Þat coueyten to destruye
alle kynne creatures

C.19.186 Graunten eny grace ne forgeuenesse of synnes
god of his grace

C.19.186 Graunten eny grace ne forgeuenesse of synnes
graunte grace

C.19.189 Til Þat loue and bileue leliche to hym blowe
lele bileue

C.19.189 Til Þat loue and bileue leliche to hym blowe
loue and bileue

C.19.189 Til Þat loue and bileue leliche to hym blowe
loue lele

C.19.206 So wol Crist of his cortesye, and men crien hym mercy
crie mercy

C.19.206 So wol Crist of his cortesye, and men crien hym mercy
of his curteisie

C.19.208 To Þe fader of heuene for3euenesse to haue
Fader of heuene

C.19.213 So is Þe holy gost god and grace withouten mercy
god of his grace

C.19.213 So is Þe holy gost god and grace withouten mercy
grace wiÞoute mercy

C.19.214 To alle vnkynde creatures, as Crist hymsulue witnesseth
alle kynne creatures

C.19.214 To alle vnkykde creatures, as Crist hymsulue witnesseth
as Þe book techeÞ

C.19.214 To alle vnkynde creatures, as Crist hymsulue witnesseth
cristene creature

C.19.214 To alle vnkynde creatures, as Crist hymsulue witnesseth
vnkynde to alle cristene

C.19.216 Dele and do penaunce day and nygt euere
day and night

C.19.217 And purchase al the pardoun of Pampilon and of Rome
purchace Þe pardon

C.19.222 Paul the apostel preueth where y lye
Poul Þe Apostle

C.19.223 Forthy beth ywar, 3e wyse men Þat with the world deleth
man of Þis molde

C.19.224 That riche ben and resoun knoweth--reule wel 3oure soules
Þat ben riche

C.19.225 Beth nat vnkynde, y conseyle 3ow, to 3oure emcristene
vnkynde to alle cristene

C.19.235 Clothes of moest cost, as clerkes bereth witnesse
as...bereÞ witnesse

C.19.244 To go semeliche ne sitte, seth holy writ techeth
as Þe book techeÞ

C.19.245 That wykkidliche is wonne to wasten it and make frendis?
wasten and wynnen

C.19.251 The grace of the holy goest, godes owene kynde
god of his grace

C.19.253 Vnkynde cristene men, for coueytise and enuye
vnkynde to alle cristene

C.19.260 A fordoth the lihte Þat oure lord loketh to haue worschipe of lord and light

C.19.267 Innocence is next god and nyht and day hit crieth
day and night

C.19.269 That shent vs and shedde oure bloed, forschupte vs as hit semede
as it semed

C.19.276 Confesse me and crye his grace, god Þat al made
cried hire of grace

C.19.280 Ac hit is bote selde yseyen, there sothnesse bereth witnesse
as...bereÞ witnesse

C.19.280 Ac hit is bote selde yseyen, there sothnesse bereth witnesse
selde yseien

C.19.285 That eyÞer partye haue equitee, as holy writ witnesseth
as Þe book techeÞ

C.19.289 That mercy in here mynde may nat thenne falle
mercy in Þi mynde

C.19.292 To amende al Þat amys is, and his mercy grettore
amende alle

C.19.293 Thenne al oure wikkede werkes,as holy writ telleth
as Þe book techeÞ

C.19.296 Ac thre thynges ther ben Þat doth a man to sterte
Þre Þynges

C.19.297 Out of his oune house, as holy writ sheweth
as Þe book techeÞ

C.19.299 Here fere fleeth here for fere of here tonge
fle for fere

C.19.306 Coueth and corseth Þat Crist 3eue hym sorwe
gyue Þee sorwe

C.19.313 To man þat mercy asketh and amende thenketh
mercy to amende

C.19.316 As Paul þe apostel in his episteles techeth
as þe book techeþ

C.19.316 As Paul þe apostel in his episteles techeth
Poul þe Apostle

C.19.320 And lihtliche oure lord at here lyues ende
lyues ende

C.19.326 That he ne may louye, and hym lyke, and lene of his herte
loue and lene

C.19.331 And wente away as wynd, and þerwith y awakede
I awaked þerwiþ

C.20.3 And 3ede forth ylike a lorel al my lyf-tyme
al my lif tyme

C.20.5 And lened me to lenten and long tyme y slepte
longe tyme

C.20.14 As doth an heraud of armes when auntrous cometh ioustes
heraud of armes

C.20.17 And ho sholde iouste in Ierusalem? `Iesus,' he saide
iuste wiþ Iesus

C.20.21 That this Iesus of his gentrice shal iouste in Pers armes
iuste wiþ Iesus

C.20.26 `Who shal ioste with Iesus,' quod y, `Iewes, or scribz?'
iuste wiþ Iesus

C.20.29 Alle þat lyueth or loketh, a londe or a watre
londe and watre

C.20.29 Alle þat lyueth or loketh, a londe or a watre
lyueþ and lokeþ

C.20.32 And feche fro þe fende Peres fruyt þe plouhman
Piers þe Plowman

C.20.55 And `Yf thow be Crist--and Crist, godes sone
kynges sone

C.20.60 The lord of lyf and of liht tho leyde his eyes togederes
lord and light

C.20.66 And tolde why þe tempest so longe tyme durede
longe tyme

C.20.69 Ac shal no wyht wyte witturlich ho shal haue þe maistry
have þe maistrie

C.20.71 Somme saide he was godes sone þat so fayre deyede
kynges sone

C.20.79 For he was knyht and kynges sone, Kynde for3af þat tyme
kynges and kny3tes

C.20.79 For he was knyht and kynges sone, Kynde for3af þat tyme
kynges sone

C.20.82 Hihte Longius, as þe lettre telleth, and longe hadde lore his sihte
as þe book techeþ

C.20.85 Iouste with Iesus, this blynde Iewe Longius
iuste wiþ Iesus

C.20.90 Tho ful the knyhte vppon knees and criede Iesu mercy
crie mercy

C.20.90 Tho ful the knyhte vppon knees and criede Iesu mercy
kneled on my knes

C.20.106 And 3e, lordeyns, haen lost, for Lyf shal haue maistrie
have þe maistrie

C.20.109 Ne haue lordschipe in londe ne no londe tulye
lond and lord

C.20.111 The which is lif Þat oure lord in all lawes defendeth
lawe of oure lord

C.20.112 Now ben 3oure gode dayes ydoen, as Daniel of 3ow telleth
as Þe book techeÞ

C.20.116 And there y seyh sothly, secundum scripturas
seide Þe soÞe

C.20.121 Here suster, as hit semede, cam softly walkynge
as it semed

C.20.133 Of eny kynde creature, conceyued thorw speche
alle kynne creatures

C.20.137 Sethe this barn was ybore ben thritty wynter ypassed
bar Þe barn

C.20.142 For patriarkes and prophetes haen preched herof ofte
patriarkes and prophetes

C.20.146 For Adam and Eue and Abraham with oÞere
Adam and Eue

C.20.147 Patriarkes and prophetes Þat in peyne liggen
patriarkes and prophetes

C.20.150 Hit is bote truyfle Þat thow tellest; y, Treuthe, woet Þe sothe
woot Þe soÞe

C.20.156 That Adam and Eue haue shullen bote
Adam and Eue

C.20.161 And so shal this deth fordo, y dar my lyf legge
I dar legge

C.20.163 And riht as the gylour thorw gyle bigiled man formost
gile is bigiled

C.20.170 `That is soth,' saide Mercy, `and y se here bi southe
seide þe soþe

C.20.177 And preyede Pees to tellen hire to what place she sholde
preie for þe pees

C.20.181 Adam and Eue and other mo in helle
Adam and Eue

C.20.184 For Iesus ioustede wel, ioy bigynneth dawe
iuste wiþ Iesus

C.20.185 Loue, þat is my lemman, such lettres he me sente
loue þat is my lemman

C.20.186 That mercy, my suster, and y mankynde shal saue
mankynde to saue

C.20.197 That Adam and Eue and al his issue
Adam and Eue

C.20.197 That Adam and Eue and al his issue
alle his heires after

C.20.202 The loue of oure lord and his lore bothe
loue of oure lord

C.20.203 And folowede þat þe fend tauhte and his flesch will
þe fend and þe flessh

C.20.204 A3eynes resoun; y, Rihtwysnesse, recorde hit with treuthe
ayeins reson

C.20.204 A3eynes resoun; y. Rihtwysnesse, recorde hit with treuthe
right and reson

C.20.216 Sholde ywyte witterly what day is to mene
is to mene

C.20.216 Sholde ywyte witterly what day is to mene
witen witterly

C.20.218 He hadde nat wist witterly where deth were sour or swete
witen witterly

C.20.222 Bycam man of a mayde, mankynde to saue
bicam man of a mayde

C.20.222 Bycam man of a mayde, mankynde to saue
mankynde to saue

C.20.226 Ne woet no wyht, as y wene, what is yhow to mene
is to mene

C.20.230 To wyte what wele was ther-thorw, kyndeliche to know
kyndely knowe

C.20.242 Tho Þat this barn was ybore Þer blased a sterre
bar Þe barn

C.20.244 That such a barn was ybore in Bethleem Þe citee
bar Þe barn

C.20.246 And all Þe elementis,' quod the Boek, `hereof bereth
witnesse
as...bereÞ witnesse

C.20.250 The lihte folewede Þe lord into Þe lowe erthe
lord and light

C.20.268 And bileue on a newe lawe, be ylost lyf and soule
lif and soule

C.20.273 For here a cometh with croune, Þe kynge of all glorie!'
croune kyng

C.20.277 Yf this kyng come in, mankynde wol he fecche
come a kyng

C.20.279 Patriarkes and prophetes haen parled herof longe
patriarkes and prophetes

C.20.280 That such a lord and a lihte shal lede hem all hennes
lord and light

C.20.296 Bothe this lord and this lihte, ys longe ygo y knewe hym
lord and light

C.20.300 For bi riht and by resoun Þe renkes Þat ben here
right and reson

C.20.301 Body and soule beth myne, bothe gode and ille
body and soule

C.20.303 That Adam and Eue and all his issue
Adam and Eue

C.20.303 That Adam and Eue and all his issue
alle his heires after

C.20.306 Thus this lord of liht such a lawe made
lawe of oure lord

C.20.306 Thus this lord of liht such a lawe made
lord and light

C.20.308 Reuen vs of oure riht, sehte resoun hem dampnede
right and reson

C.20.312 `That is soeth,' saide Satoun, `bote y me sore doute
me soore

C.20.331 Where he were god or godes sone? He gaf me short
answere
kynges sone

C.20.349 We haen ylost oure lordschipe a londe and in helle
lond and lord

C.20.363 That Crist may come in, the kynges sone of heuene
come a kyng

C.20.363 That Crist may come in the kynges sone of heuene
kynges sone

C.20.366 Patriarkes and profetes, populus in tenebris
patriarkes and prophetes

C.20.369 And tho that oure lord louede forth with Þat liht flowen
lord and light

C.20.369 And tho that oure lord louede forth with Þat liht flowen
loue of oure lord

C.20.370 `Lo! me here,' quod oure lord, `lyf and soule bothe
lif and soule

C.20.373 Althouh resoun recordede, and rihte of mysulue
right and reson

C.20.374 That if they ete Þe appul alle sholde deye
alle sholde deye

C.20.377 With gyle thow hem gete agaynes all resoun
ayeins reson

C.20.381 A3eyne my loue and my leue. Þe olde lawe techeth
as Þe book techeÞ

C.20.381 A3eyne my loue and my leue, Þe olde lawe techeth
in Þe olde lawe

C.20.381 A3eyne my loue and my leue. Þe olde lawe techeth
lawe and loue

C.20.381 A3eyne my loue and my leue. Þe olde lawe techeth
lawe of oure lord

C.20.382 That gylours be bigiled and yn here gyle falle
gile is bigiled

C.20.387 So Þat lyf quyte lyf--Þe olde lawe hit asketh
in Þe olde lawe

C.20.392 And gyle be bigyled thorw grace at Þe laste
gile is bigiled

C.20.395 Bote thorw riht and thorw resoun raunsome here myn lege
right and reson

C.20.403 For y Þat am lord of lyf, loue is my drynke
loue of oure lord

C.20.404 And for Þat drynke today y deyede, as hit semede
as it semed

C.20.413 And thenne shal y come as kynge, with croune and with angeles
croune kyng

C.20.423 And yf Þe kynge of Þe kyngdoem come in Þe tyme
come a kyng

C.20.425 Lawe wolde he 3oue hym lyf and he loked on hym
lyueÞ and lokeÞ

C.20.426 And y Þat am kynge ouer kynges shal come such a tyme
come a kyng

C.20.434 And so of alle wykkede y wol here take veniaunce
take Þe vengeaunce

C.20.443 Thus by lawe,' quod oure Lord, `lede y wol fro hennes
lawe of oure lord

C.20.462 `Trewes,' quod Treuthe, `Thow tellest vs soeth, by Iesus!
telle Þe soÞ

C.20.471 That men rang of Þe resurecciouη, and riht with Þat y wakede
I awaked ÞerwiÞ

C.20.476 For godes blessed body hit baer for oure bote
goddes blissede body

C.21.1 Thus y wakede and wrot what I hadde ydremed
I awaked and wroot

C.21.5 Y ful eftesones aslepe and sodeynliche me mette
I fil aslepe

C.21.6 That Peres Þe plouhman was peynted al blody
Piers Þe Plowman

C.21.7 And cam in with a cros bifore Þe comune peple
Þe comune peple

C.21.9 And thenne calde y Consience to kenne me Þe sothe
woot Þe soÞe

C.21.10 `Is this Iesus the ioustare,' quod y, 'Þat Iewes dede to dethe?
iuste wiÞ Iesus

C.21.11 Or hit is Peres Þe plouhman? who paynted hym so rede?
Piers Þe Plowman

C.21.16 Patriarkes and prophetes profecied bifore
patriarkes and prophetes

C.21.17 Þat alle kyn creatures sholde knelen and bowen
alle kynne creatures

C.21.19 Ergo is no name to be name of Iesus
is his name

C.21.20 Ne noen so nedfol to nemnie by nyhte ne be day
day and night

C.21.27 That knyht, kyng, conquerour may be o persone.
kynges and kny3tes

C.21.28 To be cald a knyht is fayr, for men shal knele to hym
knelynge to

C.21.29 To be cald a kyng is fairor, for he may knyhtes make
kynges and kny3tes

C.21.31 And of hardiness of herte and of hendenesse
hardy herte

C.21.32 To make lordes of laddes of lond Þat he wynneth
lond and lord

C.21.36 As wyde as Þe worlde is wonyeth Þer none
wide in Þis world

C.21.42 Hit bicometh for a kyng to kepe and to defende
bicomeÞ to a kyng

C.21.42 Hit bicometh for a kyng to kepe and to defende
kepen and defenden

C.21.45 The lawe of lyf that laste shal euere
Þat laste shal euere

C.21.49 And kyng of here kyngdoem and croune baer of thornes
croune kyng

C.21.53 And tho was he conquerour cald of quyke and of dede
quyke and dede

C.21.54 For he 3af Adam and Eue and oÞere mo blisse
Adam and Eue

C.21.55 That longe hadden leye bifore as Luciferes cherles
leyn with Lucifer

C.21.57 And bonde him as he is bounde with bondes of yre
yren bounde cofre

C.21.61 Places in paradys at here partynge hennes
at hennes partyng

C.21.62 He may be wel called conquerour, and that is Crist to mene
is to mene

C.21.67 To penaunce and to pouerte he mot putte hymsuluen
penaunce and pouerte

C.21.69 Ac to carpe more of Crist and how he cam to Þat name
carpen of crist

C.21.71 Tho he was bore in Bedlehem, as Þe boek telleth
as Þe book techeÞ

C.21.72 And cam to take mankynke, kynges and angeles
cam and took mankynde

C.21.72 And cam to take mankynde, kynges and angeles
come a kyng

C.21.74 Angels out of heuene come, kneled and songe
aungeles of heuene

C.21.74 Angels out of heuene come, kneled and songe
knelynge and songe

C.21.75 Kynges cam aftur, knelede and offrede sense
come a kyng

C.21.79 Into here kyngene kuth by consail of angelis
kynges conseil

C.21.81 For alle Þe angelis of heuene at his burthe knelede
aungeles of heuene

C.21.82 And al Þe wit of the world was in tho thre kynges
wit of Þe world

C.21.83 Resoun and rihtfulnesse and reuthe thei offrede
right and reson

C.21.86 That o kyng cam with resoun, ykyuered vnder ensense
come a kyng

C.21.88 Rihtwisnesse vnder reed gold, resones felawe
right and reson

C.21.89 Gold is likened to lewetee that laste shal euere
Þat laste shal euere

C.21.90 And resoun to richeles, to riht and to treuthe
right and reson

C.21.91 The thridde kyng cam and kneled to Iesu
come a kyng

C.21.91 The thridde kyng cam and kneled to Iesu
knelynge to

C.21.93 For mirre is mercy to mene and mylde speche of tonge
is to mene

C.21.95 Thorw thre kyne kynges knelynge to Iesu
knelynge to

C.21.99 As hit bicometh for a conquerour to conne mony sleythes
bicomeþ to a kyng

C.21.105 Lyf and lyme, as hym luste, he wrouhte
lif and lyme

C.21.109 Turned watur into wyn, as holy writ telleth
as þe book techeþ

C.21.110 And þer bigan god of his grace to dowel
god of his grace

C.21.112 And lawe lakked tho, for men loued nat her enemyes
lawe and loue

C.21.114 Bothe to lered and to lewed, to louye oure enemyes
lered and lewed

C.21.115 So at þat feste furste, as y before tolde
I before tolde

C.21.116 Bigan god of his grace and goodnesse to dowel
god of his goodnesse

C.21.116 Bigan god of his grace and goodnesse to dowel
god of his grace

C.21.119 For bifore his moder Marie made he þat wonder
Marie his moder

C.21.120 That she furste and the formoste sholde ferme bileue
ferme bileue

C.21.128 Thus he comfortede carfole and cauhte a grettere name
conforte Þe carefulle

C.21.132 And tho was he cald in contreye of Þe comune peple
Þe comune peple

C.21.133 For Þe dedes Þat he dede, fili Dauid, Iesus
dede done

C.21.141 And for to do hym to dethe day and nyhte they casten
day and night

C.21.146 That Þat blessed body of buyrielles sholde ryse
goddes blissede body

C.21.148 And his moder Marie--thus men bifore deuyned
Marie his moder

C.21.151 Comen knelyng to Þat cors and songen
knelynge and songe

C.21.151 Comen knelyng to Þat cors and songen
knelynge to

C.21.154 The Iewes preyed hem of pees and preyed tho knyhtes
preie for Þe pees

C.21.157 Ac Marie Maudeleyne mette hym by Þe weye
by Þe wey

C.21.159 And Iyues and Iokynge, and aloude criede
Iyueþ and Ioke þ

C.21.175 And now art Iyuynge and Iokynge and Iaste shalt euere
Þat Iaste shal euere

C.21.175 And now art Iyuynge and Iokynge and Iaste shalt euere
Iyueþ and Ioke þ

C.21.176 Crist carpede thenne and corteysliche saide
carpen of crist

C.21.179 And yblessed mote they be in body and in soule
body and soule

C.21.180 That neuere shal se me in sihte as thowe seste nowthe
as Þow seest

C.21.181 And leelliche bileuen al this--y loue hem and blesse hem
lele bileue

C.21.181 And leelliche bileuen al this--y loue hem and blesse hem
loue and bileue

C.21.181 And leelliche bileuen al this--y loue hem and blesse hem
loue lele

C.21.182 And when this dede was doen, dobest he thouhte
dede done

C.21.185 33af hym myhte men to assoyle of alle manere synnes
assoille of alle synnes

C.21.186 In couenaunt Þat they come and knoleched to pay
in couenaunt Þat

C.21.187 To Peres pardoun Þe plouhman Redde quod debes
Piers Þe Plowman

C.21.190 And assoile men of alle synnes, soue of dette one
assoille of alle synnes

C.21.191 Anoon aftur an heyh vp into heuene
heigh heuene

C.21.196 And demen hem at domesday, bothe quyke and dede
day of dome

C.21.196 and demen hem at domesday, bothe quyke and dede
quyke and dede

C.21.199 Thus Consience of Crist and of Þe cros carpede
carpen of crist

C.21.199 Thus Consience of Crist and of Þe cros carpede
conscience carped

C.21.203 And made hem konne and knowe alle kyne langages
konne and knowe

C.21.208 And cometh from the grete god, Grace is his name
god of his grace

C.21.208 And cometh from the grete god, Grace is his name
grete god

C.21.208 And cometh from the grete god, Grace is his name
is his name

C.21.213 And thenne bigan Grace to go with Peres the plouhman
Piers Þe Plowman

C.21.216 To alle kyne creatrues Þat can his fyue wittes
alle kynne creatures

C.21.216 To alle kyne creatures Þat can his fyue wittes
fyue wittes

C.21.217 Tresor to lyue by to here lyues ende[??].lyues ende

C.21.218 And wepne to fihte with Þat wol neuere fayle
wepne to fighte wiÞ

C.21.223 And thenne shal pryde be pope and prince of holy chirch
clerkes of holy chirche

C.21.226 And wepne to fihte with Þat wol neuere fayle
wepne to fighte wiÞ

C.21.232 They leely to lyue bi labour of tonge
lele labour

C.21.234 And somme he kende hem craft and konnynge of syhte
konne som craft

C.21.236 And som he lered to laboure a londe and a watre
londe and watre

C.21.237 And lyue by þat laboure a leele lyf and a trewe
lele lif

C.21.249 In pouerte and in pacience to preye for alle cristene
pouerte and pacience

C.21.250 And al he lered to be lele, and vch a craft loue oþere
loue lele

C.21.253 `That all craft and connyng cam of my 3efte
konne som craft

C.21.254 Loke þat noen lacke oþere bute loueth as bretherne
loue and lakke

C.21.256 And crouneth Consience kyng and maketh Craft 3oure
styward
croune kyng

C.21.256 And crouneth Consience kyng and maketh Craft 3oure
styward
Kyng and conscience

C.21.258 For y make Peres the plouhman my procuratour and my
reue
Piers þe Plowman

C.21.260 My prowour and my plouhman Peres shal ben on erthe
Piers þe Plowman

C.21.261 And for to tulye treuthe a teme shal he haue
to tilie truþe

C.21.266 The pris neet of Peres plouh, passynge all oþere
Piers þe Plowman

C.21.270 Gregory the grete clerk and leroem þe gode
Gregory þe grete clerk

C.21.273 With two aythes þat they hadde, an oelde and a newe
olde and newe

C.21.274 And Grace gaf Peres graynes, cardinales vertues
Cardinale vertues

C.21.276 Spiritus prudencie the furste seed hihte
Spiritus prudencie

C.21.282 He þat eet of that seed hadde such a kynde
ete of þat seed

C.21.289 The thridde seed that Peres sewe was Spiritus fortitudinis
Spiritus fortitudinis

C.21.290 And ho-so ete of þat seed hardy was euere
ete of þat seed

C.21.298 The ferthe seed that Pieres sewe was Spiritus iusticie
Spiritus Iusticie

C.21.299 And he þat ete of that seed sholde be euene trewe
ete of þat seed

C.21.302 May nat be aspyed thorw Spiritus iusticie
Spiritus Iusticie

C.21.303 Spiritus iusticie spareth nat to spille hem þat ben gulty
Spiritus Iusticie

C.21.311 With olde lawe and newe lawe that loue myhte wexe
in þe olde lawe

C.21.311 With olde lawe and newe lawe that loue myhte wexe
lawe and loue

C.21.311 With olde lawe and newe lawe that loue myhte wexe
olde and newe

C.21.317 And tulieth aftur here techynge the cardinal vertues'
Cardinale vertues

C.21.320 `By god! Grace,' quod Peres, `3e moet gyue tymber
god gyue grace

C.21.320 `By god! Grace,' quod Peres, `3e moet gyue tymber
god of his grace

C.21.330 And when this dede was doen Grace deuysed
dede done

C.21.332 And gaf hym caples to his carte, Contrissioun and
Confessioun
contricion and confession

C.21.334 As wyde as the world is with Peres to tulye treuthe
to tilie truþe

C.21.334 As wyde as the world is with Peres to tulye treuthe
wide in þis world

C.21.335 And þe londe of bileue, the lawe of holi churche
clerkes of holy chirche

C.21.336 Now is Peres to the plouh--Pryde his aspiede
Piers þe Plowman

C.21.338 Consience and alle cristene and cardinale vertues
Cardinale vertues

C.21.344 þe sedes that sire Peres sewe, þe cardinale vertues
Cardinale vertues

C.21.347 Confessioun and Contricioun, and 3oure carte the bileue
contricion and confession

C.21.348 Shal be coloured so queyntly and keuered vnder oure
sophistrie
coloured queyntely

C.21.352 With such colours and queyntises cometh Pruyde y-armed
coloured queyntely

C.21.355 Alle the world in a while throw oure wit,' quod Pruyd
wit of þe world

C.21.358 Preye we þat a pees were in Peres berne þe plouhman
Piers þe Plowman

C.21.358 Preye we þat a pees were in Peres berne þe plouhman
preie for þe pees

C.21.359 For witterly y woet wel we be nat of strenghe
witen witterly

C.21.370 And a sisour and sompnour þat weren forsworen ofte
Sisours and Somonours

C.21.373 Ther ne was cristene creature that kynde wit hadde
cristene creature

C.21.379 Clannesse of þe comune and clerkes clene lyuynge
clene lyuynge

C.21.384 That haen labored lelly al this lenten tyme
lele labour

C.21.390 To Peres pardon þe plouhman Redde quod debes
Piers þe Plowman

C.21.393 That is my conseil,' quod Consience, `and cardinale
vertues'
Cardinale vertues

C.21.397 By Iesu! for al 3oure iangelyng, aftur Spiritus iustice
by Crist

C.21.397 By Iesu! for al 3oure iangelyng, aftur Spiritus iusticie
Spiritus Iusticie

C.21.398 Ne aftur Consience, bi Crist, while y can sulle
by Crist

C.21.402 Of Spiritus iusticie thow spekest moche an ydel
Spiritus Iusticie

C.21.405 Bote thow lyue bi lore of Spiritus iusticie
Spiritus Iusticie

C.21.407 Bote Consience thy comune fynde and cardinale vertues
Cardinale vertues

C.21.408 Leue hit, þow art lost bothe lyf and soule'
lif and soule

C.21.410 `Ich am a curatour of holi churche and cam neuer in my tyme
clerkes of holy chirche

C.21.411 Man to me þat me couthe telle of cardinales vertues
Cardinale vertues

C.21.420 That no cardinal come among þe comune peple
þe comune peple

C.21.424 And thow, Consience, in kynges court and sholdest neuer come thennes
kynges court

C.21.426 And Peres with his newe plouh and also his olde
olde and newe

C.21.426 And Peres with his newe plouh and also his olde
Piers þe Plowman

C.21.430 Ac wel worth Peres the plouhman þat pursueth god in doynges
Piers þe Plowman

C.21.433 As brihte as to þe beste man or to þe beste womman
men and wommen

C.21.434 Rihte so Peres the plouhman payneth hym to tulie
Piers þe Plowman

C.21.437 So yblessed be Peres the plouhman þat peyneth hym to tulie
Piers þe Plowman

C.21.446 A3en Þe olde lawe and Þe newe lawe, as Luk bereth witnesse
as...bereÞ witnesse

C.21.446 A3en Þe olde lawe and Þe newe lawe, as Luk bereth witnesse
in Þe olde lawe

C.21.446 A3en Þe olde lawe and Þe newe lawe, as Luk bereth witnesse
olde and newe

C.21.447 Hit semeth, bi so hymsulue hadde his wille
haue hir wille

C.21.449 And Crist of his cortesye Þe cardinals saue
of his curteisie

C.21.450 And turne here wit to wisdoem and to wele for Þe soule
wisdom and wit

C.21.452 The conseyl of Consience or cardinals vertues
Cardinale vertues

C.21.455 For Spiritus prudencie among Þe peple is gyle
Spiritus prudencie

C.21.458 And coloureth hit for a connyng and a clene lyuynge
clene lyuynge

C.21.459 Thenne lowh ther a lord and `Bi this lihte!' saide
lord and light

C.21.460 `Y halde hit riht and resoun of my reue to take
right and reson

C.21.464 And with Spiritus fortitudinis fecche hit, wolle he, null he
Spiritus fortitudinis

C.21.465 And thenne cam Þer a kyng and bi his corone saide
come a kyng

C.21.465 And thenne cam þer a kyng and bi his corone saide
croune kyng

C.21.466 `Y am kyng with croune the comune to reule
croune kyng

C.21.466 `Y am kyng with croune the comune to reule
kyng and commune

C.21.468 And yf me lakketh to lyue by, þe lawe wol þat y take hit
lakked lif

C.21.474 Of Spiritus iusticie, for y iuge 3ow alle
Spiritus Iusticie

C.21.476 Ne craue of my comune bote as my kynde asketh
as...askeþ

C.21.478 And rewle thy rewme in resoun riht we and in treuthe
right and reson

C.21.478 And rewle thy rewme in resoun rigt we and in treuthe
rule þe reaume

C.21.479 Than haue thow al thyn askyng as thy law asketh
as...askeþ

C.21.481 And y wakned þerwith and wroet as me mette
I awaked and wroot

C.21.481 And y wakned þerwith and wroet as me mette
I awaked þerwiþ

C.22.1 And as y wente by the way when y was thus awaked
by þe wey

C.22.11 For thre thynges þat he taketh his lyf for to saue
for to saue

C.22.11 For thre thynges þat he taketh his lyf for to saue.þre þynges

C.22.21 Withouten consail of Consience or cardinale vertues
Cardinale vertues

C.22.24 Noyther Spiritus iusticie ne Spiritus fortitudinis
Spiritus fortitudinis

C.22.24 Noyther Spiritus iusticie ne Spiritus fortitudinis
Spiritus Iusticie

C.22.25 For Spiritus fortitudinis forfeteth wel ofte
Spiritus fortitudinis

C.22.29 And Spiritus Iusticie shal iugen, wol he, nel he
Spiritus Iusticie

C.22.30 Aftur Þe kynges conseyl and Þe comune lyke
kyng and commune

C.22.30 Aftur Þe kynges conseyl and Þe comune lyke
kynges conseil

C.22.31 And Spiritus prudencie in many a poynt shal faile
Spiritus prudencie

C.22.36 And as louh as a lamb for lakkyng Þat hym nedeth
Þat hem nedeÞ

C.22.36 And as louh as a lamb for lakkyng Þat hym nedeth
lowe as a lomb

C.22.41 And cam and toek mankynde and bicam nedy
cam and took mankynde

C.22.51 Whenne Nede hadde vndernome me thus, anoen y ful aslepe
I fil aslepe

C.22.71 With a lord Þat lyueth aftur likyng of body
likynge of body

C.22.72 That cam a3en Consience, Þat kepar was and gyour
ayein conscience

C.22.73 Ouer kynde cristene and cardinale vertues.
Cardinale vertues

C.22.77 Foles fro this fendes lymes, for Peres loue the plouhman
Piers Þe Plowman

C.22.78 And crye we on al Þe comune Þat thei come to Vnite
come to vnite

C.22.91 Aftur Conforte, a knyhte, come and beer his baner
bere his banner

C.22.94 And ar heroudes of armes hadden descreued lordes
heraud of armes

C.22.96 And baer Þe baner bifore Deth--bi riht he hit claymede
bere his banner

C.22.101 Kynges and knyhtes, caysers and popes
kynges and kny3tes

C.22.102 Lered ne lewed he lefte no man stande
lered and lewed

C.22.106 Concience of his cortesye tho Kynde he bisouhte
Conscience curteisliche

C.22.106 Concience of his cortesye tho Kynde he bisouhte
of his curteisie

C.22.113 And gaderet a greet oest alle agayn Consience
ayein conscience

C.22.120 Consience and his companye, of holy churche Þe techares
clerkes of holy chirche

C.22.122 Ouercome Consience and cardinal vertues
Cardinale vertues

C.22.126 Symonye hym suede to assaile Consience
assaille conscience

C.22.127 And presed on Þe pope and prelates their made
pope and prelates

C.22.129 And cam to Þe kynges consail as a kene baroun
come a kyng

C.22.129 And cam to Þe kynges consail as a kene baroun
kynges conseil

C.22.133 Moche of Þe wyt and wisdoem of Westministre halle
wisdom and wit

C.22.137 And turnede syuyle into symonye, and sethe he toek Þe official
Symonye and Cyuylle

C.22.140 `Allas!' quod Consience tho, and cryede, `Wolde Crist of his grace
cried hire of grace

C.22.142 And bolde and abydynge Þe while his bagge lasteth
while .lasteÞ

C.22.158 Oen Þat moche wo wrouhte, Sleuthe was his name
is his name

C.22.169 And lyf fley for fere to Fisyk aftur helpe
fle for fere

C.22.193 And of Þe wo Þat y was ynne my wyf hadde reuthe
haue ruÞe

C.22.206 And loke thow conne som craft ar thow come thennes
konne som craft

C.22.208 `Lerne to loue,' quod Kynde, `and leef all othere'
lerne to loue

C.22.210 `And thow loue lelly, lacke shal the neuere
loue and lakke

C.22.210 `And thow loue lelly, lacke shal the neuere
loue lele

C.22.211 Wede ne worldly mete while thy lif lasteth
al my lif tyme

C.22.211 Wede ne worldly mete while thy lif lasteth
while ...lasteþ

C.22.213 Throw Contricion and Confessioun til y cam to Vnite
come to vnite

C.22.213 Throw Contricion and Confessioun til y com to Vnite
contricion and confession

C.22.216 That with Auntecrist helden harde a3eyn Consience
ayein conscience

C.22.217 Sleuthe with his slynge an hard sawt he made
hard saut

C.22.220 Comen a3en Consience; with Couetyse they helden
ayein conscience

C.22.221 `By þe Marie, `quod a mansed prest, was of þe march of
Ireland
by Crist

C.22.221 `By þe Marie,' quod a mansed prest, was of þe march of
Ireland
mansed sherewe

C.22.223 Then y do to drynke a drauht of goed ale!'
good ale

C.22.228 Consience cryede, `Helpe, Clergie, or y falle
clergie and conscience

C.22.229 Thorw inparfit prestes and prelates of holy churche!
clerkes of holy chirche

C.22.229 Thorw inparfit prestes and prelates of holy churche!
preestes and prelates

C.22.231 Ac for they couthe nat wel here crafte Consience forsoek him
konne som craft

C.22.235 Thei wol flatere, to fare wel, folk Þat ben riche
Þat ben riche

C.22.239 Then he Þat laboreth for lyflode and leneth hit beggares
laboure for Þi liflode

C.22.247 To lered ne to lewed, byt lyueth aftur 3oure reule
lered and lewed

C.22.250 With Þat 3e leue logyk and lerneth to louye
lerne to loue

C.22.257 Kynges and kynhtes, Þat kepen and defenden
kepen and defenden

C.22.257 Kynges and knyhtes, Þat kepen and defende
kynges and kny3tes

C.22.266 Of lewed and of lered the lawe wol and asketh
lered and lewed

C.22.268 Forthy,' quod Consience, `bi crist, kynde wit me telleth
as Þe book techeÞ

C.22.268 Forthy,' quod Consience, `bi Crist, kynde wit me telleth
by Crist

C.22.270 Heuen hath euene nombre and helle ys withouten nombre
heuene and helle

C.22.271 Forthy y wolde witterly Þat 3e were in registre
witen witterly

C.22.272 And 3oure nombre vnder notarie sygne and noÞer mo ne lasse!
lasse ne moore

C.22.274 And leme logyk and lawe and eke contemplacioun
logik and lawe

C.22.280 For persones and parsche prestes, Þat sholde Þe peple shryue
persons and preestes

C.22.288 And maken hym murye with oÞere menne godes
make murie

C.22.293 And soffren Þe dede in dette to Þe day of dome
day of dome

C.22.296 The while Couetyse and Vnkyndenesse Consience assailed
assaille conscience

C.22.300 Ypocrisye and they an hard sawt they 3euen
hard saut

C.22.303 That with Consience acordede and cardinal vertues
Cardinale vertues

C.22.316 Quod Contricion to Consience, `Do hym come to Vnite
come to vnite

C.22.316 Quod Contricion to Consience, `Do hym come to Vnite
contricion and conscience

C.22.319 Then person oÞer parsche prest, penytauncer or bischope
persons and preestes

C.22.320 Saue Peres the plouhman, Þat haeth power ouer alle
Piers Þe Plowman

C.22.338 `Y preye the,' quod Pees tho, `ar thow passe forÞere
preie for Þe pees

C.22.342 Bote thow conne eny craft thow comest nat
here-ynne!.konne som craft

C.22.345 And was my lordes leche and my ladyes bothe
lordes and ladies

C.22.347 He salued so oure wymmen til some were with childe!
wommen wiþ childe

C.22.355 And cam to Consience and corteyslich hym grette
Conscience curteisliche

C.22.357 Here is Contricioun,' quod Consience, `my cosyn,
ywounded
contricion and conscience

C.22.358 Conforte hym,' quod Consience, `and taek kepe to his sores
Conscience to conforte

C.22.365 And for hem þat 3e aren holde to, al my lyf-tyme
al my lif tyme

C.22.366 And make 3ow my Ladye in masse and in matynes
masse and matyns

C.22.367 Of freres of oure fraternite, for a litel suluer
for a litel siluer

C.22.371 For confort of his confessour, Contricioun he lefte
contricion and confession

C.22.374 And comen with a kene wil, Consience to assaile
assaille conscience

C.22.375 Consience cryede efte Clergie come help hym
clergie and conscience

C.22.380 `By Crist,' quod Consience tho, `y wol bicome a pilgrime
by Crist

C.22.381 And wenden as wyde as þe world regneth
wide in þis world

C.22.382 To seke Peres the plouhman, þat Pruyde myhte destruye
Piers þe Plowman

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A RHE

A RHETORICAL ANALYSIS OF THE REPEATED PHRASES IN *PIERS PLOWMAN*

By

Virginia Anne Unkefer

VOLUME III

A DISSERTATION

Submitted to
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Department of English

1995

a gifte of g
B.12.68
C.3.338
C.11.287
C.14.33

acombred v
B.1.196

B.1.203
B.2.51
C.1.191
C.1.198
C.2.52

Adam and
A.1.63
A.6.90
B.1.65
B.5.603
B.9.188
B.11.206
B.15.63
B.16.205
B.18.143
B.18.153
B.18.178
B.18.192
B.19.54
C.1.61
C.7.250
C.10.213
C.10.289
C.12.112
C.14.162
C.16.224

APPENDIX 2
PHRASES GROUPED BY FORMULA

a gifte of god

B.12.68 Ac grace is a gifte of god and of greet loue sprynge þ
C.3.338 And that þe gyft þat god 3yueth to alle lele lyuynge
C.11.287 Withoute þe gifte of god which is grace of fortune
C.14.33 So grace is a gifte of god and kynde wit a chaunce

acombred wi þ coueities

B.1.196 [Ye] ben acombred wi þ coueitise; [ye] konne no3t [out crepe]
B.1.203 To conforten þe carefulle acombred wi þ synne
B.2.51 And lat no conscience acombre þee for coueitise of Mede
C.1.191 And ben acombred with coueytise-thei can nou3t crepe out
C.1.198 That conforteth alle carefole acombred with synne
C.2.52 And acombre thow neuere thy consience for coueityse of mede

Adam and Eue

A.1.63 Adam & Eue he eggide to ille
A.6.90 þo Adam & Eue eten here bane
B.1.65 Adam and Eue he egged to ille
B.5.603 Tho Adam and Eue eten apples vnrosted
B.9.188 No3t as Adam and Eue whan Caym was engendred
B.11.206 Of Adames issue and Eue ay til god man deide
B.15.63 [Adam and Eue putte out of Paradis]
B.16.205 Adam, oure aller fader. Eue was of hymselue
B.18.143 For Adam and Eue and Abraham wi þ o þere
B.18.153 That Adam and Eue haue shul bote]
B.18.178 Adam and Eue and o þere mo in helle
B.18.192 That Adam and Eue and alle þat hem suwede
B.19.54 For he yaf Adam and Eue and alle o þere mo blisse
C.1.61 Adam and Eue he eggede to ylle
C.7.250 That Adam and Eue a3enes vs alle shette
C.10.213 Aftur þat Adam and Eue hadden ysyneged
C.10.289 As Adam dede and Eue, as y whil er 3ow tolde
C.12.112 Of Adames issue and Eue ay til god man deyede
C.14.162 And Adam and Eue and alle othere bestes
C.16.224 Potte out of Paradys Adam and Eue

C.18.217 E
C.18.219 A
C.18.230 A
C.20.146 F
C.20.156 T
C.20.181 A
C.20.197 T
C.20.303 T
C.21.54 F
C.3.335 A

adiectyf and s

C.3.342 The
C.3.360 This
C.3.393 Ac a

al my lif tyme

A.P.49 And
A.1.27 For
A.1.76 To l
A.3.27 For t
A.3.140 To h
A.5.212 And
A.5.249 And
A.6.56 And
A.7.28 A[nd]
A.7.51 `For t
A.7.162 Þat h
A.11.102 For to
A.11.280 Þat ha
B.P.49 And h
B.1.78 To lou
B.3.28 For to
B.3.151 To [ho
B.5.237 `Vsede
B.5.384 tyme?
B.5.475 And ye
B.5.569 And lep
B.6.26 And ye
B.6.56 And [ek
`For to

C.18.217 Eue of Adam was and out of hym ydrawe
C.18.219 And thise thre þat y carp of, Adam and Eue
C.18.230 And as Abel of Adam and of his wyf Eue
C.20.146 For Adam and Eue and Abraham with oþere
C.20.156 That Adam and Eue haue shullen bote
C.20.181 Adam and Eue and other mo in helle
C.20.197 That Adam and Eue and al his issue
C.20.303 That Adam and Eue and all his issue
C.21.54 For he 3af Adam and Eue and oþere mo blisse
C.3.335 As adiectif and sustanif vnite asken

adiectyf and sustantyf

C.3.342 Thenne adiectyf, and sustantyf, for Englisch was it neuere
C.3.360 This is relacion rect, ryht as adiectyf and sustantyf
C.3.393 Ac adiectyf and sustantyf is as y her tolde

al my lif tyme

A.P.49 And hadde leue to lei3e al here lif after
A.1.27 For loth, in his lyf dayes, for lyking of drink
A .1.76 To loue me lelly whiles 3i lif duriþ
A .3.27 For to werche þi wil while þi lif lastiþ
A.3.140 To holde lemmenis & lotebies alle here lif dayes
A.5.212 And 3et haue I hatid hire al my lif tyme
A.5.249 And lepe with hym ouer lond al his lif tyme
A.6.56 And 3e shuln lepe þe li3tliere al 3oure lif tyme
A.7.28 A[nd] ek laboure for þi loue al my lif tyme
A.7.51 `For to werche be þ woord while my lif duriþ'
A.7.162 þat he lokide lik a lanterne al his lif aftir
A.11.102 For to werche 3our wil [while] my lif duriþ
A.11.280 þat hadde lyued al his lyf wiþ lesinges & þeft[e]
B.P.49 And hadden leue to lyen al hire lit after
B.1.78 To louen me leelly while þi lif dureþ
B.3.28 For to werche þi wille [while þi lif lasteþ]
B.3.151 To [holde] lemmans and lotebies alle hire lifdaies
B.5.237 `Vsedestow euere vsurie', quod Repentaunce, `in al þi lif tyme?'
B.5.384 And yet haue I hated hire al my lif tyme'
B.5.475 And lepe wiþ hym ouer lond al his lif tyme
B.5.569 And ye shul lepe þe li3tloker al youre lif tyme
B.6.26 And [ek] labour[e] for þi loue al my lif tyme
B.6.56 `For to werche by þi wor[d] while my lif dureþ'

B.6.177 Th
B.10.150 Fo
B.10.421 Th
B.11.21 Th
B.13.141 Th
B.15.142 Fo
B.20.211 [W
B.20.365 [An
C.P.50 An
C.1.75 Leu
C.2.32 Tha
C.3.187 To
C.6.239 Vse
C.6.441 And
C.7.216 And
C.8.25 And
C.8.174 Þat
C.10.167 For
C.11.91 And
C.11.183 That
C.11.256 That
C.15.197 'Has
C.15.296 That
C.16.18 That
C.17.36 Toke
C.18.200 Ac le
C.20.3 And 3
C.22.211 Wede
C.22.365 And f

alle Þe foure ord

A.P.55 I fond
A.8.176 Þei3 Þ
B.P.58 I fond
B.7.198 Thei3
B.10.251 ordres
B.13.39 Who w
C.P.56 Of Aus
C.15.45 I fonde
Of Aus

B.6.177 That he loked lik a lanterne al his lif after
B.10.150 For to werche youre wille while my lif dureþ
B.10.421 That hadde lyued al his lif wiþ lesynges and þefte
B.11.21 That leden þee wole to likynge al þi lif tyme
B.13.141 Thow loue leelly þi soule al þi lif tyme
B.15.142 For a wrecchede hous [he held] al his lif tyme
B.20.211 [Weede] ne worldly [mete] while þi lif lasteþ'
B.20.365 [And] for [hem] þat ye ben holden to al my lif tyme
C.P.50 And hadde leue to lye aftir, al here lyf-tyme
C.1.75 Leue on me and loue me al thy lyf-tyme'
C.2.32 That neuere lyede ne lauhede in al his lyf-tyme
C.3.187 To holde lemmanes and lotebyes al here lyf-dayes
C.6.239 Vsedestow euere vsurye in al thy lyf-tyme?'
C.6.441 And 3ut haue y hated here al my lyf-tyme
C.7.216 And 3e shal lepe þd lihtloker al 3oure lyf-tyme
C.8.25 And labory for tho thow louest al my lyf-tyme
C.8.174 þat a lokede lyke a lenterne al his lyf aftur
C.10.167 For they louyeth and bylyueth al here lyf-tyme
C.11.91 And for to worche 3ounr wille þe while my lyf duyreth
C.11.183 That lede þe wol to lykynge al thy lyf-tyme'
C.11.256 That vnlawefulleche hadde ylyued al his lyf-tyme
C.15.197 `Hastow vsed or haunted al thy lyf-tyme?'
C.15.296 That al here lyf haen lyued in langour and defaute
C.16.18 That al here lyf leden in lownesse and in pouerte!
C.17.36 Toke lyflode of luyther wynnynges in all here lyf-tyme
C.18.200 Ac leue hi lelly al thy lyf-tyme
C.20.3 And 3ede forth ylike a lorel al my lyf-tyme
C.22.211 Wede ne worldly mete while thy lif lasteth
C.22.365 And for hem þat 3e aren holde to, al my lyf-tyme

alle þe foure orders

A.P.55 I fond þere Freris, alle þe foure ordris
A.8.176 þei3 þou be founde in þe fraternite among þe foure ordris
B.P.58 I fond þere Freres, alle þe foure ordres
B.7.198 Thei3 [þow] be founde in þe fraternite [among] þe foure ordres
B.10.251 Who was his Auctour? alle þe foure Euaungelistes
B.13.39 Of Austyn, of Ambrose, of [alle] þe foure Euaungelistes
C.P.56 I fonde þer of freris alle þe foure ordres
C.15.45 Of Austyn, of Ambrose, of alle þe foure euaungelies

alle his hei	
A.3.241	]
A.3.257	]
A.5.87	[
A.8.4	I
A.10.37	L
B.2.102	.
B.3.262	T
B.3.279	T
B.5.107	F
B.5.262	N
B.7.4	F
B.9.49	L
B.10.331	A
	e
B.18.344	A
C.3.431	Th
C.20.197	Th
C.20.303	Th

alle kyne cra	
A.11.134	[C
B.10.182	O
C.5.20	O
C.7.191	In
C.8.58	An
C.11.125	Of
C.15.132	Al

alle kynne cr	
A.3.212	Al
A.7.62	An
A.11.185	An
B.3.225	All
B.6.68	An
C.3.279	All
C.8.69	An

alle kynne cr	
A.7.62	An

alle his heires after

A.3.241 Þat agag of amalig & [al] his peple after
A.3.257 Þat god hati[de him for euere] & alle his heires aftir
A.5.87 [For pilgrymes, for palmers, for all Þe peple] aftir
A.8.4 For hym & for hise heires euermore aftir
A.10.37 Lif Þat ay shal laste, & al his lynage aftir
B.2.102 `And Þei to haue and to holde, and hire heires after,
B.3.262 That Agag of Amalec and al his peple after
B.3.279 That god hated hym for euere and alle hise heires after
B.5.107 For Pilgrymes, for Palmeres, for al Þe peple after
B.5.262 Ne Þyne heires after Þee haue ioie of Þat Þow wynnest
B.7.4 For hym and for hise heires eueremoore after
B.9.49 Lif Þat ay shal laste, [and] al his lynage after
B.10.331 And Þanne shal Þe Abbot of Abyngdoun and al his issue for euere
B.18.344 Adam and al his issue at my wille herafter
C.3.431 That god hated hym for euere and alle his eyres aftur
C.20.197 That Adam and Eue and al his issue
C.20.303 That Adam and Eue and all his issue

alle kyne craftes

A.11.134 [Of] alle kynne craftis I contreuide tolis
B.10.182 Of alle kynne craftes I contreued tooles
C.5.20 Or eny other kynes craft Þat to Þe comune nedeth
C.7.191 In alle kyne craftes Þat he couthe deuise
C.8.58 And caste on hym his clothes of alle kyn craftes
C.11.125 Of alle kyne craftes y contreuede here toles
C.15.132 Alle kyne connynges and alle kyne craftes

alle kynne crafty men

A.3.212 Alle kyn crafty men craue mede for here prentis
A.7.62 And alle kyne crafty men Þat conne lyue in treuÞe
A.11.185 And alle kyne crafty men Þat cunne here foode wynne
B.3.225 Alle kynne craft[y] men crauen Mede for hir Prentices
B.6.68 And alle kynne crafty men Þat konne lyuen in truÞe,
C.3.279 Alle kyn crafty men crauen mede for here prentises
C.8.69 And alle kyne crafty men Þat conne lyue in treuthe

alle kynne creatures

A.7.62 And alle kyne crafty men Þat conne lyue in treuÞ

A.11.246 Alle kyn
A.12.110 Now alle
B.3.225 Alle kyn
B.5.270 Thow a
B.9.26 'Kynde'
B.10.182 Of alle
B.14.185 And be
B.17.214 That al
B.17.219 To alle
B.17.253 To alle
B.18.129 Of any
B.19.17 That a
B.19.216 To alle
C.8.69 And al
C.15.224 Vch a
C.19.180 To alle
C.19.214 To alle
C.20.133 Of eny
C.21.17 Þat al
C.21.216 To alle

alle sholde deye

B.9.142 Alle s
B.18.281 If Ada
B.18.331 That
C.10.228 Alle s
C.20.374 That

amende alle

A.1.142 Mek
B.1.168 Mek
B.7.15 And
B.10.446 And
B.15.249 Ac I
B.17.317 To a
C.1.164 Mek
C.4.182 With
C.15.222 In h
C.19.292 To

A.11.246 Alle kynne creatures Þat to Crist be[n] l[yche]
A.12.110 Now alle kenne creatures Þat cristene were euere
B.3.225 Alle kynne craft[y] men crauen Mede for hir Prentices
B.5.270 Thow art an vnkynde creature; I kan Þee no3t assoille
B.9.26 `Kynde', quod [he], `is creatour of alle kynnes [beestes]
B.10.182 Of alle kynne craftes I contreued tooles,
B.14.185 And be clene Þoru3 Þat cristnyng of alle kynnes synne
B.17.214 That alle kynne cristene clenseÞ of synnes
B.17.219 To alle vnkynde creatures Þat coueite to destruye
B.17.253 To alle vnkynde creatures; crist hymself witnesseÞ
B.18.129 Of any kynnes creature, conceyued Þoru3 speche
B.19.17 That alle kynne creatures sholden knelen and bowen
B.19.216 To alle kynne creatures Þat [k]an hi[se] fyue wittes
C.8.69 And alle kyne crafty men Þat conne lyue in treuthe
C.15.224 Vch a kyne creature Þat on Crist leueth
C.19.180 To alle vnkynde creatures Þat coueyten to destruye
C.19.214 To alle vnkynde creatures, as Crist hymsulue witnesseth
C.20.133 Of eny kynde creature, conceyued thorw speche
C.21.17 Þat alle kyn creatures sholde knelen and bowen
C.21.216 To alle kyne creatrues Þat can his fyue wittes

alle sholde deye
B.9.142 Alle shul deye for hise dedes by [dounes] and hulles
B.18.281 If Adam ete Þe Appul all sholde deye
B.18.331 That if [Þei] ete Þe Appul all sholde deye
C.10.228 Alle sholle deye for his dedes by dales and by hulles
C.20.374 That if they ete Þe appul alle sholde deye

amende alle
A.1.142 Mekliche for oure misdedis to amende vs alle.
B.1.168 Mekely for oure mysdedes to amenden vs alle
B.7.15 And in as muche as Þei mowe amenden alle synfulle
B.10.446 And he Þat may al amende haue mercy on vs alle.
B.15.249 Ac I ne lakke no Lif, but lorde amende vs alle
B.17.317 To amende al Þat amys is, and his mercy gretter
C.1.164 Mekeliche for oure mysdedes to amend vs alle
C.4.182 Withouten mercement of manslauht amende alle reumes'
C.15.222 In his mouthe mercy and amende vs all
C.19.292 To amende al Þat amys is, and his mercy grettore

an heep of

B.P.53 Her
B.5.231 `33
cha
B.6.187 An
B.10.314 An
B.14.308 And
C.6.235 `33
cha
C.8.183 An

ancres and her

A.P.28 As a
A.7.133 Ank
B.P.28 As A
B.6.145 Ac A
B.15.417 Ancr
C.P.30 As a
C.8.146 And

and þus bilonge

B.10.254 But
B.10.363 And
C.11.158 Bote

apparaille in pi

A.7.52 `And
B.5.516 Appa
B.6.57 `And
B.11.236 For
C.8.56 `And
C.12.123 For
C.12.130 In þe

as a child

A.1.154 And
B.1.180 And
B.5.174 And
B.5.607 I a ch
B.15.216 For

an heep of

B.P.53 Heremytes on an heep with hoked staues
B.5.231 `33is, ones I was yherberwed', quod he, `wiþ an heep of chapmen
B.6.187 An heep of heremytes henten hem spades
B.10.314 An heep of houndes at his ers as he a lord were
B.14.308 And an hardy man of herte among an heep of þeues
C.6.235 `33us, ones y was herberwed,' quod he, `with an heep of chapmen
C.8.183 An heep of ermytes henten hem spades

ancres and heremites

A.P.28 As ancris & Ermytes þat holden hem in [here] cellis
A.7.133 Ankeris & heremytes þat holde hem in here sellis
B.P.28 As Ancres and heremites þat holden hem in hire selles
B.6.145 Ac Ancres and heremites þat eten but at Nones
B.15.417 Ancres and hermytes and Monkes and freres
C.P.30 As ankeres and eremites þat holdeth hem in here selles
C.8.146 And ankerus and eremytes þat eten but at nones

and þus bilongeþ

B.10.254 But þus bilongeþ to bileue to lewed þat willen dowel
B.10.363 And þus bilongeþ to louye þat leueþ [to] be saued
C.11.158 Bote thus hit bilongeth to bileue alle þat liketh to Dowel

apparaille in pilgrymes wise

A.7.52 `And I shal apparaille me,' quaþ perkyn, `in pilgrym[ys] wyse
B.5.516 Apparailled as a paynym in pilgrymes wise
B.6.57 `And I shal apparaille me', quod Perkyn, `in pilgrymes wise
B.11.236 For his pouere apparaill and pilgrymes wedes
C.8.56 `And y shal parayle me,' quod Perkyn, 'in pilgrimes wyse
C.12.123 For his pore parail and pilgrimes clothes
C.12.130 In þe parail of a pilgrime and in pore likenesse

as a child

A.1.154 And ek as chast as a child þat in chirche wepiþ
B.1.180 And as chaste as a child þat in chirche wepeþ
B.5.174 And am chalanged in þe Chapitrehous as I a child were
B.5.607 I a cheyne of charite as þow a child were
B.15.216 For charite is goddes champion, and as a good child hende

C.1.176 A
C.6.156 3
w

as...aske þ
A.P.19 W
B.P.19 W
B.P.120 T
B.16.242 M
B.19.476 N
B.19.479 [
C.5.67 G
C.21.476 N
C.21.479 T

as...bere þ w
A.8.135 A
A.11.192 þ
B.2.38 A
B.5.146 A
B.7.52 T
B.7.85 þ
w
B.7.157 A
B.9.76
B.10.89
B.10.252
B.10.285
B.10.346

B.11.157
B.11.227
B.11.254
B.11.269
B.11.272
B.11.274
B.12.65
B.12.184
B.13.135

C.1.176 And ben as chast as a child þat chyht noþer ne fyhteth
C.6.156 33ut am y chalenged in oure chapitre-hous as y a childe were

as...askeþ

A.P.19 Worching & wandringe as þe world askiþ
B.P.19 Werchynge and wandrynge as þe world askeþ
B.P.120 To tilie and to trauaille as trewe lif askeþ
B.16.242 Mercy for oure mysdedes as many tyme as we asden
B.19.476 Ne craue of my comune but as my kynde askeþ
B.19.479 [Haue] þow mayst [þyn askyng] as þi lawe askeþ
C.5.67 God and good men, as here degre asketh
C.21.476 Ne craue of my comune bote as my kynde asketh'
C.21.479 Than haue thow al thyn askyng as thy law asketh

as...bereþ witnesse

A.8.135 Ac for þe bible beriþ wytnesse
A.11.192 þ[i]s be[þ] dobet; so beriþ witness þe sauter
B.2.38 And how ye shul saue yourself? þe Sauter bereþ witnesse
B.5.146 And freres fyndeþ hem in defaute, as folk bereþ witnesse
B.7.52 That he ne worþ saaf [sikerly]; þe Sauter bereþ witnesse
B.7.85 For whoso haþ to buggen hym breed, þe book bereþ witnesse
B.7.157 Ac for þe book bible bereþ witnesse
B.9.76 And þat I lye no3t of þat I lere þee, luc bereþ witnesse
B.10.89 How þe book bible of hym bereþ witnesse
B.10.252 And Crist cleped hymself so, þe [scripture] bereþ witnesse
B.10.285 The bible bereþ witnesse þat al[le] þe [barnes] of Israel
B.10.346 And preiseden pouerte with pacience; þe Apostles bereþ witnesse
B.11.157 Was þat Sarsen saued, as Seint Gregorie bereþ witnesse
B.11.227 That saued synful men as Seint Iohan bereþ witnesse
B.11.254 Boþe Marthaes and Maries, as Mathew bereþ witnesse
B.11.269 Than he þat is ri3t riche; Reson bereþ witnesse
B.11.272 Wiser þan Salomon was bereþ witnesse and tau3te
B.11.274 And lif moost likynge to god as luc bereþ witnesse
B.12.65 As þe book bereþ witnesse to burnes þat kan rede
B.12.184 To lere lewed men as luc bereþ witnesse
B.13.135 That no clerk ne kan, as crist bereþ witnesse

B.13.440 As
B.14.180 Fo
wit
B.15.90 Ac
B.17.305 Ac
B.19.446 Ay
wit
C.7.101 As
C.9.306 Ac
C.10.211 An
C.11.216 An
C.12.132 An
C.12.151 The
C.14.124 To
C.15.221 As
C.16.289 As
C.18.213 A th
C.18.222 As
C.19.29 An
C.19.235 Clo
C.19.280 Ac
wit
C.20.246 An
wit
C.21.446 A3
wit

as Þe book te

A.1.13 An
A.1.36 Le
A.1.70 Þa
A.1.119 Ac
A.2.86 Þe
A.3.253 Bu
A.5.86 To
A.7.74 Le
A.7.81 Til
A.7.212 Ma
A.8.22 Fo
tec

B.13.440 As he seiþ hymself; seynt Iohan bereþ witnesse
B.14.180 For how þow confortest alle creatures clerkes bereþ witnesse
B.15.90 Ac of curatours of cristen peple, as clerkes bereþ witnesse
B.17.305 Ac it is but selden ysei3e, þer sooþnesse bereþ witnesse
B.19.446 Ayein þe olde lawe and newe lawe, as Luc [bereþ] witness[e]
C.7.101 As he sayth hymsulf, seynt Ion bereth witnesse
C.9.306 Ac for þe boek-bible bereth witnesse
C.10.211 And þat my sawe is soth þe sauter bereth witnesse
C.11.216 And demede wel and wysly, wymmen bereth wittenesse
C.12.132 And seynt Marie his moder, as Mathew bereth withnesse
C.12.151 Then he þat is rihte ryche, reson bereth witnesse
C.14.124 To lere lewede men, as Luk bereth witnesse
C.15.221 As þe boek bereth witnesse þat he bere myhte
C.16.289 As Poul in his pistul of hym bereth wittenesse
C.18.213 A thre he is þer he is and hereof bereth wittenesse
C.18.222 As þe bible bereth witnesse, a boek of þe olde lawe
C.19.29 And alle thre bote o god; thus Abraham bereth witenesse
C.19.235 Clothes of moest cost, as clerkes bereth witnesse
C.19.280 Ac hit is bote selde yseyen, there sothnesse bereth witnesse
C.20.246 And all þe elementis,' quod the Boek, `hereof bereth witnesse
C.21.446 A3en þe olde lawe and þe newe lawe, as Luk bereth witnesse

as þe book techeþ

A.1.13 And wolde þat 3e wrou3ten as his word techiþ
A.1.36 Leue not þi lycam for a li[3]er hym techiþ
A.1.70 þat suche wise wordis of holy writ shewide
A.1.119 Ac þo þat werchen þe word þat holy writ techiþ
A.2.86 þe text[e] tell[iþ] not so, treuþe wot þe soþe
A.3.253 But brou3te wiþ hym þe bestis as þe bible [telliþ]
A.5.86 To preye for þe peple as the prest techiþ
A.7.74 Let-god-worþe-wiþal-for-so-his-woord-techiþ
A.7.81 Til I come to his acountes as my crede techiþ
A.7.212 Make þe Frendis þermi[d] for so matheu vs techiþ
A.8.22 For þei h[o]lde nou3t here haly dayes as holy chirche techiþ

A.8.159 Þi
A.11.28 Or
A.11.29 Lit
A.11.268 De
A.12.3 An
A.12.25 An
A.12.97 So
B.P.101 To
B.P.195 Th
B.1.13 An
B.1.72 Tha
B.1.130 [Ac
B.1.148 For
B.2.122 [Th
B.3.237 And
B.3.274 For
B.3.335 And
B.5.106 [To
B.5.269 And
B.5.483 And
B.6.82 Lat-
B.6.89 Til I
B.6.227 And
B.7.181 This
B.8.56 But
B.9.202 Dow
B.10.37 Litel
B.10.85 And
B.10.208 And
B.10.323 And
B.10.343 And
tech
B.10.382 Or el
B.10.387 He d
B.10.411 God
B.11.80 For a
B.11.110 [The
B.11.139 For Þ

A.8.159 Þis is [a] l[e]f of oure beleue, as lettrid men vs [tech]iÞ
A.11.28 On crois vpon caluarie, as clerkis vs techiÞ
A.11.29 Litel is he louid or lete by Þat suche a lessoun techiÞ
A.11.268 De[m]de he not wel & wisly, as holy [writ] techiÞ
A.12.3 And whoso coueyteÞ don betere Þan Þe boke telleÞ
A.12.25 And god graunted hit neuere; Þe gospel hit witnesseÞ
A.12.97 So Þat Þou werke Þe word Þat holy wryt techeÞ
B.P.101 To bynden and vnbynden as Þe book telleÞ
B.P.195 That witnesseÞ holy writ, whoso wole it rede
B.1.13 And wolde Þat ye wrou3te as his word techeÞ
B.1.72 That swiche wise wordes of holy writ shewed
B.1.130 [Ac] Þo Þat werche wel as holy writ telleÞ
B.1.148 For truÞe telleÞ Þat loue is triacle of heuene
B.2.122 [The] text telleÞ Þee no3t so, TruÞe woot Þe soÞe
B.3.237 And Dauid assoileÞ it hymself as Þe Sauter telleÞ
B.3.274 Forbar hym and his beestes boÞe as Þe bible witnesseÞ
B.3.335 And [muche] worshipe ha[Þ] ÞerwiÞ as holy writ telleÞ
B.5.106 [To] preye for Þe peple as Þe preest techeÞ
B.5.269 And I wiste witterly Þow were swich as Þow tellest
B.5.483 And for Þe beste as I bileue whateuere Þe book telleÞ
B.6.82 Lat-god-yworÞe-wiÞ-al-for-so-his-word-techeÞ
B.6.89 Til I come to hise acountes as my [crede] me [techeÞ]
B.6.227 And if Þow wilt be gracious to god do as Þe gospel techeÞ
B.7.181 This is [a leef of] oure bileue, as lettred men vs techeÞ
B.8.56 But if he werche wel ÞerwiÞ as dowel hym techeÞ
B.9.202 Dowel, my [deere], is to doon as law techeÞ
B.10.37 Litel is he loued [or lete by] Þat swich a lesson [techeÞ]
B.10.85 And brekeÞ no3t to Þe beggere as Þe book techeÞ
B.10.208 And alle Þat lakkeÞ vs or lyeÞ oure lord techeÞ vs to louye
B.10.323 And bete yow, as Þe bible telleÞ, for brekynge of youre rule
B.10.343 And Caton kenneÞ vs to coueiten it nau3t but as nede techeÞ
B.10.382 Or ellis vnwriten for wikkednesse as holy writ witnesseÞ
B.10.387 He demed wel and wisely as holy writ telleÞ
B.10.411 God lene it fare no3t so bi folk Þat Þe feiÞ techeÞ
B.11.80 For a bapti3ed man may, as maistres telleÞ
B.11.110 [The bileue [of oure] lord Þat lettred men techeÞ
B.11.139 For Þei beÞ, as oure bokes telleÞ, aboue goddes werkes

B.11.205 In
ca
B.11.398 Fo
B.12.32 Fo
B.12.36 To
B.12.63 An
B.12.73 In
B.12.97 Þa
B.12.237 En
B.12.268 [Sw
B.12.288 But
B.13.116 'Do
B.13.419 He
B.13.432 Wh
B.14.46 Lyu
B.14.63 As
B.14.146 And
B.14.310 The
B.15.27 And
B.15.282 But
B.15.343 Tha
B.15.556 And
B.17.120 Hop
B.17.310 And
B.17.318 Tha
B.17.322 For
B.18.79 High
sigh
B.19.71 Tho
B.19.109 Wat
B.20.268 For
C.P.104 Tha
C.P.129 To b
C.1.13 And
C.1.28 And
C.1.69 Tha
C.1.125 Wor
C.2.107 In lo
C.2.142 For

B.11.205 In Þe olde lawe, as [Þe] lettre telleÞ, mennes sones men calle[d] vs
B.11.398 For al Þat he [wrou3t] was wel ydo, as holy writ witnesseÞ
B.12.32 For he dooÞ wel, wiÞouten doute, Þat dooÞ as lewte techeÞ
B.12.36 To Rome ne to Rochemador, but as Þi rule techeÞ
B.12.63 And Þoru3 Þe gifte of Þe holy goost as Þe gospel telleÞ
B.12.73 In Þe olde lawe as Þe lettre telleÞ, Þat was Þe lawe of Iewes
B.12.97 Þat Þou werke Þe word Þat holy writ techeÞ
B.12.237 Ensamples token and termes, as telleÞ Þ[ise] poetes
B.12.268 [Swiche tales telleÞ Aristotle Þe grete clerk]
B.12.288 But lyueÞ as his lawe techeÞ and leueÞ Þer be no bettre
B.13.116 `Dowel', quod Þis doctour, `do as clerkes techeÞ.
B.13.419 He hateÞ to here Þerof and alle Þat it telleÞ
B.13.432 What Dauid seiÞ of swiche men as Þe Sauter telleÞ
B.14.46 Lyue Þoro3 leel bileue, [as oure lord] witnesseÞ
B.14.63 As holy writ witnesseÞ whan men seye hir greces
B.14.146 And lyuen as lawe techeÞ, doon leaute to hem alle
B.14.310 The seuenÞe is welle of wisedom and fewe wordes sheweÞ
B.15.27 And whan I deme domes and do as truÞe techeÞ
B.15.282 But selden and sondry tymes, as seiÞ the book and techeÞ
B.15.343 Than burgeises Þat riche ben as Þe book techeÞ
B.15.556 And lyuen as Leuitici as oure lord [yow] techeÞ
B.17.120 Hope shal lede hem forÞ with loue as his lettre telleÞ
B.17.310 And eyÞer haue equyte, as holy writ telleÞ
B.17.318 Than alle oure wikkede werkes as holy writ telleÞ
B.17.322 For to fleen his owene [hous] as holy writ sheweÞ
B.18.79 Highte Longeus as Þe lettre telleÞ, and longe hadde lore his sight
B.19.71 Tho he was born in Bethleem, as Þe book telleÞ
B.19.109 Water into wyn turnede, as holy writ telleÞ
B.20.268 ForÞi', quod Conscience, `by crist! kynde wit me telleÞ
C.P.104 That al Þe world be the wors, as holy writ telleth
C.P.129 To bynde and to vnbynde, as Þe boke telleth
C.1.13 And wolde Þat 3e wroghton as his word techeth
C.1.28 And lay by hem bothe, as Þe boke telleth
C.1.69 That suche wyce wordes of holy writ shewede
C.1.125 Wonder wyse holy wryt telleth how Þei fullen
C.2.107 In lordschip with Lucifer, as this lettre sheweth
C.2.142 For wel 3e wyte, wernardus, as holy writ telleth

C.3.75 La
C.3.426 Fa
C.3.485 Ar
C.5.38 An
C.5.87 Ne
C.5.169 An
re
C.6.12 'R
C.7.93 Wh
C.8.86 La
C.8.98 Til
C.9.24 Fo
C.9.88 Thi
C.9.120 Wit
C.9.124 Suc
C.9.127 And
C.10.164 As
C.10.235 Hol
C.10.243 Ac
C.10.293 Bot
C.10.301 And
C.11.13 Mo
tec
C.11.210 Vn
C.11.235 As
C.11.253 W
C.12.18 'C
C.12.42 T
C.12.72
C.12.100
C.12.111
C.12.117
C.12.153
C.12.176
C.12.210
C.13.15
C.13.86
C.13.192
C.13.195
C.14.169

C.3.75 Lat nat thy lyft hand, oure lord techeth
C.3.426 Forbar hym and his beste bestes, as Þe byble wittenesseth
C.3.485 And muche worschipe therwith,' as holy writ telleth
C.5.38 And what is beste for the body, as the boek telleth
C.5.87 Nec in pane et in pabulo, the pater-noster wittenesseth
C.5.169 And bete 3ow, as Þe bible telleth for brekynge of 3oure reule
C.6.12 `Repente Þe,' quod Repentaunce, `s Resoun Þe tauhte
C.7.93 What Dauid sayth of such men, as Þe sauter telleth
C.8.86 Lat god yworhte with al, as holy wryt techeth
C.8.98 Til y come til his acountes as my crede telleth
C.9.24 For they holde nat here haliday as holi chirch hem hoteth
C.9.88 This I woet witterly, as Þe world techeth
C.9.120 Withoute bagge and bred, as Þe bood telleth
C.9.124 Suche manere men, Matheu vs techeth
C.9.127 And godes boys, bourdyors, as the book telleth
C.10.164 As Þe sauter sayth by synnefole shrewes
C.10.235 Holy writ witnesseth Þat for no wikkede dede
C.10.243 Ac why Þe world was adreynt holy writ telleth
C.10.293 Bote wyues and wedded men, as holy writ techeth
C.10.301 And thus is Dowel, my frende, to do as lawe techeth
C.11.13 More then holynesse or hendenesse or al Þat seyntes techeth
C.11.210 Vnwriten for som wikkednesse, as holy writ sheweth
C.11.235 As holy writ witnesseth, goddes word in Þe gospel
C.11.253 Worcheth, 3e wrihtes of holy churche, as holy writ techeth
C.12.18 `Ouh!' quod y tho to hym, and myn heued waggede
C.12.42 The bileue of oure lord Þat lettred men techeth
C.12.72 They bothe, as oure bokes telleth, are aboue godes werkes
C.12.100 And as Þe euaungelie witnesseth, when we maken festes
C.12.111 In Þe olde lawe, as Þe lettre telleth, mennes sones me calde vs
C.12.117 To haue as we haen serued as holy chirche witnesseth
C.12.153 Holy Churche witnesseth, 'Ho-so forsaketh
C.12.176 And by Þe grayn Þat groweth god vs all techeth
C.12.210 How god, as Þe gospelle telleth, gyueth hym foel to name
C.13.15 And how bittere he hit abouhte, as Þe book telleth
C.13.86 For if he loueth and byleueth as the lawe techeth
C.13.192 Why he ne loueth thy lore and leueth as Þou techest?'
C.13.195 `Vch a segge for hymsulue, Salamon vs techeth
C.14.169 To briddes and to bestes, as here bokes telleth

C.14.210 B
C.15.74 F
C.15.125 B
C.15.127 A
C.15.170 A
C.15.245 Le
C.15.263 As
C.16.186 An
C.16.193 Th
C.16.240 A3
C.16.296 'C
C.16.306 Fo
C.16.341 An
C.17.6 Ho
C.17.58 For
C.17.64 Lo!
C.17.139 And
C.17.219 And
C.17.235 A3
C.18.82 Tha
C.19.125 To
C.19.214 To
C.19.244 To
C.19.285 Tha
C.19.293 The
C.19.297 Ou
C.19.316 As
C.20.82 Hih
sih
C.20.112 No
C.20.381 A3
C.21.71 Th
C.21.109 Tu
C.22.268 Fo

as he a...were

A.P.65 Þe
B.P.68 Th
B.10.314 An
C.P.66 Th

C.14.210 Bote lyuede as his lawe tauhte and leueth Þer be no bettere
C.15.74 For oure lordes loue, as holy lettre telleth
C.15.125 Bote do as doctours techeth for Dowel y hit holde
C.15.127 And he Þat doth as he techeth, y halde hit for Þe beste
C.15.170 As for here lord and here ledare, and liue as thow techest
C.15.245 Leue thorw lele bileue as oure lord wittenesseth
C.15.263 As witnesseth holy writ when we seggeth oure graces
C.16.186 And when y deme domes and do as treuthe techeth
C.16.193 Thenne am y Liberum Arbitrium, as lered men telleth
C.16.240 A3en Þe consayl of Crist as holy clergie witnesseth
C.16.296 `Charite is a childische thyng, as holy churche witnesseth
C.16.306 For drede of god Þat so goed is, and thus-gates vs techeth
C.16.341 And compenable in companye, as Crist hymsulue techeth
C.17.6 Holy writ witnesseth Þer were suche eremytes
C.17.58 For god bad hes blessed, as Þe boek techeth
C.17.64 Lo! Laurence for his largenesse, as holy lore telleth
C.17.139 And lele men lyue as lawe techeth and loue Þerof aryseth
C.17.219 And lyuen as Leuitici dede and as oure lorde 3ow techeth
C.17.235 A3en Þe lore of oure lord as seynt Luk witnesseth
C.18.82 That oure lorde alloweth, as lered men vs techeth
C.19.125 To huyde and to holde as holy writ telleth
C.19.214 To alle vnkykde creatures, as Crist hymsulue witnesseth
C.19.244 To go semeliche ne sitte, seth holy writ techeth
C.19.285 That eyÞer partye haue equitee, as holy writ witnesseth
C.19.293 Thenne al oure wikkede werkes,as holy writ telleth
C.19.297 Out of his oune house, as holy writ sheweth
C.19.316 As Paul Þe apostel in his episteles techeth
C.20.82 Hihte Longius, as Þe lettre telleth, and longe hadde lore his sihte
C.20.112 Now ben 3oure gode dayes ydoen, as Daniel of 3ow telleth
C.20.381 A3eyne my loue and my leue. Þe olde lawe techeth
C.21.71 Tho he was bore in Bedlehem, as Þe boek telleth
C.21.109 Turned watur into wyn, as holy writ telleth
C.22.268 Forthy,' quod Consience, `bi crist, kynde wit me telleth

as he a...were

A.P.65 Þere prechide a pardoner as he a prest were
B.P.68 Ther preched a pardoner as he preest were
B.10.314 An heep of houndes at his ers as he a lord were
C.P.66 Ther prechede a pardoner as he a prest were

as it semed

A.P.32 A
B.P.32 A
B.10.261 S
B.10.263 B
B.15.355 Th
B.18.117 H
C.P.34 As
C.7.130 An
C.9.105 An
C.9.115 An
C.13.72 Ty
C.15.305 An
C.19.269 Th
se
C.20.121 He
C.20.404 An

as longe as I l

A.4.96 As
A.4.154 For
A.4.158 As
A.7.17 As l
B.4.109 As l
B.4.191 For
B.4.195 Als
B.5.288 And
borw
B.6.18 As l
B.6.36 Als
B.10.149 As l
B.10.210 For
B.13.51 `As
C.4.104 As l
C.6.343 And
borw
C.8.16 As l
C.11.90 As l
C.15.58 `As

as þow seest

as it semed

A.P.32 As it semiþ to oure si3t þat suche men þriuen
B.P.32 As it semeþ to oure si3t þat swiche men þryueþ
B.10.261 Swich as þow semest in si3te be in assay yfounde
B.10.263 But be swich in þi soule as þow semest wiþoute
B.15.355 That no lif loueþ ooþer, ne oure lord as it semeþ
B.18.117 Hir suster, as it semed, cam so[fte]ly walkynge
C.P.34 As it semeþ to oure sighte that suche men ythryueth
C.7.130 And sethe in oure secte, as hit semed, deyedest
C.9.105 And 3ut ar ther oþere begares, in hele, as hit semeth
C.9.115 And to oure syhte, as hit semeth, seth god hath þe myhte
C.13.72 Tythen here goed treuthliche, a tol, as hit semeth
C.15.305 And slepeth as hit semeth and somur euere hem folleweth
C.19.269 That shent vs and shedde oure bloed, forschupte vs as hit semede
C.20.121 Here suster, as hit semede, cam softly walkynge
C.20.404 And for þat drynke today y deyede, as hit semede

as longe as I lyue

A.4.96 As longe as Ilyue but more loue it make
A.4.154 For as longe as I lyue l[et]e þe I [n]ile.
A.4.158 As longe as I lyue libbe we togideris
A.7.17 As longe as I lyue for þe lordis loue of heuene
B.4.109 As longe as [I lyue], but lowenesse hym borwe
B.4.191 For as longe as I lyue lete þee I nelle
B.4.195 Als longe as [I lyue] lyue we togideres
B.5.288 And as longe as þow lyuest þerwith þow yeldest no3t but borwest
B.6.18 As longe as I lyue, for þe lordes loue of heuene
B.6.36 Als longe as I lyue I shal þee mayntene
B.10.149 As longe as I lyue, boþe late and raþe
B.10.210 Forþi loke þow louye as longe as þow durest
B.13.51 `As longe', quod [he], `as [lif] and lycame may dure
C.4.104 As longe as y lyue for his luther werkes
C.6.343 And as longe as thow lyuest therwith þou 3eldest nat bote borwest
C.8.16 As longe as y leue, for the lordes loue of heuene
C.11.90 As longe as y lyue, bothe late and rathe
C.15.58 `As longe,' quod he,`as lyf and lycame may duyre'

as þow seest

B.12.176 A
B.17.215 A
B.19.180 Th
C.10.158 Ar
C.16.301 Ar
C.19.176 Ar
C.21.180 Th

assaille cons
B.20.126 Sy
B.20.296 Th
as
B.20.374 An
C.22.126 Sy
C.22.296 Th
as
C.22.374 An

assoille of all
B.19.184 My
B.19.190 An
C.6.257 To
C.21.185 33
C.21.190 An

at hennes pa
B.7.58 Hi
B.10.469 An
B.14.165 He
B.19.61 Pl
C.9.53 Hi
C.16.160 Sh
C.21.61 Pl

aungeles of
B.P.128 An
B.19.74 Au
B.19.81 Fo
C.21.74 An
C.21.81 Fo

Austyn pe old

B.12.176 As þow seest in þe Sauter in Salmes oon or tweyne
B.17.215 And as 3ow seest som tyme sodeynliche a torche
B.19.180 That neuere shul se me in a sighte as þow [seest] nowþe
C.10.158 And as thow seest the sonne sumtyme for cloudes
C.16.301 And sory when he seth men sory-as thow seest childerne
C.19.176 And as thow seest som tyme sodeynliche of a torche
C.21.180 That neuere shal se me in sihte as thowe seste nowthe

assaille conscience

B.20.126 Symonye hym [suede] to assaille Conscience
B.20.296 The while coueitise and vnkyndenesse Conscience assaillede
B.20.374 And comen wiþ a kene wille Conscience to assaille
C.22.126 Symonye hym suede to assaile Consience
C.22.296 The while Couetyse and Vnkyndenesse Consience assailede
C.22.374 And comen with a kene wil, Consience to assaile

assoille of alle synnes

B.19.184 Myght [men] to assoille of alle manere synne[s]
B.19.190 And assoille men of alle synnes saue of dette one
C.6.257 To assoyle the of this synne sine restitucione
C.21.185 33af hym myhte men to assoyle of alle manere synnes
C.21.190 And assoile men of alle synnes, soue of dette one

at hennes partyng

B.7.58 Hi[s] pardon is [wel] petit at hi[s] partyng hennes
B.10.469 And passen Purgatorie penauncelees at hir hennes partyng
B.14.165 Heuene aftir hir hennes goyng þat here han swich defaute
B.19.61 Places in Paradis at hir partynge hennes
C.9.53 His pardoun is ful petyt at his partynge hennes
C.16.160 Shal be porest of power at his partynge hennes
C.21.61 Places in paradys at here partynge hennes

aungeles of heuene

B.P.128 And siþen in þe Eyr an hei3 an Aungel of heuene
B.19.74 Aungeles out of heuene come knolynge and songe
B.19.81 For alle þe Aungeles of heuene at his burþe knelede
C.21.74 Angels out of heuene come, kneled and songe
C.21.81 For alle þe angelis of heuene at his burthe knelede

Austyn þe olde

A.11.72 A
A.11.303 p
B.10.249 A
B.10.459 W
C.11.149 A
C.11.289 W

ayein consc

A.8.24 A
A.10.93 F
B.7.22 A
B.20.72 T
B.20.113 A
B.20.216 T
B.20.220 C
C.9.26 A
C.22.72 T
C.22.113 A
C.22.216 T
C.22.220 C

ayein...coun

A.11.150 H
B.6.314 A
B.10.201 H
B.15.68 A
C.6.76 A
C.8.337 A
C.16.240 A

ayeins reso

A.3.81 A
B.3.92 A
B.6.316 H
B.18.199 A
B.18.334 W
C.3.445 A
C.20.204 n
C.20.377 A
W

A.11.72 Ac austyn Þe olde for alle suche perchide
A.11.303 Þat [was] austyn Þe olde, & hi3este of Þe foure
B.10.249 Austyn Þe olde herof made bokes
B.10.459 Was Austyn Þe olde, and hei3est of Þe foure
C.11.149 Austyn Þe olde herof made bokes
C.11.289 Was Austyn Þe oelde Þat euere man wiste

ayein conscience

A.8.24 A3ens clene consience here catel to selle.
A.10.93 For 3if Þou comist a3en consience Þou combrist Þiseluen
B.7.22 Ayein clene Conscience hir catel to selle
B.20.72 That kam ayein conscience Þat kepere was and gyour
B.20.113 And gaderede a greet hoost al agayn Conscience
B.20.216 That wiÞ Antecrist helden harde ayein Conscience.
B.20.220 Coomen ayein Conscience; wiÞ Coueitise Þei helden
C.9.26 A3en clene cousience for couetyse of wynnynge
C.22.72 That cam a3en Consience, Þat kepar was and gyour
C.22.113 And gaderet a greet oest alle agayn Consience
C.22.216 That with Auntecrist helden harde a3eyn Consience
C.22.220 Comen a3en Consience; with Couetyse they helden

ayein...counseil

A.11.150 He kenniÞ vs Þe contrarie, a3ens catonis wordis
B.6.314 Ayeins Catons counseil comseÞ he to langle
B.10.201 He keeneÞ vs Þe contrarie ayein Catons wordes
B.15.68 Ayein cristes counseil and alle clerkes techynge
C.6.76 A3eyn Þe consayl of Crist, as clerkes fyndeth in bokes
C.8.337 A3enes Catones consayle comseth he to gruche
C.16.240 A3en Þe consayl of Crist as holy clergie witnesseth

ayeins reson

A.3.81 And suffre hem to selle sundel a3ens resoun
B.3.92 And suffre hem to selle somdel ayeins reson
B.6.316 He greueÞ hym ageyn god and gruccheÞ ageyn Reson
B.18.199 Ayeins Reson. [I], rightwisnesse, recorde Þus wiÞ truÞe
B.18.334 WiÞ gile Þow hem gete ageyn alle reson
C.3.445 And ho-so taketh a3eyn treuthe or transuereth a3eyns resoun
C.20.204 A3eynes resoun; y, Rihtwysnesse, recorde hit with treuthe
C.20.377 With gyle thow hem gete agaynes all resoun

bar þe barn

A.2.3 þa
B.2.3 Th
B.9.168 Th
B.18.233 Th
B.18.235 Th
C.2.3 Th
C.20.137 Se
C.20.242 Th
C.20.244 Th

barons and b

A.P.96 Ba
A.3.144 Ba
A.10.138 Ba
B.P.217 Ba
B.3.163 Ba
C.P.220 As

beggeris and

A.P.40 Bid
A.3.206 Beg
A.7.189 Of b
A.7.221 He s
A.8.67 Beg
A.8.69 For
B.P.40 Bidd
B.3.219 Beg
B.6.203 `Of
B.6.237 He s
B.7.65 Beg
B.7.68 For
B.7.84 Forþ
B.11.278 To b
B.13.241 Beg
B.15.205 For þ
B.15.227 Ac bi
B.15.256 Neiþ
C.P.41 Bidde
C.3.274 Bothe

bar Þe barn

A.2.3 Þat bar Þe blisside barn Þat bou3te vs on Þe rode
B.2.3 That bar Þ[e] blis[sed] barn Þat bou3te vs on Þe Rode
B.9.168 That neuere shal barn bere but it be in armes
B.18.233 That Þo Þis barn was ybore Þer blased a sterre
B.18.235 That swich a barn was ybore in Bethleem Þe Citee
C.2.3 That bar Þat blessid barn Þat bouhte vs on Þe rode
C.20.137 Sethe this barn was ybore ben thritty wynter ypassed
C.20.242 Tho Þat this barn was ybore Þer blased a sterre
C.20.244 That such a barn was ybore in Bethleem Þe citee

barons and burgeises

A.P.96 Barouns [and] burgies & bondage also
A.3.144 Barouns & burgeis she bringeÞ in sorewe
A.10.138 Barouns & burgeis, & bondemen of tounes
B.P.217 Barons and Burgeises and bond[age] als
B.3.163 Barons and Burgeises she bryngeÞ in sorw
C.P.220 As barones and burgeys and bondemen of thorpes

beggeris and bidderis

A.P.40 Bidderis & beggeris faste aboute 3ede
A.3.206 Beggeris for here bidding biddiÞ of men mede
A.7.189 Of beggeris & bidderis what best is to done
A.7.221 He shal go [begge & bidde] & no man bete his hungir
A.8.67 Beggeris & bidderis ben not in Þe bulle
A.8.69 For he Þat beggiÞ or bit, but he haue nede
B.P.40 Bidderes and beggeres faste aboute yede
B.3.219 Beggeres for hir biddynge bidden [of] men Mede
B.6.203 `Of beggeris and bidderis what best be to doone
B.6.237 He shal [go] begge and bidde and no man bete his hunger.
B.7.65 Beggeres [and] bidderes beÞ no3t in Þe bulle
B.7.68 For he Þat beggeÞ or bit, but he haue nede
B.7.84 ForÞi biddiÞ no3t, ye beggeres, but if ye haue nede
B.11.278 To beggeris Þat begge and bidden for goddes loue
B.13.241 Beggeris and bidderis of my breed crauen
B.15.205 For Þer are beggeris and bidderis, bedemen as it were
B.15.227 Ac biddynge as beggeris biheld I hym neuere
B.15.256 NeiÞer he biddeÞ ne beggeÞ ne borweÞ to yelde
C.P.41 Bidders and beggers fast aboute 3ede
C.3.274 Bothe begeres and bedemen crauen mede for here

C.8.210
C.9.61
C.16.369
C.17.2

Beneyt, Berr
B.4.121
B.15.422
C.4.117

bere his ban
A.8.15 And ber
B.20.91
B.20.96
C.22.91
C.22.96

bicam man
B.5.485
B.15.516
B.18.213
C.7.128
C.11.146
C.17.267
C.18.135
C.20.222

bicomeþ to
A.3.196
B.3.209
B.19.42
B.19.99
C.8.47
C.21.42
C.21.99

blamed and
A.11.7
B.7.88
B.10.7

preyeres
C.8.210 Of beggares and biddares what beste be to done?
C.9.61 Beggares and biddares beth nat in Þat bulle
C.16.369 For noÞer he ne beggeth ne biddeth, ne borweth to 3elde
C.17.2 Or beggeth and biddeth, be he ryche or pore

Beneyt, Bernard and Fraunceis
B.4.121 As Seynt Beneyt hem bad, Bernard and Fraunceis
B.15.422 [BoÞe] Beneit and Bernard Þe which hem first tau3te
C.4.117 And be as Benet hem bad, Dominik and Fraunceys

bere his banner
A.8.15 And bere hem boÞe on here bak as here baner shewiÞ
B.20.91 After Confort a knyght to come and bere his baner
B.20.96 And bar Þe baner bifore deeÞ; bi ri3t he it cleymede
C.22.91 Aftur Conforte, a knyhte, come and beer his baner
C.22.96 And baer Þe baner bifore Deth--bi riht he hit claymede

bicam man of a mayde
B.5.485 And bicam man of a maide mankynde to saue
B.15.516 And bicam man of a maide and metropolitanus
B.18.213 Bicam man of a mayde mankynde to saue
C.7.128 And bicam man of a mayde, mankynde to amende-
C.11.146 And bycam a man of Þat maide withoute mankynde
C.17.267 And bicam man of a mayde and metropolitanus
C.18.135 And bycam man of Þat maide, mankynde to saue
C.20.222 Bycam man of a mayde, mankynde to saue

bicomeÞ to a kyng
A.3.196 It becom[iÞ] a king Þat kepiÞ a reaume
B.3.209 It bicomeÞ a kyng Þat kepeÞ a Reaume
B.19.42 It bicomeÞ to a kyng to kepe and to defende
B.19.99 As it bicomeÞ a conquerour to konne manye sleightes
C.8.47 Hit bicometh to the, knyhte, to be corteys and hende
C.21.42 Hit bicometh for a kyng to kepe and to defende
C.21.99 As hit bicometh for a conquerour to conne mony sleythes

blamed and banned
A.11.7 And blamide hym [and bannide hym] & bad hym be stille
B.7.88 The book banneÞ beggerie and blameÞ hem in Þis manere
B.10.7 And blamed hym and banned hym and bad hym be stille

B.15.252
C.9.162

body and s

A.1.60
B.6.252
B.14.320
B.15.426
B.18.279
B.19.179
C.1.58
C.7.129
C.9.40
C.12.86
C.20.301
C.21.179

brewers and

A.3.68
B.P.219
B.3.79
C.P.222
C.3.80
C.4.120

bridges and

B.10.408
B.11.328
B.11.362
B.12.129
B.12.219
B.12.236
B.14.112
C.11.242
C.13.135
C.14.80
C.14.169
C.15.290

A.1.108

B.15.252 Neiþer he blameþ ne banneþ, bosteþ ne preiseþ
C.9.162 The boek banneth beggarie and blameth hit in this manere

body and soule

A.1.60 May banne þat he born was to body or to soule.
B.6.252 He is blessed by þe book in body and in soule
B.14.320 A blessed lif wiþouten bisynesse for body and soule
B.15.426 The bettre for hir biddynges in body and in soule
B.18.279 Body and soule beþ myne, boþe goode and ille
B.19.179 And blessed mote þei be, in body and in soule
C.1.58 May banne þat he born was in body and in soule
C.7.129 And madest thysulue, with thy sone, oure soule and oure body ilych
C.9.40 And abyde þer in my blisse, body and soule for euere'
C.12.86 Saued me, Sarrasyn, soule and body bothe'
C.20.301 Body and soule beth myne, bothe gode and ille
C.21.179 And yblessed mote they be in body and in soule

brewers and bakers

A.3.68 Breweris & bakeris, bocheris& cokes
B.P.219 Baksteres and Brewesteres and Bochiers manye
B.3.79 Brew[e]rs and Bak[e]rs, Bochiers and Cokes
C.P.222 Bothe bakeres and breweres, bochers and other
C.3.80 As bakeres and breweres, bocheres and cokes
C.4.120 And til byschopes ben bakeres, breweres and taylours

briddes and beestes

B.10.408 But briddes and beestes and þe blissed Noe
B.11.328 And where þat briddes and beestes by hir mak[e þei] yeden
B.11.362 Ther neiþer burn ne beest may hir briddes rechen
B.12.129 Of briddes and of beestes, [by] tastes of truþe
B.12.219 [And willest of briddes & beestes and of hir bredyng knowe
B.12.236 Ac of briddes and of beestes men by olde tyme
B.14.112 And seiþ 'lo! briddes and beestes þat no blisse ne knoweþ
C.11.242 Bote briddes and bestis and þe blessed Noe
C.13.135 And where þat briddes and bestis by here make þei 3eden,
C.14.80 Of briddes and of bestes, of blisse and of sorwe
C.14.169 To briddes and to bestes, as here bokes telleth
C.15.290 And saith, 'Loo! briddes and bestes þat no blisse ne knoweth
A.1.108 To be buxum at his bidding; he bad hem nou3t ellis

buxom at hi

A.3.245
B.1.110
B.3.265
B.4.187
B.12.195
B.14.222
C.3.417
C.14.57
C.16.64

by Crist

A.1.123
A.2.133
A.2.154
A.3.145
A.3.188
A.3.215
A.4.70
A.4.117
A.4.144
A.4.151
A.5.231
A.6.115
A.7.3
A.7.23
A.7.26
A.7.50
A.7.92
A.7.259
A.7.269
A.10.186
A.11.232
B.P.165
B.P.210
B.1.134
B.1.206
B.2.193

buxom at his biddyng

A.3.245 To be buxum & boun his bidding to fulfille
B.1.110 To be buxom at his biddyng, he bad hem nou3t ellis
B.3.265 Be buxom at his biddynge his wil to fulfille
B.4.187 If ye bidden buxomnesse be of myn assent
B.12.195 [Th]at buxomliche biddeþ it and ben in wille to amenden hem
B.14.222 And buxom at hi[s] biddyn[g] for his broke loues
C.3.417 To be buxum at my byddyng his bone to fulfille
C.14.57 Buxumliche and benyngnelyche and bidden hit of grace
C.16.64 And buxum at his biddyng for his breed and his drynke

by Crist

A.1.123 Forþi as I seye as I seide er, by si3te of þise textis
A.2.133 Þanne swor cyuyle & seide be þe rode
A.2.154 `Be crist,' quaþ þe king, `& I mi3te cacche
A.3.145 Be Iesu, wiþ hire luelx 3oure lustice she shendiþ
A.3.188 Hadde I be march[al] of his men, be marie of heuene
A.3.215 Quaþ þe king to consience, `be crist, as me þinkiþ
A.4.70 Þe king swor be crist & be his corune boþe
A.4.117 And 3et,' quaþ resoun, `be þe rode, I shal no rueþe haue
A.4.144 Þe king acordite, be crist, to resonis sawis
A.4.151 `And I assent,' quaþ þe king, `be seinte mane my lady.
A.5.231 And wiþ þe residue & þe remenaunt, be þe roode of chestre
A.6.115 `Be crist,' quaþ a cuttepurs, `I haue no kyn þere'
A.7.3 Quaþ perkyn þe plou3man, `be seint poule þe apostel
A.7.23 `Be crist,' quaþ a kni3t þo, `þou [kenn]ist vs þe beste
A.7.26 `Be seint poule,' quaþ perkyn, `for þou profrist þe so lowe
A.7.50 `I assente, be seint Iame,' seide þe kni3t þanne
A.7.92 And wiþ þe residue & þe remenaunt, be þe rode of chestre,
A.7.259 `Be seint pernel,' quaþ peris, `þise arn profitable wordis
A.7.269 Ne no cokenay, be crist, colopis to maken
A.10.186 It is an vncomely copil, be crist, as [me þinkeþ]
A.11.232 `Contra,' quaþ I, `be crist! þat can I þe wi[þsigg]e,
B.P.165 Were þer a belle on hire bei3e, by Iesu, as me þynkeþ
B.P.210 Deuyne ye, for I ne dar, by deere god in heuene
B.1.134 Forþi I seye, as I seyde er, by si3te of þise textes
B.1.206 Forþi I seye as I seide er by [si3te of þise] textes
B.2.193 `By crist!' quod þe kyng, `and I chacche my3te

B.3.155
B.3.201
B.3.228
B.4.4
B.4.83
B.4.134
B.4.179
B.4.188
B.5.165
B.5.459
B.5.630
B.5.639
B.5.641
B.6.3
B.6.21
B.6.24
B.6.55
B.6.100
B.6.275
B.6.285
B.9.165
B.10.349
B.11.28
B.11.73
B.13.188
B.13.271
B.13.313
B.14.12
B.15.195
B.15.301
B.17.41
B.18.416
B.19.397
B.19.398

B.3.155 By Iesus! wiþ hire Ieweles youre Iustices she shendeþ
B.3.201 Hadde I ben Marchal of his men, by Marie of heuene!
B.3.228 Quod þe kyng to Conscience, `by crist, as me þynkeþ
B.4.4 `Nay, by crist!' quod Conscience; `congeye me [raþer]!
B.4.83 The kyng swor by crist and by his crowne boþe
B.4.134 And yet', quod Reson, `by þe Rode! I shal no ruþe haue
B.4.179 Mede shal no3t maynprise yow, by þe marie of heuene!
B.4.188 `And I assent', seiþ þe kyng, `by Seinte Marie my lady
B.5.165 Hadde þie had knyues, by crist! eiþer hadde kild ooþer
B.5.459 And wiþ þe residue and þe remenaunt, bi þe Rode of Chestre
B.5.630 `By Crist!' quod a kuttepurs, `I haue no kyn þere'
B.5.639 `Bi seint Poul!' quod a pardoner, `parauenture I be no3t knowe
B.5.641 `By crist!' quod a comune womman, `þi compaignie wol I folwe
B.6.3 Quod Perkyn þe Plownam, `by Seint Peter of Rome!
B.6.21 `By Crist!' quod a kny3t þoo, `[þow] kenne[st] vs þe beste
B.6.24 `By Seint Poul!' quod Perkyn, `for þow profrest þee so lowe
B.6.55 `I assente, by Seint Iame', seide þe kny3t þanne
B.6.100 And wiþ þe residue and þe remenaunt, be þe Rode of Lukes!
B.6.275 `By Seint [Pernele]', quod Piers, þise arn profitable workes!
B.6.285 Ne no cokency, by crist! coloppes to maken
B.9.165 It is an vncomly couple, by crist! as me þynkeþ
B.10.349 `Contra!' quod I, `by crist! þat dan I [wiþseye]
B.11.28 `Man', quod he, `if I mete wiþ þe, by Marie of heuene!
B.11.73 Ri3t so, by þe roode! rou3te ye neuere
B.13.188 `Nay, by crist!' quod Conscience to Clergie, `god þee foryelde
B.13.271 I took [greet] kepe, by crist! and Conscience boþe
B.13.313 `By crist!' quod Conscience þo, `þi beste cote, Haukyn
B.14.12 And kouþe I neuere, by crist! kepen it clene an houre
B.15.195 `By Crist! I wolde I knewe hym', quod I `no creature Ieuere'
B.15.301 And if þei kouþe han ycarped, by crist! as I trowe
B.17.41 And ri3t so, bi þe roode, Reson me sheweþ
B.18.416 `Trewes', quod Truþe, `þow tellest vs sooþ, by Iesus!
B.19.397 By Iesu! for al youre Ianglynge, wiþ Spiritus Iusticie
B.19.398 Ne after Conscience, by crist! while I kan selle

B.20.221

B.20.268

B.20.380

C.P.180

C.1.87

C.1.201

C.2.2

C.2.204

C.2.246

C.3.141

C.3.192

C.3.283

C.4.4

C.4.79

C.4.99

C.4.131

C.4.139

C.4.173

C.6.253

C.6.331

C.7.283

C.7.305

C.8.1

C.8.19

C.8.21

C.8.54

C.8.109

C.8.167

C.8.264

C.8.297

C.8.308

C.9.213

C.11.142

C.11.190

C.12.21

B.20.221 `By [Þe] Marie!' quod a mansed preest, [was] o Þe March of [Irlonde]
B.20.268 ForÞi', quod Conscience, `by crist! kynde wit me telleÞ
B.20.380 `By crist!' quod Conscience Þo, I wole bicome a pilgrym
C.P.180 Wer ther a belle on here beygh, by Iesu, as my thynketh
C.1.87 And also lyk oure lord, by saynt Lukes wordes
C.1.201 Forthi y may seye, as y saide eer, by siht of this textes
C.2.2 And sayde, `Mercy, madame, for Mary loue of heuene
C.2.204 `Now by Crist,' quod Þe kyng, and y cacche myhte
C.2.246 And sayde, `Syre kyng, by Crist, but clerkes amende
C.3.141 Or in a wel wors woen, be seynte Mary my lady
C.3.192 By Iesu! with here ieweles the iustices she shendeth
C.3.283 Quod Þe kyng to Consience, `By Crist, as me thynketh
C.4.4 `Nay, by Crist,' quod Conscience, `congeie me rathir!
C.4.79 The kyng swor by Crist and by his croune bothe
C.4.99 `Nay, by Crist,' quod Þe kyng, `for Consiences sake
C.4.131 And,' quod Resoun, `by Þe rode, y shal no reuthe haue
C.4.139 Ne thorw mede haue mercy, by Marie of heuene
C.4.173 MC.5.89.Quod Consience, `By Crist, y can nat se this lyeth
C.6.253 `Now redily,' quod Repentaunce, `and by Þe rode, y leue,
C.6.331 `Be Þe rode,' quod Repentaunce, `thow romest toward heuene
C.7.283 `By Crist,' quod a cotte-pors, `y haue no kyn there'
C.7.305 Quod Contemplacioun, `By Crist, Þogh y care soffre,
C.8.1 Quod Perkyn Þe ploughman, `Be seynt Petur of Rome!
C.8.19 `By Crist,' quod a knyhte tho, `a kenneth vs Þe beste
C.8.21 Y wolde y couthe,' quod the knyhte, 'by Crist and his moder
C.8.54 `Y assente, by seynt Gyle,' sayde the knyht thenne
C.8.109 And with Þe resudue and Þe remenant, by the rode of Lukes!
C.8.167 `Now by Crist,' quod Peres the plouhman, `y shal apayre 3ow alle'
C.8.264 `By Crist,' quod Peres Þe Þlouhman tho, `this prouerbis y wol shewe
C.8.297 `By seynte Poul,' quod Peres, `thow poyntest neyh Þe treuthe
C.8.308 Ne no cokeney, be Crist, colloppes to make
C.9.213 Kynkeliche, by Crist, ben suche ycald `lollares'
C.11.142 `By Crist,' quod Clergie, `yf thow coueyte Dowel
C.11.190 `an,' quod Elde, `yf y mette with the, by Marie of heuene
C.12.21 Riht so, by Þe rode,' quod y, `rouhte 3e neuere

C.15.129
C.15.178
C.16.290
C.16.334
C.21.397
C.21.398
C.22.221

C.22.268
C.22.380

by Þe wey
A.7.178
B.6.4
B.13.220
B.19.157
B.20.1
C.9.188
C.9.203
C.13.41
C.15.190
C.21.157
C.22.1

cam and to
B.19.72
B.20.41
C.21.72
C.22.41

can nou3t
A.5.61
A.5.107
B.5.78
B.5.188

cardinale
B.19.274
B.19.316
B.19.337
B.19.343

C.15.129 `Haue me excused, 'quod Clergie, `be Crist, but in scole
C.15.178 `By Crist,' quod Consience, `Clergie, y wol nat lye
C.16.290 I knewe neuere, by Crist, clerk noþer lewed
C.16.334 `Were y with hym, by Crist,' quod y, 'y wolde neuere fro hym
C.21.397 By Iesu! for al 3oure iangelyng, aftur Spiritus iustice
C.21.398 Ne aftur Consience, bi Crist, while y can sulle
C.22.221 `By þe Marie, `quod a mansed prest, was of þe march of Ireland
C.22.268 Forthy,' quod Consience, `bi Crist, kynde wit me telleth
C.22.380 `By Crist,' quod Consience tho, `y wol bicome a pilgrime

by þe wey

A.7.178 [þat ley3e [blereyed] and brokelegged by þe hye waye]
B.6.4 I haue an half acre to erie by þe hei3e weye
B.13.220 And as þe[i] wente by þe weye--of dowel þei carped--
B.19.157 Ac Marie Maudeleyne mette hym by þe weye
B.20.1 Thanne as I wente by þe wey, whan I was thus awaked
C.9.188 Ac ermytes þat inhabiten by the heye weye
C.9.203 Ac thise ermytes þat edifien thus by the heye weye
C.13.41 And thogh they wente by the wey tho two togederes
C.15.190 And as they wente by the way of Dowel can they carpe
C.21.157 Ac Marie Maudeleyne mette hym by þe weye
C.22.1 And as y wente by the way when y was thus awaked

cam and took mankynde

B.19.72 And cam to take mankynde kynges and Aungeles
B.20.41 And cam and took mankynde and bicam nedy
C.21.72 And cam to take mankynke, kynges and angeles
C.22.41 And cam and toek mankynde and bicam nedy

can nou3t descryue

A.5.61 He was cloþid in a caurymaury, I [couþe] it nou3t descryue
A.5.107 þanne com coueitise; I can hym nou3t descryue
B.5.78 [He was] cloþed in a kaurymaury--I kouþe it nou3t discryue--
B.5.188 [Th]anne cam Coueitise; [I kan] hym na3t discryue

cardinale vertues

B.19.274 And Grace gaf [Piers] greynes, Cardynal[es] vertures
B.19.316 And tilieþ [to] hir techynge þe Cardynale vertues
B.19.337 Conscience and alle cristene and Cardinale vertues
B.19.343 [th]e sedes [þat sire] Piers [sew], þe Cardynale vertures

B.19.393

B.19.407
B.19.411
B.19.452
B.20.21
B.20.73
B.20.122
B.20.303
C.21.274
C.21.317
C.21.338
C.21.344
C.21.393

C.21.407
C.21.411
C.21.452
C.22.21
C.22.73
C.22.122
C.22.303

carpen of cr
A.11.38
B.10.52
B.10.105
B.13.416
B.16.265
B.19.69
B.19.176
B.19.199
C.7.77
C.18.282
C.21.69
C.21.176
C.21.199

taste on his
A.7.15
A.7.54

B.19.393 'That is my conseil', quod Conscience, `and Cardinale vertues
B.19.407 But Conscience [be Þi] comune[s] and Cardinale vertues
B.19.411 Man to me Þat me kouÞe telle of Cardinale vertues
B.19.452 The counseil of Conscience or Cardinale vertues
B.20.21 WiÞouten conseil of Conscience or Cardynale vertues
B.20.73 Ouer kynde cristene and Cardynale vertues
B.20.122 Ouercome Conscience and Cardinale vertues
B.20.303 That wiÞ Conscience acordede and Cardynale vertues
C.21.274 And Grace gaf Peres graynes, cardinales vertues
C.21.317 And tulieth aftur here techynge the cardinal vertues'
C.21.338 Consience and alle cristene and cardinale vertues
C.21.344 Þe sedes that sire Peres sewe, Þe cardinale vertues
C.21.393 That is my conseil,' quod Consience, `and cardinale vertues'
C.21.407 Bote Consience thy comune fynde and cardinale vertues
C.21.411 Man to me Þat me couthe telle of cardinales vertues
C.21.452 The conseyl of Consience or cardinals vertues
C.22.21 Withouten consail of Consience or cardinale vertues
C.22.73 Ouer kynde cristene and cardinale vertues.
C.22.122 Ouercome Consience and cardinal vertues
C.22.303 That with Consience acordede and cardinal vertues

carpen of crist

A.11.38 Ac 3if Þei carpen of crist, Þise clerkis & Þise lewid
B.10.52 Ac if Þei carpen of crist, Þise clerkes and Þise lewed
B.10.105 Carpen as Þei clerkes were of crist and of hise my3tes
B.13.416 Whan men carpen of crist or clennesse of soul[e]
B.16.265 Til he come Þat I carpe of; crist is his name
B.19.69 Ac to carpe moore of crist and how he com to Þat name
B.19.176 Crist carpede Þanne and curteisliche seide
B.19.199 Thus Conscience of crist and of Þe cros carpede
C.7.77 When me carpeth of Crist or of clannesse of soule
C.18.282 Til he come Þat y carpe of, Crist is his name
C.21.69 Ac to carpe more of Crist and how he cam to Þat name
C.21.176 Crist carpede thenne and corteysliche saide
C.21.199 Thus Consience of Crist and of Þe cros carpede

caste on his cloÞes

A.7.15 Caste hem cloÞis for cold for so wile
A.7.54 He caste on his cloÞis, ycloutid & hole

B.6.16

B.6.59

C.8.58

castel þat

A.10.2

A.10.25

A.10.38

B.9.2

B.9.50

C.10.128

casten hem

A.4.72

A.9.94

B.4.85

B.8.104

B.11.132

B.15.402

C.4.81

C.12.65

catel and k

B.9.160

B.10.29

B.11.212

B.12.45

B.12.55

B.14.270

C.10.168

C.14.17

C.15.146

C.16.110

Caton kenn

B.7.72

B.6.16 Casteþ hem cloþes [for cold] for so [wol] truþe
B.6.59 [He] caste on [hise] cloþes, yclouted and hole
C.8.58 And caste on hym his clothes of alle kyn craftes

castel þat kynde made

A.10.2 In a castle þat kynde made of foure skenis þinges
A.10.25 `What calle 3e þat castle,' quaþ I, 'þat kynde haþ ymakid?
A.10.38 þat is þe castle þat kynde made, caro it hatte,
B.9.2 In a Castle þat kynde made of foure kynnes þynges
B.9.50 [Th]at is þe Castle þat kynde made; caro it hatte
C.10.128 In a castel þat Kynde made of foure kyne thynges

casten hem in...

A.4.72 & comaunded a cunstable to caste hym in yrens]:
A.9.94 þanne shulde þe kyng come & casten hem in presoun
B.4.85 And comaundede a Constable to casten hym in Irens
B.8.104 Thanne [sholde] þe kyng come and casten hem in [prison
B.11.132 And conscience acounte wiþ hym] and casten hym in arerage,
B.15.402 The corn þat she croppede he caste it in his ere
C.4.81 And comaundede a constable to caste Wronge in yrones
C.12.65 And consience acounte with hym and casten hym in arrerages

catel and kynde wit

B.9.160 For coueitise of catel vnkyndely be [maried]
B.10.29 And moost vnkynde to þe commune þat moost catel weldeþ
B.11.212 And be we no3t vnkynde of oure catel, ne of oure konnyng neiþer
B.12.45 Catel and kynde wit was combraunce to hem alle
B.12.55 [So catel and kynde wit acombreþ ful manye
B.14.270 Moore for coueitise of [catel] þan kynde loue of boþe--
C.10.168 On catel more then on Kynde, that alle kyne thynges wrouhte
C.14.17 Ac catel and kynde wit acombreth fol monye
C.15.146 conforte hym with thy catel and with thy kynde speche
C.16.110 More for coueytise of catel then kynde loue of þe mariage

Caton kenneþ

B.7.72 Caton kenneþ me þus and þe clerc of stories.

B.10.19
B.10.343

chastite wi
A.1.162
A.1.168
A.6.107
B.1.188
B.1.194
B.5.621
C.1.184
C.7.273

cheyned in
A.1.162
A.1.168
B.1.188
B.1.194
C.1.184

clene cons
A.6.27
A.8.24
A.10.88
B.7.22
C.9.26

clene lyuy
B.19.379
B.19.458
C.21.379
C.21.458

clene mod
A.5.253
B.2.50
B.5.511
C.2.51
C.7.156

B.10.19 This is Catons kennyng to clerkes þat he lereþ
B.10.343 And Caton kenneþ vs to coueiten it nau3t but as nede techeþ

chastite wiþouten charite

A.1.162 Chastite wiþoute charite worþ cheynide in helle
A.1.168 Such chastite wiþoute charite worþ cheynid in helle
A.6.107 Charite & chastite beþ hire chief maidenes
B.1.188 Chastite wiþouten charite worþ cheyned in helle
B.1.194 Swich chastite wiþouten charite worþ cheyned in helle
B.5.621 Charite and Chastite ben hi[r]e chief maydenes
C.1.184 Chastite withouten charite worth cheyned in helle
C.7.273 Charite and Chastite ben his chief maydenes

cheyned in helle

A.1.162 Chastite wiþoute charite worþ cheynide in helle
A.1.168 Such chastite wiþoute charite worþ cheynid in helle
B.1.188 Chastite wiþouten charite worþ cheyned in helle
B.1.194 Swich shastite wiþouten charite worþ cheyned in helle
C.1.184 Chastite withouten charite worth cheyned in helle

clene conscience

A.6.27 Clene consience & wyt kende me to his place
A.8.24 A3ens clene consience here catel to selle
A.10.88 Ac 3if clene consience acorde þat þiself dost wel
B.7.22 Ayein clene Conscience hir catel to selle
C.9.26 A3en clene consience for couetyse of wynnynge

clene lyuynge

B.19.379 Clennesse [of þe] comune and clerkes clene lyuynge
B.19.458 And coloureþ it for a konnynge and a clene lyuynge'
C.21.379 Clannesse of þe comune and clerkes clene lyuynge
C.21.458 And coloureth hit for a connyng and a clene lyuynge.

clene moder

A.5.253 Criede vpward to crist & to his [clene] modir
B.2.50 Now I bikenne þee crist', quod she, 'and his clene moder,
B.5.511 Cride vpward to Crist and to his clene moder
C.2.51 For y bykenne the Crist, 'quod she, 'and his clene moder
C.7.156 Criede vpward to Crist and to his clene moder

clergie ar
B.13.34
B.13.119

B.13.177
B.13.183
B.13.188

B.13.202
B.20.228
B.20.375
C.P.151
C.15.152
C.15.175
C.15.178
C.16.158
C.22.228
C.22.375

clerkes an
B.10.403
B.12.107
B.12.158
C.14.52

clerkes ca
B.10.52
B.10.70
B.10.105
B.11.216
C.6.29
C.11.52
C.14.216

C.17.68

clerkes kn
A.1.90
B.1.92
B.12.153
B.13.431

clergie and conscience

B.13.34 And þanne clergie and Conscience and Pacience cam after
B.13.119 `Now þow, Clergie', quod Conscience, 'carp[e] what is dowel'
B.13.177 And took Clergie and Conscience to conseil as it were
B.13.183 `What!' quod Clergie to Conscience, `ar ye coueitous nouþe
B.13.188 `Nay, by crist!' quod Conscience to clergie, `god þee foryelde
B.13.202 Clergie of Conscience no congie wolde take
B.20.228 Conscience cryede, `help, Clergie, or I falle
B.20.375 Conscience cryed eft [Clergie to helpe]
C.P.151 Consience to clergie and to þe kynge sayde
C.15.152 Saue Concience and clergie y couthe no mo aspye
C.15.175 And toek Clergie and Consience to conseyle, as hit were
C.15.178 `By Crist,' quod Consience, `Clergie, y wol nat lye,
C.16.158 A knewe Consience ful wel and Clergie bothe
C.22.228 Consience cryede, `Helpe, Clergie, or y falle
C.22.375 Consience cryede efte Clergie come help hym

clerkes and kynde witted men

B.10.403 Forþi wise witted men and wel ylettrede clerkes
B.12.107 Na moore kan a kynde witted man, but clerkes hym teche
B.12.158 Than clerkes or kynde witted men of cristene peple
C.14.52 No more can a kynde-witted man but clerkes hym teche

clerkes carpen

B.10.52 Ac if þei carpen of crist, þise clerkes and þise lewed
B.10.70 Clerkes and [kete] men carpen of god faste
B.10.105 Carpen as þei clerkes were of crist and of hise my3tes
B.11.216 For whateuere clerkes carpe of cristendom or ellis
C.6.29 To carpe and to consayle then eny clerk or lewed
C.11.52 Clerkes and kynhtes carpen of god ofte
C.14.216 And a cortesye more þen couenant was, what so clerkes carpe
C.17.68 Y dar nat carpe of clerkes now þat Cristes tresor kepe

clerkes knowen

A.1.90 þe clerkis þat knowe it shulde kenne it aboute
B.1.92 The clerkes þat knowen [it] sholde kennen it aboute
B.12.153 Clerkes knewen it wel and comen wiþ hir present3
B.13.431 Ac clerkes þat knowen holy writ sholde kenne lordes

B.15.197
C.1.88
C.14.97

clerkes of
B.10.124
B.10.418
B.10.480
B.11.98
B.11.160
B.12.213
B.13.421
B.14.87

B.15.92
B.15.99

B.15.136
B.15.385
B.15.430
B.15.435
B.15.487
B.15.546
B.16.6
B.19.223
B.19.334
B.19.410
B.20.120
B.20.229
C.P.116
C.P.118
C.1.187
C.6.119
C.7.82
C.9.104
C.9.328
C.10.196
C.11.253
C.11.304
C.14.9

B.15.197 `WheiÞer clerkes knowen hym', quod I, 'Þat kepen holi kirke
C.1.88 Clerkes Þat knowen hit is thus sholde kenne it aboute
C.14.97 Clerkes knewe Þe comet and comen with here presentes

clerkes of holy chirche

B.10.124 Ac bileueÞ lelly in Þe loore of holy chirche
B.10.418 ForÞi I counseille yow clerkes, of holy [kirke] Þe wri3tes
B.10.480 As clerkes of holy [k]ir[k]e Þat kepen cristes tresor
B.11.98 Excepte persons and preestes and prelates of holy chirche
B.11.160 This matere is merk for many, ac men of holy chirche
B.12.213 And wel lose[l]y he lolleÞ Þere by Þe lawe of holy chirche
B.13.421 Ye lordes and ladies and legates of holy chirche
B.14.87 That whiles he lyuede he bileuede in Þe loore of holy chirche
B.15.92 As holynesse and honeste out of holy chirche [sprynge Þ]
B.15.99 Right so persons and preestes and prechours of holi chirche
B.15.136 Curatours of holy kirke, as clerkes Þat ben auarouse
B.15.385 Wherfore I am afered of folk of holy kirk
B.15.430 The heuedes of holy chirche, and Þei holy were
B.15.435 Of hem of holi chirche Þat Þe heighe wey sholde teche
B.15.487 That heuedes of holy chirche ben, Þat han hir wil here
B.15.546 For coueitise of Þat cros [cherkes] of holy kirke
B.16.6 The leues ben lele wordes, Þe lawe of holy chirche
B.19.223 And Pride shal be Pope, Prynce of holy chirche
B.19.334 [And Þe [lond] of bileue, Þe lawe of holy chirche]
B.19.410 `I am a Curator of holy kirke, and cam neuere in my tyme
B.20.120 Conscience and his compaignye, of holy [kirke] Þe techeris
B.20.229 Thoru3 inparfite prestes and prelates of holy chirche'
C.P.116 And for Þei were prestis and men of holy chirche
C.P.118 Forthy y sey 3e prestes and men of holy churche
C.1.187 Aren none hardore ne hungrlore then men of holy chirche
C.6.119 And preuen inparfit prelates of holy churche
C.7.82 33e lordes and ladies and legates of holy churche
C.9.104 Lyuen a3en goddes lawe and Þe lore of holi churche
C.9.328 As lettrede me vs lereth and lawe of holi churche
C.10.196 Prelates and prestes and princes of holy churche
C.11.253 Worcheth, 3e wrihtes of holy churche, as holy writ techeth
C.11.304 As clerkes of holy chirche Þat kepe sholde and saue
C.14.9 Lowe the and leue forth in Þe lawe of holy chirche

C.14.152

C.16.244
C.16.251

C.16.256
C.16.279
C.17.41
C.17.77
C.17.167
C.17.202
C.17.208
C.17.231
C.18.74
C.21.223
C.21.335
C.21.410

C.22.120
C.22.229

colorum or

A.3.258
B.3.280
B.10.415
C.3.432
C.11.249

coloured

B.19.347

B.19.351
C.21.348

C.21.352

come a kyng

A.2.152
A.3.90
A.4.31
A.9.94
B.P.112

C.14.152 And wel losliche he lolleth Þere as by Þe lawe of holy churche
C.16.244 Thorw parfit preesthoed and prelates of holy churche
C.16.251 Riht so persones and prestes and prechours of holy churche
C.16.256 And be corteys and kynde of holy kyrke godes
C.16.279 Curatours of holy churche and clerkes Þat ben auerous
C.17.41 This is no more to mene bote men of holy churche
C.17.77 Cristendoem of holy kyrke, the kynges marke of heuene
C.17.167 And pursuede to haue be pope, prince of holy chirche
C.17.202 To amende and to make, as with men of holy churche
C.17.208 For couetyse of that croes clerkes of holi churche
C.17.231 Hit were charite to deschargen hem for holy churche sake
C.18.74 As monkes and monyals, men of holy churche
C.21.223 And thenne shal pryde be pope and prince of holy chirche
C.21.335 And Þe londe of bileue, the lawe of holi churche
C.21.410 `Ich am a curatour of holi churche and cam neuer in my tyme
C.22.120 Consience and his companye, of holy churche Þe techares
C.22.229 Thorw inparfit prestes and prelates of holy churche!

colorum or Þis cas

A.3.258 Þe culorum of Þis [cas] kepe I not to shewe
B.3.280 The culorum of Þis cas kepe I no3t to [shewe]
B.10.415 The culorum of Þis clause curatours is to mene
C.3.432 The culorum of this kaes kepe y nat to shewe
C.11.249 The culorum of this clause curatores is to mene

coloured queyntely

B.19.347 Shal be coloured so queyntely and couered vnder [oure] Sophistrie
B.19.351 WiÞ swiche colours and queyntise comeÞ pride yarmed
C.21.348 Shal be coloured so queyntly and keuered vnder oure sophistrie
C.21.352 With such colours and queyntises cometh Pruyde y-armed

come a kyng

A.2.152 And come to Þe kinges court & consience tolde
A.3.90 Þe king fro counseil com & callide aftir mede
A.4.31 Curteisliche Þe king Þanne com in to resoun
A.9.94 Þanne shulde Þe kyng come & casten hem in persoun
B.P.112 Thanne kam Þer a kyng; kny3thod hym ladde

B.3.101 The kyng fro conseil cam and called after Mede
B.3.104 Curteisly Þe kyng comse[Þ] to telle
B.4.43 As Conscience hym kenned til Þei come to Þe kynge
B.5.12 And wiÞ a cros afore Þe kyng comsede Þus to techen.
B.8.104 Thanne [sholde] Þe kyng come and casten hem in [prison
B.10.322 Ac Þer shal come a kyng and confesse yow Religiouses
B.10.334 Ac er Þat kyng come Caym shal awake
B.15.235 In kynges court he comeÞ ofte Þer Þe conseil is trewe
B.18.55 If Þow be crist and kynges sone com down of Þe roode
B.18.269 If Þis kyng come In mankynde wole he fecche
B.18.371 And Þanne shal I come as a kyng, crouned, wiÞ Aungeles
B.18.381 And if Þe kyng of Þat kyngdom come in Þat tyme
B.18.384 And I Þat am kyng of kynges shal come swich a tyme
B.19.72 And cam to take mankynde kynges and Aungeles
B.19.75 Kynges come after, knelede and offrede [sense]
B.19.86 That o kyng cam wiÞ Reson couered vnder sense
B.19.91 The Þridde kyng Þo kam knelynge to Iesu
B.19.465 And Þanne cam Þer a kyng and by his croune seide
B.20.129 And cam to Þe kynges counseille as a kene baroun
C.P.139 Thenne cam ther a kyng, knyghthede hym ladde
C.2.202 And kam to Þe kynges court and Consience tolde
C.3.127 The kyng fram conseyl come, calde aftur Mede
C.3.238 In contrees there the kyng cam Consience hym lette
C.3.455 That here kyng be ycome fro Þe court of heuene
C.4.42 Corteyslyche Þe kyng thenne cam and grette Resoun
C.5.168 Ac Þer shal come a kyng and confesse 3ow alle
C.5.178 Ac ar Þat kyng come, as cronicles me tolde
C.11.280 'Thogh 3c come bifore kynges and clerkes of Þe lawe
C.16.357 In kynges court a cometh, yf his consaile be trewe
C.20.277 Yf this kyng come in, mankynde wol he fecche
C.20.363 That Crist may come in, the kynges sone of heuene
C.20.423 And yf Þe kynge of Þe kyngdoem come in Þe tyme
C.20.426 And y Þat am kynge ouer kynges shal come such a tyme
C.21.72 And cam to take mankynde, kynges and angeles
C.21.75 Kynges cam aftur, knelede and offrede sense
C.21.86 That o kyng cam with resoun, ykyuered vnder ensense
C.21.91 The thridde kyng cam and kneled to Iesu
C.21.465 And thenne cam Þer a kyng and bi his corone saide
C.22.129 And cam to Þe kynges consail as a kene baroun

come to vr
B.20.78
B.20.213
B.20.316
C.22.78
C.22.213
C.22.316

conforte Pe
A.1.177
A.11.189
B.1.203
B.14.179
B.16.248

B.19.128
C.1.198
C.21.128

conscience
B.2.192
B.13.58
B.13.101
B.13.119

B.13.179
B.17.138
B.19.199
C.2.203
C.4.32
C.15.128
C.21.199

conscience
B.13.31
B.13.46
B.13.112
B.13.179
B.13.198
B.13.458
B.20.106

come to vnite

B.20.78 And crye we [on] al Þe comune Þat Þei come to vnitee
B.20.213 Thoru3 Contricion and Confession til I cam to vnitee
B.20.316 Quod Contricion to Conscience, `do hym come to vnitee
C.22.78 And crye we on al Þe comune Þat thei come to Vnite
C.22.213 Throw Contricion and Confessioun til y cam to Vnite
C.22.316 Quod Contricion to Consience, `Do hym come to Vnite

conforte Þe carefulle

A.1.177 To conforte Þe carful acumbrid wiÞ synne.
A.11.189 Counforte Þe carful Þat in castel ben fetterid
B.1.203 To conforten Þe carefulle acombred wiÞ synne
B.14.179 Conforte Þe carefulle, crist, in Þi rich[e]
B.16.248 And conforted many a careful Þat after his comynge waite[n],
B.19.128 Thus he confortede carefulle and caughte a gretter name
C.1.198 That conforteth alle carefole acombred with synne
C.21.128 Thus he comfortede carfole and cauhte a grettere name

conscience carped

B.2.192 And Conscience to Þe kyng carped it after
B.13.58 And Conscience conforted vs and carped vs murye tales
B.13.101 Coughed and carped, and Conscience hym herde
B.13.119 `Now Þow, Clergie', quod Concience, `carp[e] what is dowel'
B.13.179 Ac Conscience carped loude and curteisliche seide
B.17.138 And if Conscience carpe Þerayein, or kynde wit eyÞer
B.19.199 Thus Conscience of crist and of Þe cros carpede
C.2.203 And Consience to Þe kyng carpede hit aftur
C.4.32 Ac Consience knewe hem wel and carped to Resoun
C.15.128 `Now Þou, Clergie,' quod Consience, `carpe what is Dowel'
C.21.199 Thus Consience of Crist and of Þe cros carpede

conscience curteisliche

B.13.31 Conscience called hym in and curteisliche seide
B.13.46 Conscience curteisly Þo commaunded Scripture
B.13.112 Than Conscience curteisly a contenaunce made
B.13.179 Ac Conscience carped loude and curteisliche seide
B.13.198 Thus curteisliche Conscience congeyed first Þe frere
B.13.458 Til conscience acouped hym Þerof in a curteis manere
B.20.106 Conscience of his curteisie [Þo] kynde he bisou3te

B.20.355
C.4.152
C.15.120
C.22.106
C.22.355

conscience
B.13.22

B.13.58
B.13.218
B.20.358

C.15.62

C.15.188
C.22.358

construe Pi
A.4.133
A.8.90
B.4.150
B.7.108

C.4.147

construe on
A.4.128
A.8.90
B.4.145
B.5.278
B.7.108

C.4.142
C.9.283

contricion a
B.12.175
B.19.331
B.19.346

B.20.355 And cam to Conscience and curteisly hym grette
C.4.152 And Kynde wit and Consience corteysliche thonkede
C.15.120 Thenne Consience ful corteyslyche a continaunce he made
C.22.106 Concience of his cortesye tho Kynde he bisouhte
C.22.355 And cam to Consience and corteyslich hym grette

conscience to conforte

B.13.22 And as crist wolde þer com Conscience to conforte me þat tyme
B.13.58 And Conscience conforted vs and carped vs murye tales
B.13.218 To conforte hym and Conscience if þei come in place
B.20.358 Conforte hym', quod Conscience, 'and tak kepe to hise soores
C.15.62 Thenne Consience confortede vs, bothe Clergie and Scripture
C.15.188 To conforte hym and Consience yf they come in place
C.22.358 Conforte hym,' quod Consience, `and taek kepe to his sores

construe þis clause

A.4.133 For to construe þis clause declynede faste
A.8.90 For I shal construe iche clause & kenne it þe on englissh
B.4.150 Al to construe þis clause for þe kynges profit.
B.7.108 For I [shal] construe ech clause and kenne it þee on englissh
C.4.147 To construe this clause kyndeliche what it meneth

construe on englishh

A.4.128 Let þe confessour, sire king, construe it þe on englissh
A.8.90 For I shal construe iche clause & kenne it þe on englissh
B.4.145 Late [þi] Confessour, sire king, construe [it þee on englissh]
B.5.278 Cum sancto sanctus eris: construwe me þis on englissh
B.7.108 For I [shal] construe ech clause and kenne it þee on englissh
C.4.142 Lat thy confessour, syre kyng, construe this in Englische
C.9.283 For y can construe vch a word and kennen hit the an Englische

contricion and confession

B.12.175 And how contricion wiþoute confession conforteþ þe soule
B.19.331 And gaf hym caples to his carte, contricion and confession
B.19.346 Confession and contricion, and youre carte þe bileeue

B.20.213
B.20.371
C.10.53
C.12.68
C.14.115

C.21.332

C.21.347
C.22.213
C.22.371

contricion a
B.14.16

B.14.83
B.14.88
B.14.282
B.20.316
B.20.357

C.22.316
C.22.357

coueitise of
A.3.252
A.6.60
A.10.183
A.10.198
B.3.68
B.3.273
B.5.573
B.9.160
B.9.177
B.13.150
B.14.270
C.3.72
C.3.425
C.7.220
C.10.255

B.20.213 Throu3 Contricion and Confession til I cam to vnitee
B.20.371 For confort of his confessour Contricion he lafte
C.10.53 To contricion, to confessioun, til he come til his ende
C.12.68 Bote yf contricioun and confessioun crye by his lyue
C.14.115 And how contricion withoute confessioun conforteth þe soule
C.21.332 And gaf hym caples to his carte, Contrissioun and Confessioun
C.21.347 Confessioun and Contricioun, and 3oure carte the bileue
C.22.213 Throw Contricion and Confessioun til y com to Vnite.
C.22.371 For confort of his confessour, Contricioun he lefte

contricion and conscience

B.14.116 `And I shal kenne þee', quod Conscience, `of Contricion to make
B.14.183 And þoru3 feiþ comeþ contricion, conscience woot wel
B.14.188 Ergo contricion, feiþ and conscience is kyndelich dowel
B.14.282 Ri3t as contricion is confortable þyng, conscience woot wel
B.20.316 Quod Contricion to Conscience, `do hym come to vnitee
B.20.357 Here is Contricion', quod Conscience, 'my cosyn, ywounded
C.22.316 Quod Contricion to Consience, `Do hym come to Vnite
C.22.357 Here is Contricioun,' quod Consience, `my cosyn, ywounded

coueitise of catel

A.3.252 Coueitide here catel, kilde nou3t hire bestis,
A.6.60 þ[e] croft hattiþ coueite-nou3t-menis-catel-ne-here-wyues
A.10.183 For coueitise of catel vnkyndely be maried
A.10.198 For coueitise of catel or of kynrede riche
B.3.68 And þi cost and þi coueitise and who þe catel ou3te
B.3.273 And for he coueited hir catel and þe kyng spared
B.5.573 Th[e] croft hatte Coueite-no3t-mennes-catel-ne-hire-wyues-
B.9.160 For coueitise of catel vnkyndely ben [maried]
B.9.177 For coueitise of catel ne of kynrede riche
B.13.150 Kynde loue coueiteþ no3t no catel but speche
B.14.270 Moore for coueitise of [catel] þan kynde loue of boþe--
C.3.72 Thi cost and here couetyse and ho þe catel ouhte
C.3.425 And for a coueytede here catel and the kyng sparede
C.7.220 The croft hatte Coueyte-nat-menne-catel-ne- here-wyues-
C.10.255 For coueytise of catel and connynge chapmen

C.10.277
C.12.240
C.12.244
C.16.110

coupled to
A.3.152
A.4.132
A.10.158

B.3.165
B.4.149
B.9.131
C.4.146

crie mercy
A.5.46
A.8.179
B.7.201
B.17.245
B.18.87
C.7.148
C.9.348
C.13.12
C.19.206
C.20.90

cried hire
A.1.77
A.2.1
B.1.79
B.2.1
B.17.301
B.20.140

C.1.76
C.2.1

C.19.276
C.22.140

C.10.277 For no coueytise of catel in none kyne wyse
C.12.240 For coueytyse of Þat catel to culle hym Þat hit kepeth
C.12.244 So coueytise of catel was combraunce to hem alle.
C.16.110 More for coueytise of catel then kynde loue of Þe mariage

coupled togideres

A.3.152 Clergie and coueitise he[o] coupliÞ togidere
A.4.132 Clerkis Þat wern confessours couplide hem togideris
A.10.158 To kepe his kynrede form kaymes, Þei couplide nou3t togideris
B.3.165 Clergie and coueitise she coupleÞ togidres
B.4.149 Clerkes Þat were Confessours coupled hem togideres
B.9.131 Caymes kynde and his kynde coupled togideres
C.4.146 Clerkes that were confessours couplede hem togederes

crie mercy

A.5.46 And lay longe er heo lokide, & `lord mercy!' criede
A.8.179 ForÞi I counseil alle cristene [to] cri3e god mercy
B.7.201 ForÞi I counseille alle cristene to crie god mercy.
B.17.245 So wole crist of his curteisie, and men crye hym mercy
B.18.87 Thanne fil Þe kny3t vpon knees and cryde [Iesu] mercy
C.7.148 Yf we knowlechede and cryde Crist Þer-fore mercy
C.9.348 Forthy y consayle alle cristene to crye god mercy
C.13.12 That the kynde comely kynge criede hym mercy
C.19.206 So wol Crist of his cortesye, and men crien hym mercy
C.20.90 Tho ful the knyhte vppon knees and criede Iesu mercy

cried hire of grace

A.1.77 Þanne I knelide on my knes & cri3ide hire of grace
A.2.1 33et knelide I on my knes & cri3ede hire of grace
B.1.79 Thanne I [kneled] on my knees and cried hire of grace
B.2.1 Yet [kneled I] on my knees and cried hier of grace
B.17.301 Confesse me and crye his grace, [crist] Þat al made
B.20.140 `Allas!' quod Conscience and cryde, `wolde crist of his grace
C.1.76 Thenne y knelede on my knees and criede here of grace
C.2.1 And thenne y kneled vppon my knees and cried to here of grace
C.19.276 Confesse me and crye his grace, god Þat al made
C.22.140 `Allas!' quod Consience tho, and cryede, `Wolde Crist of his grace

cristene c

A.11.246
A.11.250
A.12.110
B.9.86
B.10.362

B.10.368
B.11.143
B.11.155
B.11.199
B.11.389
B.12.279

B.14.72
B.15.15
B.15.16
B.15.579
B.17.253
B.19.372
C.12.76
C.13.206
C.13.207
C.14.5
C.14.159

C.15.273
C.16.165
C.16.166
C.16.171
C.16.214
C.19.214
C.21.373

croune kyn

A.2.62
A.4.70
A.4.121
A.9.91
B.4.83

cristene creature

A.11.246 All kynne creatures þat to crist be[n] l[yche]
A.11.250 þat is, iche cristene [creature] be kynde to oþer
A.12.110 Now alle kenne creatures þat cristene were euere
B.9.86 Allas þat a cristene creature shal be vnkynde til anoþer
B.10.362 And after alle cristene creatures, in commune ech man ooþer;
B.10.368 For euery cristene creature sholde be kynde til ooþer
B.11.143 For an vncristene creature; clerkes wite þe soþe
B.11.155 That was an vncristene creature, as clerkes fyndeþ in bokes
B.11.199 For alle are we cristes creatures and of his cofres riche
B.11.389 For is no creature vnder crist can formen hymseluen
B.12.279 Ne no creature of cristes liknesse withouten cristendom worþ saued'
B.14.72 Amonges cristene creatures, if cristes wordes ben trewe.
B.15.15 If he were cristes creature [for cristes loue] me to tellen.
B.15.16 `I am cristes creature', quod he, `and [of his kyn a party]
B.15.579 Ac we cristene creatures þat on þe cros bileuen
B.17.253 To alle vnkynde creatures; crist hymself witnesseþ
B.19.372 Ther nas no cristene creature þat kynde wit hadde
C.12.76 For an vncristene creature, seynt Gregori woet þe sothe
C.13.206 For is no creature vnder Crist þat can hymsulue make,
C.13.207 And if creatures cristene couth make hemsulue
C.14.5 And conseyled the for Cristes sake no creature to bygile
C.14.159 Was neuere creature vnder Crist þat knewe wel þe bygynnyng
C.15.273 Amonges cristene creatures, yf Cristes wordes be trewe
C.16.165 And yf thow be Cristes creature, for Cristes loue telle me'
C.16.166 `Y am Cristes creature,' quod he, `and of his kynne a party
C.16.171 That vch a creature þat loueth Crist welcometh me faire'
C.16.214 That eny creature sholde conne al, excepte Crist one
C.19.214 To alle vnkynde creatures, as Crist hymsulue witnesseth:
C.21.373 Ther ne was cristene creature that kynde wit hadde

croune kyng

A.2.62 Wiþ þe kingdom of coueitise I croune hem togidere
A.4.70 þe kyng swor be crist & be his croune boþe
A.4.121 þat I were king wiþ croune to kepe a reaume
A.9.91 þei han crounide o king to kepe hem alle
B.4.83 The kyng swor by crist and by his crowne boþe

B.8.101
B.8.108
B.15.352
B.18.109
B.18.265
B.18.371
B.19.49
B.19.256

B.19.465
B.19.466
C.2.11
C.3.318
C.4.79
C.4.135
C.10.100
C.10.103
C.20.273
C.20.413

C.21.49
C.21.256

C.21.465
C.21.466

curteisliche
A.3.9
A.3.93
A.4.31
A.7.35
A.7.149
B.3.9
B.3.104
B.4.44
B.6.33
B.6.164
C.3.9
C.3.129
C.4.42

B.8.101 [Thei han] crowne[d a] kyng to [kepen] hem [alle].
B.8.108 Crouned oon to be kyng, [and by hir counseil werchen]
B.15.352 Crowne and cristendom, þe kynges mark of heuene
B.18.109 Whan crist cam hir kyngdom þe crowne sholde [lese]:
B.18.265 For here comeþ wiþ crowne þat kyng is of glorie"
B.18.371 And þanne shal I come as a kyng, crouned, wip Aungeles
B.19.49 And kyng of hir kyngdom and croune bar of þornes
B.19.256 And crouneþ Conscience kyng and makeþ craft youre Stiward
B.19.465 And þanne cam þer a kyng and by his croune seide
B.19.466 `I am kyng wiþ croune þe comune to rule
C.2.11 And crouned with a croune, þe kyng haþ non bettre
C.3.318 Bothe kyng and cayser and þe crouned pope
C.4.79 The kyng swor by Crist and by his croune bothe
C.4.135 That y were kyng with croune to kepe my reume
C.10.100 And crounede oen to be kyng, to kull withoute synne
C.10.103 Crounede oen to be a kyng to kepen vs alle
C.20.273 For here a cometh with croune, þe kynge of all glorie!'
C.20.413 And thenne shal y come as kynge, with croune and with angeles
C.21.49 And kyng of here kyngdoem and croune baer of thornes
C.21.256 And crouneth Consience kyng and maketh Craft 3oure styward
C.21.465 And thenne cam þer a kyng and bi his corone saide
C.21.466 `Y am kyng with croune the comune to reule

curteisliche þe

A.3.9 Curteisliche þe clerk þanne, as þe king hi3te
A.3.93 [Curteisly] þe king compsiþ to telle;
A.4.31 Curteisliche þe king þanne com in to resoun
A.7.35 Curteisliche þ[e] kni3t [conseyuede] þise wordis
A.7.149 Curteisliche þe kni3t þanne as his kynde wolde
B.3.9 Curteisly þe clerk þanne, as þe kyng hi3te
B.3.104 Curteisly þe kyng comse[þ] to telle
B.4.44 Curteisly þe kyng þanne cam [in to] Reson
B.6.33 Curteisly þe kny3t [conseyued] þise wordes
B.6.164 Curteisly þe kny3t þanne, as his kynde wolde
C.3.9 Cortesliche þe clerk thenne, as þe kyng hyhte
C.3.129 Fol corteisliche þe kynge, as his kynde wolde
C.4.42 Corteyslyche þe kyng thenne cam and grette Resoun

C.8.32
C.8.161

day and n

A.12.81
B.9.99
B.11.31
B.13.368
B.15.20
B.15.401
B.16.166
B.17.255
B.17.291
B.19.20
B.19.141
C.1.32
C.9.222
C.11.193
C.13.189

C.17.29
C.17.171
C.17.245
C.19.216
C.19.267
C.21.20
C.21.141

day of dom

A.8.19
A.8.155
A.8.174
A.8.184
B.5.20
B.5.470
B.7.17
B.7.177
B.7.196
B.7.206
B.10.364
B.10.417

C.8.32 Courteisliche the knyhte thenne comesed thise wordes
C.8.161 Courteisliche the knyhte thenne, as his kynde wolde,

day and night

A.12.81 `With deþ I duelle,' quod he, `dayes and ny3tes
B.9.99 He dooþ best þat wiþdraweþ hym by daye and by ny3te
B.11.31 Bittrely shaltow banne þanne, boþe dayes and ny3tes
B.13.368 Or by ny3te or by daye aboute was ich euere
B.15.20 At mydnyght, at mydday, my vois so is knowe
B.15.401 Daunted a dowue and day and ny3t hire fedde
B.16.166 Deide and dee[þ] fordide, and day of ny3t made
B.17.255 Delen and do penaunce day and nyght euere
B.17.291 Innocence is next god and nyght and day it crieþ
B.19.20 Ne noon so nedeful to nempne by ny3te ne by daye
B.19.141 And for to doon hym to deþe day and ny3t þei casten
C.1.32 Forthy drede delitable drynke bothe day and nyghtes
C.9.222 And vnder obedience be by dayes and by nyhtes
C.11.193 Bitterliche shaltow banne thenne bothe dayes and nyhtes
C.13.189 They ouerdoen hit day and nygte and so doth nat oþer bestes;
C.17.29 Ac durste no beste byte hem by daye ne by nygte
C.17.171 He endaunted a douue and day and nyhte here fedde;
C.17.245 Deuouteliche day and nyhte and withdrawe hem fro synne
C.19.216 Dele and do penaunce day and nygt euere
C.19.267 Innocence is next god and nyht and day hit crieth
C.21.20 Ne noen so nedfol to nemnie by nyhte ne be day
C.21.141 And for to do hym to dethe day and nyhte they casten

day of dome

A.8.19 At þe day of dom at here deis to sitten
A.8.155 Dowel at þe day of dome is digneliche vndirfongen
A.8.174 What þou dedist day [by day] þe dom wile reherce.
A.8.184 Þat at þe day of dome we dede as he hi3te
B.5.20 That dedly synne er domesday shal fordoon hem alle
B.5.470 Dampne me no3t at domesday for þat I dide so ille
B.7.17 At þe day of dome at [hire] deys [to] sitte
B.7.177 Dowel at þe day of dome is digneliche vnderfongen
B.7.196 [What] þow didest day be day þe doom wole reherce
B.7.206 At the day of dome we dide as he hi3te
B.10.364 And but we do þus in dede, [er] þe day of dome,
B.10.417 [At domesday þe deluuye worþ of deþ and fir at ones

B.11.134

B.12.91

B.19.196
B.20.293
C.5.122
C.6.325
C.9.21
C.9.323
C.9.353
C.11.252
C.12.67

C.16.37
C.21.196
C.22.293

dede done
A.4.108
B.3.318
B.5.43
B.5.242
B.5.500
B.14.328
B.18.90
B.18.333
B.19.133
B.19.182
B.19.329
C.10.292
C.16.192
C.21.133
C.21.182
C.21.330

dedly synn
A.1.132
A.5.20
A.8.162

B.11.134 For hise arerages rewarden hym Þere [ri3t] to Þe day of dome
B.12.91 DampneÞ vs at Þe day of dome as [dide Þe caractes] Þe lewes.
B.19.196 And demen hem at domesday, boÞe quyke and dede
B.20.293 And suffre Þe dede in dette to Þe day of doome
C.5.122 That dedly synne ar domesday shal fordon hem alle
C.6.325 Dampne me nat at domesday for Þat y dede so ylle'
C.9.21 And deme with hem at domesday bothe quyke and dede
C.9.323 For ho-so doth wel here at Þe day of dome
C.9.353 At Þe day of dome we dede as he tauhte. Amen.
C.11.252 At domesday a deluuye worth of deth and fuyr at ones
C.12.67 And for his rechelesnes rewarde hym Þere riht to Þe day of dome
C.16.37 And bote these thre bat y spak of at domesday vs defende
C.21.196 And demen hem at domesday, bothe quyke and dede
C.22.293 And soffren Þe dede in dette to Þe day of dome

dede done

A.4.108 And do it in dede to drawe vs to goode;
B.3.318 But after Þe dede Þat is doon oon doom shal rewarde
B.5.43 And dooÞ it in dede, it shal drawe yow to goode.
B.5.242 Swiche dedes I dide write if he his day breke
B.5.500 Of Þyne dou3t[iest] dedes was doon in oure armes
B.14.328 That [euere he] dide dede Þat deere god displesed
B.18.90 For Þe dede Þat I haue doon I do me in youre grace
B.18.333 For Þe dede Þat Þei dide, Þi deceite it made
B.19.133 For Þe dedes Þat he dide, File dauid, Iesus
B.19.182 And whan Þis dede was doon do best he [Þou3te]
B.19.329 And whan Þis dede was doon Grace deuysede
C.10.292 For Þat dede deme do no man sholde
C.16.192 And when y wol do or do nat gode dedes or ille
C.21.133 For Þe dedes Þat he dede, fili Dauid, Iesus
C.21.182 And when this dede was doen, dobest he thouhte
C.21.330 And when this dede was doen Grace deuysed

dedly synne

A.1.132 No dedly synne to do, di3e Þie3 Þou shuldist.
A.5.20 Þat dedly synne er domisday shal fordon hem alle
A.8.162 Soulis Þat ihn han ysynned seue siÞes dedly

A.9.40 Ac dedly synne doþ ne nou3t, for dowel hym helpiþ
A.9.46 And don dedly synne & drenche þiseluen
B.1.144 No dedly synne to do, deye þei3 þow sholdest
B.5.20 That dedly synne er domesday shal fordoon hem alle
B.7.184 Soules þat haue synned seuen siþes dedly
B.8.44 Ac dedly synne doþ he no3t for dowel hym [helpeþ]
B.8.50 And] do deedly synne and drenche þi[selue]
B.11.102 To reden it in Retorik to arate dedly synne?
B.13.387 As if I hadde dedly synne doon I dredde no3t þat so soore
B.14.79 Diden dedly synne þat þe deuel liked
B.14.84 Which dryueþ awey dedly synne and dooþ it to be venial
B.14.89 And surgiens for dedly synnes whan shrift of mouþe failleþ.
B.14.91 For shrift of mouþe sleep synne be it neuer so dedly--
B.14.96 And as it neuere [n]adde ybe to no3te bryngeþ dedly synne
B.15.541 Than cristes cros þat ouercam deeþ and dedy synne
C.1.143 Dey rather þen do eny dedly synne
C.5.122 That dedly synne ar domesday shat fordon hem alle
C.7.210 Thenne eny dedly synne do, for drede or for preyere
C.9.238 Y drede me, and he dey, hit worth for o dedly synne
C.9.331 Soules þat haue syneged seuene sythes dedly
C.10.43 So dedly synne doth he nat, for Dowel hym helpeth
C.12.34 To rehercen it al by retoryk to arate dedly synne?
C.17.203 Thenne Cristes cros þat ouercome deth and dedly synne.
C.17.293 And deye for his dere childrene to destruye dedly synne

defaute in þe folk

B.5.146 And freres fyndeþ hem in defaute, as folk bereþ witnesse.
B.6.206 And for defaute of foode þis folk is at my wille
B.15.135 A[c] goddes folk for defaute þerof forfaren and spillen.
B.15.347 Ac þer is a defaute in þe folke þat þe feiþ kepeþ
C.8.213 And for defaute this folk folweth myn hestes

delitable drynke

A.1.32 Dred delitable drynk & þou shalt do þe betere;
B.1.29 Delited hym in drynke as þe deuel wolde
B.1.34 Forþi dred delitable drynke and þow shalt do þe bettre
C.1.32 Forthy drede delitable drynke bothe day and nyghtes.

deme þe soþe

A.1.84 I do it on Deus caritas to deme þe soþe

B.1.86
C.1.82

did den
A.3.175
B.3.188
B.13.305

doon hi
B.11.286
B.14.136
B.14.150

B.14.153

drynke a
A.5.57
A.7.244
A.7.263
B.5.74
B.6.260
B.6.279
B.14.251
C.6.174
C.8.277
C.16.92

dykers a
A.P.102
A.7.99
A.11.187
B.P.224
B.6.107
B.6.141
C.P.225
C.8.114

englemeþ
B.15.57

B.1.86 I do it on Deus caritas to deme Þe soÞe
C.1.82 I do hit vpon Deus caritas, to deme Þe sothe

did demest

A.3.175 Ne dide as Þou demist; I do it on Þe king.
B.3.188 Ne dide as Þow demest; I do it on Þe kynge.
B.13.305 Of dedes Þat he neuere dide demen and bosten

doon hir deuoir

B.11.286 And Þei hir deuoir dide as Dauid seiÞ in Þe Sauter
B.14.136 And til he haue doon his deuoir and his dayes iournee.
B.14.150 And whan he haÞ doon his deuoir wel men dooÞ hym ooÞer bountee,
B.14.153 And alle Þat doon hir deuoir wel han double hire for hir trauaille

drynke and dyne

A.5.57 Drinke but wiÞ Þe doke & dyne but ones.
A.7.244 Þat Þou drynke no day er Þou dyne sumwhat,
A.7.263 Er I haue dyned be Þis day & ydronke boÞe
B.5.74 Drynke but [wiÞ] Þe doke and dyne but ones
B.6.260 That Þow drynke no day er Þow dyne somwhat
B.6.279 [Er] I haue dyned bi Þis day and ydronke boÞe
B.14.251 Ne dooÞ hym no3t dyne delicatly ne drynke wyn ofte
C.6.174 Drynke but with Þe doke and dyne but ones
C.8.277 And loke Þou drynke no day ar thow dyne sumwhat
C.16.92 Ne doth men dyne delicatlyche ne drynke wyne ofte

dykers and delueres

A.P.102 As dikeris & delueris Þat doÞ here dede ille
A.7.99 Dikeris & delueres dy[gg]eÞ vp Þe balkis
A.11.187 Diken or deluen, dowel it hatte
B.P.224 As dykers and delueres Þat doon hire ded[e] ille
B.6.107 Dikeres and Delueres digged vp Þe balkes
B.6.141 Diken or deluen or dyngen vpon sheues
C.P.225 As dykers and deluers Þat doth here dedis ylle
C.8.114 Dikares and deluares digged vp Þe balkes

engleme Þ Þe mawe

B.15.57 The man Þat muche hony eteÞ his mawe it engleymeÞ,

B.15.64
C.16.218

enuye anc
B.5.122
B.10.440
B.13.321
B.16.136
C.6.87
C.18.164

ete of Þat
B.19.282
B.19.290
B.19.298
C.21.282
C.21.290
C.21.299

Fader of fe
A.1.14
A.1.62
B.1.14
B.1.64
B.9.105
B.15.419
C.1.14
C.1.60

Fader of
B.7.54

B.16.213
B.17.166
B.17.247
C.18.227
C.19.208

faire spech
A.2.23

B.15.64 And ri3t as hony is yuel to defie and engleymeþ þe mawe,
C.16.218 'The man þat moche hony eet his mawe hit engleymeth

enuye and yuel
B.5.122 For enuye and yuel wil is yuel to defie
B.10.440 Or ellis for his yuel wille and enuye of herte.
B.13.321 Wiþ enuye and yuel speche entisynge to fighte
B.16.136 Enuye and yuel wil [arne] in þe lewes
C.6.87 For enuye and euyl wil is euel to defye
C.18.164 Enuye and euel wil ern in þe lewes

ete of þat seed
B.19.282 He þat ete of þat seed hadde swich a kynde:
B.19.290 And who[so] ete [of] þat seed hardy was euere
B.19.298 And he þat ete of þat seed sholde be [euene] trewe
C.21.282 He þat eet of that seed hadde such a kynde
C.21.290 And ho-so ete of þat seed hardy was euere
C.21.299 And he þat ete of that seed sholde be euene trewe

Fader of feiþ
A.1.14 For he is fadir of feiþ & fourmide 3ow alle
A.1.62 Fadir of falshed, he foundi[de] it hymselue.
B.1.14 Fro he is fader of feiþ, and formed yow alle
B.1.64 Fader of falshede, [he] founded it hymselue
B.9.105 Wolde neuere þe feiþful fader [h]is fiþele were vntempred
B.15.419 Wolde neuere þe feiþful fader þat [þ]ise Ministres sholde
C.1.14 For he is fader of fayth and former of alle
C.1.60 Fader of falshede, fond hit firste of alle.

Fader of heuene
B.7.54 Thise foure þe fader of heuene made to þis foold in commune
B.16.213 Hym þat first formed al, þe fader of heuene
B.17.166 That þre þynges bilongeþ in oure [fader] of heuene
B.17.247 [Fro] þe fader of heuene for3ifnesse to haue
C.18.227 Now go we to godhede: in god, fader of heuene
C.19.208 To þe fader of heuene for3euenesse to haue

faire speche
A.2.23 Fauel wiþ fair speche haþ forgid hem togidere;

A.2.130
A.2.191
B.2.42
B.2.166
B.2.232
B.15.351
B.16.154
C.2.239
C.8.216
C.18.172

fals and f
A.2.6.
A.2.36
A.2.49
A.2.58
A.2.114
A.2.122
A.2.145
A.2.155
B.2.6
B.2.150
B.2.158
B.2.184
B.2.194
C.2.6
C.2.77
C.2.83
C.2.163
C.2.171
C.2.179
C.2.194
C.2.205

falsnesse
A.2.122
B.2.78
B.2.158
C.2.82
C.2.171

A.2.130 And fauel vpon fair speche, fe[int]liche atired.
A.2.191 Freris wiþ fair speche fetten hym þennes;
B.2.42 Fauel þoro3 his faire speche haþ þis folk enchaunted,
B.2.166 And Fauel on [Fair Speche] fe[ynt]ly atired
B.2.232 Freres wiþ fair speche fetten hym þennes
B.15.351 And so it fareþ by som folk now; þei han a fair speche
B.16.154 `Falsnesse I fynde in þi faire speche
C.2.239 Ac freres thorw fayre speche fetten hym thennes
C.8.216 `Ther is no filial loue with this folk, for al here fayre speche
C.18.172 `Falsnesse y fynde in thy fayre speche

fals and fauel

A.2.6. Boþe fals & fauel & hise feris manye.'
A.2.36 Þat fals & fauel be any fyn halden,
A.2.49 Þanne fauel fettiþ hire forþ & to fals takiþ
A.2.58 Þat I, fauel, feffe falsnesse to mede,
A.2.114 To false & to fauel for here faire 3eftis,
A.2.122 Þanne was fals fayn, & fauel als bliþe,
A.2.145 Fals & fauel fariþ forþ togidere,
A.2.155 Fals oþer fauel oþer any of his feris,
B.2.6 Boþe Fals and Fauel and hi[s]e feeres manye
B.2.150 To Fals and to Fauel for hire faire 3iftes
B.2.158 Thanne was Fal[s] fayn and Fauel as bliþe,
B.2.184 Fals and Fauel fareþ forþ togideres
B.2.194 Fals or Fauel or any of hise feeris
C.2.6 Fals and Fauel and fikel-tonge Lyare
C.2.77 That foleweth Falsnesse, Fauel and Lyare
C.2.83 And Fauel þat hat a fals speche feffeth hem by þis lettre
C.2.163 That Fauel and Fals hadde for her fayre 3eftes
C.2.171 Thenne was Fauel fayn and Falsnesse blythe
C.2.179 And Fals and Fauel fecche forth sysores
C.2.194 Thenne Fals and Fauel ryde forth togederes
C.2.205 Fals or Fauel or here felawe Lyare

falsnesse fayn

A.2.122 Þanne was fals fayn, & fauel als bliþe
B.2.78 Falsnesse is fayn of hire for he woot hire riche
B.2.158 Thanne was Fal[s] fayn and Fauel as bliþe
C.2.82 Falsnesse is fayn of here for he wot here ryche
C.2.171 Thenne was Fauel fayn and Falsnesse blythe

fedde
A.7.284
B.6.300
B.14.30
B.15.30
B.15.46
C.8.323

feld ful
A.P.17
A.1.2
A.2.39
A.5.10
B.P.17
B.1.2
B.5.10
C.P.19
C.1.2
C.5.111

ferme
B.12.28
B.16.23
B.17.13
B.19.12
C.14.20
C.18.25
C.21.12

fikel to
A.3.111
B.2.25
B.2.41
B.2.79
B.3.122
C.2.6
C.2.121
C.3.157
C.6.72
C.11.22

fedde Þe folk

A.7.284 Þanne was folk fayn, & fedde hunger with Þe beste
B.6.300 Thanne was folk fayn and fedde hunger wiÞ Þe beste
B.14.30 And flour to fede folk wiÞ as best be for Þe soule
B.15.302 Thei wolde haue yfed Þat folk bifore wilde foweles
B.15.465 And wiÞ calues flessh he fedde Þe folk Þat he louede.
C.8.323 And thanne were folk fayn and fedde Hunger dentiesliche

feld ful of folk

A.P.17 A fair feld ful of folk fand I Þere betwene
A.1.2 And ek Þe feld ful of folk I shal 3ow faire shewe.
A.2.39 Þat iche feld nas ful of folk al aboute.
A.5.10 [For I[sau3] Þe feld ful of folk Þat I before tolde].
B.P.17 A fair feeld ful of folk fond I Þer bitwene
B.1.2 And Þe feld ful of folk I shal yow faire shewe.
B.5.10 For I sei3 Þe feld ful of folk Þat I before [tolde],
C.P.19 A fair feld ful of fold fond y Þer bytwene
C.1.2 And Þe feld ful of folk y shal 3ou fair shewe
C.5.111 Y saw Þe felde ful of folk fram ende til oÞer

ferme bileue

B.12.286 And Þoru3 fir is fullyng, and Þat is ferme bileue
B.16.238 Myn affiaunce and my feiÞ is ferme in Þis bileue
B.17.135 Sette [faste] Þi feiÞ and ferme bileue
B.19.120 That she first and formest ferne sholde bileue
C.14.208 And thorw fuyr is fullyng, and al is ferme bileue
C.18.255 Myen affiaunce and my faith is ferme in his bileue,
C.21.120 That she furste and the formoste sholde ferme bileue

fikel tonge

A.3.111 She is freel of hire feiÞ, fikel of hire speche;
B.2.25 For Fals was hire fader Þat haÞ a fikel tonge
B.2.41 To oon fals fikel-tonge, a fendes biyete
B.2.79 And Fauel wiÞ his fikel speche feffeÞ by Þis chartre
B.3.122 She is frele of hire feiÞ, fikel of hire speche
C.2.6 Fals and Fauel and fikel-tonge Lyare
C.2.121 Althow Fals were here fader and Fikel-tonge her belsyre
C.3.157 For she is frele of here fayth and fikel of here speche
C.6.72 And made of frendes foes thorw fikel and fals tonge
C.11.22 Thorw fallas and fals questes and thorw fikel speche

flatereris
A.11.6
B.10.6
B.13.422
B.13.429
B.13.454
C.7.90
C.7.115

fle for fer
A.2.171
A.2.172
A.2.195
B.2 .212
B.2.213
B.2.236
B.17.324
B.20.169
C.2.219
C.2.220
C.2.249
C.14.176
C.19.299
C.22.169

floryns yno
A.2.108
A.2.111
B.2.144
B.2.147
C.2.157
C.2.160

folwed faste
A.4.25
B.4.28
B.17.83
C.19.78

flatereris and fooles

A.11.6 To flatereris or to folis þat frentyk ben of wittis
B.10.6 To flatereres or to fooles þat frenetike ben of wittes
B.13.422 That fedeþ fooles sages, flatereris and lieris
B.13.429 Ri3t so flatereris and fooles arn þe fendes disciples
B.13.454 [There] flateres and fooles þoru3 hir foule wordes
C.7.90 Ryht so flateres and fooles aren þe fendes procuratours
C.7.115 There flaterers and foles with here foule wordes

fle for fere

A.2.171 And bad hym fle for fer & hise feris alle.
A.2.172 þanne fal[s]nesse for feer flei3 to þe Freris
A.2.195 Alle fledden for fer & flowen into hernis
B.2 .212 And bad hym fle for fere and hise [feeres] alle
B.2.213 [Thanne] Falsnesse for fere flei3 to þe Freres
B.2.236 Alle fledden for fere and flowen into hernes
B.17.324 Hir feere fleeþ hire for feere of hir tonge
B.20.169 And lif flei3 for feere to phisik after helpe
C.2.219 And bad Falsnesse to fle and his feres alle
C.2.220 Falsnesse for fere tho fleyh to þe freres
C.2.249 Alle fledde for fere and flowen into hernes
C.14.176 For þey may nat fle fer ne ful hey neyther,
C.19.299 Here fere fleeth here for fere of here tonge
C.22.169 And lyf fley for fere to Fisyk aftur helpe

floryns ynowe

A.2.108 þanne fette fauel forþ floreynes ynowe,
A.2.111 And feffe false wytnesse wiþ floreynes ynowe,
B.2.144 Thanne fette Fauel forþ floryns ynowe
B.2.147 And feffe fal[s] witness[e] wiþ floryns ynowe
C.2.157 Tho fette Fauel forth floreynes ynowe
C.2.160 And feffe Fals witnesse with floreynes ynowe

folwed faste

A.4.25 Folewide hem faste for hy hadden to done
B.4.28 Folwed h[e]m faste for þei hadde to doone
B.17.83 Feiþ folwede after faste and fondede to mete hym
C.19.78 Bothe Fayth and his felawe Spes folewede faste aftur

for a litel
A.3.194
B.3.207
B.14.250
B.20.367
C.16.91
C.22.367

for Pat se
A.3.204
A.3.270
B.3.217
B.3.295
C.3.447

for coueiti
B.15.543
B.15.546
C.17.205

for cristes
A.7.206
B.6.220
B.12.71
B.15.15
B.15.524
B.15.531

C.14.35
C.15.35
C.16.165
C.17.281

C.17.292

for euer m
A.7.224
A.8.4
A.8.77
A.12.39
B.6.240

for a litel siluer

A.3.194 To leuen his lordsshipe for a litel siluer.
B.3.207 To leuen his lordshipe for a litel siluer,
B.14.250 Lecherie loueþ hym no3t for he 3yueþ but litel siluer
B.20.367 As frere[s] of oure Fraternytee, for a litel siluer.
C.16.91 And Lecherye loueth no pore for he hath bote litel siluer
C.22.367 Of freres of oure fraternite, for a litel suluer

for þat seruice

A.3.204 Seruauntis for here seruyse, we se wel þe soþe
A.3.270 Shal no seriaunt for þat seruyse were a silk houue
B.3.217 Ser[u]aunt3 for hire seruyce, we seeþ wel þe soþe
B.3.295 Shal no sergeant for [þat] seruice were a silk howue.
C.3.447 Shal no seriaunt for þat seruicie werie a selk houe

for coueitise after cros

B.15.543 For coueitise after cros; þe croune stant in golde.
B.15.546 For coueitise of þat cros [clerkes] of holy kirke
C.17.205 For couetyse aftur a cros; the corone stand in golde

for cristes loue

A.7.206 Counforte hem wiþ þi catel for cristis loue of heuene;
B.6.220 Conforte h[e]m wiþ þi catel for cristes loue of heuene
B.12.71 And namely Clergie for cristes loue, þat of Clergie is roote
B.15.15 If he were cristes creature [for cristes loue] me to tellen
B.15.524 Amonges vnkynde cristene for cristes loue he deyede.
B.15.531 Many men for cristes loue was martired [amonges] Romayne[s]
C.14.35 And 3ut is clergie to comende for Cristes loue more
C.15.35 Crauede and cryede, for Cristes loue of heuene
C.16.165 And yf thow be Cristes creature, for Cristes loue telle me'
C.17.281 Many man for Cristes loue was martired amonges Romaynes
C.17.292 So is þe kynde of a curatour for Criste loue to preche

for euer moore after

A.7.224 He hadde maugre of his maister euermore aftir,
A.8.4 For hym & for hise heires euermore aftir
A.8.77 And gon & faiten wiþ here fauntis for eueremore aftir.
A.12.39 To be hure man 3if I most for eueremore after,
B.6.240 He hadde maugree of his maister eueremoore after

B.7.4
B.7.95

B.18.185
C.3.249
C.9.170

forPi I co
A.8.179
A.10.197
B.P.187
B.7.201
B.9.176
B.10.418
B.12.92
B.12.121
B.15.344
C.P.201
C.3.253
C.9.348
C.10.276
C.14.43
C.14.64

for peril o
A.4.123
A.6.44
A.6.69
A.7.85
A.7.156

B.4.140
B.5.557

B.5.582
B.6.93
B.6.117
B.6.171
C.4.137
C.7.201
C.7.229

B.7.4 For hym and for hise heires eueremoore after.
B.7.95 And goon [and] faiten with [hire] fauntes for eueremoore after
B.18.185 To be mannes meynpernour for eueremoore after
C.3.249 Wherby he may as a man for eueremore lyue aftur
C.9.170 And goen and fayten with here fauntes for eueremore aftur

forÞi I counseille

A.8.179 ForÞi I counseil alle cristene [to] cri3e god mercy
A.10.197 ForÞi I counseile alle cristene coueite not be weddit
B.P.187 ForÞi I counseille al Þe commune to late Þe cat worÞe
B.7.201 ForÞi I counseille alle cristene to crie god mercy
B.9.176 ForÞi I counseille alle cristene coueite no3t be wedded
B.10.418 ForÞi I counseille yow clerkes, of holy [kirke] Þe wri3tes
B.12.92 ForÞi I counseille Þee for cristes sake clergie Þat Þow louye
B.12.121 ForÞi I conseille alle creatures no clergie to dispise
B.15.344 ForÞi I counseille alle cristene to conformen hem to charite
C.P.201 Forthy y conseile for oure comune profil lat Þe cat yworthe
C.3.253 Forthy y consayl no kynge eny conseyl aske
C.9.348 Forthy y consayle alle cristene to crye god mercy
C.10.276 Forthy y conseyle alle cristene coueyte neuere be wedded
C.14.43 Forthy y conseile vch a creature clergie to honoure
C.14.64 Forthy y conseyle all creatures no clerk to despice

for peril of my soule

A.4.123 Be vnpunisshit at my power for peril of my soule,
A.6.44 `Nay, be Þe peril of my soule!' quaÞ piers & gan to swere
A.6.69 Loke Þow plukke no plant[e] Þere for peril of Þi soule.
A.7.85 [I] payede hym prestly for peril of my soule;
A.7.156 `Now be Þe peril of my soule!' quaÞ peris, `I shal appeire 3ow alle'
B.4.140 Ben vnpunysshed [at] my power for peril of my soule,
B.5.557 `Nay, by [Þe peril of] my soul[e]!' quod Piers and gan to swere
B.5.582 Loke Þow plukke no plaunte Þere for peril of Þi soule
B.6.93 I paide [hym] prestly for peril of my soule
B.6.117 `Now by Þe peril of my soule!' quod Piers al in pure tene
B.6.171 `Now by Þe peril of my soule!' quod Piers, `I shal apeire yow
C.4.137 Be vnpunisched in my power for perel of my soule
C.7.201 `Nay, bi Þe perel of my soule!' Peres gan to swerie
C.7.229 Loke thow plokke no plonte Þere, for perel of thy soule

C.8.102

for sope
B.5.595
B.5.632
B.11.298
B.13.304
C.5.3
C.5.86
C.6.237
C.7.243
C.7.285
C.13.111

for to sau
A.3.184
A.4.28
B.3.197
B.4.31
B.13.445
B.16.104
B.16.245
C.7.106
C.22.11

formed vs
B.1.14For
B.1.166
B.10.106
B.16.213
C.1.14
C.1.162
C.10.152

fram whe
A.6.13
B.5.525
B.16.174
B.16.274
C.7.170
C.18.291

C.8.102 Y payede hit prestly for perel of my soule

for soþe

B.5.595 Grace hatte þe gateward, a good man for soþe
B.5.632 `Wite god', quod a waf[erer], `wiste I þis for soþe
B.11.298 The same I segge for soþe by alle swiche preestes
B.13.304 And segge þyng þat he neuere sei3 and for soþe sweren it
C.5.3 And lytel ylet by, leueth me for sothe.
C.5.86 Non de solo,' y sayde, 'for sothe viuit homo
C.6.237 `That was a rufol restitucioun,' quod Repentaunce, 'for sothe
C.7.243 Grace hatte þe gateward, a goed man for sothe
C.7.285 `Wyte god,' quod a wafrestere, `wiste y this for sothe
C.13.111 The same y segge for sothe by suche þat beth prestes

for to saue

A.3.184 Þer I lefte wiþ my lord his Lif for to saue,
A.4.28 For to saue hemelf from shame & from harm.
B.3.197 Ther I lafte wiþ my lord his lif for to saue
B.4.31 For to saue hem[seluen] from shame and from harmes.
B.13.445 For to saue þi soule from sathan þyn enemy
B.16.104 And lered hym lechecraft his lif for to saue
B.16.245 And called me foot of his feiþ, his folk for to saue
C.7.106 For to saue thy soule from Satan thn enemye
C.22.11 For thre thynges þat he taketh his lyf for to saue

formed vs alle

B.1.14 For he is fader of feiþ, and formed yow alle
B.1.166 And þat falleþ to þe fader þat formed vs alle
B.10.106 And leyden fautes vpon þe fader þat formede vs alle
B.16.213 Hym þat first formed al, þe fader of heuene
C.1.14 For he is fader of fayth and formor of alle
C.1.162 And þat falleth to þe fader þat formede vs alle
C.10.152 Fader and formour of al þat forth groweth

fram whennes he come

A.6.13 Þis folk fraynide hym faire [fro] whenis þat he come
B.5.525 This folk frayned hym [faire] fro whennes he come
B.16.174 I frayned hym first fram whennes he come
B.16.274 I affrayned hym first fram whennes he come
C.7.170 This folk frayned hym furste fro whennes he come
C.18.291 And y fraynede hym furst fro whennes he come

frayned hym first

A.1.56 Þanne I fraynide hire faire for him Þat hire made,
A.6.13 Þis folk fraynide hym faire [fro] whenis Þat he come
B.1.58 Thanne I frayned hire faire for hym Þat [hire] made
B.5.525 This folk frayned hym [faire] fro whennes he come
B.16.174 I frayned hym first fram whennes he come
B.16.274 I affrayned him first fram whennes he come
C.1.54 Y fraynede her fayr tho, for hym Þat here made
C.7.170 This folk frayned hym furste fro whennes he come
C.18.291 And y fraynede hym furst fro whennes he come

freres and faitours

A.11.58 Freris and faitours han founden vp suche questiouns
B.6.72 And frere faitour and folk of hi[s] ordre
B.10.72 Freres and faitours han founde [vp] swiche questions
B.13.242 Faitours and freres and folk wiÞ brode crounes
C.8.73 And frere faytour and folk of Þat ordre
C.11.54 Freres and faytours haen founde vp suche questions

fressh flessh ouÞer fissh

A.7.294 But 3if it be fressh flessh oÞer fissh yfried
B.6.310 But if it be fressh flessh ouÞer fissh [y]fryed
B.15.432 [Ac] fressh flessh ouÞer fissh, when it salt failleÞ
C.8.333 But hit be fresh flesch or fisch, yfried or ybake

fynden hem fode

A.7.63 I shal fynde hem foode Þat feiÞfulliche libbeÞ
A.8.33 Fynde such here foode for oure lordis loue of heuene
B.6.69 I shal fynden hem fode Þat feiÞfulliche libbeÞ,
B.7.31 Fynden [swiche] hir foode [for oure lordes loue of heuene]
B.15.479 And as Þo foules to fynde fode after whistlyng
C.5.27 That fynde the thy fode? For an ydel man Þow semest
C.5.49 And tho Þat fynden me my fode fouchen-saf, y trowe
C.6.293 Then haue my fode and my fyndynge of fals menne wynnynges
C.7.259 And fynde alle manere folke fode to here soules
C.8.70 Y shal fynde hem fode Þat fayfulleche libbeth

fyue score wynter

A.1.99 And nou3t to fasten a friday in fyue score wynter

A.3.135
B.1.101
B.3.146
C.3.182

tyue wi
A.1.15
A.11.29
B.1.15
B.10.44
B.14.56
B.15.76
B.19.21
C.1.15
C.15.2
C.16.2
C.21.2

gees
A.P.10
A.4.38
A.7.26
B.P.2
B.4.5
B.6.2
C.P.2
C.4.4
C.8.3

gile
B.18.
B.18
B.18
C.20
C.20
C.20

god
A.9.5
A.10.

A.3.135 As 3oure secre sel in seue score dayes
B.1.101 And nau3t to fasten o friday in fyue score wynter
B.3.146 As youre secret seel in sixe score dayes
C.3.182 As 3oure secrete seel in sixe score dayes

fyue wittes

A.1.15 Boþe wiþ fel & wiþ face, & 3af 3ow fyue wyttes
A.11.293 And 3et [haue] I forget[e ferþer] of fyue wyttes teching
B.1.15 Boþe with fel and with face, and yaf yow fyue wittes
B.10.448 [And yet haue I forgete ferþer of fyue wittes techyng.
B.14.56 In [ondynge] and in handlynge and in alle þi fyue wittes
B.15.76 And how þat folk in folies [hir fyue wittes mysspenden]
B.19.216 To alle kynne creatures þat [k]an hi[se] fyue wittes
C.1.15 To be fayful to hym 3af 3ow fyue wittes
C.15.256 In ondynge and handlynge, in alle thy fyue wittes
C.16.234 And how that folk folliche here fyue wittes myspenen
C.21.216 To alle kyne creatures þat can his fyue wittes

gees and grys

A.P.105 Goode gees & gris; go we dyne, go we!'
A.4.38 `Boþe my gees & my gris hise gadelynges fecchen;
A.7.265 Noþer gees ne gris, but two grene chesis
B.P.227 Goode gees and grys! go we dyne, go we!
B.4.51 `Boþe my gees and my grys hise gadelynges feccheþ.
B.6.281 Neiþer gees ne grys, but two grene cheses,
C.P.228 Goode gees and grys! ga we dyne, ga we!'
C.4.49 `Bothe my gees and my grys and my gras he taketh
C.8.304 Ne noþer goos ne gries but two grene cheses

gile is bigiled

B.18.160 And ri3t as [þe gilour] þoro3 gile [bigiled man formest]
B.18.339 That gilours be bigiled and þat is good reson
B.18.360 And gile is bigiled and in his gile fallen
C.20.163 And riht as the gylour thorw gyle bigiled man formost
C.20.382 That gylours be bigiled and yn here gyle falle
C.20.392 And gyle be bigyled thorw grace at þe laste

god gyue grace

A.9.52 And [g]iue þe grace on þis erþe in good lif to ende'
A.10.215 But 3if god [g]iue h[e]m grace here to amende

B.5.51
B.7.203
B.9.201
B.10.385
B.12.275
B.14.170
B.15.250
B.19.319
C.6.61
C.9.66

C.9.350
C.10.60
C.11.213
C.14.197
C.21.320

god hy
A.3.244
A.11.15
B.3.264
B.8.95
B.10.20
B.10.37
C.3.416

god o
A.10.8
B.1.12
B.5.48
B.6.33
B.14.1
B.18.2
B.19.1
C.6.61
C.7.12
C.8.35
C.12.8
C.21.1

B.5.51 And er he gyue any grace goueme first hymselue
B.7.203 That god gyue vs grace er we go hennes
B.9.201 But god gyue hem grace here to amende
B.10.385 God gaf hym grace of wit and alle goodes after
B.12.275 That god for his grace gyue hir soules reste
B.14.170 Ac god, of Þi goodnesse gyue hem grace to amende
B.15.250 And gyue vs grace, goode god, charite to folwe
B.19.319 `By god! Grace', quod Piers, `ye moten gyue tymber
C.6.61 `Now god for his goodnesse gyue the grace to amende'
C.9.66 For he Þat gyueth for goddes loue wolde nat gyue, his thankes,
C.9.350 That god gyue vs grace here ar we go hennes
C.10.60 And gyue me grace on Þis grounde with good ende to deye'
C.11.213 God gaf him grace of wit and of goed aftur
C.14.197 That god for his grace gyue here soules reste
C.21.320 `By god! Grace,' quod Peres, `3e moet gyue tymber

god hymself hoteÞ

A.3.244 Samuel seide to saul, 'god sendiÞ Þe and hotiÞ
A.11.153 And do good a[g]ens euil; god hymself hotiÞ
B.3.264 'ForÞi', seide Samuel to Saul, 'god hymself hoteÞ [Þ]ee
B.8.95 And wiÞ glad wille dooÞ hem good for so god hoteÞ
B.10.204 And do good a[g]ein yuel; god hymself hoteÞ
B.10.370 God hoteÞ hei3e and lowe Þat no man hurte ooÞer
C.3.416 'Sauel,' quod Samuel, 'god hymsulue hoteth

god of goodnesse

A.10.80 It is begynnyng of goodnesse god for to douten
B.1.122 Til god of his goodnesse [garte Þe heuene to stekie]
B.5.480 God, Þat of Þi goodnesse [g]onne Þe world make,
B.6.331 But [if] god of his goodnesse graunte vs a trewe
B.14.170 Ac god, of Þi goddnesse gyue hem grace to amende
B.18.218 ForÞi god, of his goodnesse, Þe firste gome Adam
B.19.116 Bigen god of his grace and goodnesse to dowel
C.6.61 `Now god for his goodnesse gyue the grace to amende'
C.7.124 And madest of nauhte auhte and man liche thysulue
C.8.354 But yf god of his goodnesse graunte vs a trewe
C.12.82 God of his goodnesse ysey his grete will
C.21.116 Bigan god of his grace and goodnesse to dowel

god of
A.3.219
A.7.118
A.7.132
A.8.181
A.10.48
A.10.100
A.11.266
A.11.300
B.3.232
B.5.261
B.6.126
B.6.138
B.7.203
B.9.60
B.9.181

B.9.201
B.10.385
B.12.68
B.12.192

B.12.194
B.12.275
B.13.181
B.13.256
B.13.340
B.13.398
B.14.20

B.14.170
B.15.250
B.15.482
B.17.218
B.17.252
B.17.271
B.19.110
B.19.116
B.19.208
B.19.319

god of his grace

A.3.219 Þat on god of his grace gyueÞ in his blisse
A.7.118 Þat god of his grace 3our greyn multiplie
A.7.132 Til god of his grace gare h[e]m to arise.
A.8.181 Þat god 3iue vs grace er we go hennis
A.10.48 Aftir Þe grace of god [Þe grettest is Inwyt].
A.10.100 And be glad of Þe grace Þat god haÞ Isent Þe
A.11.266 God 3af h[i]m grace & ricchesse togidere
A.11.300 For I shal graunte 3ow grace of god Þat 3e seruen
B.3.232 That oon god hof his grace [gyueÞ] in his blisse
B.5.261 `God lene Þee neuere grace] Þi good wel to bisette,
B.6.126 That god of his grace youre greyn multiplie
B.6.138 Til god of his [grace gare hem to arise]
B.7.203 That god gyue vs grace er we go hennes
B.9.60 For after Þe grace of god Þe gretteste is Inwit
B.9.181 And Þanne gete ye grace of god and good ynou3 to lyue wiÞ.
B.9.201 But god gyue hem grace here to amende
B.10.385 God gaf hym grace of wit and alle goodes after
B.12.68 Ac grace is a gifte of god and of greet loue sprynge Þ
B.12.192 The Þef Þat hadde grace of god and good fryday, as Þow spek[e],
B.12.194 And grace asked of god Þat [graiÞ is hem euere]
B.12.275 That god for his grace gyue hir soules reste
B.13.181 `For I wol go wiÞ Þis gome, if god wol yeue me grace
B.13.256 To haue Þe grace of god, and no gilt of [Þe] pope
B.13.340 [For] goddes word [ne grace] gaf me neuere boote
B.13.398 Than in Þe grace of god and hise grete helpes
B.14.20 And engreynen it wiÞ good wille and goddes grace to amende Þe
B.14.170 Ac god, of Þi goodnesse gyue hem grace to amende
B.15.250 And gyue vs grace, goode god, charite to folwe
B.15.482 That is god of his grace, gyueÞ alle men blisse.
B.17.218 So is [Þe] holy goost god and grace wiÞoute mercy
B.17.252 So is Þe holi goost god and grace wiÞouten mercy
B.17.271 And gyueÞ youre good to Þat god Þat grace of ariseÞ
B.19.110 And Þere bigan god of his grace to do wel
B.19.116 Bigan god of his grace and goodnesse to dowel
B.19.208 And comeÞ fro Þe grete god; grace is his name
B.19.319 `By god! Grace', quod Piers, `ye moten gyue tymber

C.2.132
C.3.323
C.6.285
C.8.132
C.9.350
C.10.175
C.11.213
C.11.227
C.11.287
C.12.183
C.14.28
C.14.33
C.14.131

C.14.197
C.15.227
C.17.256
C.19.186
C.19.213
C.19.251
C.21.110
C.21.116
C.21.208
C.21.320

goddes
B.18.42
B.19.14
C.20.47
C.21.1

good
A.5.152

A.5.167
A.7.285
B.5.302

B.5.318
B.6.301
B.14.232

C.2.132 'God of thy grace heuene gates opene
C.3.323 For god gaf Salomon grace vpon erthe
C.6.285 Then in the grace of god and in his grete myhte'
C.8.132 That god for his grace 3oure grayn multiplye
C.9.350 That god gyue vs grace here ar we go hennes
C.10.175 For Þat is goddes oune goed, his grace and his tresour
C.11.213 God gaf him grace of wit and of goed aftur
C.11.227 Ac me were leuere, by oure lord, a lyppe of goddes grace
C.11.287 Withoute Þe gifte of god which is grace of fortune.
C.12.183 And thorw Þe grace of god and grayn dede on erthe
C.14.28 So grace withouten grace of god and also gode werkes
C.14.33 So grace is a gifte of god and kynde wit a chaunce
C.14.131 The thef Þat hadde grace of god a Gode Fryday, as thow toldest
C.14.197 That god for his grace gyue here soules reste
C.15.227 To haue Þe grace of god, and no gulte of Þe pope
C.17.256 In Þe grete god of heuene and his grace asken
C.19.186 Graunten eny grace ne forgeuenesse of synnes
C.19.213 So is Þe holy gost god and grace withouten mercy
C.19.251 The grace of the holy goest, godes owene kynde
C.21.1 10 And Þer bigan god of his grace to dowel
C.21.1 16 Bigan god of his grace and goodnesse to dowel
C.21.208 And cometh from the grete god, Grace is his name
C.21.320 `By god! Grace,' quod Peres, `3e moet gyue tymber

goddes blissede body

B.18.429 For goddes blissede body it bar for oure boote
B.19.146 That Þat blissede body of burieles [sholde risen]
C.20.476 For godes blessed body hit baer for oure bote
C.21.146 That Þat blessed body of buyrielles sholde ryse

good ale

A.5.152 `I haue good ale, gossib,' quaÞ heo; `glotoun, wilt Þou assaie?'
A.5.167 33eue gloutoun wiÞ glad chiere good ale to hansele.
A.7.285 WiÞ good ale & glotonye h[y] gart hym to slepe
B.5.302 `I haue good Ale, gossib', quod she, `Gloton, woltow assaye?'
B.5.318 Geue Gloton wiÞ glad chere good ale to hanselle
B.6.301 WiÞ good Ale as Gloton ta3te [Þei] garte [hym to]slepe
B.14.232 And Þou3 his glotonye be to good ale he goÞ to cold

beddyng
B.20.223 I do to drynke a drau3te of good ale'
C.6.357 `Y haue good ale, gossip Glotoun, woltow assaye?'
C.6.375 Geuen Glotoun with glad chere good ale to hansull
C.8.324 And thenne Gloton with gode ale garte Hunger slepe
C.16.74 And thogh his glotonye be of gode ale he goth to a colde beddynge
C.22.223 Then y do to drynke a drauht of goed ale!'

grace wiþoute mercy
B.17.218 So is [þe] holy goost god and grace wiþoute mercy
B.17.252 So is þe holi goost god and grace wiþouten mercy
C.19.179 So is þe holi gost god and grace withouten mercy
C.19.213 So is þe holy gost god and grace withouten mercy

graunte grace
A.3.159 þe king graunted hire grace wiþ good wille
A.6.92 And 3if grace graunte þe to gon in [on] þis wise.
A.11.300 For I shal graunte 3ow grace of god þat 3e seruen.
B.3.108 But I forgyue þee þ[e] gilt and graunte þee my grace
B.3.172 The kyng graunted hire grace wiþ a good wille
B.5.605 And if grace graunte þee to go in [in] þis wise
B.9.48 And of his grete grace graunted hym blisse
B.11.149 Graunted [me worþ] grace [þor3 his grete wille]
B.17.225 Graunte no grace ne for[g]ifnesse of synnes
C.3.134 And monye a gulte y haue the forgyue and my grace graynted
C.3.217 The kyng grauntede here grace with a goode wille
C.3.330 Bothe gyue and graunte there his grace lyketh
C.5.192 And no grace he graunte til good loue were
C.6.102 Graunte me, gode lord, grace of amendement'
C.7.254 And yf Grace graunte the to go in in this wyse
C.19.186 Graunten eny grace ne forgeuenesse of synnes

Gregory þe grete clerk
A.11.204 Gregory þe grete clerk, a good pope in his tyme
B.10.298 Gregorie þe grete clerk and þe goode pope
B.19.270 Gregori þe grete clerk and [þe goode lerom]
C.5.146 Gregory þe grete clerk gart wryte in bokes
C.21.270 Gregory the grete clerk and leroem þe gode

Gregory was a good pope

A.11.204 Gregory Þe grete clerk, a good pope in his tyme
B.5.166 Seint Gregory was a good pope and hadde a good forwit
B.7.76 Ac Gregory was a good man and bed vs gyuen alle
B.10.298 Gregorie Þe grete clerk and Þe goode pope

grete god

A.10.21 And sire godefrey-go-wel, grete lordis alle
A.10.29 And Þat is Þe grete god Þat gynnyng had neuere
B.2.29 My fader Þe grete god is and ground of alle graces
B.9.22 And sire Godefray Go-wel, grete lordes [alle]
B.9.28 And Þat is Þe grete god Þat gynnyng hadde neuere
B.10.241 On Þe grete god Þat gynnyng hadde neuere
B.13.234 I haue no goode giftes of Þise grete lordes
B.14.53 Shul neuere gyues Þee greue ne gret lordes wraÞe
B.15.505 In [o] gre[et] god, and his grace asken
B.19.208 And comeÞ fro Þe grete god; grace is his name
C.3.282 And glad for to grype here, gret lord oÞer pore'
C.9.133 Men gyueth hem giftes and gold for grete lordes sake
C.10.147 And sire Goed-fayth Go-wel, grete lordes alle
C.15.209 Y haue no gode giftes of thise grete lordes
C.15.253 And shal neuere gyues the greue he grete lordes wrathe
C.17.66 He gaf goddes men goddes goodes and nat grete lordes
C.17.256 In Þe grete god of heuene and his grace asken
C.21.208 And cometh from the grete god, Grace is his name

grete oÞes

A.2.64 Glotonye & grete oÞes I gyue hem togidere;
A.5.157 Þanne goÞ [glotoun in], and grete oÞis aftir.
A.11.37 Glotonye & grete oÞis, Þise arn games nowadayes
B.2.70 That Gile wiÞ hise grete oÞes gaf hem togidere
B.2.93 Glotonye he [gyueÞ] hem ek and grete oÞes togidere,
B.5.306 Thanne goÞ Gloton In and grete oÞes after.
B.10.51 Glotonye and grete oÞes, Þis[e arn games nowadaies].
B.13.399 [Yet glotoun wiÞ grete oÞes his [garnement] hadde soiled
C.P.36 Wolleth neyther swynke ne swete, bote sweren grete othes
C.2.97 Glotonye a gyueth hem and grete othes togederes
C.6.361 Thenne goth Glotoun in and grete othes aftur

griped gold

A.3.169 And ek grepe my gold & gyue it where Þe likiÞ

A.3.229 And he þat gripiþ here giftes, so me god helpe
B.3.182 Ad [ek] griped my gold [and] gyue it where þee liked
B.3.250 And he þat gripeþ hir [giftes], so me god helpe
C.3.227 And also grypen my gold and gyue hit where þe liked

gyue þee sorwe

A.2.85 And þou hast hyuen hire to a gilour, now god 3iue þe sorewe!
A.3.153 þis is þe lif of þat lady, now lord 3if hire sorewe!
A.5.88 þanne I cri3e on my knes þat crist gyue lym sorewe
B.2.121 And þow hast hyuen hire to a gilour, now god gyue þee sorwe!
B.3.166 This is þe lif of þat lady, now lord 3yue hire sorwe
B.5.108 Thanne I crye on my knees þat crist 3yue h[y]m sorwe
B.17.331 Cogheþ and curseþ þat crist gyue h[y]m sorwe
C.2.126 And thow haste gyue here a Gyle tauhte, now god 3eue þe sorwe!
C.3.212 Thus lereth this lady thi lond, now lord 3eue here sorwe!
C.19.306 Coueth and corseth þat Crist 3eue hym sorwe

hard saut

B.20.217 Sleuþe wiþ his slynge an hard [s]aut he made
C.22.217 Sleuthe with his slynge an hard sawt he made
C.22.300 Ypocrisye and they an hard sawt they 3euen

hardy herte

B.14.308 And an hardy man of herte among an heep of þeues
B.19.31 And of hardynesse of herte and of hendenesse
C.9.267 How, herde! where is thyn hound and thyn hardy herte
C.21.31 And of hardiness of herte and of hendenesse

haue hir wille

A.3.187 Dede hym hoppe for hope to haue me at wille
A.7.72 His sone hattiþ suffre-þi-souereynes-to-hauen-here-wille
B.3.200 And dide hem hoppe for hope to haue me at wille
B.4.48 Now wrong ayeins his wille hadde his wif taken
B.6.80 His sone hi3te Suffre-þi-Souereyns-to-hauen-hir-wille-
B.6.156 Wiltow, neltow, we wol haue oure wille
B.19.447 It semeþ bi so hymself hadde his wille
C.6.113 But y hadde weder at my wille, y witte god þe cause

C.6.273 Ne hadde y neuere will witterly to byseche
C.8.82 His sone hihte Soffre-thy-souereynes-haue-her-wille-
C.11.68 Ac Þe more a wynneth and hath Þe world at his wille
C.12.2 `That wit shal turne to wrechednesse for Wil hath al his wille!'
C.12.227 And haen Þe world at her wille oÞerwyse to leuene
C.14.175 And haue hem an haste at Þyn owen wille
C.15.155 Y wolde, and y will hadde to, wynnen all Fraunce
C.21.447 Hit semeth, bi so hymsulue hadde his wille

haue ruÞe

A.1.149 ForÞi I rede Þe riche haue reuÞe on Þe pore
A.4.95 But resoun haue reuÞe on hym he shal reste in Þe stokkis
A.4.97 Summe redde resoun to haue reuÞe on Þat shrewe
A.4.100 `Rede me not,' quaÞ resoun, 'no reuÞe to haue
A.4.117 And 3et,' quaÞ resoun, `be Þe rode, I shal no reuÞe haue
B.1.175 ForÞi I rede [Þe] riche, haueÞ ruÞe [on] Þe pouere
B.4.108 But Reson haue ruÞe on hym he shal reste in [Þe] stokkes
B.4.110 Som[me] radde Reson to haue ruÞe on Þat shrewe
B.4.113 `Reed me no3t', quod Reson, `no ruÞe to haue
B.4.134 And yet', quod Reson, `by Þe Rode! I shal no ruÞe haue
B.5.477 [Th]anne hadde Repentaunce ruÞe and redde hem alle to knele
B.5.504 And haue ruÞe on Þise Ribaudes Þat repenten hem soore
B.10.318 To Religiouse Þat han no rouÞe Þou3 it reyne on hir Auters
B.14.145 Ac if ye riche haue ruÞe and rewarde wel Þe poore
B.14.168 [And] haue ruÞe on Þise riche men Þat rewarde no3t Þi prisoners
B.15.11 Til reson hadde ruÞe on me and rokked me aslepe
B.16.78 I hadde ruÞe whan Piers rogged, it gradde so rufulliche
B.18.91 Haue on me ruÞe, ri3tful Iesu;' and ri3t wiÞ Þat he wepte
B.20.193 And of Þe wo Þat I was Inne my wif hadde ruÞe
C.1.171 Forthy y rede 3ow riche, haueth reuthe vppon Þe pore
C.3.118 `Haue reuthe on this regraters Þat han riche handes
C.4.103 Bute Resoun haue reuth on hym he shal reste in my stokkes
C.4.105 Summe men radden Resoun tho to haue reuthe vppon Þat shrewe
C.4.108 `Rede me nat,' quod Resoun, `no reuthe to haue
C.4.131 And,' quod Resoun, `by Þe rode, y shal no reuthe haue
C.5.164 To religious Þat haen no reuthe thow it ryne on here auters

C.6.2

C.6.4
C.7.1
C.13.
C.16.
C.22.

have
A.3.2
A.5.8
A.9.4
B.3.2
B.5.1

B.6.3
B.13.

B.16.
B.18.
B.18.
C.3.2
C.4.1
C.17.

C.20.
C.20.

hei3e
A.7.4
A.11.
A.11.
B.6.4
B.10.
B.10.
B.12.
B.14.
B.15.
C.8.2

C.6.286 `Now redily,' quod Repentaunce, `y haue reuthe of thy lyuynge
C.6.423 To Repentaunce ryht thus: `Haue reuthe on me,' he saide
C.7.150 Haue reuthe of alle these rybaudes that repenten hem sore
C.13.69 And haue reuthe and releue with his rychesse by his power
C.16.22 Riht so haue reuthe on Þi renkis alle
C.22.193 And of Þe wo Þat y was ynne my wyf hadde reuthe

haue Þe maistrie

A.3.216 Mede is worÞi Þe maistrie to haue'
A.5.84 Ac hadde I maistrie & mi3t I wolde murdre hym for euere
A.9.47 God wile suffre Þe to dei3e so for Þiself hast Þe maistrie
B.3.229 Mede is worÞi, [me ÞynkeÞ], Þe maistrie to haue
B.5.104 Ac hadde I maistrie and my3t [I wolde murÞere hym for euere]
B.6.328 And a mayde haue Þe maistrie, and multiplie by ei3te,
B.13.333 And whan I may no3t haue Þe maistrie [wiÞ] malencolie Itake
B.16.52 And help of Þe holy goost, and Þus haue I Þe maistrie'
B.18.66 Shal no wight wite witterly who shal haue Þe maistrie
B.18.102 And ye, lurdaynes, han ylost for lif shal haue Þe maistrye
C.3.284 Mede is worthy, me thynketh, Þe maistrye to haue
C.4.132 Whiles Mede hath the maistrie Þer motyng is at barres
C.17.241 Naught thorw manslaght and mannes strenghe Macometh hadde Þe maistrie
C.20.69 Ac shal no wyht wyte witturlich ho shal haue Þe maistry
C.20.106 And 3e, lordeyns, haen lost, for Lyf shal haue maistrie

hei3e wey

A.7.4 I haue an half akir to er[e]n be Þe hei3e wei3e
A.11.112 And axide hire Þe hei3e wey where clergie [dwell]ide
A.11.114 `Axe Þe hei3e wey,' quap heo, `from henis to suffre
B.6.4 I haue an half acre to erie by Þe hei3e weye
B.10.160 And asked hire Þe heighe wey where Clergie dwelte
B.10.162 `Aske Þe heighe wey', quod she, `hennes to Suffre
B.12.37 And hold Þee vnder obedience Þat heigh wey is to heuene
B.14.212 The hei3e wey to heueneward [ofte] Richesse letteÞ
B.15.435 Of hem of holi chirche Þat Þe heighe wey sholde teche
C.8.2 Ich haue an half-aker to erye by Þe heye waye

C.9.32 And brugges tobrokene by the heye wayes
C.9.188 Ac ermytes Þat inhabiten by the heye weye
C.9.203 Ac thise ermytes Þat edifien thus by the heye weye
C.11.105 And askede of here Þe hey way whare Þat Clergie dwelte
C.11.107 `Aske Þe hey wey hennes to Soffre
C.13.67 That holde mote Þe hey wey, euene the ten hestes
C.16.54 The hey way to heuene-ward he halt hit nat fol euene

heigh heuene

B.P.128 And siþen in Þe Eyr an hei3 an Aungel of heuene
B.2.33 Shal be my lord and I his leef in Þe hei3e heuene
B.10.356 Haue heritage [in] heuene as [as hei3] cristene
B.11.81 Thoru3 contricion [clene] come to Þe hei3e heuene--
B.12.40 [Lo]! what made lucifer to lese Þe hei3e heuene
B.12.139 For Þe hei3e holy goost heuene shal tocleue
B.12.196 Ac Þou3 Þat Þeef hadde heuene he hadde noon hei3 blisse
B.16.118 That he was leche of lif and lord of heigh heuene
B.19.191 Anoon after an heigh vp intp heuene
C.5.186 Lo, in heuene an heyh was an holy comune
C.21.191 Anoon aftur an heyh vp into heuene

heraud of armes

B.16.177 And of Abrahames hous an heraud of armes
B.17.134 `After Abraham', quod he, `Þat heraud of armes
B.18.16 As dooÞ an heraud of armes whan Auentrous comeÞ to lustes
B.20.94 And er heraudes of Armes hadden discryued lordes
C.18.186 An heraud of armes or eny lawe were'
C.20.14 As doth an heraud of armes when auntrous cometh ioustes
C.22.94 And ar heroudes of armes hadden descreued lordes

heuene and helle

A.1.113 Out of heuene into helle hobelide Þei faste
A.3.119 Betyn heuene & helle, & erÞe Þei3 men sou3te
B.3.130 Bitwene heuene and helle, [and] erÞe Þou3 men sou3te
B.17.164 Heuene and helle and al Þat is Þerinne
B.18.224 BoÞe in heuene and in erÞe, and now til helle he ÞenkeÞ
B.20.270 Heuene haÞ euene noumbre and helle is wiÞoute noumbre
C.3.165 Bytwene heuene and helle, and erthe thogh men soughte
C.22.270 Heuen hath euene nombre and helle ys withouten nombre

heuenriche blisse

A.P.27 In hope [for] to haue heueneriche blisse
B.P.27 In hope [for] to haue heuenriche blisse
B.14.261 Aftir hir endynge here, heuenriche blisse
B.15.175 Coueiteþ he noon erþely good, but heuenriche blisse
C.12.157 He shal haue an hundred fold of heuene-ryche blisse
C.16.101 Aftur here endynge here heuene-ryche blisse

his bidding to fulfille

A.2.51 And he[o] be bou[n] at his bode his bidding to fulfille
A.3.245 To be buxum & boun his bidding to fulfille
B.3.265 Be buxom at his biddynge his wil to fulfille
C.1 .74 Thow broughtest me borewes my biddyng to fulfille

his seed to bigile

A.11.76 Suffre sathan his sed to bigile
A.11.83 Suffren sathan his sed to bigile
B.10.123 Suffre Sathan his seed to bigile
B.10.130 Suffre Sathan his seed to bigile

holden togideres

A.P.63 But holy chirche & [hy] holden bet togidere
A.1.55 For husbondrie & he holden togideris
B.P.66 But holy chirche and hij holde bettre togidres
B.1.57 For housbondrie and h[e] holden togidres
C.1.53 For hosbondrye and he holdeth togederes

I awaked and wroot

B.19.1 Thus I awaked and wroot what I hadde ydremed
B.19.481 And I awakned þerwiþ and wroot as me mette
C.21.1 Thus y wakede and wrot what I hadde ydremed
C.21.481 And y wakned þerwith and wroet as me mette

I awaked þerwiþ

B.11.406 And awaked þerwiþ; wo was me þanne
B.13.1 And I awaked þerwiþ, witlees nerhande
B.14.335 And wepte and wailede, and þerwiþ I awakede
B.16.167 And I awaked þerwiþ and wiped myne ei3en
B.17.356 And wente awey as wynd and þerwiþ I awakede
B.18.425 That men rongen to þe resurexion, and ri3t wiþ þat I wakede
B.19.481 And I awakned þerwiþ and wroot as me mette
C.4.196 And receyue tho that Resoun louede, and riht with þat y

wakede

C.15.1 And y awakede Þerwith, witteles ner-hande
C.19.331 And wente away as wynd, and Þerwith y awakede
C.20.471 That men rang of Þe resurecciouη, and riht with Þat y wakede
C.21.481 And y wakned Þerwith and wroet as me mette

I before tolde

A.5.9 Þanne sau3 I meke[l] more Þan I before tolde
A.5.10 [For I [sau3] Þe feld ful of folk Þat I before tolde]
B.5.9 [Th]anne [mette me] much moore Þan I bifore tolde
B.5.10 For I sei3 Þe feld ful of folk Þat I before [tolde]
B.19.115 So at Þat feeste first as I bifore tolde
C.5.109 And thenne mette me muche more then y byfore tolde
C.21.115 So at Þat feste furste, as y before tolde

I dar legge

A.7.252 And 3if Þou di3ete Þe Þus I dar ley myn armes
B.2.34 And what man takeÞ Mede, myn heed dar I legge
B.6.268 And if Þow diete Þee Þus I dar legge myne [armes]
B.18.158 So shal Þis deeÞ fordo, I dar my lif legge
C.4.191 `And y dar lege my lyf Þat loue wol lene Þe seluer
C.8.290 And yf thow dyete the thus y dar legge myn eres
C.20.161 And so shal this deth fordo, y dar my lyf legge

I dar no3t

A.P.38 Þat poule prechiÞ of hem I dar not proue it here
A.4.39 I dar not for fer of hym fi3te ne chide.
A.6.81 DeÞ dar not do Þing Þat he defendiÞ
B.P.38 That Poul precheÞ of hem I [dar] nat preue it here
B.P.152 `For doute of diuerse d[e]des we dar no3t wel loke,
B.P.210 Deuyne ye, for I ne dar, by deere god in heuene
B.4.52 I dar no3t for fere of h[y]m fi3te ne chide
B.15.383 I dar no3t siggen it for shame--if swich were apposed
B.15.414 [Ac] for drede of Þe deeÞ I dar no3t telle truÞe
B.15.549 Moore tresor Þan trouÞe? I dar no3t telle Þe soÞe
C.3.213. For pore men dar nat pleyne he no pleynt shewe
C.4.50 Y dar nat for his felawschipe, in fayth,' Pees sayde
C.9.261 DisÞergentur oues, Þe dogge dar nat berke
C.15.257 Dar Þe nat care for no corn ne for cloth ne for drynke

C.17

C.17

I da

B.10.

B.13.

B.17.

I fil

B.19.

B.20.

C.21.

C.22.

I hot

A.7.2

A.7.2

A.7.2

B.6.2

B.6.2

B.6.2

B.16.

B.17.

iaper

A.P.3

B.P.3

B.2.9

B.10.

B.13.

C.2.9

C.15.

C.17.

lesu

A.11.

B.1.1

B.10.

B.10.

C.17.68 Y dar nat carpe of clerkes now þat cristes tresor kepe
C.17.211 More tresor then treuthe? y dar nat telle þe sothe

I dar vndertake

B.10.157 Shullen wissen þee to dowel, I dar [wel] vndertake'
B.13.132 He wol no3t ayein holy writ speken, I dar vndertake
B.17.112 Ac er þis day þre daies I dar vndertaken

I fil aslepe

B.19.5 I fel eftsoones aslepe, and sodeynly me mette
B.20.51 Whan nede ha[dde] vndernome me þus I fil aslepe
C.21.5 Y ful eftesones aslepe and sodeynliche me mette
C.22.51 Whenne Nede hadde vndernome me thus, anoen y ful aslepe

I hote þee

A.7.215 `33e, I hote þe,' quaþ hungir, `oþer ellis þe bible lei3eþ
A.7.243 Ac I hote þe,' quaþ hunger, `as þou þin hele wilnest
A.7.245 And ete nou3t, I hote þe, er hunger þe take
B.6.231 `Ye I [h]ote þee', quod hunger, `or ellis þe bible lieþ
B.6.259 Ac I hote þee', quod hunger, `as þow þyn hele wilnest
B.6.261 Ete no3t, I hote þee, er hunger þee take
B.16.134 As euere it was and as wid; wherfore I hote yow
B.17.136 And as hope highte þee I hote þat þow louye

iaperes and iangeleres

A.P.35 Ac iaperis & iangleris, Iudas children
B.P.35 Ac iaperes and iangeleres, Iudas children
B.2.95 And þere to iangle and iape and iugge hir euencristen
B.10.31 And iaperis and iogelours and iangleris of gestes
B.13.232 Iape ne iogele ne gentilliche pipe
C.2.99 And there to iangele and to iape here emcristene
C.15.207 Iape ne iogele ne genteliche pipe
C.17.310 That Iesus was bote a iogelour, a iapare amonges þe comune

Iesu þe gentile

A.11.27 To iesu þe gentil þat Iewis todrowe
B.1.185 For Iames þe gentile [Ioyned] in hise bokes
B.10.23 Iob þi gentile in hise gestes witnesseþ
B.10.35 To Iesu þe gentile þat Iewes todrowe

C.1.181 For Iames Þe gentele iugeth in his bokes
C.11.23 Iob Þe gentele in his gestes witnesseth
C.13.14 Iob Þe gentele, what ioye hadde he on erthe!

If Þe trewe

B.12.58 And Richesse ri3t so but if Þe roote be trewe
B.12.212 For he is in Þe loweste of heuene, if oure bileue be trewe
B.14.38 And seide, `lo! here liflode ynough, if oure bileue be trewe
B.14.72 Amonges cristene creatures, if cristes wordes ben trewe
C.14.151 For he is in Þe loweste of heuene, yf oure byleue be trewe
C.15.238 And saide, `Lo, here lyflode ynow, yf oure beleue be trewe
C.15.273 Amonges cristene creatures, yf Cristes wordes be trewe
C.16.357 In kynges court a cometh, yf his consaile be trewe
C.17.5 `A passeth cheef charite, yf holy churche be trewe
C.17.15 Foules hym fedde, yf frere Austynes be trewe

if oure beleue be trewe

B.12.212 For he is in Þe loweste of heuene, if oure bileue be trewe,
B.14.38 And seide, `lo! here liflode ynogh, if oure bileue be trewe
C.14.151 For he is in Þe loweste of heuene, yf oure byleue be trewe
C.15.238 And saide, `Lo, here lyflode ynow, yf oure beleue be trewe

in couenaunt Þat

A.5.181 In couenaunt Þat clement [shulde Þe cuppe felle
A.7.29 In couenaunt Þat Þou kepe holy[k]ir[k]e and myself
B.5.332 In couenaunt Þat Clement sholde Þe cuppe fille
B.6.27 In couenaunt Þat Þow kepe holy kirke and myselue
B.19.186 In couenaunt Þat Þie come and knewelich[e] to paie
C.6.390 In couenaunt Þat Clement sholde the coppe fulle
C.8.26 In couenant Þat thow kepe holy kerke and mysulue
C.21.186 In couenaunt Þat they come and knoleched to pay

in Þe olde lawe

B.11.205 In Þe olde lawe, as [Þe] lettre telleÞ, mennes sones calle[d] vs
B.12.73 In Þe olde lawe as Þe lettre telleÞ, Þat was Þe lawe of Iewes
B.12.113 Archa dei, in Þe olde lawe, Ieuytes it kepten
B.13.185 I shal brynge yow a bible, a book of Þe olde lawe
B.18.338 Thefliche Þow me robbedest; Þe olde lawe grauteÞ
B.18.342 Membre for membre [was amendes by Þe olde lawe]

B.19

B.19

C.12

C.14

C.17

C.18

C.20

C.20

C.21

C.21

in p

A.3.2

B.3.2

B.5.2

B.10

B.11

B.11

B.11

B.11

B.12

B.12

B.14

B.14

C.6.

C.11

C.13

C.14

C.15

in

A.5.

A.10

A.11

A.11

B.19.310 Wiþ olde lawe and newe lawe þat loue my3te wexe
B.19.446 Ayein þe olde lawe and newe lawe, as Luc [bereþ] witness[e]
C.12.111 In þe olde lawe, as þe lettre telleth, mennes sones me calde vs
C.14.58 Arca dei in þe olde lawe Leuytes hit kepte
C.17.70 Of þat þat holy churche of þe olde lawe claymeth
C.18.222 As þe bible bereth witnesse, a boek of þe olde lawe
C.20.381 A3eyne my loue and my leue, þe olde lawe techeth
C.20.387 So þat lyf quyte lyf--þe olde lawe hit asketh
C.21.311 With olde lawe and newe lawe that loue myhte wexe
C.21.446 A3en þe olde lawe and þe newe lawe, as Luk bereth witnesse

in þe Sauter

A.3.221 þe prophet perchiþ it & put it in þe sauter
B.3.234 The prophete precheþ [it] and putte it in þe Sauter
B.5.276 And whoso leueþ [þat I li3e] loke in þe Sauter glose
B.10.175 And sette hire to Sapience and to þe Sauter glose[d]
B.11.94 And in þe Sauter also seiþ dauid þe prophete
B.11.280 As Dauid seiþ in þe Sauter: to swiche þat ben in wille
B.11.286 And þei hir deuoir did as Dauid seiþ in þe Sauter
B.11.310 And also in þe Sauter seiþ Dauid to ouerskipperis
B.12.13 And Dauid in þe Sauter seiþ, of swiche þat loueþ Iesus
B.12.176 As þow seest in þe Sauter in Salmes oon or twayne
B.14.94 As Dauid seiþ in þe Sauter: et quorum tecta sunt peccata
B.14.131 And whan he dyeþ ben disalowed, as Dauid seiþ in þe Sauter
C.6.303 And what lede leueth þat y lye, look in þe sauter glosed, on
C.11.118 And sette here to Sapience and to þe sauter yglosed
C.13.122 For ouerskippers also in þe sauter sayth Dauid
C.14.116 And we seen in þe sauter, in psalmes oen or tweyne
C.15.308 Dauid in þe sauter of suche maketh mynde

in ensaumple

A.5.17 In ensaumple, se[gges], þat 3e shulde do þe betere
A.10.110 In ensaumple [þat] suche shulde not renne aboute
A.11.154 And seide it hymself in ensaumple for þe beste
A.11.206 And seide it in ensaumple þat þei shulde do þe betere

B.5.17 In ensample, [segges, þat ye] sholden do þe bettre
B.10.300 And seiþ it in ensample [þat] þei sholde do þerafter
B.15.266 Ac he suffrede in ensample þat we sholde suffren also
B.15.513 In ensaumple þat men sholde se by sadde reson
C.5.119 In ensaunple, segges, þat we sholde do þe bettere
C.13.198 Ac he soffreth, in ensaumple þat we sholde soffren alle
C.16.324 What sorwe he soffrede in ensaumple of vs alle
C.17.264 In ensaumple þat men sholde se by sad resoen

in lengþe and in brede
A.2.61 Wiþ alle þe lordsshipe of leccherie in lengþe & in brede
A.3.190 He shulde haue be lord of þat lond in lengþe & in brede
B.2.89 [Wiþ] al þe lordshipe of leccherie in lengþe and in brede
B.3.203 He sholde haue be lord of þat lond in lengþe and in brede
C.2.93 With al the lordschip of leccherye in lenghe and in brede
C.3.259 He sholde haue be lord of þat lond a lenghe and a brede

is his name
A.9.62 Com & callide me be my kynde name
B.5.224 Rose þe Regrater was hir ri3te name
B.11.207 And after his resurexcion Redemptor was his name
B.13.139 [Th]us [lerede] me ones a lemman, loue was hir name
B.13.225 Al yde[l] ich hatie for of Actif is my name
B.15.26 And whan I make mone to god memoria is my name
B.15.28 Thanne is Racio my ri3te name, reson on englissh
B.15.34 Thanne is lele loue my name, and in latyn Amor
B.16.185 Pater is his propre name, a persone by hymselue
B.16.250 bf a [buyrn] þat baptised hym--Iohan Baptist was his name
B.16.265 Til he come þat I carpe of; crist is his name
B.19.19 Ergo is no name to þe name of Iesus
B.19.208 And comeþ fro þe grete god; grace is his name
B.20.158 Oon þat muche wo wro3te, Sleuþe was his name
C.2.17 Whos wyf a were and what was here name
C.6.232 Rose þe regrater was here ryhte name
C.10.69 Cam and calde me be my kynde name
C.12.113 And aftur his resureccoun redemptor was his name
C.16.195 Thenne is Lele Loue my name, and in Latyn, Amor
C.18.196 Holy Goest is his name and he is in all
C.18.282 Til he come þat y carpe of, Crist is his name
C.21.19 Ergo is no name to be name of Iesus

C.21.208 And cometh from the grete god, Grace is his name
C.22.158 Oen Þat moche wo wrouhte, Sleuthe was his name

Is to mene

A.1.11 And seide `mercy madame, what is Þis to mene?'
A.8.138 Daniel seide, `sire king, Þi sweuene is to mene
A.10.163 And is as muche to mene, among vs alle
A.11.306 And is to mene on oure mouÞ, more ne lesse
B.7.160 Daniel seide, `sire kyng, Þi [sweuene is to mene]
B.9.51 As muche to mene as man wiÞ a Soule
B.10.415 The culorum of Þis clause curatours is to mene
B.10.462 And is to mene to [Englissh] men, moore he lesse
B.11.275 And is to mene to men Þat on Þis moolde lyuen
B.14.322 That Þ[u]s first wroot to wissen men what Pouerte was to mene
B.15.56 To englisshe men Þis is to mene, Þat mowen speke and here
B.15.451 [Enformed] hem what fullynge and feiÞ was to mene
B.15.459 HeÞen is to mene after heeÞ and vntiled erÞe
B.16.3 Ac 3it I am in a weer what charite is to mene
B.18.217 Woot no wight, as I wene, what [is ynogh] to mene
B.19.62 He may [be wel] called conquerour, and Þat is crist to mene
B.19.93 For Mirre is mercy to mene and mylde speche of tonge
C.3.124 Amonge thise lettred lordes this Latyn is to mene
C.3.395 And is to mene in oure mouth more no mynne
C.6.304 And there shal he wite witterly what vsure is to mene
C.10.91 Lene hem and loue hem,' this Latyn is to mene
C.10.208 And is no more to mene but men Þat ben bygeten
C.11.72 And is to mene no more bote 'Who muche goed weldeth
C.11.247 For Archa Noe, nymeth hede, ys no more to mene
C.11.249 The culorum of this clause curatores is to mene
C.11.291 And is to mene no more to men Þat beth lewed
C.13.64 33e wyte, ye wyse men, what this is to mene
C.13.65 The marchaunt is no more to mene but men Þat ben ryche
C.14.4 And wissed the fol ofte what Dowel was to mene
C.16.156 That wroet thus to wisse men what pouerte was to mene!
C.16.217 To Engelische men this is to mene, Þat mowen speke and here
C.17.41 This is no more to mene bote men of holy churche
C.20.216 Sholde ywyte witterly what day is to mene
C.20.226 Ne woet no wyht, as y wene, what is yhow to mene

C.21.

C.21.

ludas

A.1.65

B.1.67

B.9.93

C.1.63

luste

B.16.9

B.18.1

B.18.2

B.18.2

B.18.8

B.18.1

B.19.1

C.20.1

C.20.2

C.20.2

C.20.8

C.20.

C.21.

kepe

A.3.68

A.3.83

A.8.17

B.2.22

B.3.77

B.3.94

B.7.19

B.11.

B.15.

C.2.2

C.3.7

C.21.62 He may be wel called conquerour, and that is Crist to mene
C.21.93 For mirre is mercy to mene and mylde speche of tonge

Iudas Iaped siluer

A.1.65 Iudas he iapide wiþ Iewene siluer
B.1.67 Iudas he iaped wiþ Iewen siluer
B.9.93 He is [Iugged wiþ] Iudas þat 3yueþ a Iaper siluer
C.1.63 Iudas he byiapede thorw Iewene suluer

Iuste wiþ Iesus

B.16.95 And þanne sholde Iesus Iuste þerfore bi Iuggement of armes
B.18.19 And who sholde Iuste in Ierusalem. `Iesus', he seide
B.18.22 `This Iesus of his gentries wol Iuste in Piers armes
B.18.27 `Who shal Iuste wiþ Iesus', quod I, `Iewes or Scrybes?'
B.18.82 To [Iusten wiþ Iesus, þis blynde Iew Longeus]
B.18.181 For Iesus Iustede wel Ioye bigynneþ dawe
B.19.10 `Is þis Iesus þe Iustere', quod I, `þat Iewes dide to deþe?
C.20.17 And ho sholde iouste in Ierusalem? `Iesus,' he saide
C.20.21 That this Iesus of his gentrice shal iouste in Pers armes
C.20.26 `Who shal ioste with Iesus,' quod y, `Iewes, or scribz?'
C.20.85 Iouste with Iesus, this blynde Iewe Longius
C.20.184 For Iesus ioustede wel, ioy bigynneth dawe
C.21.10 `Is this Iesus the ioustare,' quod y, 'þat Iewes dede to dethe?

kepe þe Iawes

A.3.66 þe king & þe comunes, to kepe þe Iawis
A.3.83 For to amende [meiris and] men þat kepiþ þe Iawis
A.8.173 How þou Ieddist þi lif here & his Iawe keptest
B.2.22 And bilowen h[ym] to Iordes þat Iawes han to kepe
B.3.77 The kyng and þe comune to kepe þe Iawes
B.3.94 For to amenden Maires and men þat kepen [þe] Iawes
B.7.195 How þow Iaddest þi lif here and hi[s] Iaw[e] keptest
B.11.158 Wel ou3te ye Iordes þat Iawes kepe þis Iesson haue in mynde
B.15.466 The calf bitokneþ clennesse in hem þat kepeþ Iawes
C.2.21 And Iakketh hym to Iordes þat Iawes han to kepe
C.3.78 Bothe schyreues and seriauntes and suche as kepeth Iawes

C.7.74 Lyueth a3en Þe bileue and no lawe kepeth
C.9.342 How we ladde oure lyf here and his lawes kepte
C.12.88 Wel ouhte 3e lordes Þat lawes kepeth this lesson to haue in mynde
C.14.58 Arca dei in Þe olde lawe Leuytes hit kepte

kepen and defenden

B.19.42 It becomeÞ to a kyng to kepe and to defende
B.20.257 Kynges and kynghtes Þat kepen and defenden
C.21.42 Hit bicometh for a kyng to kepe and to defende
C.22.257 Kynges and kynhtes, Þat kepen and defenden

kepen it clene

A.1.169 33e curatours Þat kepe 3ow clene of 3oure body
B.1.195 [Ye] curatours [Þat] kepen [yow] clene of [youre] bod[y]
B.14.12 And kouÞe I neuere, by crist! kepen it clene an houre
B.14.22 Dobest [shal kepe it clene from vnkynde werkes]

keye and cliket

B.5.604 For he haÞ Þe keye and Þe cliket Þou3 Þe kyng slepe.
B.5.614 Keyed and cliketted to kepe Þee wiÞouten
C.7.252 And she hath Þe keye and Þe clycat, thow Þe kynge slepe
C.7.266 Ykeyed and yclyketed to close the withouten

kneled on my knes

A.1.77 Þanne I knelide on my knes and cri3ide hire of grace
A.2.1 33et knelide I on my knes & cri3ede hire of grace
A.5.88 Þanne I cri3e on my knes Þat crist gyue hym sorewe
A.12.47 And Þanne I kneled on my knes and kyste her [fete] sone
B.1.79 Thanne I [kneled] on my knees and cried hire of grace
B.2.1 Yet [kneled I] on my knees and cried hire of grace
B.5.108 Thanne I crye on my knees Þat crist 3yue h[y]m sorwe
C.1.76 Thenne y knelede on my knees and criede here of grace
C.2.1 And thenne y kneled vpon my knees and cried to here of grace
C.3.93 The whiche Þat crien on here knees Þat Crist hem auenge
C.20.90 Tho ful the knyhte vppon knees and criede Iesu mercy

knelyge and songe

B.19.74 Aungeles out of heuene come knelynge and songe
B.19.151 Come knelynge to Þe corps and songen

C.21.74 Angels out of heuene come, kneled and songe
C.21.151 Comen knelyng to Þat cors and songen

knelynge to
A.P.70 Comen vp knelynge to kissen his bulle
A.5.85 Whanne I come to Þe [k]ir[k]e & knel[e] to Þe rode
A.11.96 Ac for no carping I couÞe, ne knelyng to Þe ground
B.P.73 Comen vp knelynge to kissen hi[s] bull[e]
B.P.124 And knelynge to Þe kyng clergially he seide
B.3.230 `Nay', quod Conscience to Þe kyng and kneled to Þe erÞe
B.5.105 Whan I come to Þe kirk and knele to Þe Roode
B.10.143 A[c] for no carpyng I kouÞe, ne knelyng to Þe grounde
B.19.28 To be called a knyght is fair for man shul knele to hym
B.19.91 The Þridde kyng Þo kam knelynge to Iesu
B.19.95 Thoru3 Þre kynne kynges knelynge to Iesu
B.19.151 Come knelynge to Þe corps and songen
C.P.71 And comen and knelede to kyssen his bulles
C.21.28 To be cald a knyht is fayr, for men shal knele to hym
C.21.91 The thridde kyng cam and kneled to Iesu
C.21.95 Thorw thre kyne kynges knelynge to Iesu
C.21.151 Comen knelyng to Þat cors and songen

kny3tes and clerkes
A.3.41 Among clerkis & kni3tes consience to felle
A.4.105 Til clerkis & kni3tes be curties of here mouÞes
A.10.137 Kinges & kni3tes, & alle kyne clerkis
B.2.58 As of kyn3tes and of clerkes and ooÞer commune peple
B.3.42 Amonges [clerkes] and [kny3tes] Conscience to [felle]
B.9.113 Kynges and kny3tes, kaysers and [clerkes]
B.13.436 [Clerkes and kni3tes welcomeÞ kynges minstrales
B.15.332 Ac clerkes and kny3tes and communers Þat ben riche
C.2.58 Of kynghtes, of clerkes, of other comune peple
C.11.52 Clerkes and kynhtes carpen of god ofte

konne and knowe
B.15.45 Thow woldest knowe and konne Þe cause of alle [hire] names
B.15.62 Coueitise to konne and to knowe scienc[e]
B.15.369 NeiÞer Þei konneÞ ne koweÞ oon cours bifore anoÞer
B.15.381 That sholde konne and knowe alle kynnes clergie

B.19.203 And made hem konne and knowe alle kynne langages
C.11.102 Thow shalt kunne and knowe kyndeliche Dowel
C.16.206 Thow woldest knowe and conne Þe cause of all here names
C.16.223 Coueytyse to conne and to knowe sciences
C.17.104 NoÞer they ne knoweth ne conneth a cours by anoÞer
C.21.203 And made hem konne and knowe alle kyne langages

konne som craft

A.2.4 Kenne me be sum craft to k[now]e Þe false'.
A.11.21 Þat suche craftis conne [to counseil ben yclepid]
B.2.4 Kenne me by som craft to knowe Þe false
B.2.229 For he kouÞe [on] hir craft and knew manye gommes.
B.10.21 [That] swiche craftes k[onne] to counseil [are] cleped
B.13.223 To Conscience what craft he kouÞe, and to what contree he wolde
B.19.234 And some he kennede craft and konnynge of sighte
B.19.253 `[That al craft and konnyng come] of my 3ifte
B.20.206 And loke Þow konne som craft er Þow come Þennes'
B.20.231 Ac for Þei kouÞe no3t wel hir craft Conscience forsook hem
B.20.342 But 3ow konne [any] craft Þow comest nou3t herInne
C.2.4 Kenne me by sum craft to knowe Þe false'
C.2.236 For a can on here craft and knoweth manye gommes
C.7.191 In alle kyne craftes Þat he couthe deuise
C.8.200 In alle kyne trewe craft Þat man couthe deuyse
C.9.155 And can eny craft in caes he wolde hit vse
C.9.156 Thorw which craft a couthe come to bred and to ale
C.15.193 What craft Þat he couthe, and corteysliche he saide
C.21.234 And somme he kende hem craft and konnynge of syhte
C.21.253 `That all craft and connyng cam of my 3efte
C.22.206 And loke thow conne som craft ar thow come thennes'
C.22.231 Ac for they couthe nat wel here crafte Consience forsoek him
C.22.342 Bote thow conne eny craft thow comest nat here-ynne!

kynde knowyng

A.1.127 `33et haue I no kynde knowyng,' quaÞ I, '[3e mote kenne me bet]
A.1.130 It is a kynde knowyng Þat kenneÞ in Þin herte
A.1.139 For in kynde knowing in herte Þer comsiÞ a mi3t
A.9.48 `I haue no kynde knowyng,' quaÞ I, 'to conseyue Þi wordis
A.9.103 More kynde knowyng I coueyte to lere

B.1.138 `Yet haue I no kynde knowyng', quod I, `ye mote kenne me bettre
B.1.142 It is a kynde knowyng þat kenneþ in þyn herte
B.1.165 For in kynde knowynge in herte þer [comseþ a my3t]
B.8.57 `I haue no kynde knowyng', quod I, `to conceyuen [þi] wordes
B.8.113 More kynde knowynge] I coueite to lerne
B.12.135 For alle hir kynde knowyn[g] co[m] but of diuerse si3tes
C.1.136 `I haue no kynde knowyng,' quod y, '3ut mot 3e kenne me bettere
C.1.141 Hit is kynde knowynge that kenet in thyn herte
C.1.161 For of kynde knowynge of herte ther comseth a myhte
C.10.56 `Y haue no kynde knowlechyng to conseyue al this speche
C.10.108 A more kyndore knowynge coueyte y to here
C.14.79 For al here kynde knowyng cam bote of diuerse syhtes

kyndely knowe

A.1.79 And ek kenne me kyndely on crist to beleue
A.6.26 `I knowe hym as kyndely as clerk doþ his bokis
A.11.103 [To] kenne me kyndely to knowe what is dowel'
B.1.81 And [ek] kenne me kyndely on crist to bileue
B.1.163 And for to knowen it kyndely, it comseþ by myght
B.5.538 `I knowe hym as kyndely as clerc doþ hise bokes
B.10.151 [To] kenne me kyndely to knowe what is dowel'
B.10.223 To counseille þee kyndely to knowe what is dowel'
B.15.2 Er I koude kyndely knowe what was dowel
B.15.49 I wolde I knewe and kouþe kyndely in myn herte'
B.18.221 To wite what wele was, kyndeliche [to] knowe it
C.1.78 And also kenne me kyndly on Crist to bileue
C.1.159 And for to knowe hit kyndly, hit comeseth by myhte
C.7.183 `I knowe hym as kyndely as clerk doth his bokes
C.11.92 With þat 3e kenne me kyndeliche to knowe what is Dowel
C.11.102 Thow shalt kunne and knowe kyndeliche Dowel
C.11.141 To kenne and to knowe kyndeliche Dowel
C.16.210 Y wolde y knewe and couthe kyndeliche in myn herte
C.20.230 To wyte what wele was ther-thorw, kyndeliche to knowe

kyng and commune

B.P.115 For to counseillen þe kyng and þe commune saue
B.P.121 The kyng and þe commune and kynde wit þe þridde
B.1.160 And a meene, as þe Mair is, bitwene þe [commune] & þe [kyng]

B.3.77 The kyng and þe commune to kepe þe lawes
B.3.320 Kynges Court and commune Court, Consistorie and Chapitle
B.4.123 Til þe kynges counseil be þe commune profit
B.4.151 Ac no3t for confort of þe commune ne for þe kynges soule
B.4.182 Quod Conscience to þe kyng, `but þe commune wole assente
B.5.48 And siþen he counseiled þe kyng his commune to louye
B.19.466 `I am kynge wiþ croune þe comune to rule
B.20.30 After þe kynges counseil and þe comune like
C.P.147 Thenne Kynde Witt to þe kynge and to þe comune saide
C.1.156 And a mene, as þe mayre is, bitwene þe kyng and þe comune
C.2.22 In kynges court, in comune court contrarieth my techynge
C.3.374 As a kyng to clayme the comune at his wille
C.3.377 So comune claymeth of a kynge thre kyne thynges
C.3.384 Thow the kyng and þe comune al the coest hadde
C.3.472 Kynges court and comune court, constorie and chapitre
C.4.176 Quod Consience to þe kyng, `Withoute þe comune helpe
C.5.75 In confort of the comune and the kynges worschipe
C.5.180 And sethe a consailede þe kyng his comune to louie
C.8.84 `Consayle nat so þe comune þe kyng to desplese
C.21.466 `Y am kyng with croune the comune to reule
C.22.30 Aftur þe kynges conseyl and þe comune lyke

kyng and conscience

A.2.153 And consience to þe king carpide it aftir
A.3.105 Knelynge, consience to the kyng loutide
A.3.215 Quaþ þe king to consience, `be crist, as me þinkiþ
A.3.217 `Nay,' quaþ consience to þe king & knelide to þe erþe
A.4.3 Kisse hire,' quaþ þe king, `consience, I hote!'
A.4.6 `And I comaunde þe,' quaþ þe king to consience þanne
A.4.48 [þe king kneu3] he seide soþ for consience hym tolde
A.4.66 Consience & þe king kneu3 wel þe soþe
A.4.98 And to counseile þe king & consience boþe
B.2.192 And Conscience to þe kyng carped it after
B.3.116 Knelynge, Conscience to þe kyng louted
B.3.120 Quod Conscience to þe kyng, `crist it me forbede!
B.3.228 Quod þe kyng to Conscience, `by crist, as me þynkeþ
B.4.3 Kis hire', quod þe kyng, `Conscience, I hote!'

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B.4.6 `And I comaunde Þee', quod Þe kyng to Conscience Þanne
B.4.61 The kyng knew he seide sooÞ, for Conscience hym tolde
B.4.111 And to counseille Þe kyng and Conscience [boÞe]
B.4.171 The kyng callede Conscience and afterward Reson
B.4.182 Quod Conscience to Þe kyng, `but Þe commune wole assente
B.19.256 And crouneÞ Conscience kyng and makeÞ craft youre Stiward
C.2.203 And Consience to Þe kyng carpede hit aftur
C.2.245 Ac Consience to Þe kyng accused hem bothe
C.3.151 Knelyng, Consience to Þe kyng loutede
C.3.155 Quod Consience to the kyng, `Crist hit me forbede!
C.3.238 In contrees there the kyng com Consience hym lette
C.3.241 Caytifliche thow, Consience, conseiledest Þe kyng to leten
C.3.283 Quod Þe kyng to Consience, `By Crist, as me thynketh
C.3.285 `Nay,' quod Consience to Þe kyng, `clerkes witheth Þe sothe
C.3.340 Quod the kyng to Consience, `knowen y wolde
C.4.3 Kusse here,' quod the kyng, 'Consience, y hote'
C.4.6 `And y comaunde,' quod the kyng to Consience thenne
C.4.30 Byfore Þe kyng and Consience yf Þe comune playne
C.4.64 Þe kyng knew that he saide soÞ, for Conscience him tolde
C.4.99 `Nay, by Crist,' quod Þe kyng, `for Consiences sake
C.4.157 And cryede to Consience, the kyng myhte hit here
C.4.166 The kyng to consayl tho toek Consience and Resoun
C.4.195 The kyng comaundede Consience tho to congeye alle his offeceres
C.5.113 And Consience his crocer byfore Þe kyng stande
C.21.256 And crouneth Consience kyng and maketh Craft 3oure styward

kynges and kny3tes

A.1.92 Kinges & kni3tes shulde kepe it be resoun
A.1.103 And crist, king[ene] kin[g], kni3tide tene
A.5.1 Þe king & [his] kni3tes to Þe [k]ir[k]]e wente
A.8.9 Kinges & kni3tes Þat kepen holy chirche
A.10.137 Kinges & kni3tes, & alle kyne clerkis
A.11.219 `I wende Þat kinghed, & kni3thed, & caiseris wiÞ Erlis
A.11.226 Kinghod & kni3thod, for au3t I can aspie
B.P.112 Thanne kam Þer a kyng; kyn3thod hym ladde
B.P.116 The kyng and kny3thod and clergie boÞe

B.1.94 Kynges and kny3tes sholde kepen it by reson
B.3.315 Shal neiþer kyng ne kynght, Constable ne Meire
B.5.1 The kyng and hise kny3tes to þe kirke wente
B.7.9 Kynges and kny3tes þat kepen holy chirche
B.7.161 That vnkouþe kny3tes shul come þi kyngdom to cleyme
B.9.113 Kynges and kny3tes, kaysers and [clerkes]
B.10.47 [W]olde neuere kyng ne kny3t ne [c]anon of Seint Poules
B.10.338 Kynghod [and] kny3thod, [for au3t] I kan awayte
B.11.294 For made neuere kyng no kny3t but he hadde catel to spende
B.11.296 It is a careful kny3t, and of a caytif kynges makyng
B.12.127 Was þer neuere [kyng ne] kny3t but clergie hym made
B.13.436 [Clerkes and kni3tes welcomeþ kynges minstrales
B.18.76 For he was kny3t and kynges sone kynde foryaf þat [þrowe]
B.19.27 That knyght, kyng, conqueror may be o persone
B.19.29 To be called a kyng is fairer for he may knyghtes make
B.20.101 Kynges and knyghtes, kaysers and popes
B.20.257 Kynges and knyghtes þat kepen and defenden
C.1.90 Kynges and knyghtes sholde kepen hit by resoun
C.3.44 Amonge kynges and knyhtes and clerkes, and the lyke'
C.3.467 Shal nother kyng ne knyght, constable ne mayre
C.7.97 Clerkes and knyhtes welcometh kynges munstrals
C.9.9 Kynges and knyhtes þat holy kyrke defenden
C.13.107 For made neuere kyng no knyhte but he hadde catel to spene
C.18.95 In kynges court and in knyhtes, the clenneste men and fayreste
C.20.79 For he was knyht and kynges sone, Kynde for3af þat tyme
C.21.27 That knyht, kyng, conquerour may be o persone
C.21.29 To be cald a kyng is fairor, for he may knyhtes make
C.22.101 Kynges and knyhtes, caysers and popes
C.22.257 Kynges and knyhtes, þat kepen and defenden

kynges conseil

A.3.90 þe king fro counseil com & callide aftir mede
A.3.104 Before þe kyng & his counseil, clerkis & oþere
A.3.174 For kilde I neuere no king ne counseilide þeraftir
A.4.98 And to counseile þe king & consience boþe
A.5.38 `Lest þe king & his counseil 3our comunes apeir[e]
A.7.298 And þanne curse þe king & alle þe counseil aftir

A.9.98 Corounid on to be kyng & be h[ere] counseil werchen
B.P.115 For to counseillen Þe kyng and Þe commune saue
B.P.144 To Þe kynges counseil, construe whoso wolde
B.3.101 The kyng fro conseil cam and called after Mede
B.3.115 Bifore Þe kyng and his conseil, clerkes and oÞere
B.3.187 For killed I neuere no kyng, ne counseiled Þerafter
B.4.111 And to counseille Þe kyng and Conscience [boÞe]
B.4.123 Til Þe kynges counseil be Þe commune profit
B.5.46 `Lest Þe kyng and his conseil youre comunes apeire
B.5.48 And siÞen he counseiled Þe kyng his commune to louye
B.6.317 And Þanne corseÞ Þe kyng and al [Þe] counseil after
B.8.108 Crouned oon to be kyng, [and by hir courseil werchen]
B.15.235 In kynges court he comeÞ ofte Þer Þe counseil is trewe
B.19.79 Into hir kyngene kiÞ by counseil of Aungeles
B.20.30 After Þe kynges counseil and Þe comune like
B.20.129 And cam to Þe kynges counseille as a kene baroun
C.3.127 The kyng fram conseyl come, calde aftur Mede
C.3.150 Byfore Þe kyng and his consayl, as clerkes and oÞere
C.3.253 Forthy y consayl no kynge eny conseyl aske
C.4.106 And for to consayle Þe kynge on Consience thei lokede
C.4.119 And til Þe kynges consayl be alle comune profit
C.4.166 The kyng to consayl tho toek Consience and Resoun
C.5.144 `Laste Þe kyng and his consayl 3oure comunes apayre
C.5.180 And sethe a consailede Þe kyng his comune to louie
C.8.84 `Consayle nat so Þe comune Þe kyng to desplese
C.21.79 Into here kyngene kuth by consail of angelis
C.22.30 Aftur Þe kynges conseyl and Þe comune lyke
C.22.129 And cam to Þe kynges consail as a kene baroun

kynges court

A.2.152 And come to Þe kinges court & consience tolde
B.2.191 And com to Þe kynges court and Conscience tolde
B.3.320 Kynges Court and commune Court, Consistorie and Chapitle
B.15.17 In cristes court yknowe wel and of [cristene in many a place]
B.15.235 In kynges court he comeÞ ofte Þer Þe counseil is trewe
B.19.424 And Þow Conscience in kynges court, and sholdest neuere come Þennes
C.2.22 In kynges court, in comune court contrarieth my techynge
C.2.202 And kam to Þe kynges court and Consience tolde

C.3.472 Kynges court and comune court, constorie and chapitre
C.7.33 And holden a kynhtes court and acounte with Þe reue
C.16.167 And in Cristes court yknowe wel and of cristene in mony a place
C.16.357 In kynges court a cometh, yf his consaile be trewe
C.18.95 In kynges court and in knyhtes, the clenneste men and fayreste
C.21.424 And thow, Consience, in kynges court and sholdest neuer come thennes

kynges sone

B.12.115 But he were preest or preestes sone, Patriark or prophete
B.16.92 That oon Iesus a Iustices sone moste Iouke in hir chambre
B.18.55 If Þow be crist and kynges sone com down of Þe roode
B.18.68 Some seide Þat he was goddes sone Þat so faire deide
B.18.76 For he was kyn3t and kynges sone kynde foryaf Þat [Þrowe]
B.18.298 WheiÞer he were god or goddes sone; he [g]af me short answere
B.18.320 That crist may come In, Þe kynges sone of heuene!'
C.10.246 Seth, Adames sone, seth was engendred
C.14.60 Bote hit were prestis or prestis sone, patriarke or prophete
C.18.126 That oen Iesus, a iustices sone, moste iouken in here chaumbre
C.18.149 That he was god or godes sone for Þat grete wonder
C.18.236 So is god godes sone, in thre persones the trinite
C.20.55 And `Yf thow be Crist--and Crist, godes sone
C.20.71 Somme saide he was godes sone Þat so fayre deyede
C.20.79 For he was knyht and kynges sone, Kynde for3af Þat tyme
C.20.331 Where he were god or godes sone? He gaf me short answere
C.20.363 That Crist may come in the kynges sone of heuene

laboure for Þi liflode

A.7.218 & labouren for Þi liflode, & so oure lord hi3te
A.7.256 And leme to laboure wiÞ lond lest liflode hym faile
A.9.73 And Þoru3 his labour or his lond his liflode wynneÞ
B.6.234 And laboure for Þi liflode, and so oure lord hi3te
B.6.272 And leme to laboure wiÞ lond [lest] liflode [hym faille]
B.8.82 And Þour3 his labour or his land his liflode wynneÞ
B.20.239 Than he Þat laboureÞ for liflode and leneÞ it beggeris
C.5.42 And yf y be labour sholde lyuen and lyflode deseruen

C.5.45 The lomes þat y labore with and lyflode deserue
C.8.196 But lyflode for his labour and his lone at nones
C.8.294 And lerne to labory with lond lest lyflode hem fayle
C.9.245 Or labory for here lyflode as þe lawe wolde
C.22.239 Then he þat laboreth for lyflode and leneth hit beggares

lacchynge of siluer

A.1.101 And neuere leue h[e]m for loue ne lacching of 3eftis
B.1.103 And neuere leue hem for loue ne lacchynge of [yiftes]
B.11.223 And lawe is looþ to louye but if he lacche siluer
B.15.240 For hir lawe dureþ ouerlonge but if þei lacchen siluer
C.1.100 And neuer leue for loue in hope to lacche siluer
C.16.362 For ouer-long is here lawe but yf þay lacche suluer

lakke latyn

B.11.2 And lakked me in latyn and li3t by me sette
B.11.214 Forþi lakke no lif ooþer þou3 ne moore latyn knowe
C.11.165 And lakkede me in Latyn and lyhte by me sette
C.15.79 Ac me thynketh loth, thogh y Latyn knowe, to lacken eny secte

lakked lif

B.10.268 Alle þat lakkeþ any lif and lakkes han hemselue
B.11.214 Forþi lakke no lif ooþer þou3 he moore latyn knowe
B.11.282 Ne lakkeþ neuere liflode, lynnen ne wollen
B.11.289 Hem sholde lakke no liflode, neyþer lynnen ne wollen
B.11.388 And er þow lakke my lif loke [pyn] be to preise
B.15.4 And some lakkede my lif--allowed it fewe--
B.15.249 Ac I ne lakke no lif, but lord amende vs alle
B.19.468 And if me lakkeþ to lyue by þe lawe wole I take it
C.1.115 Ac y wol lacky no lyf,' quod þat lady sothly
C.6.312 `And thow me lyflode lakke, leten y nelle
C.13.102 Hem sholde neuere lacke lyflode noþer lynnen ne wollene
C.13.205 `And ar thow lacke eny lyfe, loke ho is to preyse
C.21.468 And yf me lakketh to lyue by, þe lawe wol þat y take hit

lasse ne moore

A.2.28 þat longiþ to þ[at] lordsshipe, þe lasse & þe more
A.4.135 þer nas man in þe mothalle, more ne lesse
A.9.7 Where þis lede lengide, lesse ne more

A.11.306 And is to mene in oure mouþ, more ne lesse
B.2.46 That longen to þat lordshipe, þe lasse and þe moore
B.8.7 Where þis leode lenged, lasse ne moore
B.10.271 Which letteþ þee to loke, lasse ouþer moore?
B.10.462 And is to mene to [Englissh] men, moore ne lesse
B.13.17 Leneþ he no liflasse ne moore--
B.14.330 That euere he hadde lond ouþer lordshipe lasse oþer moore
B.20.272 And youre noumbre vnder Notaries signe and neiþer mo he lasse
C.2.48 That loueth here lordschipe, lasse other more
C.3.289 To 3eue men mede more oþer lasse
C.9.108 And madden as þe mone sit, more other lasse
C.10.7 Where this leode longed, lasse ne more
C.15.200 Of my labour thei lauhe, þe lasse and þe more
C.22.272 And 3oure nombre vnder notarie sygne and noþer mo ne lasse!

late ne raþe

A.3.55 Let not þi left hond, late ne raþe
A.10.13 And seruiþ þis lady lelly boþe late & raþe
B.3.73 Lat no3t þi left half, late ne raþe
B.9.13 To seruen þis lady leelly, boþe late and raþe
B.10.149 As longe as I lyue, boþe late and raþe
C.10.139 To serue þat lady leely boþe late and rathe
C.11.90 As longe as y lyue, bothe late and rathe

lawe and loue

A.3.276 And make of lawe a labourer, such loue shal arise
A.6.94 And lere þe for to loue & hise lawes holden
A.7.207 Loue hem & lene hem & so þe lawe of kynde wolde
A.8.52 Ac for oure lordis loue lawe for hym shewiþ
A.8.65 And lyuen in loue & [in] lawe, for here lou3 herte
A.8.72 Þei lyue nou3t in loue, ne no lawe holden
A.10.204 Of lif & of loue & of lawe also
B.3.159 And doþ man lese þoru3 hire loue þat lawe my3te wynne
B.3.300 And make of lawe a laborer: swich loue shal arise
B.7.50 [Ac] for oure lordes loue [lawe for hym shewеþ]
B.7.63 And lyuen in loue and in lawe, for hir lowe hert[e]
B.7.90 For [þei] lyue in no loue ne no lawe holde

B.9.191 Of lif and of [loue] and [of lawe also]
B.10.360 He sholde louye and lene and þe lawe fulfille
B.11.171 `Lawe wiþouten loue', quod Troianus, `ley þer a bene!'
B.11.223 And lawe is looþ to louye but if he lacche siluer
B.11.229 Forþi leme we þe lawe of loue as oure lord tau3te
B.19.112 And lawe lakkede þo for men louede no3t hir enemys
B.19.310 Wiþ olde lawe and newe lawe þat loue my3te wexe
C.1.157 Ryht so is loue ledare and þe lawe shapeth
C.3.376 That here loue to his lawe thorw al þe lond acorde
C.3.378 Lawe, loue and lewete, and hym lord antecedent
C.3.452 And maky of lawe a laborer, suche loue shal aryse
C.7.119 For a lythed and louede þat godes lawe despiseth
C.7.260 33ef loue and leute and oure lawe be trewe
C.8.231 Loue hem and lene hem, and so lawe of kynde wolde
C.9.49 And for þe loue of oure lord lawe for hem declareth
C.9.166 For they lyue in no loue, ne no lawe holden
C.10.190 That alle landes loueden and in on lawe bileuede
C.10.202 Ho-so lyueth in lawe and in loue doth wel
C.12.78 Bote onlyche loue and leaute as in my lawes demynge
C.12.85 Loue withoute lele bileue as my lawe rihtfoel
C.12.118 Forthy leme we þe lawe of loue as oure lord tauhte
C.13.86 For if he loueth and byleueth as the lawe techeth
C.14.38 Lawe of loue oure lorde wroet long ar Crist were
C.17.126 Lief and loue and leutee in o byleue and lawe
C.17.130 Loue lawe withoute leutee allouable was hit neuere
C.17.136 Ac oure lord aloueth no loue but lawe be þe cause
C.17.137 For lechours louyen a3en þe lawe and at þe laste be dampned
C.17.139 And lele men lyue as lawe techeth and loue þerof aryseth
C.17.152 Louen as by lawe of kynde oure lord god almyhty
C.20.381 A3eyne my loue and my leue. þe olde lawe techeth
C.21.112 And lawe lakked tho, for men loued nat her enemyes
C.21.311 With olde lawe and newe lawe that loue myhte wexe

lawe of oure lord

A.3.150 Lawe is so lordlich & loþ to make ende
A.3.273 þat lawe is lord waxen & leute is pore
A.8.52 Ac for oure lordis loue lawe for hym shewiþ
A.10.180 A3en þe lawe of oure lord le[i3en] togideris
B.2.22 And bilowen h[ym] to lordes þat lawes han to kepe

B.3.298 And oure lordes lawes [ledeþ] þe Reaumes
B.7.50 [Ac] for oure lordes loue [lawe for hym shewe þ]
B.10.25 And þat þei ben lordes of ech a lond þat out of lawe libbeþ
B.10.40 Ayein þe lawe of oure lord, and lyen on hemselue
B.11.128 Wiþouten leue of his lord; no lawe wol it graunte
B.11.158 Wel ou3te ye lordes þat lawes kepe þis lesson haue in mynde
B.14.110 To haue allowaunce of his lord; by þe lawe he it cleymeþ
B.15.582 And lewes lyuen in lele lawe; oure lord wroot it hymselue
B.18.107 Which is lif þat oure lord in alle lawes acurseþ
B.18.400 Thus by lawe', quod oure lord, 'lede I wole fro hennes
C.2.21 And lakketh hym to lordes þat lawes han to kepe
C.3.198 Lawe is so lordliche and loth to make eny ende
C.3.378 Lawe, loue and lewete, and hym lord antecedent
C.9.49 And for þe loue of oure lord lawe for hem declareth
C.12.88 Wel ouhte 3e lordes þat lawes kepeth this lesson to haue in mynde
C.12.118 Forthy leme we þe lawe of loue as oure lord tauhte
C.14.38 Lawe of loue oure lord wroet long ar Crist were
C.17.136 Ac oure lord aloueth no loue but lawe be þe cause
C.17.297 lewes lyuen in þe lawe þat oure lord tauhte
C.20.111 The which is lif þat oure lord in all lawes defendeth
C.20.306 Thus this lord of liht such a lawe made
C.20.381 A3eyne my loue and my leue. þe olde lawe techeth
C.20.443 Thus by lawe,' quod oure Lord, `lede y wol fro hennes

leaute in lawe

A.3.269 Leaute shal do hym lawe [and no] lif ellis
B.P.122 Shopen lawe and leaute, ech [lif] to knowe his owene
B.3.294 Leaute shal don hym lawe and no lif ellis
B.4.180 I wole haue leaute in lawe, and lete be al youre ianglyng
B.11.91 `And wherof serueþ lawe', quod lewtee, `if no lif vndertoke it
B.11.145 But oonliche loue and leautee and my laweful domes
B.12.113 Archa dei, in þe olde lawe, leuytes it kepten
C.4.174 Y wol haue leutee for my lawe and late be al 3oure iangling
C.7.260 33ef loue and leute and oure lawe be trewe
C.12.31 `And wherof serueth lawe,' quod Leaute, `and no lyf vndertoke
C.14.58 Arca dei in þe olde lawe Leuytes hit kepte
C.17.126 Lief and loue and leutee in o byleue and lawe
C.17.130 Loue lawe withoute leutee allouable was hit neuere

C.17.162 Thenne is lawe ylefte and leute vnknowe

ledere of louedayes

A.11.20 And lede forþ a loueday to lette þe treuþe
A.11.212 A ledere of l[oue]d[a]ies & a lond biggere
B.3.158 She ledeþ lawe as hire list and louedaies makeþ
B.10.20 And lede forþ a loueday to lette [þe] truþe
B.10.312 A ledere of louedayes and a lond buggere
C.5.158 Ledares of lawedays and londes ypurchaced

lele bileue

A.11.238 And for his lele beleue, whanne he his lif tyneþ
B.10.124 Ac bileueþ lelly in þe loore of holy chirche
B.10.240 And þat is to bileue lelly, boþe lered and lewed
B.10.355 And for his lele bileue, whan he þe lif tyneþ
B.11.219 Thanne is bileue a lele help, aboue logyk or lawe
B.15.439 Into lele bileue; þe lightloker me þinkeþ
B.19.181 And lelliche bileue al þis; I loue hem and blesse hem
C.8.260 'Yblessed be al tho that here bylyue biswynketh
C.11.144 And byleef lely how goddes sone alyhte
C.12.85 Loue withoute lele bileue as my lawe rihtfoel
C.15.245 Leue thorw lele bileue as oure lord wittenesseth
C.17.22 Loue and lele byleue held lyf and soule togyderes
C.17.127 A loue-knotte of leutee and of lele byleue
C.17.133 That lelyche they byleue, and 3ut here lawe diuerseth
C.17.158 And lyuen oute of lele byleue for they leue on a mene
C.19.26 And lele to bileue on for lif or for soule
C.19.189 Til þat loue and bileue leliche to hym blowe
C.21.181 And leelliche bileuen al this--y loue hem and blesse hem

***lele* labour**

B.14.313 The eighteþe is a lele labour and looþ to take moore
B.19.232 They lelly to lyue by labour of tonge
B.19.384 That han laboured lelly al þis lenten tyme
C.P.146 With lele labour to lyue while lif on londe lasteth
C.10.79 And thorw lele labour lyueth and loueth his emcristene
C.11.296 Lewed lele laboreres and land-tulyng peple
C.21.232 They leely to lyue bi labour of tonge
C.21.384 That haen labored lelly al this lenten tyme

lele lif

A.11.182 `It is a wel lel[e] lif,' quaþ she, `among þe lewide peple

B.12.62 And in lele lyuynge men and in lif holy
B.13.287 In likynge of lele lif and a liere in soule
B.15.93 Thoru3 lele libbynge men Þat goddes lawe techen
B.19.237 And lyue, by Þat labour], a lele lif and a trewe
C.3.338 And that Þe gyft Þat god gyueth to alle lele lyuynge
C.16.356 Of tho that lelelyche lyuen and louen and byleuon
C.21.237 And lyue by Þat laboure a leele lyf and a trewe

lelly leue

A.8.160 And so I leue lelly, lord forbede ellis
A.11.144 Leue lelly Þeron 3if Þou Þenke do wel
B.7.182 And so I leue leelly, lor[d] forb[e]de ellis
B.15.155 And wollen lene Þer Þei leue lelly to ben paied
B.17.27 And lelest to leue [on] for lif and for soule?
C.2.76 Leueth hit lelly this worth here laste mede
C.9.329 And so y leue lely, lord forbede ellis
C.18.200 Ac leue hit lelly al thy lyf-tyme
C.19.92 And 3ut bote they leue lelly vpon Þat litel baby

lered and lewed

A.1.125 LeriÞ it Þus lewide men, for lettrid it knowiÞ
A.1.173 And a lering to lewide men Þe lettere to dele
A.2.45 For lerid, for lweid, for laboureris of Þropis
A.3.37 `Þei3 lerid & lewide hadde lei3e be Þe ichone
A.4.12 How Þou lerist Þe peple, Þe lerid & Þe lewid'
A.10.103 I haue [lernid] how lewid men han [lerid] here children
B.1.136 LereÞ it Þ[us] lewed men, for lettred it koweÞ
B.1.199 And lernynge to lewed men Þe latter to deele
B.3.38 `Thei3 [lered and lewed] hadde leyen by Þee [echone]
B.4.12 How Þow lernest Þe peple, Þe lered and Þe lewed'
B.10.240 And Þat is to bileue lelly, boÞe lered and lewed
B.15.144 By lered, by lewed, Þat looÞ is to [s]pende
B.15.395 And we lered and lewed [bileueÞ in oon god
B.15.411 That [lered] Þere and [lewed] 3it leeuen on hise lawes
B.19.114 [BoÞe] to lered and to lewede, to louyen oure enemys
B.20.102 Lered [ne] lewed he leet no man stonde
B.20.247 To lered ne to lewed, but lyueÞ after youre reule
B.20.266 Of lewed and of lered; Þe lawe wole and askeÞ
C.P.88 That is lele loue and lyfe among lered and lewed
C.3.40 `Thow lewed men and lered men haued layn by the bothe

C.3.169 Lyggeth by here when hem lust lered and lewed
C.4.12 How thow ledest my peple, lered and lewed'
C.6.116 With lewed and lered Þat leef ben to here
C.9.164 And lere this lewede men what Þis Latyn meneth
C.9.230 Thus hit bylongeth for lordes, for lered and for lewed
C.11.36 The lewed a3en Þe lered Þe holy lore to dispute
C.14.71 Both lewede and lerede were lost yf clergie ne were
C.14.107 That oÞer is lewed as of Þat labour and lerned neuere to swymme
C.14.124 To lere lewede men, as Luk bereth witnesse
C.16.34 And lereth lewed and lered, hey and lowe to knowe
C.16.232 That bothe lewed and lered of here beleue douten
C.16.281 Leueth hit wel, lordes, both lewed and lered
C.17.182 And on his lore thei lyuen 3ut, as wel lered as lewed
C.19.41 Hit is liht for lewed and for lered bothe
C.21.114 Bothe to lered and to lewed, to louye oure enemyes
C.22.102 Lered ne lewed he lefte no man stande
C.22.247 To lered ne to lewed, byt lyueth aftur 3oure reule
C.22.266 Of lewed and of lered the lawe wol and asketh

lerne to loue

A.9.57 To lerne Þe laies Þat louely [foulis] maden
B.8.66 To [lerne] Þe layes [Þat] louely foweles made
B.11.173 But Þei ben lerned for oure lordes loue, lost is al Þe tyme
B.11.229 ForÞi lerne we Þe lawe of loue as oure lord tau3te
B.20.208 `Lerne to loue', quod kynde `and leef alle oÞere'
B.20.250 WiÞ Þat ye leue logik and lerneÞ for to louye
C.12.118 Forthy lerne we Þe lawe of loue as oure lord tauhte
C.22.208 `Lerne to loue,' quod Kynde, `and leef all othere'
C.22.250 With Þat 3e leue logyk and lerneth to louye

***lewed* latyn**

B.P.129 Lowed to speke in latyn, for lewed men ne koude
B.15.119 If lewed [ledes] wiste what Þis latyn meneÞ
B.15.319 If lewed men knewe Þis latyn Þei wolde loke whom Þei yeue
C.9.164 And lere this lewede men what Þis Latyn meneth
C.17.53 Yf lewede men knewe this Latyn, a litel they wolden auysen hem

leyn with Lucifer

A.5.250 For he hadde lei3e be latro luciferis [aunte]

A.11.284 Þat hadde leyn with lucifer manye longe 3eris
B.5.476 For he hadde leyen by Latro, luciferis Aunte
B.10.425 That hadde yleyen wiþ lucifer many longe yeres
B.18.34 And legge it Þer hym likeþ, and Lucifer bynde
B.19.55 That long hadde yleyen bifore as Luciferis cherles
C.11.260 That hadde yley with Lucifer mony longe 3eres
C.21.55 That longe hadden leye bifore as Luciferes cherles

lícence and leue
A.P.82 To haue a licence & leue at lundoun to dwelle
B.P.85 To haue a licence and leue at London to dwelle
C.P.83 To haue a licence and a leue in Londoun to dwelle
C.6.121 Withoute licence and leue, and herby lyueth wrathe

lif and lond
A.4.59 or boþe Þi lyf & Þi lond liþ in his grace
B.3.136 She dooþ men lese hire lond and hir lif boþe
B.4.73 For boþe Þi lif and Þi lond lyþ in his grace
B.6.17 I shal lenen hem liflode but if Þi lond faille
B.16.189 The light of al Þat lif haþ a londe and a watre
B.16.240 Lond and lordshipe and lif wiÞouten ende
C.P.146 With lele labour to lyue while lif on londe lasteth
C.3.172 For she doth men lesen here lond and here lyf bothe
C.6.67 Sholde no lyf lyue Þat on his lond passede
C.10.192 For to lese Þerfore her lond and her lyf aftur
C.15.19 And how louyng he is to vch a lyf, a londe and o watere

lif and lyme
A.5.80 BoÞe his lyme and his lif was lost Þoru3 my tunge
B.5.100 That boÞe lif and lyme is lost Þoru3 my speche
B.19.105 Lif and lyme as hym liste he wro3te
C.21.105 Lyf and lyme, as hym luste, he wrouhte

lif and soule
B.12.188 That lyuynge after lettrure saue[d] hym lif and soule
B.18.260 And bileue on a new lawe be lost, lif and soule
B.19.408 Leue it wel [Þow art] lost, boÞe lif and soule
C.6.315 Then in lysse to lyue and lese lyf and soule'
C.14.127 That lyuynge aftur lettrure saued hym lyf and soule!
C.17.22 Loue and lele byleue held lyf and soule togyderes
C.20.268 And bileue on a newe lawe, be ylost lyf and soule

C.20.370 `Lo! me here,' quod oure lord, `lyf and soule bothe
C.21.408 Leue hit, Þow art lost bothe lyf and soule'

likynge of body

A.9 .37 Þe boot is lik[nid] to Þe body Þat britel is of kynde
B.8.41 The boot is likned to [Þe] body Þat brotel is of kynde
B.14.263 In lond and in lordshipe and likynge of bodie
B.20.71 WiÞ a lord Þat lyueÞ after likyng of body
C.9.202 Forsoken lond and lordschippe and alle lykynges of body
C.10.47 The boot is liknet to oure body, Þat bretil is of kynde
C.11.12 Thei louyen lond and lordschipe and lykynge of body
C.16.103 In lond and in lordschipe, in lykynge of body
C.22.71 With a lord Þat lyueth aftur likyng of body

litel loued

A.11.29 Litel is he louid or lete by Þat suche a lessoun techiÞ
A.11.49 Litel louiÞ he Þat lord Þat leniÞ hym al Þat blisse
B.10.37 Litel is he loued [or lete by] Þat swich a lesson [techeÞ]
B.10.63 Litel loueÞ he Þat lord Þat lent hym al Þat blisse
C.11.34 Litel is he loued or leet her-fore among lordes at festes

logik and lawe

A.11.128 Logik I lerid hire, & al Þe lawe aftir
B.10.176 Logyk I lerned hire, and [al Þe lawe after],
B.11.224 BoÞe logyk and lawe, Þat loueÞ no3t to lye
B.20.274 And lerne logyk and lawe and ek contemplacion
C.11.119 Logyk y lerned here and al Þe lawe aftur
C.22.274 And lerne logyk and lawe and eke contemplacioun

loke on Þi left half

A.2.5 `Loke on Þi left half, & lo where he standis
A.2.7 I lokide on [my] left half as Þat lady me tau3te
A.6.65 Leue hem on Þi left half, & loke nou3t Þereaftir
B.2.5 `Loke [o]n Þi left half, and lo where he stondeÞ
B.2.7 I loked on my left half as Þe lady me tau3te
B.3.341 Hadde she loked Þat [left] half and Þe leef torned
C.2.5 `Loke vppon thy left half and loo where he standeth
C.2.8 Y lokede vppon my luft half as Þe lady me tauhte
C.3.490 Ac hadde she loked in Þe luft half and Þe lef turned

loked on wiþ loue

A.1.141 Lokide on vs wiþ loue, & let his sone dei3e
B.1.167 Loked on vs wiþ loue and leet his sone dye
B.10.192 Loke þow loue lelly if þee likeþ dowel
B.10.210 Forþi loke þow louye as long as thow durest
C.1.163 Loked on vs wiþ loue, let his sone deye
C.10.280 And loke þat loue be more þe cause then lond oþer nobles

lond and lord

A.11.14 þat hem were leuere lond, & lordsshipe on erþe
B.3.202 He sholde haue be lord of þat lond in lengþe and in brede
B.7.162 Amonges lower lordes þi lond shal be departed
B.10.14 That hem were leuere lond and lordshipe on erþe
B.10.25 And þat þei ben lordes of ech a lond þat out of lawe libbeþ
B.10.317 Litel hadde lordes to doon to 3yue lond from hire heires
B.10.321 Ac þei leten hem as lordes, hire lon[d liþ] so brode
B.11.23 Til þow be lord and haue lond leten þee I nelle
B.14.263 In lond and in lordshipe and likynge of bodie
B.14.330 That euere he hadde lond ouþer lordshipe lasse oþer moore
B.16.240 Lond and lordshipe and lif wiþouten ende
B.18.105 [Ne] haue lordshipe in londe ne no lond tilye
B.18.315 And al oure lordshipe, I leue, a londe and [in helle]
B.19.32 To make lordes of laddes of lond þat he wynneþ
C.3.259 He sholde haue be lord of þat lond a lenghe and a brede
C.3.315 33eue lond or lordschipe oþer large 3eftes
C.3.419 And alle þat leueth on þat lond oure lord wol þat thow sle hit
C.5.163 Lytel hadde lordes a-do to 3eue lond fro her heyres
C.5.167 Ac 3e leten 3ow alle as lordes, 3oure lond lyth so brode
C.9.202 Forsoken lond and lordschipe and alle lykynges of body
C.11.12 Thei louyen lond and lordschipe and lykynge of body
C.11.185 Til thow be a lord and haue lond, leten y the nelle
C.16.103 In lond and in lordschipe, in lykynge of body
C.16.159 `He þat hath lond and lordschipe,' quod he, `at þe laste ende
C.18.257 Lond and lordschip ynow and lyf withouten ende
C.20.109 Ne haue lordschipe in londe ne no londe tulye
C.20.349 We haen ylost oure lordschipe a londe and in helle
C.21.32 To make lordes of laddes of lond þat he wynneth

londe and watre

B.13.16 And how louynge he is to [ech lif] on londe and on watre--
B.16.189 The light of al Þat lif haÞ a londe and a watre
B.18.30 Al Þat lyueÞ [or] lokeÞ in londe [or] in watre
B.19.236 And some he lered to laboure [on lond and on watre
C.15.19 And how louyng he is to vch a lyf, a londe and o watere
C.20.29 Alle Þat lyueth or loketh, a londe or a watre
C.21.236 And som he lered to laboure a londe and a watre

longe tyme

A.6.46 For treuÞe wolde loue me Þe wers a long tyme aftir
B.5.559 TruÞe wolde loue me Þe lasse a long tyme after
B.18.5 And lened me to a lenten, and longe tyme I slepte
B.18.63 And tolde why Þat tempeste so longe tyme durede
C.7.204 A wolde loue me Þe lasse a long tyme aftur
C.20.5 And lened me to lenten and long tyme y slepte
C.20.66 And tolde why Þe tempest so longe tyme durede

lord and light

A.10.30 Þe lord of lif & of li[3t], of lisse & of peyne
B.1.112 [And was Þe louelokest of li3t after oure lord
B.9.29 Lord of lif and of li3t, of lisse and of peyne
B.17.284 He fordooÞ Þe leuest light Þat oure lord louyeÞ
B.18.59 The lord of lif and of light Þo leide hise eighen togideres
B.18.241 The light folwede Þe lord into Þe lowe erÞe
B.18.272 That swich a lord and [a] light sholde lede hem alle hennes'
B.18.274 BoÞe Þis lord and Þis light, is longe ago I knew hym
B.18.317 What lord artow?' quod Lucifer; Þe light soone seide
B.18.326 And Þo Þat oure lord louede into his light he laughte
B.19.459 Thanne lou3 Þer a lord and, `by Þis light!' seide,
C.19.260 A fordoth the lihte Þat oure lord loketh to haue worschipe of
C.20.60 The lord of lyf and of liht tho leyde his eyes togederes
C.20.250 The lihte folewede Þe lord into Þe lowe erthe
C.20.280 That such a lord and a lihte shal lede hem all hennes
C.20.296 Bothe this lord and this lihte, ys longe ygo y knewe hym
C.20.306 Thus this lord of liht such a lawe made
C.20.369 And tho that oure lord louede forth with Þat liht flowen
C.21.459 Thenne lowh ther a lord and `Bi this lihte!' saide,

lordes and ladies

A.3.101 `33a lord,' quoþ þat lady, `lord forbede ellis
A.3.162 `Nay lord,' quod þat lady, `leu[iþ] hem þe wers
A.4.101 Til lordis & ladies louen alle treuþe
B.P.95 And somme seruen as seruaunt3 lordes and ladies
B.3.112 `Ye, lord', quod þat lady, `lord forbede ellis!
B.3.166 This is þe lif of þat lady, now lord 3yue hire sorwe
B.3.175 `Nay lord', quod þat lady, `leueþ hym þe werse
B.4.114 Til lordes and ladies louen alle truþe
B.5.244 I haue lent lordes and ladies my chaffare
B.5.396 Ac neiþer of oure lord ne of oure lady þe leeste þat euere was maked
B.10.98 Ther þe lord ne þe lady likeþ no3t to sitte
B.13.421 Ye lordes and ladies and legates of holy chirche
B.15.6 Lordes or ladies or any lif ellis
B.15.309 And þanne wolde lordes and ladies be looþ to agulte
B.15.322 Allas, lordes and ladies, lewed counseil haue ye
B.20.345 And was my lordes leche and my ladies boþe
C.3.99 That louten for hem to oure lorde and to oure lady bothe
C.3.147 `33e, lord,' quod that lady, 'lord hit me forbede
C.3.212 Thus lereth this lady thi lond, now lord 3eue here sorwe!
C.4.39 More then for oure lordes loue oþer oure lady, goddes moder'
C.4.109 Til lordes and ladies louen alle treuthe
C.6.249 `Y haue lent lordes and ladyes þat louede me neuere aftur
C.7.82 33e lordes and ladies and legates of holy churche
C.9.130 For þe lordes loue or þe ladyes þat they with longen
C.12.218 Lo, lordes, lo! and ladyes, taketh hede
C.15.304 And lordes and ladyes ben cald for ledes þat they haue
C.17.44 Thenne wolde lordes and ladyes be loth for to agulte
C.17.55 Allas! lordes and ladyes, lewede consayle haue 3e
C.22.345 And was my lordes leche and my ladyes bothe

loue and bileue

B.15.394 For þei loue and bileue in o [lord] almyghty
B.15.477 Louen and bileuen by lettred mennes doynges
B.17.37 To bileeue and louye in o lord almyghty
B.17.213 [Fostren forþ amonges folk loue and bileue]
B.19.181 And lelliche bileue al þis; I loue hem and blesse hem
C.10.190 That alle landes loueden and in on lawe bileuede

C.11.133 Ac for hit lereth men to louie y beleue Þeron Þe bettere
C.11.161 Thus bileue and leute and loue is the thridde
C.12.85 Loue withoute lele bileue as my lawe rihtfoel
C.13.86 For if he loueth and byleueth as the lawe techeth
C.19.40 And for to louye and bileue in o lord almyhty
C.19.108 Loke thow louye and bileue al thy lyf-tyme
C.19.174 Fostren forth amonges folke fyn loue and bileue
C.19.189 Til Þat loue and bileue leliche to hym blowe
C.21.181 And leelliche bileuen al this--y loue hem and blesse hem

loue and lakke

A.1.101 And neuere leue h[e]m for loue ne lacching of 3eftis
A.11.143 For Þere Þat loue is lord lakkiÞ neuere grace
B.1.103 And neuere leue hem for loue ne lacchying of [yiftes]
B.3.54 And lakkeÞ no3t ladies Þat louen wel Þe same
B.6.225 Loue hem and lakke hem no3t; lat god take Þe vengeaunce
B.10.191 For Þere Þat loue is ledere lakke[Þ] neuere grace
B.11.106 NeiÞer for loue [looue] it no3t ne lakke it for enuye
B.11.223 And lawe is looÞ to louye but if he lacche syluer
B.17.297 Wol loue [Þat lif] Þat [lakkeÞ charite]
B.19.254 LokeÞ Þat no[on] lakke ooÞer, but loueÞ as breÞeren
B.20.210 `And Þow loue lelly lakke shal Þee neuere
C.1.100 And neuene leue for loue in hope to lacche syluer
C.3.130 Lacked here a litel whith for Þat she louede gyle
C.12.38 Nother for loue labbe it out ne lacke hit nat for enuye
C.21.254 Loke Þat noen lacke oÞere bute loueth as bretherne
C.22.210 `And thow loue lelly, lacke shal the neuere

loue and leautee

A.3.267 But loue & lou3nesse & leaute togideris
B.P.126 And lene Þee lede Þi lond so leaute Þee louye
B.3.291 Ac loue and lowenesse and leautee togideres
B.4.36 Ac [Þ]ere is loue and leautee [hem likeÞ] no3t come Þere
B.4.161 Loue leet of hire li3t and leaute yet lasse
B.11.145 But oonliche loue and leautee and my laweful domes
B.11.167 Loue and lewtee is a leel science
B.15.468 So loue and leaute lele men susteneÞ
C.3.196 Thorw which loueday is loste Þat Leute myhte wynne
C.3.378 Lawe, loue and lewete, and hym lord antecedent
C.3.443 Ac loue and lownesse and lewete togyderes
C.4.36 Ac there is loue and leutee hit lyketh nat here hertes

C.7.260 33ef loue and leute and oure lawe be trewe
C.10.171 By loue and by leute, þerby lyueth Anima
C.11.161 Thus bileue and leute and loue is the thridde
C.12.78 Bote onlyche loue and leaute as in my lawes demynge
C.12.90 And louye for our lordes loue and do leute euermore
C.12.91 For lawe withouten leutee, ley þer a bene!
C.12.93 Bote loue and leute hem lede ylost is al þe tyme
C.12.95 So loue and leute hit ben oure lordes bokes
C.15.133 Saue loue and leute and lowenesse of herte
C.17.126 Lief and loue and leutee in o byleue and lawe
C.17.127 A loue-knotte of leutee and of lele byleue
C.17.130 Loue lawe withoute leutee allouable was hit neuere
C.17.138 And theues louyen and leute haten and at þe laste ben hanged

loue and lene

A.1.155 But 3if 3e loue lelly & lene þe pore
A.3.223 Loue hem & le[n]e hem for oure lordis loue of heuene
A.7.207 Loue hem & lene hem & so þe lawe of kynde wolde
B.1.181 But if ye louen leelly and lene þe pouere
B.5.241 And lene it for loue of þe cros, to legge a wed and lese it
B.6.221 Loue hem and lene hem [and] so [þe] lawe of [kynde wolde]
B.7.77 That askeþ for his loue þat vs al leneþ
B.9.204 Ac to loue and to lene], leue me, þat is dobet
B.10.203 And louen hem þat lyen on vs and lene hem [at hir nede]
B.10.360 He sholde louye and lene and the lawe fulfille
B.11.179 Loue hir eyþer ooþer, and lene hem as hemselue
B.13.359 Lened for loue of þe wed and looþ to do truþe
B.15.170 And leneþ and loueþ alle þat oure lord made
B.17.47 Than for to louye and lene as wel lorels as lele
B.17.351 That he ne may louye, and hym like, and lene of his herte
C.1.177 But yf 3e louye leeliche and lene þe pore
C.4.191 `And y dar lege my lyf þat loue wol lene þe seluer
C.6.243 And lente for loue of þe wed, the whych y lette bettere
C.6.248 `Lenedest euere eny lord for loue of his mayntenaunce?'
C.8.231 Loue hem and lene hem, and so lawe of kynde wolde
C.10.91 Lene hem and loue hem,' this Latyn is to mene
C.12.106 That louieth and leneth hem largeliche shal y quyte'
C.12.115 Forthy loue we as leue childerne, lene hem þat nedeth
C.13.68 Bothe louye and lene lele and vnlele
C.14.13 Ac for louye and to lene and lyue wel and byleue

C.19.38 And seth to louye and to lene for Þat lordes sake
C.19.326 That he ne may louye, and hym lyke, and lene of his herte

loue Þat is my lemman
A.10.6 A lemman Þat he louiÞ lik to hymselue
B.9.6 A lemman Þat he loueth lik to hymselue
B.13.139 [Th]us [lerede] me ones a lemman, loue was hir name
B.18.182 Loue Þat is my lemman swiche lettres me sente
C.10.132 A lemman Þat he louyeth ylyke to hymsulue
C.20.185 Loue, Þat is my lemman, such lettres he me sente

loue is ledere
A.11.212 A ledere of l[oue]d[a]ies & a lond biggere
B.1.159 ForÞi is loue ledere of Þe lordes folk of heuene
B.1.161 Right so is loue a ledere and Þe lawe shapeÞ
B.10.191 For Þere Þat loue is ledere lakke[Þ] neuere grace
B.10.312 A ledere of louedayes and a lond buggere
C.1.155 Forthi is loue ledare of oure lordes folke of heuene
C.1.157 Ryht so is loue ledare and Þe lawe shapeth
C.15.170 As for here lord and here ledare, and liue as thow techest'

loue lele
A.1.76 To loue me lelly whiles Þi lif duriÞ
A.1.155 But 3if 3e loue lelly & lene Þe pore
A.3.29 To loue hem lelly & lordis hem make
A.8.110 Þat louiÞ god lelly, his liflode is Þe more
A.12.114 And alle lordes Þat louyn him lely in herte
B.1.78 To louen me leelly while Þi lif dureÞ
B.1.181 But if ye louen leelly and lene Þe pouere
B.2.32 And what men be merciful and leelly me loue
B.3.30 To louen hem lelly and lordes [hem] make
B.7.128 That loueÞ god lelly his liflode is ful esy
B.10.192 Loke Þow loue lelly if Þee likeÞ dowel
B.10.439 Wher fo[r loue] a man worÞ allowed Þere and hise lele werkes
B.11.69 And loued me Þe lasse for my lele speche
B.11.162 Ac Þus leel loue and lyuyng in truÞe
B.11.167 Loue and lewtee is a leel science
B.13.141 Thow loue leelly Þi soule al Þi lif tyme
B.13.149 For he Þat loueÞ Þe leelly litel of Þyne coueiteÞ

B.15.33 And when I loue leelly oure lord and alle oþere
B.15.34 Thanne is lele loue my name, and in latyn Amor
B.15.468 So loue and leaute lele man sustenеþ
B.15.554 Togideres loue leelly, leueþ it wel, ye bisshopes
B.17.47 Than for to louye and lene as wel lorels as lele
B.17.220 Lele loue or lif þat oure lord shapte
B.17.228 Til þat lele loue ligge on hym and blowe
B.19.181 And lelliche bileue al þis; I loue hem and bless hem
B.19.250 And alle he lered to be lele, and ech a craft loue ooþer
B.20.210 `And þow loue lelly lakke shal þee neuere
C.P_88 That is lele loue and lyfe among lered and lewed
C.1_177 But yf 3e louye leeliche and lene þe pore
C.3_31 To louye hem leeliche and lordes to make
C.3_316 To here lele and to lege, loue ys the cause
C.5_103 The lyif þat is louable and leele to thy soule'
C.7_208 That 3e louye hym as lord leely aboue alle
C.7_238 With no leed but with loue, and with lele-speche
C.9_14 Lele and fol of loue and no lord drede
C.10.79 And thorw lele labour lyueth and loueth his emcristene
C.10.291 Clene of lyf and in loue of soule and in lele wedlok
C.12.85 Loue withoute lele bileue as my lawe rihtfoel
C.12.128 That we sholde be low and louelich, and lele, vch man til oþer
C.13.68 Bothe louye and lene lele and vnlele
C.14.188 And to lele and lyf-holy þat louyeth alle treuthe
C.15.137 Bote lele loue and treuthe, that loth is to be founde
C.15.154 `That loueth lely,' quod he, `bote litel thyng coueteth
C.16.24 Lowe and lele and louynge and of herte pore
C.16.194 And when y louye lelly oure lord and alle oþere
C.16.195 Thenne is Lele Loue my name, and in Latyn, Amor
C.16.356 Of tho that lelelyche lyuen and louen and byleuon
C.17.22 Loue and lele byleue held lyf and soule togyderes
C.17.127 A loue-knotte of leutee and of lele byleue
C.19.43 And lereth þat we louye sholde s wel lyares as lele
C.19.189 Til þat loue and bileue leliche to hym blowe
C.21.181 And leelliche bileuen al this--y loue hem and blesse hem
C.21.250 And al he lered to be lele, and vch a craft loue oþere
C.22.210 `And thow loue lelly, lacke shal the neuere

loue of oure lord

A.P.26 Al for loue of oure lord lyuede wel streite

A.P.87 A[c] nou3t for loue of oure lord vnlose here lippes ones
A.1.89 And ek lyk to oure lord be seint lukis wordis
A.1.110 And was Þe louelokest [of si3t] aftir oure lord
A.1.131 For to loue Þi lord leuere Þanne Þiselue
A.1.136 Þat loue is Þe leuest Þing Þat oure lord askiÞ
A.1.178 Loue is Þe leuestes Þing Þat oure lord askiÞ
A.3.29 To loue hem lelly & lordis hem make
A.3.223 Loue hem & le[n]e hem for oure lordis loue of heuene
A.4.51 And seide, `hadde I loue of my lord Þe king, litel wolde I recche
A.4.101 Til lordis & ladies louen alle treuÞe
A.7.17 As longe as I lyue for Þe lordis loue of heuene
A.7.260 Þis is al louely lessoun, lord it Þe for3elde
A.8.33 Fynde suche here foode for oure lordis loue of heuene
A.8.52 Ac for oure lordis loue lawe for hym shewiÞ
A.8.87 For loue of here lou3 herte oure lord haÞ hem grauntid
A.10.129 For loue of here lou3nesse oure lord 3iueÞ hem grace
A.11.49 Litel louiÞ he Þat lord Þat leniÞ hym al Þat blisse
A.11.143 For Þere Þat loue is lord lakkiÞ neuere grace
A.12.114 And alle lordes Þat louyn him lely in herte
B.P.26 Al for loue of oure lord lyueden [wel] streyte
B.P.102 How he it lefte wiÞ loue as oure lord hi3te
B.P.214 [Ac] no3t for loue of oure lord vnlose hire lippes ones
B.1.112 [And was Þe louelokest of li3t after oure lord
B.1.159 ForÞi is loue ledere of Þe lores folk of heuene
B.1.204 Loue is leche of lif and next oure lord selue
B.3.30 To louen hem lelly and lordes [hem] make
B.3.53 While ye loue lordes Þat lecherie haunten
B.4.39 Moore Þan for] loue of oure lord or alle hise leeue Seintes
B.4.65 And seide, `hadde I loue of my lord Þe kyng litel wolde I recche
B.5.250 `Lentestow euere lordes for loue of hire mayntenaunce?'
B.5.251 `Ye, I haue lent lordes loued me neuere after
B.5.563 That ye louen oure lord god leuest of alle Þynges
B.6.18 As long as I lyue, for Þe lordes loue of heuene
B.6.276 [Th]is is a louely lesson; lord it Þee foryelde
B.7.31 Fynden [swiche] hir foode [for oure lordes loue of heuene]
B.7.50 [Ac] for oure lordes loue [lawe for hym sheweÞ]
B.7.105 For loue of hir lowe hert[e] oure lord haÞ hem graunted
B.9.108 Oure lord loueÞ hem and lent, loude ouÞer stille

B.10.63 Litel loueþ he þat lord þat lent hym al þat blisse
B.10.93 Swiche lessons lordes sholde louye to here
B.10.208 And alle þat lakkeþ vs or lyeþ oure lord techeþ vs to louye
B.10.361 That is, loue þi lord god leuest abouen alle
B.11.173 But þei ben lerned for oure lordes loue, lost is al þe tyme
B.11.175 But al for loue of oure lord and þe bet to loue þe peple
B.11.189 Wheiþer we loue þe lordes here bifore þe lord of blisse
B.11.229 Forþi lerne we þe lawe of loue as oure lord tau3te
B.12.54 And loue hem no3t as oure lord bit, lesen hir soules
B.12.94 To oure lord, leue me; forþi loue hem, I rede
B.13.142 And so þow lere þe to louye, for [þe] lordes loue of heuene
B.13.437 And for loue of [hir] lorde liþeþ hem at festes
B.14.133 Fram þe loue of oure lord at his laste ende!
B.14.319 Thus lered me a lettred man for oure lordes loue, Seint Austyn
B.15.33 And whan I loue leelly oure lord and alle oþere
B.15.170 And leneþ and loueþ alle þat oure lord made
B.15.185 Loueþ hem as oure lord biddeþ and lokeþ how þei fare
B.15.297 That lyueden þus for oure lordes loue many longe yeres
B.15.355 That no lif loueþ ooþer, ne oure lord as it semeþ
B.15.394 For þei loue and bileue in o [lord] almyghty
B.16.237 Bledden blood for þat lordes loue and hope to blisse þe tyme
B.17.37 To bileeue and louye in o lord almyghty
B.17.133 Louye hem lik myselue, ac oure lord abouen alle'
B.17.220 Lele loue or lif þat oure lord shapte
B.17.284 He fordooþ þe leuest light þat oure lord louyeþ
B.18.197 The loue of oure lord and his loore boþe
B.18.326 And þo þat oure lord louede into his light he laughte
B.18.365 For I þat am lord of lif, loue is my drynke
C.P.28 Al for loue of oure lord lyueden swythe harde
C.P.103 I leue by oure lord for loue of 3oure coueytise
C.P.130 Hou he it lefte with loue as oure lord wolde
C.P.162 And nat for loue of oure lord vnlose here lyppes ones
C.1.95 And for no lordene loue leue þe trewe partie
C.1.155 Forthi is loue ledare of oure lordes folke of heuene
C.3.31 To louye hem leeliche and lordes to make
C.3.57 The whiles 3e louyen this lordes that lecherye haunteth
C.3.378 Lawe, loue and lewete, and hym lord antecedent
C.3.400 For þat lordes loue that for oure loue deyede

C.4.39 More then for oure lordes loue oþer oure lady, goddes moder'
C.4.69 `Hadde y loue of the lord lytel wolde y reche
C.4.109 Til lordes and ladies louen alle treuthe
C.6.101 Lord, ar y lyf lete, for loue of thysulue
C.6.248 `Lenedest euere eny lord for loue of his mayntenaunce?'
C.6.249 `Y haue lent lordes and ladyes þat louede me neuere aftur
C.7.98 And for loue of here lord liþeth hem at festes
C.7.208 That 3e louye hym as lord leely aboue alle
C.8.16 As longe as y leue, for the lordes loue of heuene
C.9.14 Lele and fol of loue and no lord drede
C.9.49 And for þe loue of oure lord lawe for hem declareth
C.9.130 For þe lordes loue or þe ladyes þat they with longen
C.9.184 For loue of here lowe hertes oure lord hath hem ygraunted
C.11.34 Litel is he loued or leet her-fore among lordes at festes
C.11.47 Lytel loueth he þat lord þat lente hym al þat blisse
C.11.78 And þat loueth lordes now and leten hit a Dowel
C.12.90 And louye for oure lordes loue and do leute euermore
C.12.95 So loue and leute hit ben oure lordes bokes
C.12.158 And lyf lastyng for euere byfore oure lord in heuene
C.13.29 And lyues þat oure lord loueth and large weyes to heuene
C.14.38 Lawe of loue oure lorde wroet long ar Crist were
C.14.215 And þat is loue and large huyre, yf þe lord be trewe
C.15.74 For oure lordes loue, as holy lettre telleth
C.15.276 The whiche wil loue lat to oure lordes place
C.16.2 Fro þe loue of oure lord at his laste ende
C.16.152 Thus lered me a lered man for oure lordes loue, seynt Austyn
C.16.194 And when y louye lelly oure lord and alle oþere
C.17.26 That lyueden thus for oure lordes loue monye longe 3eres
C.17.136 Ac oure lord aloueth no loue but lawe be þe cause
C.17.152 Louen as by lawe of kynde oure lord god almyhty
C.17.157 Louyeth nat þat lord aryht as by þe Legende Sanctorum
C.18.254 Bledden bloed for þat lordes loue, y hope to blisse þat tyme
C.19.40 And for to louye and bileue in o lord almyhty
C.20.202 The loue of oure lord and his lore bothe
C.20.369 And tho that oure lord louede forth with þat liht flowen
C.20.403 For y þat am lord of lyf, loue is my drynke

lowe as a lomb

A.6.40 He is as lou3 as a lomb & loueliche of speche

A.9.77 He is as lou3 as a lomb, loueliche of speche
B.5.553 He is as lowe as a lomb and louelich of speche
B.8.86 He is as lowe as a lomb, lovelich of speche
B.20.36 And as lowe as a lomb for lakkyng þat hym nedeþ
C.7.197 He is as louh as a lombe and leel of his tonge
C.10.83 He is logh as a lomb and loueliche of speche
C.22.36 And as louh as a lamb for lakkyng þat hym nedeth

lynnen and wollene

A.P.99 Wollene websteris and weueris of lynen
A.1.18 Of [woll]ene, of [lyn]ene, of liflode at nede
B.P.220 Wollen webbesters and weueres of lynnen
B.1.18 Of wollene, of lynnen, of liflode at nede
B.1.1.282 Ne lakkeþ neuere liflode, lynnen ne wollen
B.1.1.289 Hem sholde lakke no liflode neyþer lynnen ne wollen
C.1.18 And brynge forth 3oure bilyue, bothe lynnen and wollene
C.1.3.102 Hem sholde neuere lacke lyflode noþer lynnen ne wollene

lyueþ and lokeþ

A.7.162 þat he lokide lik a lanterne al his lif aftir
B.14.32 All þat lyueþ and lokeþ liflode wolde I fynde
B.14.47 But I [listnede and] lokede what liflode if was
B.18.30 Al þat lyueþ [or] lokeþ in londe [or] in watre
B.18.383 Lawe wolde he yeue hym lif if he loked on hym
B.19.159 And lyues and lokynge and aloud cride
B.19.175 And now art lyuynge and lokynge and laste shalt euere
C.8.174 þat a lokede lyke a lenterne al his lyf aftur
C.8.234 Loke by thy lyue lat hem nat forfare
C.15.249 And y lystnede and lokede what lyflode hit were
C.18.10 Thorw louely lokynges hit lyueth and launseth vp blosmes
C.20.29 Alle þat lyueth or loketh, a londe or a watre
C.20.425 Lawe wolde he 3oue hym lyf and he loked on hym
C.21.159 And lyues and lokynge, and aloude criede
C.21.175 And now art lyuynge and lokynge and laste shalt euere

lyues ende

A.9.52 And [g]iue þe grace on þis erþe in good lif to ende
A.10.145 In tene & trauaille to here lyues ende
B.3.340 For þat lyne was no lenger at þe leues ende
B.16.240 Lond and lordshipe and lif wiþouten ende
B.17.345 And lightliche oure lord at hir lyues ende

B.19.217 Tresour to lyue by to hir lyues ende
C.3.489 That line was no lengur and at Þe leues ende
C.18.257 Lond and lordschip ynow and lyf withouten ende
C.19.320 And lihtliche oure lord at here lyues ende
C.21.217 Tresor to lyue by to here lyues ende

make at ese

A.1.19 In mesurable maner to make 3ow at ese
A.3.4 To take mede Þe maide & make her at ese
A.11.174 Fairere vndirfonge ne frendliere mad at ese
B.1.19 In mesurable manere to make yow at ese
B.3.4 To take Mede Þe maide and maken hire at ese
B.13.42 Of Þat men myswonne Þei made hem wel at ese
B.15.341 Hem Þat han as ye han; hem ye make at ese
B.16.227 Thre men, to my si3te, I made wel at ese
C.3.4 To take Mede Þe mayde and maken here at ese
C.15.48 Of Þat men myswonne they made hem wel at ese

make mone

A.7.210 WiÞ mete or [wiÞ] mone let make hem [fare Þe betere]
B.6.123 And made hir mone to Piers [how Þei my3te no3t werche]
B.6.224 WiÞ mete or wiÞ mone lat make hem fare Þe bettre]
B.8.90 And wiÞ Mammonaes moneie he haÞ maad hym frendes
B.13.393 To marchaunden wiÞ [my] moneie and maken [here] eschaunges
B.15.26 And whan I make mone to god memoria is my name
B.15.241 And matrimoyne for moneie maken and vnmaken
B.15.506 And make hir mone to Makometh hir message to shewe
C.3.479 And the myddell of Þe mone shal make Þe lewes turne
C.8.130 And maden here mone to Peres how Þei may nat worche
C.9.108 And madden as Þe mone sit, more other lasse
C.10.87 And of Mammonaes money maked hym many frendes
C.16.185 And when y make mone to god Memoria y hatte
C.17.257 And maken here mone to Macometh here message to shewe

make murie

A.7.61 And make hym mery wiÞ Þe corn whoso it begrucchiÞ
A.7.145 And make vs merye Þerwiþ maugre Þi chekis'
B.3.198 I made his me[ynee] murye and mournynge lette
B.6.67 And make h[y]m murie Þermyd, maugree whoso bigruccheÞ

it

B.6.158 And maken vs murye Þer[wiÞ] maugree Þi chekes'
B.13.60 And made hym murÞe wiÞ his mete, ac I momede euere
B.15.139 And makeÞ murÞe Þer[wiÞ] and hise me[yne] boÞe
B.20.289 And maken hym murie wiÞ ooÞer mannes goodes
C.P.35 And summe murthes to make as mynstrels conneth
C.8.68 And maken hym merye Þer-myde, maugrey ho bigruchen hit
C.8.155 And maken vs murye Þer-myde, maugreye ho begrucheth
C.22.288 And maken hym murye with oÞere menne godes

man of Þis molde

A.1_42 Ac Þe mone on Þis molde Þat men so faste holdiÞ
A.2_148 Of many maner of m[e]n Þat on Þis molde libbeÞ
A.2_158 Shal neuer man of Þis molde meynprise Þe [l]este
A.3_6 What men of Þis world Þat hire were leuist
A.3_69 For Þise arn men of Þise molde Þat most harm wechiÞ
A.8_79 Þanne of alle oÞer maner men Þat on Þis molde wandriÞ
A.8_169 Þat han Þe [weÞe of Þis] world, & wise men ben holden
A.10.128 Among men of Þis molde Þat mek ben & kynde
B.1_44 Ac Þe moneie [on] Þis molde Þat men so faste holdeÞ
B.2_37 And men of Þis moolde Þat mayntneÞ truÞe
B.2_187 [Of many maner men Þat on Þis molde libbeth]
B.2_197 Shal neuere man of Þis molde meynprise Þe leeste
B.3_6 What man of Þis [world] Þat hire were leuest
B.3_80 For Þise arn men on Þis molde Þat moost harm wercheÞ
B.3_292 Thise shul ben Maistres on moolde [trewe men] to saue
B.5_282 And al Þe wikkednesse in Þis world Þat man my3te werche or Þynke
B.7_97 Than of alle [oÞere] manere men Þat on Þis moolde [wandreÞ]
B.8_14 For [ye] be men of Þis moolde Þat moost wide walken
B.10.397 For many men on Þis moolde moore setten hir hert[e]
B.11.275 And is to mene to men Þat on Þis moolde lyuen
B.17.262 ForÞi beÞ war, ye wise men Þat wiÞ Þe world deleÞ
C.1_42 Ac Þe moneye of Þis molde, Þat men so faste kepen
C.2_208 Shal neuere man on Þis molde mayhpryse Þe leste
C.3_6 What man of this world Þat here leuest hadde[?]
C.3_444 Tho shal be maistres on molde, trewe men to helpe
C.8_17 And alle manere men Þat by Þe molde is susteyned

C.9.172 Then of many oÞere men Þat on this molde walken
C.9.338 That haen the welthe of this world and wise men ben holde
C.10.14 For 3e ar men of this molde Þat moste wyde walken
C.11.231 For mony men in this molde more sette here herte
C.14.167 Was neuere man vppon molde Þat myhte hit aspie
C.17.249 And alle maner men Þat on this molde libbeth
C.19.223 Forthy beth ywar, 3e wyse men Þat with the world deleth

mankynde to saue

B.5.485 And bicam man of a maide mankynde to saue
B.10.242 And on Þe sooÞfast sone Þat saued mankynde
B.14.259 And in Þat secte oure saueour saued al mankynde
B.18.183 That mercy, my suster, and I mankynde sholde saue
B.18.213 Bicam man of a mayde mankynde to saue
C.13.180 Saue man and mankynde; mony tymes me thouhte
C.16.99 And in Þat secte oure saueour saued al mankynde
C.18.135 And bycam man of Þat maide, mankynde to saue
C.20.186 That mercy, my suster, and y mankynde shal saue
C.20.222 Bycam man of a mayde, mankynde to saue

mansed sherewe

A.5.235 And 3et Þe synful shrewe seide to hymselue
A.6.95 Ac be war Þanne of wraÞe, Þat wykkide shrewe
A.7.142 And bad hym go pisse wiÞ his plou3: `pilide shrewe!
A.7.147 To kepen hym as couenaunt was fro curside shrewis
B.2.40 And now worÞ Þis Mede ymaried [t]o a mansed sherewe
B.4.160 And leten Mekenesse a maister and Mede a mansed sherewe
B.5.463 Ac yet Þe synfulle sherewe seide to hymselue
B.5.609 A[c] be war Þanne of WraÞe, Þat wikked sherewe
B.6.155 And bad hym go pissen with his plow3: `[pyuysshe] sherewe!
B.6.160 To kepen hym as couenaunt was fro cursede sherewes
B.9.125 Of swiche synfulle sherewes Þe Sauter makeÞ mynde
B.10.284 In alle maner men Þoru3 mansede preestes
B.12.84 And to mansede men meschief at hire ende
B.20.221 `By [Þe] Marie!' quod a mansed preest, [was] of Þe March of [Irlonde]
C.2.41 Tomorwe worth Mede ymaried to a mansed wrecche
C.6.318 Ac 3ut Þat synful shrewe saide to the heuene
C.7.261 Ac be war thenne of Wrath, Þat wikkede shrewe

C.8.151 And bad hym go pisse with his plogh, pyuische shrewe!
C.10.164 As Þe sauter sayth by synnefole shrewes
C.22.221 `By Þe Marie,' quod a mansed prest, was of Þe march of Ireland

many score tymes

A.3.112 She makiÞ men mysdo manye score tymes
A.11.137 Ac theologie haÞ tenid me ten score tymes
B.3.123 [She] makeÞ men mysdo many score tymes
B.10.185 Ac Theologie haÞ tened me ten score tymes
B.17.21 Of men and of wommen many score Þousand
C.3.158 And maketh men mysdo manye score tymes
C.11.129 Ac Teologie hath tened me ten score tymes
C.19.20 Of men and of wommen meny score thousend

manye sondry metes

B.13.38 And serued hem Þus soone of sondry metes manye
B.13.62 He eet manye sondry metes, mortrews and puddynges
C.15.44 And serued hem thus sone of sondry metes monye
C.15.67 And ete manye sondry metes, mortrewes and poddynges

Marie his moder

A.8 .180 And marie his modir to be mene betwene
A.12.116 Marie moder and may, for men Þou byseke
B.7.202 And Marie his moder be meene bitwene
B.18.128 A maiden Þat highte Marie, and moder wiÞouten felyng
B.19.119 For bifore his moder Marie made he Þat wonder
B.19.148 And his moder Marie; Þus men bifore de[uyn]ede
C.7.149 And for Þi muchel mercy and Marie loue thi moder
C.9.349 And Marie his moder be oure mene to hym
C.12.132 And seynt Marie his moder, as Mathew bereth witnesse
C.21.119 For bifore his moder Marie made he Þat wonder
C.21.148 And his moder Marie--thus men bifore deuyned

masse and matyns

A.5.2 To here matynes & masse, and to Þe mete aftir
A.5.224 And here masse & matynes as I a monk were
B.P.97 Hire messe & hire matyns and many of hire houres
B.5.2 To here matyns [and masse and to Þe mete] after
B.5.411 Til matyns and masse be do, and Þanne [moste] to Þe freres
B.5.452 And here matyns and masse as I a monk were

B.11.284 For masses ne for matyns, no3t hir mete of vsureres
B.11.308 Or in masse or in matyns makeþ any defaute
B.13.395 Neiþer masse ne matynes, ne none maner si3tes
B.20.366 And make [of] yow [memoria] in masse and in matyns
C.P.125 33oure masse and 3oure matynes and many of 3oure oures
C.3.53 In masse and in mataynes for Mede we shal synge
C.6.282 Nother matynes ne masse ne no maner syhtes
C.7.27 Til matynes and masse be ydo, thenne haue y a memorie at þe freres
C.7.67 And here mateynes and masse as y a monke were
C.9.228 Bothe matynes and masse, and aftir mete in churches
C.9.243 As matynes by þe morwe? Til masse bygynne
C.13.121 Or in masse or in matynes maketh eny defaute
C.22.366 And make 3ow my Ladye in masse and in matynes

maugree þi chekes

A.4.37 And margerete of hire maydenhed maugre hire chekis
A.7.145 And make vs merye þerwiþ maugre þi chekis'
B.4.50 And Margrete of hir maydenhede maugree hire chekes
B.6.40 And mekenesse þi maister maugree Medes chekes
B.6.158 And maken vs murye þer[wiþ] maugree þi chekes
B.14.4 That wollen bymolen it many tyme maugree my chekes
C.8.38 And mekenesse thy mayster, maugre Medes chekes

me soore

A.5.78 His grace & hise gode happis greuide me wel sore
B.5.98 His grace and his goode happes greuen me [wel] soore
B.5.393 `If I sholde deye bi þis day [I drede me sore]
B.5.504 And haue ruþe on þise Ribaudes þat repenten hem soore
B.13.425 In youre deeþ deyinge I drede me soore
B.14.107 Whan he drogh to his deeþ day þat he ne dredde hym soore
B.18.286 `That is sooþ', seide Sathan, `but I me soore drede
C.7.9 `Yf y sholde deye be þis day y drede me sore
C.7.86 In 3oure deth-deynge y drede me sore
C.7.150 Haue reuthe of alle these rybaudes that repenten hem sore
C.20.312 `That is soeth,' saide Satoun, `bote y me sore doute

Mede and maistrie

A.2.112 For he may mede amaistrien and maken at my wille
A.2.118 For we haue mede amaistried wiþ oure mery speche

A.3.156 Such a maister is mede among men of goode
A.3.205 Takiþ mede of here maistris as þei mowe accorde
A.3.216 Mede is worþi þe maistrie to haue
A.3.225 Þere is a mede mesurles þat maistris desiriþ
A.3.266 Shal no more mede be maister on erþe
A.4.118 Whil mede haþ þe maistrie to mo[te] in þis halle
A.4.136 Þat he ne held resoun a maister & mede a muche wrecche
B.3.246 Ther is [a] Mede mesurelees þat maistres desireþ
B.4.135 While Mede haþ þe maistrie [to mote in þis] halle
B.4.160 And leten Mekenesse a maister and Mede a mansed sherewe
B.4.176 Mede ouermaistreþ lawe and muche truþe letteþ
B.6.40 And mekenesse þi maister maugree Medes chekes
C.2.161 For he may Mede amaystrye with his merye speche
C.2.167 For we haue Mede amaystred thorw oure mery tonge
C.3.214 Such a maister is Mede among men of gode'
C.3.273 And taken mede of here maistres as þei mowen acorde
C.3.276 Maistres þat kenneth clerkes craueth therfore mede
C.3.284 Mede is worthy, me thynketh, þe maistrye to haue
C.3.442 Shal no Mede be maister neuermore aftur
C.4.26 Whiche a maister Mede was amonges pore and riche
C.4.132 Whiles Mede hath the maistrie þer motyng is at barres

Mede þe mayde

A.2.16 `Þat is mede þe maide, haþ noi3ede me ful ofte
A.3.1 Now is mede þe maide, & no mo of hem alle
A.3.4 To take mede þe maide & make hire at ese
A.3.76 Ac mede þe maide þe mair heo besou3te
A.3.94 To mede þe maide melis þise wordis
B.2.20 `That is Mede þe maayde, haþ noyed me ful ofte
B.2.148 For [he] may Mede amaistrye and maken at my wille
B.2.154 For we haue Mede amaistried wiþ oure murie speche
B.2.237 Saue Mede þe mayde na mo dorste abide
B.3.1 Now is Mede þe mayde and na mo of hem alle
B.3.4 To take Mede þe maide and maken hire at ese
B.3.36 To Mede þe mayde [mekeliche he loutede]
B.3.87 Ac Mede þe mayde þe Mair [she] bisou3t[e]
B.3.105 To Mede þe mayde [melleþ] þise wordes
B.3.169 Swich a maister is Mede among men of goode

B.3.218 Taken Mede of hir maistres as Þei mowe acorde
B.3.290 Shal na moore Mede be maister [on erÞe]
B.4.26 Whiche maistries Mede makeÞ on Þis erÞe
C.2.19 `That is Mede Þe mayde, hath niyed me ful ofte
C.2.250 Saue Mede Þe mayde no ma durste abyde
C.3.1 Now is Mede Þe mayde and na mo of hem alle
C.3.4 To take Mede Þe mayde and maken here at ese
C.3.39 To Mede Þe mayde myldeliche he sayde
C.3.115 Ac Mede Þe mayde Þe mayre a bisowte
C.4.163 With Mede Þe mayde tho out of Þe moet-halle

men and wommen

A.10.23 To kepe Þise womman Þise wise men ben chargid
A.10.152 And manye mylions mo of men & of wommen
B.9.189 For in vntyme, trewely, bitwene man and womman
B.12.49 Of manye swiche I may rede, of men and of wommen
B.15.410 Makometh is mysbileue men and wommen brou3te
B.17.21 Of men and of wommen many score Þousand
B.19.433 As brighte as to Þe beste man or to Þe beste womman
C.7.206 33e mote go thorw Mekenesse, alle men and wommen
C.9.106 Ac hem wanteth wyt, men and women bothe
C.17.181 Thus Macumeth in misbileue man and woman brouhte
C.19.20 Of men and of wommen meny score thousend
C.21.433 As brihte as to Þe beste man or to Þe beste womman

men of lawe

A.8.45 Men of lawe hadde lest for le[ttr]id Þei ben alle
B.4.152 For I sei3 Mede in Þe moot halle on men of lawe wynke
B.7.40 Men of lawe leest pardon hadde, [leue Þow noon ooÞer]
C.4.67 On men of lawe Wrong lokede and largelyche hem profered
C.4.148 Mede in the mot-halle tho on men of lawe gan wynke
C.4.168 And lourede vppon men of lawe and lyhtlych sayde
C.9.44 Men of lawe hadde lest Þat loth were to plede
C.17.46 And marchauntz merciable wolde be and men of lawe bothe

mene bitwene

A.3.65 Meiris & ma[ee]ris, hij Þat ben mene betwyn
A.8.180 And marie his modir to be mene betwene
A.9.114 But as I bad Þou3t Þo be mene betwene

B.1.160 And a meene, as Þe Mair is; bitwene Þe [commune] & Þe [kyng]
B.3.76 Maires and Maceres Þat menes ben bitwene
B.7.202 And Marie his moder Þe meene bitwene
B.8.124 But as I bad Þo3t Þoo be mene bitwene
C.1.156 And a mene, as Þe mayr is, bitwene Þe kyne and Þe comune
C.10.119 Bote as y bad Thouht tho to be mene betwene

mercy in Þi mynde

B.5.281 `Haue mercy in Þi mynde, and wiÞ Þi mouÞ biseche it
B.5.284 ForÞi haue mercy in Þy mynde, and marchaundise leue it
B.17.314 That mercy in hir mynde may no3t Þanne falle]
C.6.340 `And haue his mercy in thy mynde and marchaundise, leue hit,
C.12.147 Maketh man to haue mynde in god and his mercy to craue
C.19.289 That mercy in here mynde may nat thenne falle

mercy madame

A.1.11 And seide `mercy madame, what is Þis to mene?'
A.1.41 `A madame mercy,' quaÞ I, 'me likiÞ wel 3oure wordis
A.2.2 And seide, `mercy madame, for marie loue of heuene
A.11.101 And seide, `mercy madame, 3our man shal I worÞe
A.11.166 I seide `graunt mercy madame,' & mekly hire grette
B.1.11 And seide, `mercy, madame, what [may] Þis [by]meene?'
B.1.43 `[A] madame, mercy', quod I, `me likeÞ wel youre wordes
B.2.2 And seide `mercy, madame, for Marie loue of heuene
B.10.148 And seide, `mercy madame; youre man shal I worÞe
B.10.224 I seide `grant mercy, madame', and mekely hir grette
C.1.11 And sayde, `Mercy, madame, what may this be to mene?'
C.1.41 `A madame, mercy, my lyketh wel 3oure wordes
C.2.2 And sayde, 'Mercy, madame, for Mary loue of heuene
C.11.89 And saide, `Mercy, madame, 3oure man shal y worthen

mercy to amende

A.11.79 And for his muchel mercy to amende vs here
B.10.126 And for his muche mercy to amende [vs] here
B.10.446 And he Þat may al amende haue mercy on vs alle
B.11.138 Mercy al to amende and Mekenesse hir folwe
B.16.271 The myght of goddes mercy Þat my3te vs alle amende
B.17.338 To man Þat mercy askeÞ and amende ÞenkeÞ

C.7.122 To amende vs of oure mysdedes, do mercy to vs alle
C.12.71 Mercy þat she ne may al amende, and mekenesse her folowe
C.15.222 In his mouthe mercy and amende vs all
C.16.23 And amende vs for thy mercy and make vs alle meke
C.18.288 The myhte of goddes mercy that myhte vs alle amende!
C.19.313 To man þat mercy asketh and amende thenketh

meue þis matere

A.9.113 I durste meue no mater to make hym to iangle
B.8.123 I dorste meue no matere to maken hym to langle
B.11.108 Ac þe matere þat she meued, if lewed men it knewe
B.11.232 Why I meue þis matere is moost for þe pouere
B.15.71 Ye moeuen materes vnmesurable to tellen of þe Trinite
C.1.122 Ac of þis matere no more nemnen y nelle
C.10.118 Y durste meue no matere to maken hym to iangle
C.12.40 Ac þe matere þat she meuede, if lewede men hit knewe

murþe and mynstralcie

A.P.33 And somme merþis to make as mynstralis conne
A.3.11 Ac þere was merþe & mynstralcie mede to plese
A.3.207 Mynstralis for here merþis mede þei asken
A.11.39 At mete [in here] merþe, whanne mynstralis ben stille
B.P.33 And somme murþes to make as Mynstralles konne
B.3.11 A[c] þer was murþe & Mynstralcie Mede to plese
B.3.220 Mynstrales for hir myrþe Mede þei aske
B.10.49 Ac [mynstralcie and murþe] amonges men is nouþe
B.10.53 At mete in hir murþe whan Mynstrals beþ stille
C.P.35 And summe murthes to make as mynstreis conneth
C.3.12 Ac there was myrthe and mynstracie Mede to plese
C.3.275 Munstrals for here minstracie a mede thei asken

naked as a nedle

B.12.161 And boþe naked as a nedle, hir noon [sadder] þan ooþer
B.17.59 And as naked as a nedle and noon help aboute
C.14.105 And bothe naked as a nedle, here noen heuegore then othere
C.19.56 And as naked as an nedle, and noen helpe abouten

of his curteisie

A.1.20 And comaundite of his curteisie in comoun þre þinges

B.1.20 And comaunded of his curteisie in comune Þree Þynges
B.12.77 Ac crist of his curteisie Þoru3 clergie hir saued
B.14.147 Crist of his curteisie shal conforte yow at Þe laste
B.15.104 And be kynde as bifel for clerkes and curteise of cristes goodes
B.17.245 So wole crist of his curteisie, and men crye hym mercy
B.19.449 And crist of his curteisie Þe Cardinals saue
B.20.106 Conscience of his curteisie [Þo] kynde he bisou3te
C.1.20 And comaundede of his cortesye in comune thre thynges
C.3.314 And thow the kyng of his cortesye, cayser or pope
C.14.160 Bote Kynde Þat contreuede hit furst of his corteyse wille
C.19.206 So wol Crist of his cortesye, and men crien hym mercy
C.21.449 And Crist of his cortesye Þe cardinals saue
C.22.106 Concience of his cortesye tho Kynde he bisouhte

of Þis matere I my3te

A.5.21 Of Þis mater I mi3te mamele wel longe
B.5.21 Of Þis matere I my3te mamelen [wel] longe
B.9.74 Of Þis matere I my3te make a long tale
B.15.89 Of Þis matere I my3te make a long bible
C.5.123 Of this mater y myhte mamele longe

olde and newe

B.19.273 WiÞ two [aiÞes] Þat Þei hadde, an oold and a newe
B.19.310 WiÞ olde lawe and newe lawe Þat loue my3te wexe
B.19.426 And Piers [Þe Plowman] wiÞ his newe plow and [Þe] olde
B.19.446 Ayein Þe olde lawe and newe lawe, as Luc [bereÞ] witness[e]
C.21.273 With two aythes Þat they hadde, an oelde and a newe
C.21.311 With olde lawe and newe lawe that loue myhte wexe
C.21.426 And Peres with his newe plouh and also his olde
C.21.446 A3en Þe olde lawe and Þe newe lawe, as Luk bereth witnesse

On an Eller

B.1.68 And siÞen on an Eller hanged hym [after]
B.9.152 Impe on an Ellere, and if Þyn appul be swete
C.1.64 And afturward anhengede hym hey vppon an hellerne

Þardon and penaunce

A.8.161 Þat pardoun, & penaunce, & preyours do salue

A.11.78 And preye hym of pardoun & penaunce [in] þi lyue
B.7.183 That pardon and penaunce and preieres doon saue
B.10.125 And preie hym of pardon and penaunce in þi lyue
C.9.174 þai haue no part of pardoun, ne of preyeres ne of penaunces
C.9.330 That pardoun and penaunces and preyere don saue

parfourned þe penaunce

A.6.85 I perfourmde þe penaunce þe prest me enioynide
B.5.398 I parfoumede neuere penaunce as þe preest me hi3te
B.5.598 I parfoured þe penaunce þe preest me enioyned
B.13.396 Ne neuere penaunce parfoumede ne Paternoster seide
B.13.411 [Ac] penaunce þat þe preest enioyneþ parfourneþ yuele
C.6.283 Ne neuere penaunce parformede ne pater-noster sayde
C.7.14 Y parfourmede neuere penaunces þat þe prest me hihte
C.7.247 And parformed þe penaunce þat þe prest me hihte

patriarkes and prophetes

B.7.12 Wiþ Patriarkes and prophetes in paradis to be felawe
B.10.344 And patriarkes and prophetes and poetes boþe
B.12.115 But he were preest or preestes sone, Patriark or propphete
B.12.136 Patriarkes and prophetes repreueden hir science
B.13.427 Patriarkes and prophetes, prechours of goddes wordes
B.16.198 Patriarkes and prophetes and Apostles were þe children
B.16.251 That to patriarkes & prophetes and ooþer peple in derknesse
B.16.256 Amonges patriarkes and prophetes pleyinge togideres
B.18.138 For patriarkes and prophetes han preched herof ofte
B.18.144 Patriarkes and prophetes þat in peyne liggen
B.18.271 Patriarkes and prophetes han parled herof longe
B.18.323 Patriarkes and prophetes, populus in tenebris
B.19.16 Patriarkes and prophetes prophecied bifore
C.7.88 Patriarkes and prophetes, precheours of goddes wordes
C.9.12 With patriarkes and prophetes in paradis to sitton
C.10.205 Prophetus and patriarkes, popes and maydenes
C.11.151 Patriarkes and prophetes, apostles and angelis
C.14.60 Bote hit were prestis or prestis sone, patriarke or prophete
C.18.208 Patriarches and prophetes and apostles were the childrene
C.18.273 With patriarkes and profetes pleynge togyderes
C.20.142 For patriarkes and prophetes haen preched herof ofte
C.20.147 Patriarkes and prophetes þat in peyne liggen

C.20.279 Patriarkes and prophetes haen parled herof longe
C.20.366 Patriarkes and profetes, populus in tenebris
C.21.16 Patriarkes and prophetes profecied bifore

payn and potage

B.6.150 Thei shul haue payn and potage and [a pitaunce biside]
B.9.83 Ne faille payn ne potage and prelates dide as Þei sholden
B.15.315 For hadde ye potage and payn ynogh and penyale to drynke
C.8.285 Part wit hem of thy payne, of potage or of sowl
C.15.234 For Þo3 nere payn ne plouh ne potage were

penaunce and pouerte

B.11.263 So after pouerte or penaunce paciently ytake
B.12.9 Pouerte or penaunce, or preyeres bidde
B.13.418 Penaunce [and] pouere men and Þe passion of Seintes
B.14.284 So pouerte propreliche penaunce [is to Þe body
B.15.208 Than for penaunce and parfitnesse, Þe pouerte Þat swiche takeÞ
B.15.270 What penaunce and pouerte and passion Þei suffrede
B.19.67 To penaunce and to pouerte he moste puten hemseluen
C.9.234 Pouerte or oÞer penaunces as pilgrimages and trauayles
C.12.146 So aftur, penaunce and pouerte, pacientliche ytake
C.12.204 Pouerte and penaunce and persecucoun of body
C.16.325 That pouerte and penaunce, pacientlyche ytake
C.21.67 To penaunce and to pouerte he mot putte hymsuluen

penaunce and purgatorie

A.8.88 Here penaunce & here purcatorie vpon Þis pur erÞe
A.11.286 WiÞoute penaunce of purcatorie to haue paradis for euere
B.7.106 Hir penaunce and hir Purgatorie [vp]on Þis [pure] erÞe
B.9.79 Shul [purchace] penaunce in purgatorie but Þei hem helpe
B.10.427 WiÞouten penaunce of purgatorie, to perpetual blisse
B.10.469 And passen Purgatorie penauncelees at hir hennes partyng
C.9.185 Here penaunce and here purgatorye vppon this puyre erthe
C.11.298 And passen thorgh purgatorie penaunceles for here parfit bileue
C.15.93 And apose hym what penaunce is and purgatorie on erthe

persons and preestes

A.P.80 Personis & parissh prestis pleynide hem to here bisship
A.3.139 Prouendrours, [persones] & [priestis] she mayntenieÞ

A.3.231 Prestis & personis þat plesing desiriþ
A.8.16 And prechen here personis þe periles of synne
B.P.83 Persons and parisshe preestes pleyned hem to þe Bisshop
B.3.150 Prouendre[s], persones and preestes [she] mayntene þ
B.3.252 Preestes and persons þat plesynge desireþ
B.3.311 Preestes and persons wiþ Placebo to hunte
B.5.415 I haue be preest and person passynge þritty wynter
B.10.273 As persons and parissh preestes, þat preche sholde and teche
B.11.98 Excepte persons and preestes and prelates of holy chirche
B.12.183 And þat is after person or parissh preest, [and] parauenture
B.15.99 Right so persons and preestes and prechours of holi chirche
B.15.486 Ac who beþ þat excuseþ hem þat [am] persons and preestes
B.20.281 For persons and parissh preestes þat sholde þe peple shryue
B.20.319 Than person or parisshe preest, penitauncer or bisshop
C.P.81 Persones and parsche prestis pleyned to þe bischop
C.3.186 She prouendreth persones and prestes she maynteneth
C.3.463 Prestes and persones placebo and dirige
C.7.30 I haue be prest and persoun passynge thritty wyntur
C.14.123 And þat is aftur his person other his parsche preest, and paraunter bothe lewede
C.16.251 Riht so persones and prestes and prechours of holy churche
C.22.280 For persones and parsche prestes, þat sholde þe peple shryue
C.22.319 Then person oþer parsche prest, penytauncer or bischope

Piers Þe Plowman

A.12.102 Of peres þe plowman and mechel puple also
B.5.634 `33is!' quod Piers þe Plowman, and poked [hym] to goode
B.6.112 At hei3 prime Piers leet þe plow3 stonde
B.6.153 To Piers þe Plowman he profrede his gloue
B.6.159 Thanne Piers þe Plowman pleyned hym to þe kny3te
B.6.169 And sette Piers at a pese and his plow3 boþe
B.7.8 Pardon with Piers Plowman truþe haþ ygraunted
B.7.39 And preiseden Piers þe Plowman þat purchaced þis bulle
B.7.151 And for Piers [loue] þe Plowman [wel] pencif in herte

B.13.130 Which shal saue mannes soule; þus seiþ Piers þe Plowman
B.13.237 For Piers þe Plowman and þat hym profit waiten
B.15.196 `Wiþouten help of Piers Plowman', quod he, `his persone sestow neuere
B.15.199 Ac Piers þe Plowman parceyue3 moore depper
B.15.212 But Piers þe Plowman, Petrus id est christus
B.16.17 Vnder Piers þe Plowman, to piken it and weden it'
B.16.18 `Piers þe Plowman!' quod I þo, and al for pure loye
B.16.21 That Piers þe Plowman al þe place me shewed
B.16.103 And Piers þe Plowman parceyued plener tyme
B.16.168 And after Piers þe Plowman pried and stared
B.16.171 After Piers þe Plowman; many a place I sou3te
B.18.10 Oon semblable to þe Samaritan and somdeel to Piers þe Plow[man]
B.18.20 `And fecche þat þe fend clayme þ, Piers fruyt þe Plowman'
B.18.25 In Piers paltok þe Plowman þis prikiere shal ryde
B.18.33 And fecche fro þe fend Piers fruyt þe Plowman
B.19.6 That Piers þe Plowman was peynted al blody
B.19.11 Or it is Piers þe Plowman? who peynted hym so rede?'
B.19.187 To Piers pardon þe Plowman redde quod debes
B.19.213 [Th]anne bigan grace to go wiþ Piers Plowman
B.19.258 For I make Piers þe Plowman my procurator and my reue
B.19.260 My prowor and my Plowman Piers shal ben on erþe
B.19.266 The pris neet of Piers plow, passynge alle oþere
B.19.335 Now is Piers to þe plow; pride it aspide
B.19.357 Praye we þat a pees weere in Piers berne þe Plowman
B.19.390 To Piers pardon þe Plowman redde quod debes
B.19.426 And Piers [þe Plowman] wiþ his newe plow and [þe] olde
B.19.430 A[c] wel worþe Piers þe plowman þat pursueþ god in doynge
B.19.434 Right so Piers þe Plowman peyneþ hym to tilye
B.20.77 Fooles fro þise fendes lymes, for Piers loue þe Plowman
B.20.320 Saue Piers þe Plowman þat haþ power ouer alle
B.20.382 To seken Piers þe Plowman, þat pryde [my3te] destruye
B.20.385 And sende me hap and heele til I haue Piers þe Plowman
C.7.303 Forthy, Peres the plouhman, y preye the telle hit Treuthe
C.8.124 Quod Peres þe plouhman al in purye tene
C.8.150 And to Peres þe plouhman profrede to fyhte
C.8.156 Peres the plouhman tho pleynede hym to þe knyhte

C.8.167 `Now by Crist,' quod Peres the plouhman, `y shal apayre 3ow

C.8.237 Myhte y synneles do as thow sayst?' sayde Peres Þe plouhman

C.8.264 `By Crist,' quod Peres Þe plouhman tho, `this prouerbis y wol shewe

C.9.8 Pardoun with Peres Þe plouhman perpetuelly he graunteth

C.9.42 And preyde for Peres the plouhman Þat purchased hem Þis bulles

C.9.60 Pardoun perpetuel, riht as Peres the plouhman

C.9.301 And of Peres the plouhman fol pencyf in herte

C.15.34 Ilyk Peres the ploghman, as he a palmere were

C.15.138 Quod Peres the ploghman: `Pacientes vincunt

C.15.150 Where Peres the plogman bycam, so priueyliche he wente

C.15.195 Peres prentys Þe plouhman, alle peple to conforte

C.15.213 Ac Þe prest and oÞere peple preyeth for Peres Þe plouheman

C.16.337 `Peres the plouhman,' quod he, `moste parfiflyche hym knoweth

C.20.32 And feche fro Þe fende Peres fruyt Þe plouhman

C.21.6 That Peres Þe plouhman was peynted al blody

C.21.11 Or hit is Peres Þe plouhman? who paynted hym so rede?

C.21.187 To Peres pardoun Þe plouhman Redde quod debes

C.21.213 And thenne bigan Grace to go with Peres the plouhman

C.21.258 For y make Peres the plouhman my procuratour and my reue

C.21.260 My prowour and my plouhman Peres shal ben on erthe

C.21.266 The pris neet of Peres plouh, passynge all oÞere

C.21.336 Now is Peres to the plouh--Pryde his aspiede

C.21.358 Preye we Þat a pees were in Peres berne Þe plouhman

C.21.390 To Peres pardon Þe plouhman Redde quod debes

C.21.426 And Peres with his newe plouh and also his olde

C.21.430 Ac wel worth Peres the plouhman Þat pursueth god in doynges

C.21.434 Rihte so Peres the plouhman payneth hym to tulie

C.21.437 So yblessed be Peres the plouhman Þat peyneth hym to tulie

C.22.77 Foles fro this fendes lymes, for Peres loue the plouhman

C.22.320 Saue Peres the plouhman, Þat haeth power ouer alle

C.22.382 To seke Peres the plouhman, Þat Pruyde myhte destruye

C.22.385 And seende me hap and hele til y haue Peres plouhman'

Piers for pure tene

A.8.101 And piers for [pure] tene pulde it assondir
B.6.117 'Now by þe Peril of my soule!' quod Piers al in pure tene
B.7.119 And Piers for pure tene pulled it [asonder]
B.16.86 And Piers for pure tene þat a pil he [l]au3te
C.8.124 Quod Peres þe plouhman al in puyre tene

pilgrymes and palmeres

A.P.46 Pilgrimes & palmeris pli3ten hem togidere
A.5.87 [For pilgrymes, for palmers, for all þe peple] aftir
B.P.46 Pilgrymes and Palmeres pli3ten hem togidere
B.5.107 For Pilgrymes, for Palmeres, for al þe peple after
B.6.64 To pilgrymage as palmeres doon pardon to haue
C.P.47 Pilgrymes and palmers plighten hem togyderes
C.8.63 To pilgrimages, as palmeres doen, pardon to wynne

pope prelates

A.3.202 þe pope wiþ his prelatis presentis vndirfongiþ
B.3.215 The Pope [wiþ hise] prelates present3 vnderfonge[þ]
B.15.493 So manye prelates to preche as þe Pope makeþ
B.15.509 And a peril to þe pope and prelates þat he makeþ
B.20.127 And [pressed on] þe [pope] and prelates þei maden
C.3.271 The pope and alle prelates presentes vnderfongen
C.17.188 So manye prelates to preche as þe pope maketh
C.17.260 And a perel for prelates þat þe pope maketh
C.22.127 And presed on þe pope and prelates their made

pouere apparaille

B.11.186 In a pouere mannes apparaille pursue[þ] vs euere
B.11.236 For his pouere apparaill and pilgrymes wedes
B.11.243 And in þe apparaille of a pouere man and pilgrymes liknesse
C.12.123 For his pore parail and pilgrimes clothes
C.12.130 In þe parail of a pilgrime and in pore likenesse

pouerte and pacience

B.10.346 And preiseden pouerte with pacience; þe Apostles bereþ witnesse
B.11.257 Preise[n] pouerte for best lif if Pacience it folw[e]
B.11.263 So after pouerte or penaunce paciently ytake

B.12.61 Pacience and pouerte Þe place [is] Þer it groweÞ
B.14.102 `WheiÞer paciente pouerte', quod Haukyn, `be moore pleasaunt to oure d[ri3te]
B.14.215 For his pouerte and pacience a perpetuel blisse
B.14.218 Ac in pouerte Þer pacience is pride haÞ no my3te
B.14.220 Ne haue power in pouerte, if pacience [it] folwe
B.14.272 And put hym to be pacient and pouerte weddeÞ
B.14.275 What is Pouerte, pacience', quod he, `properly to mene?'
B.14.317 For pacience is payn for pouerte hymselue
B.19.249 In pouerte and in [pacience] to preie for alle cristene
C.12.140 Preisede pouerte for beste, if pacience hit folowe
C.12.146 So aftur, penaunce and pouerte, pacientliche ytake
C.12.175 Preueth pacient pouerte prince of alle vertues
C.13.20 Lo, how pacience in here pouerte thise patriarkes releuede
C.15.279 `Where pouerte and pacience plese more god almyhty
C.16.57 For his pouerte and his pacience perpetuel ioye
C.16.60 Ac in pouerte Þer pacience is Pruyde hath no myhte
C.16.62 Ne haue power in pourete yf pacience hym folewe
C.16.112 And potte hym to be pacient and pouerte weddeth
C.16.115 `What is pouerte, Pacience?' quod he, 'y preye Þat thow telle hit'
C.16.150 For pacience is his paniter and pouerte payn here fyndeth
C.16.153 That puyre pouerte and pacience was a louh lyuynge on erthe
C.16.325 That pouerte and penaunce, pacientlyche ytake
C.21.249 In pouerte and in pacience to preye for alle cristene

Poul Þe Apostle

A.10.109 Poule Þe apostle in his pistil wrot it
A.11.289 Or poule Þe apostil Þat no pite hadde
B.10.430 Or Poul Þe Apostle Þat no pite hadde
B.13.66 Preched of penaunces Þat Poul Þe Apostle suffrede
B.17.261 Poul Þe Apostle preueÞ wheiÞer I lye
B.17.341 As Poul Þe Apostle to Þe peple tau3te
C.11.269 Poul Þe apostle, that no pite ne hadde
C.15.73 And how Þat Poul Þe apostle, what penaunce he tholede
C.15.76 As Poul Þe apostle prechede to Þe peple ofte
C.19.222 Paul the apostel preueth where y lye
C.19.316 As Paul Þe apostel in his episteles techeth

Poul precheþ

A.P.38 Þat poule prechiþ of hem I dar no3t proue it here
A.9.83 And prechiþ Þe peple seint poulis wordis
A.12.22 And poul preche**þ** hit often, prestes hit redyn
B.P.38 That Poul preche**þ** of hem I [dar] nat preue it here
B.10.74 And prechen at Seint Poules, for pure enuye of clerkes
B.10.205 Poul preched Þe peple, Þat parfitnesse louede
B.15.290 Poul after his prechyng paniers he made
C.P.39 That Poule prechede of hem preue hit y myhte
C.10.89 And precheth to Þe peple seynt Paules wordes
C.11.56 And prechyng at seynt Poules for puyr enuye of clerkes
C.15.76 As Poul Þe apostle prechede to Þe peple ofte
C.17.17 Paul aftur his prechyng paniars he made

prechen Þe penaunce

A.11.26 Or prechen of Þe penaunce Þat pilat[u]s wrou3te
B.10.34 Or prechen of Þe penaunce Þat Pilat wro3te
B.13.66 Preched of penaunces Þat Poul Þe Apostle suffrede
B.13.76 They prechen Þat penaunce is profitable to Þe soule
C.15.83 They preche Þat penaunce is profitable to Þe soule

prechynge Þe peple

A.P.56 Prechinge Þe peple for profit of Þe wombe
A.P.93 To preche Þe peple & pore men to fede
A.3.210 Prestis Þat preche Þe peple to goode
A.5.35 Þat Þei preche Þe peple proue it hemselue
A.9.83 And prechiþ Þe peple seint poulis wordis
B.P.59 Prechynge Þe peple for profit of [Þe wombe]
B.3.223 Preestes Þat prechen Þe peple to goode
B.5.23 Now pertly afore Þe peple [preche gan Reson]
B.5.42 That ye prechen Þe peple, preue it yowselue
B.5.147 That whan Þei preche Þe peple in many places aboute
B.8.92 And preche**þ** Þe peple Seint Poules wordes
B.10.205 Poul preched Þe peple, Þat parfitnesse louede
C.P.57 Prechyng Þe peple for profyt of Þe wombe
C.3.277 Prestes Þat prechen and Þe peple techen
C.5.141 `That 3e prechen to Þe peple preue hit 3owsylue
C.10.89 And precheth to Þe peple seynt Paules wordes
C.15.76 As Poul Þe apostle prechede to Þe peple ofte

C.17.174 And in what place he prechede and the peple tauhte

preestes and prelates

A.5.34 He pre[yide] prelates & prestis togidere
A.8.47 Of princes & prelates here pencioun shulde arise
B.5.41 And siþen he [preide] prelates and preestes togideres
B.7.44 Princes and prelates sholde paie for hire trauaille
B.11.98 Excepte persons and preestes and prelates of holy chirche
B.15.114 Right so [preestes, prechours and prelates manye]
B.20.229 Thoru3 inparfite preestes and prelates of holy chirche'
C.2.182 That prestis and prouisores sholden prelates serue
C.5 .140 And sethe a preide prelates and prestes togyderes
C.16.244 Thorw parfit preesthoed and prelates of holy churche
C.16.268 Riht so many prestes, prechours and prelates
C.17.244 Prelates and prestis preye and biseche
C.17.319 Prelates and prestes sholde preue yf they myhte
C.22.229 Thorw inparfit prestes and prelates of holy churche!'

preie for þe pees

A.4.85 Pees þanne pitousliche preyede to þe king
B.4.98 [Pees þanne pitously] preyde to þe kynge
B.15.427 Hir preieres and hir penaunces to pees sholde brynge
B.15.563 That sholden preie for þe pees, possession hem letteþ
B.18.174 And preide pees to telle hire to what place she wolde
B.19.154 The lewes preide hem pees, and [preide] þe knyghtes
B.19.357 Preye we þat a pees weere in Piers berne þe Plowman
B.20.338 `I praye þee', quod Pees þo, 'er þow passe ferþer
C.4.94 Pitousliche Pees tho preyede the kyng
C.15.229 Ne mannes prayere maky pees amonges cristene peple
C.17.86 May no preyere pees make in no place, hit semeth
C.17.226 That sholde preye for þe pees and possession hem letteth
C.17.236 His preyeres with his pacience to pees sholde brynge
C.20.177 And preyede Pees to tellen hire to what place she sholde
C.21.154 The lewes preyed hem of pees and preyed tho knyhtes
C.21.358 Preye we þat a pees were in Peres berne þe plouhman
C.22.338 `Y preye the,' quod Pees tho, `ar thow passe forþere

preieres and penaunce

A.P.25 In preyours & penaunce putten hem manye
A.8.106 Of preyours & of penaunce my plou3 shal ben hereaftir
A.8.161 þat pardoun, & penaunce, & preyours do salue
B.P.25 In preieres and penaunc[e] putten hem manye

B.5.593 Ech piler is of penaunce, of preieres-to-Seyntes
B.7.124 Of preieres and of penaunce my plou3 shal ben herafter
B.7.183 That pardon and penaunce and preieres doon saue
B.12.9 Þouerte or penaunce, or preyeres bidde
B.15.148 In preieres and in penaunces, and in parfit charite'
B.15.427 Hir preieres and hir penaunces to pees sholde brynge
B.16.38 Thoru3 preieres and penaunces and goddes passion in mynde
C.P.27 In preiers and penaunces potten hem mony
C.5.84 Preyeres of a parfit man and penaunce discret
C.7.241 Vche a piler is of penaunces and preyeres to seyntes
C.9.174 Þai haue no part of pardoun, ne of preyeres ne of penaunces
C.9.330 That pardound and penances and preyere don saue
C.16.39 Oure preyeres and oure penances and pilgrimages to Rome

present3 or pens

A.3.78 Or presauntis wiþoute panis as pecis of siluer
A.3.151 Wiþoute presentis or panis he plesiþ [wel] fewe
B.3.89 Or present3 wiþouten pens as pieces of siluer
B.3.162 Wiþouten present3 or pens [he] pleseþ wel fewe
C.3.117 Or presentes without pans and oþer priue 3eftes
C.3.199 Withoute presentes oþer pans he pleseth ful fewe

pride of parfit lyuynge

B.11.15 Pride of parfit lyuynge pursued hem boþe
B.11.33 And pride of parfit lyuynge to muche peril þee brynge
B.15.418 Peeren to Apostles þoru3 hire parfit lyuynge
C.9.43 Alle þe peple hadde pardon ynow þat parfitliche lyuede
C.11.177 And Pruyde-of-parfit-lyuynge pursuede me faste
C.11.195 And Pruyde-of-parfit-lyuynge to moche perel the brynge'
C.13.229 For pruyde or presompcioun of thy parfit lyuynge

pride on his apparaill

A.9.111 Was no pride on his apparail ne no pouert noþer
B.P.23 And somme putten hem to pride, apparailed hem þerafter
B.8.121 Was no pride on his apparaill ne pouerte neiþer
B.13.277 As in apparaill and in porte proud amonges þe peple
C.P.25 And summe putte hem to pruyde and parayled hem þer-aftir
C.10.116 Was no pruyde on his parail, no pouerte noythere

profrede a present

A.4.82 And profride pees a present al of purid gold;
A.7.279 And profride peris [Þis] present to plese Þerewiþ hungir
B.4.95 And profrede Pees a present al of pure[d] golde
B.6.295 And profrede Piers Þis present to plese wiþ hunger
C.4.91 And profrede Pees a present al of puyre golde
C.8.318 And profrede Pers this present to plese with Honger

purchace Þe pardon

A.8.3 And purchac[ide] hym a pardoun a pena & a culpa
A.8.170 [To purchace pardoun and Þe popes bulles]
B.7.3 And purchaced hym a pardoun a pena & a culpa
B.7.192 To purchace pardon and Þe popes bulles
B.17.256 And purchace al Þe pardon of Pampilon and Rome
C.9.3 And purchasede hym a pardoun a pena et a culpa
C.9.339 To purchace 3ow pardoun and the popes bulles
C.19.217 And purchase al the pardoun of Pampilon and of Rome

putte forÞ his hed

A.4.64 Pees putte forÞ his heued & his panne blody
A.6.25 `Petir!' quaÞ a plou3man and putte forÞ his hed
B.4.78 Pees putte forÞ his heed, and his panne blody
B.5.537 `Peter!' quod a Plowman, and putte forÞ his hed
C.4.74 33ut Pees put forth his heued and his panne blody
C.7.182 `Peter!' quod a plouhman, and potte forth his heued

quyke and dede

B.19.53 And Þo was he conquerour called of quyke and of dede
B.19.196 And demen hem at domesday, boÞe quyke and dede
C.9.21 And deme with hem at domesday bothe quyke and dede
C.21.53 And tho was he conquerour cald of quyke and of dede
C.21.196 and demen hem at domesday, bothe quyke and dede

repente Repentaunce

B.5.182 `Now repente', quod Repentaunce, `and reherce neuere
B.5.230 Repentedestow euere', quod Repentaunce, `or restitucion madest?'
B.5.260 `Now [but Þow repente Þe raÞer', quod Repentaunce
B.5.441 `Repente[st]ow no3t?' quod Repentaunce, & ri3t wiÞ Þat he swowned

C.6.12 `Repente þe,' quod Repentaunce, `s Resoun þe tauhte
C.6.164 `Now repente,' quod Repentaunce, 'and reherce neuere
C.6.234 `Repentedestow neuere?' quod Repentaunce, `ne restitucioun madest?'
C.6.339 Repente þe anon,' quod Repentaunce ryhte to the vsurer
C.7.56 `Repentest the nat?' quod Repentaunce, and ryht with þat he swowened

reson shewe þ

A.4.97 Summe redde resoun to haue reuþe on þat shrewe
A.4.145 And reherside þat resoun [hadde] ri3tfulliche shewide
B.P.167 And ri3t so', quod þat Raton, `Reson me shewe þ
B.4.172 And recordede þat Reson hadde ri3tfully shewed
B.12.170 `Right so', quod þe renk, `Reson it shewe þ
B.14.124 Right so reson shewe þ þat [þo renkes] þat were [lordes]
B.17.41 And ri3t so, bi þe roode, Reson me shewe þ
B.17.157 Right so, redily, Reson it sheweth
B.17.188 He may receyue ri3t no3t; reson it shewe þ
C.P.182 Ry3t so,' quath the raton, `reison me shewith
C.4.105 Summe men radden Resoun tho to haue reuthe vppon þat shrewe
C.14.110 `Riht so,' quod þat renk, `resoun hit sheweth
C.19.152 He may resceyue riht nauhte, resoun hit sheweth

ri3t riche

B.11.269 Than he þat is ri3t riche; Reson bere þ witnesse
B.12.241 Bitokne þ ri3t riche men þat reigne here on erþe
B.12.247 Right so þe riche, if he his richesse kepe
B.14.128 Ri3t so fare þ god by som riche; ruþe me it þynke þ
B.14.294 Selde is poore [ri3t] riche but of ri3tful heritage
B.15.336 Right so ye riche, ye robe þ þat ben riche
B.15.340 Right so ye riche, ye robe þ and fede þ
C.9.134 Ryht so, 3e ryche, 3ut rather 3e sholde
C.12.151 Then he þat is rihte ryche, reson bereth witnesse
C.14.173 Bytokenen riht ryche men þat reygne here on erthe
C.14.181 Riht so men reuerenceth more þe ryche for here mebles

riche and poore

A.1.149 For þi I rede þe riche haue reuþe on þe pore
A.2.59 To be present in pride for pouere [or for] riche

A.10.117 Be paied wiþ þe porcioun, pore oþer riche
B.1.175 Forþi I rede [þe] riche, haueþ ruþe [on] þe pouere
B.10.77 In Religion and in al þe Reme amonges riche and pouere
B.10.351 That is bapti3ed beþ saaf, be he riche or pouere
B.11.198 [Ac] for þe beste ben som riche and some beggeres and pouere
B.11.208 And we hise breþeren þoru3 hym ybou3te, boþe riche and pouere
B.11.372 No Reson hem [ruled, neiþer riche ne pouere]
B.12.74 That what womman were in auoutrye taken, whe[r] riche or poore
B.14.27 Ne no Mynstrall be moore worþ amonges pouere and riche
B.14.74 [Oþer] plentee makeþ pryde amonges poore and riche
B.14.182 To robberis and to Reueris, to riche and to poore
B.14.206 And þat is plesaunt to pride in poore and in riche
B.14.221 For þe poore is ay prest to plese þe riche
B.14.294 Selde is poore [ri3t] riche but of ri3tful heritage
B.15.538 And þo was plentee and pees amonges poore and riche
C.4.26 Whiche a maister Mede was amonges pore and riche
C.4.153 Resoun for his ryhtful speche ryche and pore hym louede
C.8.111 And ben pilgrym at þe plouh for profit to pore and ryche
C.11.59 In religion and in al þe reume amonges riche and pore
C.13.181 Resoun reuled hem nat, noþer ryche ne pore
C.15.201 The pore and the ryche y plese and payn fynde
C.16.21 Ac for þe beste, as y hope, aren som pore and ryche
C.16.48 And þat is plesant to Pruyde, in pore and in ryche
C.16.63 For þe pore is ay prest to plese þe ryche
C.16.128 Selde is þe pore rihte ryche but of his rihtfole eritage
C.17.2 Or beggeth and biddeth, be he ryche or pore
C.17.199 And tho was pees and plente amonges pore and ryche

riche robes

B.15.228 Ac in riche robes raþest he walkeþ
B.15.340 Right so ye riche, ye robeþ and fedeþ
C.16.355 Riche men a recomendeth, and of her robes taketh

right and reson

A.1.52 For ri3tfulliche resoun shulde rewele 3ow alle
A.4.14 And ri3t renneþ to resoun & rouniþ in his ere
A.4.30 And rombide forþ wiþ resoun ri3t to þe king

B.P.167 And ri3t so', quod Þat Raton, `Reson me sheweÞ
B.1.54 For ri3tfully reson sholde rule yow alle
B.3.239 And han ywroght werkes wiÞ right and wiÞ reson
B.4.14 And [ri3t renneÞ] to Reson and rouneÞ in his ere
B.4.42 And Þanne Reson rood faste Þe ri3te hei3e gate
B.4.157 Alle ri3tfulle recordede Þat Reson truÞe tolde
B.4.172 And recordede Þat Reson hadde ri3tfully shewed
B.11.126 Ri3tfully to reneye no reson it wolde
B.11.269 Than he Þat is ri3t rihce; Reson bereÞ witnesse
B.11.373 [Th]anne I rebukede Reson and ri3t til hym I seyde
B.11.415 For Reson wolde haue reherced Þee ri3t as Clergie seide
B.11.420 And ri3t so ferde Reson bi Þee; Þow wiÞ rude speche
B.12.209 It were neiÞer reson ne ri3t to rewarde boÞe yliche
B.14.103 Than richesse ri3tfulliche wonne and resonably despended?
B.15.28 Thanne is Racio my ri3te name, reson on englissh
B.15.65 Right so Þat Þoru3 reson wolde Þe roote knowe
B.15.476 Ri3t so rude men Þat litel reson konneÞ
B.15.550 Reson and rightful doom Þ[o] Religiouse d[ampn]ede
B.17.41 And ri3t so, bi Þe roode, Reson me sheweÞ
B.17.188 He may receyue ri3t no3t; reson it sheweÞ
B.18.278 For by right and by reson Þe renkes Þat ben here
B.18.330 [Al]Þou3 Reson recorde, and ri3t of myselue
B.18.349 But by right and by reson raunsone here my liges
B.19.83 Reson and Rightwisnesse and RuÞe Þei offrede
B.19.88 Rightwisnesse vnder reed gold, Resones felawe
B.19.460 `I holde it ri3t and reson of my Reue to take
B.19.478 And rule Þi reaume in reson [as right wol and] truÞe
C.P.182 Ry3t so,' quath the raton, `reison me shewith
C.1.50 For ri3tfulliche resoun sholde reule 3ow alle
C.3.293 And Þat is nother resoun ne ryhte ne in no rewme lawe
C.3.324 Richesse and resoun the while he ryhte lyuede
C.4.150 Reherce ther anon ryhte Þat myhte Resoun stoppe
C.4.153 Resoun for his ryhtful speche ryche and pore hym louede
C.5.82 Forthy rebuke me ryhte nauhte, Resoun, y 3ow praye
C.5.112 And Resoun yreuestede ryht as a pope
C.6.33 Ryche and resonable and ryhtful of lyuynge
C.11.29 And Þat is no riht ne resoun, for rather me sholde
C.12.59 Rihtfolliche to renoye no resoun hit wolde

C.12.151 Then he þat is rihte ryche, reson bereth witnesse
C.13.222 For Resoun wolde haue rehersed þe riht as Clergie seide
C.13.227 Rihte so ferde Resoun by the for thy rude speche
C.14.148 Hit were no resoun ne riht to rewarde bothe ylyche
C.15.52 Thenne was Resoun radde, anoon riht aftur
C.15.151 And Resoun ran aftur and riht with hym 3ede
C.17.213 Resoun and rihtfol doem tho religious dampnede
C.19.3 To reule alle reumes þerwith in ri3hte and in resoun
C.20.204 A3eynes resoun; y. Rihtwysnesse, recorde hit with treuthe
C.20.300 For bi riht and by resoun þe renkes þat ben here
C.20.308 Reuen vs of oure riht, sehte resoun hem dampnede
C.20.373 Althouh resoun recordede, and rihte of mysulue
C.20.395 Bote thorw riht and thorw resoun raunsome here myn lege
C.21.83 Resoun and rihtfulnesse and reuthe thei offrede
C.21.88 Rihtwisnesse vnder reed gold, resones felawe
C.21.90 And resoun to richeles, to riht and to treuthe
C.21.460 `Y halde hit riht and resoun of my reue to take
C.21.478 And rewle thy rewme in resoun riht we and in treuthe

ruþe to rede

B.15.533 It is ruþe to rede how ri3twise men lyuede
B.15.539 And now is rouþe to rede how þe rede noble
C.17.194 Hit is reuthe to rede how riht holy men lyuede
C.17.200 And now is reuthe to rede how þe rede noble

rule and religion

B.5.45 And siþen he radde Religion hir rule to holde
B.10.297 [Amonges ri3tful religious þis ule sholde be holde
B.10.299 Of religion þe rule rehersеþ in hise morales
B.15.87 Ayein youre rule and Religion; I take record at Iesus
B.15.317 Ye hadde ri3t yno3, ye Religiouse, and so youre rule me tolde
C.5.143 And sethe he radde religioun here reule to holde
C.9.221 Furste, religious of religioun a reule to holde

rule þe reaume

A.4.149 `But I reule þus þi reaum rend out my ribbes
A.11.267 For to reule his reaum ri3t at his wille
B.4.9 For he shal rule my Reaume and rede me þe beste
B.4.186 `But I rule þus youre Reaume rende out my guttes--
B.7.10 And ri3tfully in Rem[e] rulen þe peple

B.8.109 And rule Þe Reme by [rede of hem alle]
B.10.386 [To rule Þe reume and riche to make]
B.17.3 To rule all Reames wiþ; I bere Þe writ [ri3t] here'
B.19.478 And rule Þi reaume in reson [is right wol and] truþe
C.4.180 `But ich reule thus all reumes, reueth me my syhte
C.10.104 And to reule alle reumes by here thre wittes
C.11.215 To reule alle reumes and ryche to make
C.19.3 To reule alle reumes Þerwith in ri3hte and in resoun
C.21.478 And rewle thy rewme in resoun rigt we and in treuthe

ryde and reson

A.4.7 `Raþe Þe to riden, & resoun Þat Þou fecche
A.4.16 `I shal araye me to ride,' quaþ resoun, `reste Þe a while'
A.4.23 And resoun wiþ hym rit & rapiþ hym [swyÞe]
A.4.27 And riden faste for resoun shulde rede hem Þe beste
B.4.7 `Rape Þee to ryde and Reson [Þat] Þow fecche
B.4.16 `I shal arraye me to ryde', quod Reson, `reste Þee a while
B.4.25 And Reson wiþ hym ryt, rownynge togideres
B.4.30 And riden faste for Reson sholde rede hem Þe beste
B.4.33 And bad Reson ryde faste and recche of hir neiÞer
B.4.40 ForÞi, Reson, lat hem ride Þo riche by hemselue
B.4.42 And Þanne Reson rood faste Þe ri3ts hei3e gate
C.4.7 `Rape the to ryde and Resoun Þat thow fecche
C.4.14 And rood forth to Resoun and rouned in his ere
C.4.16 `Y shal aray me to ryde,' quod Resoun, `reste the while'
C.4.25 And Resoun with hym ry3t, rounynge togederes
C.4.34 Ryde forth, syre Resoun, and rech nat of here tales
C.4.40 Thenne Resoun rood forth and took reward of no man

Salomon Þe sage

A.3.82 Salamon Þe sage a sarmon he made
A.11.265 For salamon Þe sage, Þat sapience made
B.3.93 Salomon Þe sage a sermon he made
B.10.384 For Salomon Þe sage Þat Sapience [made]
C.3.121 Salamon Þe sage a sarmon he made
C.8.243 And Salomon Þe sage with Þe same acordeth
C.11.212 For Salomon Þe sage Þat Sapience made

science vnder sonne

B.10.211 For is no science vnder sonne so souereyn for Þe soule

B.11.172 Or any Science vnder sonne, þe seuene art3 and alle
B.15.48 Alle þe sciences vnder sonne and alle þe sotile craftes
C.12.92 Or eny science vnder sonne, the seuene ars and alle
C.16.209 Alle þe sciences vnder sonne and alle þe sotil craftes

se þe soþe

A.3.204 Seruauntis for here seruyse, we se wel þe soþe
A.6.70 And þanne shalt þou [se]-sey-soþ-so-it-be-to-done
A.10.182 For summe, as I se now, soþ for to telle
A.12.5 But I se now as I seye, as me soþ thinkyt3
B.3.217 Ser[u]aunt3 for hire seruyce, we seeþ wel þe soþe
B.5.583 Thanne [shalt þow] see seye-sooþ-so-it-be-to-doone
B.9.159 For some, as I se now, sooþ for to telle
B.14.137 For whan a werkman haþ wro3t, þan may men se þe soþe
B.18.112 And þere I sau3 sooþly, secundum scripturas
C.7.230 Thenne shaltow se Say-soth-so-hit-be-to-done

seide þe soþe

A.4.48 [þe king kneu3] he seide soþ for consience hym tolde
A.6.70 And þanne shalt þou [se]-sey-soþ-so-it-be-done
A.10.81 Salamon it seide for a soþ tale
A.11.16 þanne alle þe soþe sawis þat salamon seide euere
A.11.179 And I sei[d]e, `soþliche, þei sente me hider
A.12.5 But I se now as I seye, as me soþ thinkyt3
B.P.52 Moore þan to seye soþ, it semed bi hire speche
B.2.26 And neuere sooþ seide siþen he com to erþe
B.2.189 Sothnesse sei3 hem wel and seide but litel
B.4.61 The kyng knew he seide sooþ, for Conscience hym tolde
B.5.583 Thanne [shalt þow] see seye-sooþ-so-it-be-to-doone
B.10.16 Than alle þe sooþ sawes þat Salomon seide euere
B.10.236 I seide to h[y]m sooþly þat sent was I þider
B.10.436 That Salomon seiþ I trowe be sooþ and certein of vs alle
B.10.447 For soþest word þat euer god seide was þo he seide Nemo bonus
B.11.107 `He seiþ sooþ', quod Scripture þo, and skipte an hei3 and preched
B.11.137 `That is sooþ', seide Scripture; 'may no synne lette
B.11.176 For Seint Iohan seide it, and soþe am hise wordes
B.11.298 The same I segge for soþe by alle swiche preestes

B.11.335 Reson I sei3 sooÞly sewen alle beestes
B.11.435 `Ye siggen sooÞ', quod I, `ich haue yseyen it ofte
B.12.20 I sei3 wel he seide me sooÞ, and somwhat me to excuse
B.12.159 And Þow seidest sooÞ of somme, ac se in what manere
B.13.205 `That is sooÞ', [seide] Conscience, `so me god helpe
B.13.211 `That is sooÞ', [seide] Clergie, `I se what 3ow menest
B.13.304 And segge Þyng Þat he neuere sei3 and for soÞe sweren it
B.15.44 `That is sooÞ', seide he; 'now I se Þi wille
B.15.162 Ac I sei3 hym neuere sooÞly but as myself in a Mirour
B.15.173 Al Þat men seyn, he leet it sooÞ and in solace takeÞ
B.16.60 `That is sooÞ', [seide] Piers, `so it may bifalle
B.16.145 It was hymself sooÞly and seide `tu dicis'
B.17.22 `[He seiÞ] sooÞ', seide Þis heraud; I haue [founded] it ofte
B.17.305 Ac it is but selden ysei3e, Þer sooÞriesse bereÞ witnesse
B.18.167 `That is sooÞ', seide Mercy, `and I se here by SowÞe
B.18.286 `That is sooÞ', seide Sathan, `but I me soore drede
B.18.420 `Thow seist sooÞ', [seyde] Rightwisnesse, and reuerentliche hire histe
C.1.47 'Cesares,' thei sayde, 'sothliche we knoweth'
C.2.26 And selde soth sayth bote yf he souche gyle
C.2.200 Sothnesse seyh hem alle and sayde but lytel
C.3.235 Ac thow thysulue sothly, ho hit segge durste
C.3.435 That he Þat sayth men sothest is sonnest yblamed
C.4.64 Þe kyng knew that he saide soÞ, for Conscience him tolde
C.5.86 Non de solo,' y sayde, `for sothe viuit homo
C.5.92 `That is soth,' y saide, 'and so y beknowe
C.6.240 `Nay, sothly,' he saide, 'saue in my 3outhe
C.7.209 That is to sey sothly, 3e sholde rather deye
C.7.230 Thenne shaltow se Say-soth-so-hit-be-to-done
C.10.18 `Sothly,' saide Þe frere, `a soiourneth with vs freres
C.10.21 And saide sothly, `Septies in die cadit iustus
C.11.202 Were hit al soth Þat 3e seyn, thow Scripture and thow Clergie
C.11.285 Sothly,' saide Rechelesnesse, `3e se by many euydences
C.12.39 `A saith soth,' quod Scripture tho, and skypte and heyh and prechede
C.12.70 `That is soth,' saide Scripture; `may no synne lette
C.13.111 The same y segge for sothe by suche Þat beth prestes
C.13.240 `33e seggeth soth, be my soule,' quod y, `I haue sey hit ofte
C.14.103 And thow saidest sothe of somme, ac yse in what manere

C.16.205 `That is soth,' he sayde, Now y se thy wille
C.17.309 And 3ut they seyen sothly and so doen Þe Sarrasynes
C.18.58 `33e, sertes,' he sayde, `and sothliche leue hit
C.18.193 `That is soth,' saide he thenne, 'the syre hatte pater
C.19.21 `He seyth soth,' saide Fayth, `y haue yfounde hit trewe
C.20.116 And there y seyh sothly, secundum scripturas
C.20.170 `That is soth,' saide Mercy, `and y se here bi southe

seke seynt

A.P.47 For to seke seint Iame & seintes at rome
A.5.40 And 3e Þat seke seint Iame & seintes at rome
A.5.41 SekiÞ seint treuÞe for he may saue 3ou alle
B.P.47 For to seken Seint Iame and Seintes at Rome
B.5.56 And ye Þat seke Seynt Iames and Seyntes [at] Rome
B.5.57 SekeÞ Seynt TruÞe, for he may saue yow alle
B.12.39 Seke Þow neuere Seint ferÞer for no soule helÞe
C.P.48 To seke seynt Iame and seyntes of Rome
C.5.197 And 3e Þat seketh seynt Iames and seyntes of Rome
C.5.198 Seketh seynt Treuthe in sauacoun of 3oure soules
C.18.268 Forthy y seke hym,' he saide, `for seynt Iohn Þe Baptiste

selde yseien

A.10.108 Thrift oÞer Þedom with Þo is selde ysei3e
B.9.155 And haue a Sauour after Þe sire; selde sestow ooÞer
B.10.404 As Þei seuen hemself selde doon Þerafter
B.14.155 Ac it is but selde yseien, as by holy seintes bokes
B.17.305 Ac it is but selden ysei3e, Þer sooÞnesse bereÞ witnesse
C.2.26 And selde soth sayth both yf he souche gyle
C.6.93 `I am euere sory,' sayde Enuye, `y am selde othur
C.19.280 Ac hit is bote selde yseyen, there sothnesse bereth witnesse

seruen hem euere

A.1.97 [Di]de hem swere on h[ere] sword to serue treuÞe euere
A.6.28 And dede me sure hym [siÞe] to serue hym for euere
A.6.104 Ac Þere am seuene sistris Þat [seruen] treuÞe euere
B.1.99 Dide hem sweren on hir swerd to seruen truÞe euere
B.5.540 And diden me suren hym [siÞen] to seruen hym for euere
B.5.618 A[c] Þer ar seuen sustren Þat seruen truÞe euere
C.1.102 Dede hem swere on here swerd to serue treuthe euere
C.7.185 And maden me sykeren sethen to seruen hym for euere

C.7.270 Ac ther ben seuene susteres þat seruen Treuthe euere

sette to scole

A.8.34 Sette scoleris to scole or [to] summe skynes craftis
A.11.125 Sey hym þis signe, I sette hym to scole
B.7.32 Sette Scolers to scole or to som [kynnes] craftes
B.10.173 Seye hym þis signe: I sette hym to Scole

shipmen and shepherds

B.15.361 Shipmen and shepherdes þat wiþ [shipe] wente
B.15.368 Shepherdes and shipmen, and so do þise tilieris
C.17.98 Shipmen and sheepherdes by þe seuene sterres

shrift of mouþe

B.14.89 And surgiens for dedly synnes whan shrift of mouþe failleþ
B.14.90 Ac shrift of mouþ moore worþi is if man be y[n]liche contrit
B.14.91 For shrift of mouþe sleep synne be it neuer so dedly--
C.16.30 And oris confessio, þat cometh of shrifte of mouthe

siþen þe pestilence tyme

A.P.81 þat here parissh w[ere] pore siþe þe pestilence tyme
A.11.59 To pleise wiþ proude men, siþen þe pestilence tyme
B.P.84 That hire parissh[e] wer[e] pouere siþ þe pestilence tyme
B.9.170 Many peire siþen þe pestilence han pli3t hem togideres
B.10.73 To plese wiþ proude men syn þe pestilence tyme
C.P.82 That here parsches were pore sithe þis pestelence tyme
C.10.269 Many a payre sethe this pestelences han plyhte treuthe to louye
C.11.55 To plese with proude men senes this pestelences

sisours and somonours

A.2.44 For sisours, for somenours, for selleris, for beggeris
A.3.123 Sisours & sompnours, such men hire preisiþ
B.2.59 As Sisours and Somonours, Sherreues and hire clerkes
B.3.134 Sisours and Somonours, swiche men hire preiseþ
B.4.167 Ac a Sisour and a Somonour sued hire faste
B.19.369 And [a sisour and a somonour] þat were forsworen ofte
C.2.59 As sysores, sompnores, shyryues and here clerkes
C.3.170 Sysores and somnours, suche men hire preiseth
C.4.162 A sysour and a somnour tho softliche forth 3ede

C.21.370 And a sisour and sompnour þat weren forsworen ofte

so me god help

A.3.8 I wile forgyue hire þe gilt, so me god helpe
A.3.229 And he þat gripiþ here giftes, so me god helpe
A.4.11 And counte wiþ [þe], consience, so me crist helpe
A.4.124 Ne gete my grace þoru3 giftes, so me god helpe!
A.5.22 Ac I shal sei3e as I sai3, so me god helpe
A.5.122 It hadde be vnsold þis seue 3er, so me god helpe
A.6.22 `Nay, so [me god] helpe,' seide þe [gome] þanne
A.6.110 Ac whoso is sib to þis sistris, so me god helpe
A.7.131 þei shuln ete as good as I, so me god helpe
A.9.102 `Ac 3et sauouriþ me nou3t þi segging, so me god helpe
A.11.304 Seide þis for a sarmoun, so me god helpe
B.3.8 I wol forgyuen hire þ[e] gilt, so me god helpe
B.3.250 And he þat gripeþ hir [giftes], so me god helpe
B.4.11 And acounte wiþ þee, Conscience, so me crist helpe
B.4.104 `Nay', quod þe kyng, 'so me crist helpe
B.4.141 Ne gete my grace [þoru3] giftes, so me god [helpe]!
B.5.22 Ac I shal seye as I sau3, so me god helpe
B.5.206 It hadde ben vnsold þis seuen yer, so me god helpe
B.5.369 Sworen goddes soule [and his sydes] and 'so me god helpe'
B.5.625 A[c] who is sib to þise [sustren], so me god helpe
B.6.137 [Thei] shal ete [as good as I, so me god helpe]
B.8.112 `Ac yet sauoreþ me no3t þi seying, [so me god helpe!
B.13.205 `That is sooþ', [seide] Conscience, `so me god helpe
B.15.158 I sei3 neuere swich a man, so me god helpe
B.17.48 Go þi gate!' quod I to Spes, `so me god helpe
C.3.8 Y wol forgyne here alle gultes, so me god helpe'
C.4.11 And acounte with the, Consience, so me Crist helpe
C.5.22 `Sertes,' y sayde, 'and so me god helpe
C.6.214 Hit hadde be vnsold this seuene 3er, so me god helpe
C.7.179 `Nay, so me god helpe,' sayde þe gome thenne
C.7.278 And ho is sib to þis seuene, so me god helpe
C.19.44 Go thy gate,' quod y to Spes, `so me god helpe

somer seson

A.P.1 In a somer sesoun whanne softe was the sonne
A.9.2 Al a somer sesoun for to take dowel

B.P.1 In a somer seson whan softe was þe sonne
B.8.2 Al a somer seson for to seke dowel
C.P.1 In a somur sesoun whan softe was þe sonne
C.10.2 Alle a somur seson for to seke Dowel

Spiritus fortitudinis

B.19.289 The þridde seed þat Piers sew was Spiritus fortitudinis
B.19.464 And wiþ Spiritus fortitudinis fecche it, [wole he, nel he]
B.20.24 Ne[iþer] Spiritus Iusticie ne Spiritus fortitudinis
B.20.25 For Spiritus fortitudinis forfeteþ [wel] ofte
C.21.289 The thridde seed that Peres sewe was Spiritus fortitudinis
C.21.464 And with Spiritus fortitudinis fecche hit, wolle he, null he
C.22.24 Noyther Spiritus iusticie ne Spiritus fortitudinis
C.22.25 For Spiritus fortitudinis forfeteth wel ofte

Spiritus Iusticie

B.19.297 The ferþe seed þat Piers sew was Spiritus Iusticie
B.19.301 [Shal] nou3t ben espied [þoru3] Spiritus Iusticie
B.19.302 Spiritus Iusticie spareþ no3t to spille [þe] gilty
B.19.397 By Iesu! for al youre Ianglynge, wiþ Spiritus Iusticie
B.19.402 Of Spiritus Iusticie þow spekest muche on ydel
B.19.405 But þow lyue by loore of Spiritus Iusticie
B.19.474 Of Spiritus Iusticie for I lugge yow alle
B.20.24 Ne[iþer] Spiritus Iusticie ne Apiritus Fortitudinis
B.20.29 And Spiritus Iusticie shal luggen, wole he. nel he
C.21.298 The ferthe seed that Pieres sewe was Spiritus iusticie
C.21.302 May nat be aspyed thorw Spiritus iusticie
C.21.303 Spiritus iusticie spareth nat to spille hem þat ben gulty
C.21.397 By Iesu! for al 3oure iangelyng, aftur Spiritus iusticie
C.21.402 Of Spiritus iusticie thow spekest moche an ydel'
C.21.405 Bote thow lyue bi lore of Spiritus iusticie
C.21.474 Of Spiritus iusticie, for y iuge 3ow alle
C.22.24 Noyther Spiritus iusticie ne Spiritus fortitudinis
C.22.29 And Spiritus Iusticie shal iugen, wol he, nel he

Spiritus prudencie

B.19.276 Spiritus prudencie þe firste seed highte
B.19.455 For Spiritus prudencie among þe peple is gyle
B.20.31 And Spiritus prudencie in many a point shal faille
C.21.276 Spiritus prudencie the furste seed hihte
C.21.455 For Spiritus prudencie among þe peple is gyle

C.22.31 And Spiritus prudencie in many a poynt shal faile

swynke and swete

A.7.27 I shal swynken & sweten & sowe for vs boþe
A.7.120 For we mowe no[þer] swynke ne swete, such seknesse vs eileþ'
B.6.25 I shal swynke and swete and sowe for vs boþe
B.6.128 For we may [neiþer] swynke ne swete, swich siknesse vs eyleþ
C.P.36 Wolleth neyther swynke ne swete, bote sweren grete othes
C.5.57 Sholde nother swynke ne swete ne swerien at enquestes
C.8.24 `Y shal swynke and swete and sowe for vs bothe
C.8.134 We may nother swynke ne swete, suche sekenes vs ayleth

Symonye and Cyuylle

A.2.54 Symonye & cyuyle stondiþ forþ boþe
A.2.106 Hereto assentiþ Cyuyle, ac symonye ne wolde
A.2.132 Þat symonye & cyuyle shulde on here fet gange
A.2.165 Symonye & cyuyle, I sen[d]e hem to warne
B.2.63 Ac Symonie and Cyuylle and Sisours of courtes
B.2.67 Whan Symonye and Cyuylle seighe hir boþer wille
B.2.71 And preide Cyuylle to see and Symonye to rede it
B.2.72 Symonye and Cyuylle stonden forþ boþe
B.2.114 By si3te of sire Symonie and Cyuyles leeue
B.2.142 Herto assenteþ Cyuyle, ac Symonye ne wolde
B.2.168 For Symonye and Cyuylle sholde on hire feet gange
B.2.169 Ac þanne swoor Symonye and Cyuylle boþe
B.2.204 [Symonye and Cyuyle, I sende hem to warne
B.20.137 And tornede Cyuyle into Symonye, and siþe he took þe Official
C.2.63 Ac Simonye and Syuile and sysores on contrees
C.2.67 When Simonye and Syuile ysey þer bothe wille
C.2.72 Thenne Simonye and Syuyle standeth forth bothe
C.2.74 Thenne saide Symonye þat Syuyle if herde
C.2.115 By syhte of sire Simonye and Syuyles leue
C.2.155 Here-to assenteth Syuyle, as Symonye ne wolde
C.2.181 Symonye and Syuyle seyden and sworen
C.2.183 `And y my-sulue, Syuyle, and Symonye my felawe
C.2.243 Symonye and Syuile senten to Rome
C.22.137 And turnede syuyle into symonye, and sethe he toek þe official

syngen and reden

B.15.225 I haue yseyne charite also syngen and reden
B.15.388 As clerkes in Corpus Christi feeste syngen and reden
C.16.347 Ich haue yseye Charite also syngen and rede
C.17.120 As clerkes in Corpus Cristi feste syngen and reden

take Þe vengeaunce

B.6.144 And al is Þoru3 suffraunce Þat vengeaunce yow ne takeÞ
B.6.225 Loue hem and lakke hem no3t; lat god take Þe vengeaunce
B.15.261 In ensample we sholde do so, and take no vengeaunce
C.P.117 God was wel Þe wrother and took Þe raÞer vengeance
C.3.409 Agaynes godes comandement, god tok such a vengeaunce
C.20.434 And so of alle wykkede y wol here take veniaunce

telle Þe soÞ

A.10.182 For summe, as I se now, soÞ for to telle
B.9.159 For some, as I se now, sooÞ for to telle
B.15.549 Moore tresor Þan trouÞe? I dar no3t telle Þe soÞe
B.18.147 It is trufle Þat Þow tellest; I, truÞe, woot Þe soÞe
B.18.416 `Trewes', quod TruÞe, `Þow tellest vs sooÞ, by Iesus!
C.7.280 Ho is nat syb to this seuene, sothly to telle
C.17.211 More tresor then treuthe? y dar nat telle Þe sothe
C.20.462 `Trewes,' quod Treuthe, `Thow tellest vs soeth, by Iesus!

tellen of Þe Trinite

A.11.40 Þanne telle Þei of Þe trinite how two slowe Þe Þridde
A.11.62 To tellen of Þe trinite to be holden a sire
B.10.54 Than telleÞ Þei of Þe Trinite [how two slowe Þe Þridde]
B.13.102 And tolde hym of a Trinite, and toward vs he loked
B.15.71 Ye moeuen materes vnmesurable to tellen of Þe Trinite
B.15.572 Tellen hem and techen hem on Þe Trinite to bileue
B.16.63 And I haue told Þee what hi3te Þe tree; Þe Trinite it meneÞ
B.17.36 And telleÞ no3t of Þe Trinite Þat took hym hise lettres
C.11.37 And tellen of Þe trinite how two slowe Þe thridde
C.15.110 And tolde hym of a trinite and toward me he lokede
C.19.35 That of no trinite ne telleth ne taketh mo persones

Þat ben riche

A.8.165 ForÞi I rede 3ow renkes Þat riche ben on erÞe

B.7.187 Forþi I rede yow renkes þat riche ben on erþe
B.15.324 And [bisette] to bidde for yow to swiche þat ben riche
B.15.332 Ac clerkes and kyn3tes and communers þat ben riche
B.15.336 Right so ye riche, ye robeþ þat ben riche
B.15.342 Ac Religiouse þat riche ben sholde raþer feeste beggeris
B.15.343 Than burgeises þat riche ben as þe book techeþ
B.20.235 They wol flatere [to] fare wel folk þat ben riche
C.9.334 Forthy y rede 3ow renkes þat riche ben on this erthe
C.19.224 That riche ben and resoun knoweth--reule wel 3oure soules
C.22.235 Thei wol flatere, to fare wel, folk þat ben riche

þat hem nedeþ

B.6.209 And helpen hem of alle þyng [after þat] hem nedeþ
B.9.88 Eyþer of hem helpeþ ooþer of þat þat h[y]m nedeþ
B.14.33 And þat ynough; shal noon faille of þyng þat hem nedeþ
B.20.36 For as lowe as a lamb for lakkyng þat hym nedeþ
C.8.219 And to helpe hem of alle thynges ay as hem nedeth
C.9.57 Thise foure sholde be fre to alle folk þat hit nedeþ
C.12.115 Forthy loue we as leue childerne, lene hem þat nedeth
C.22.36 And as louh as a lamb for lakkyng þat hym nedeth

þat laste shal euere

B.19.45 The lawe of lif þat laste shal euere
B.19.89 Gold is likned to leautee þat laste shal euere
B.19.175 And now art lyuynge and lokynge and last shalt euere
C.21.45 The lawe of lyf that laste shal euere
C.21.89 Gold is likened to lewetee that laste shal euere
C.21.175 And now art lyuynge and lokynge and laste shalt euere

þe comune peple

B.19.7 And com in wiþ a cros bifore þe comune peple
B.19.132 And þo was he called in contre of þe comune peple
B.19.420 That no Cardynal coome among þe comune peple
C.2.58 Of kynghtes, of clerkes, of other comune peple
C.11.295 Then ploughmen an pastours and pore comune peple'
C.21.7 And cam in with a cros bifore þe comune peple
C.21.132 And tho was he cald in contreye of þe comune peple
C.21.420 That no cardinal come among þe comune peple

Þe fend and Þe flessh

A.1.38 For Þe fend & Þi flessh folewiþ togidere,
A.7.136 Lest his flessh & Þe fend foulide his soule.
A.9.38 Þat Þoru3 Þe fend & Þe flessh & Þe false world
B.1.40 For Þe fend and Þi flessh folwen togidere,
B.8.42 That Þoru3 Þe fend and Þe flessh and Þe [false] worlde
B.8.49 Folwe Þi flesshes wille and Þe fendes after
B.11.401 In fondynge of Þe flessh and of Þe fend boÞe
B.16.48 Ac whan Þe fend and Þe flessh forÞ wiÞ Þe world
B.18.198 And folwede Þat Þe fend tau3te and his [flesshes] wille
C.1.38 For the fend and thy flesch folewen togederes
C.10.48 That thorw the fend and oure flesch and this freel worlde
C.20.203 And folowede Þat Þe fend tauhte and his flesch will

Þe help of Þe holy goost

A.11.301 Þe help of Þe holy gost to answere hem [alle]'
B.10.244 Thoru3 Þe help of Þe holy goost Þe which is of boÞe
B.16.52 And help of Þe holy goost, and Þus haue I Þe maistrie
C.17.185 Holy men, as y hope, thorw helpe of the holy goste

Þe mene and Þe riche

A.P.18 Of alle maner of men, Þe mene & Þe riche
A.11.51 Nere mercy in mene men more Þan in riche
B.P.18 Of alle manere of men, Þe meene and Þe riche
B.2.56 Of alle manere of men, Þe meene and Þe riche
C.P.20 Of alle manere men, Þe mene and Þe pore
C.P.219 33ut mette me more of mene and of riche
C.11.49 Ne were mercy in mene men more then in riht riche
C.13.65 The marchant is no more to mene but men Þat ben ryche

Þou be trewe

A.7.45 And Þat Þou be trewe of [Þi] tunge, & talis Þou hate
B.1.179 For Þou3 ye be trewe of youre tonge and treweliche wynne
B.6.50 And Þat Þow be trewe of Þi tonge and tales Þow hatie

Þre Þynges

A.1.20 And comaundite of his curteisie in comoun Þre Þinges
B.1.20 And comaunded of his curteisie in commune Þree Þynges
B.17.166 That Þre Þynges bilongeÞ in oure [fader] of heuene

B.17.321 Thre þynges þer ben þat doon a man by strengþe
B.20.11 For þre þynges he takeþ his lif for to saue
C.1.20 And comaundede of his cortesye in comune thre thynges
C.3.377 So comune claymeth of a kyng thre kyne thynges
C.19.296 Ac thre thynges ther ben þat doth a man to sterte
C.22.11 For thre thynges þat he taketh his lyf for to saue

to erie þis half acre

A.7.98 To erien þis half akir helpen hym manye;
B.6.4 I haue an half acre to erie by þe hei3e weye
B.6.5 Hadde I eryed þis half acre and sowen it after
B.6.106 To erie þis half acre holpen hym manye
C.8.2 Ich haue an half-aker to erye by þe heye waye
C.8.113 To erien this half-aker holpen hym monye
C.8.123 And holpe erye this half-aker with `hey trollilolly!'

to myn issue

B.16.239 For hymself bihi3te to me and to myn issue boþe
B.16.241 To me and to myn issue moore yet he [me] grauntede
C.18.256 For hymsulue saide y sholde haue, y and myn issue bothe
C.18.258 To me and myn issue more he me bihihte

to tilie truþe

B.P.120 To tilie and to trauaille as trewe lif askeþ
B.19.261 And for to tilie truþe a teeme shal he haue
B.19.333 As wide as þe world is wiþ Piers to tilie truþe
C.21.261 And for to tulye treuthe a teme shal he haue
C.21.334 As wyde as the world is with Peres to tulye treuthe

treuþe is þe beste

A.1.83 Whanne alle tresours arn tri3ed treuþe is þe beste
A.1.124 Whanne alle tresours arn tri3ed treuþe is þe beste
A.1.181 Whan alle tresours arn tri3ede treuþe is þe beste
B.1.85 `Whan alle tresors arn tried treuþe is þe beste
B.1.131 And enden, as I er seide, in truþe þat is þe beste
B.1.135 Whan alle tresors arn tried truþe is þe beste
B.1.207 Whan alle tresors ben tried treuþe is þe beste
C.1.81 When all tresors ben tried, Treuthe is þe beste
C.1.202 'Whenne alle tresores ben tried, treuthe is þe beste'

treuþe is in trinite

A.1.107 Tau3te hem þoro3 þe trinite þe trouþe to knowe
A.1.122 Þere treuþe is in trinite & tron[iþ] h[e]m alle
A.1.172 Þ[at] is no treuþe of trinite but treccherie of helle
B.1.109 Tau3te hem [þoru3] þe Trinitee [þe] treuþe to knowe
B.1.133 Ther Treuþe is in Trinitee and troneþ hem alle
B.1.198 [Th]at is no truþe of þe Trinite but tricherie of helle
B.16.210 And bitokneþ þe Trinite and trewe bileue
C.1.193 And þat is no treuthe of þe trinite, but triccherye, synne
C.11.152 And þe trewe trinite to Austyn apperede
C.18.9 `The tree hatte Trewe-loue,' quod he, `the trinite het sette
C.18.26 Bytokeneth trewely the trinite of heuene
C.18.210 Bitokeneth þe trinite and trewe bileue

treuþe is tresor

A.1.83 Whanne alle tresours arn tri3ed treuþe is þe beste
A.1.124 Whanne alle tresours arn tri3ed treuþe is þe beste
A.1.126 Þat treuþe is þe tresour tri3est on erþe
A.1.181 Whan alle tresours arn tri3ede treuþe is þe beste
A.1.182 Now haue I told þe what treuþe is, þat no tresour is betere
B.1.85 'Whan alle tresors arn tried treuþe is þe beste
B.1.135 Whan alle tresors arn tried truþe is þe beste
B.1.137 That Treuþe is tresor þe trieste on erþe
B.1.207 Whan alle tresors ben tried treuþe is þe beste
B.1.208 Now haue I told þee what truþe is, þat no tresor is bettre
B.7.55 Thise ben truþes tresores trewe folk to helpe
B.13.193 For þer [is] no tresour [þerto] to a trewe wille
B.15.549 Moore tresor þan trouþe? I dar no3t telle þe soþe
C.1.81 When all tresores ben tried, Treuthe is þe beste
C.1.135 Than treuthe and trewe loue is no tresor bettre
C.1.202 'Whenne alle tresores ben tried, treuthe is þe beste'
C.10.181 Hath tresor ynow of treuthe to fynden hymsulue
C.17.211 More tresor then treuthe? y dar nat telle þe sothe

trewe of tonge

A.1.86 For whoso is trewe of his tunge, telliþ non oþer
A.1.153 For þ[ei3 3e] be trewe of 3oure tunge & treweliche wynne
A.7.45 And þat þou be trewe of [þi] tunge, & talis þou hate
A.9.72 Trewe of his tunge & of his two handis

B.1.88 [For] who is trewe of his tonge, telleþ noon ooþer
B.1.179 For þou3 ye be trewe of youre tonge and treweliche wynne
B.3.322 ThFacea[t] worþ Trewe-tonge, a tidy man þat tened me neuere
B.4.18 And also Tomme trewe-tonge-tel-me-no-tales
B.6.50 And þat þow be trewe of þi tonge and tales þow hatie
B.8.81 Trewe of his tunge and of his two handes
B.14.100 `Ther parfit truþe and poore herte is, and pacience of tonge
B.15.105 Trewe of youre tonge and of youre tail boþe
C.1.84 For who is trewe of his tonge and of his two handes
C.1.175 For thow 3e ben trewe of 3oure tonges and treweliche wynne
C.3.474 And þat worth Trewe-tonge, a tydy man, þat tened me neuere
C.4.18 And also Tomme Trewe-tonge-telle-me-no-tales-
C.8.48 Treuwe of thy tonge and tales loth to here
C.10.78 Ho is trewe of his tonge and of his two handes
C.16.258 And þerto trewe of 3oure tonge and of 3oure tayl also

trewely to telle
A.2.197 Ac trewely to telle heo tremblide for fere
B.2.238 Ac trewely to telle she trembled for [fere]
B.15.163 And so I trowe trewely, by þat men telleþ of [it
B.16.4 `It is a ful trie tree', quod he, 'trewely to telle
B.16.212 And bitokneþ trewely, telle if I dorste
B.17.146 And bitokneþ trewely, telle whoso likeþ
C.2.251 Ac treuliche to telle a tremblede for fere
C.16.295 And so y trowe treuly, by that me telleth of Charite
C.19.118 And bitokeneth trewly, telle ho-so liketh

vnkynde to alle cristene
A.1.166 Vnkynde to here kyn & ek to alle cristene
B.1.192 Vnkynde to hire kyn and to alle cristene
B.9.86 Allas þat a cristene creature shal be vnkynde til anoþer!
B.14.73 Ac vnkyndenesse caristiam makeþ amonges cristen peple
B.15.524 Amonges vnkynde cristene for cristes loue he deyede
B.17.253 To alle vnkynde creatures; crist hymself witnesseþ
B.17.254 Be vnkynde to þyn euenecristene and al þat þow kanst bidde
B.17.264 Beþ no3t vnkynde, I conseille yow, to youre euenecristene
B.17.277 Vnkynde cristene men, for coueitise and enuye

C.1.189 Vnkynde to here kyn and to alle cristene
C.17.275 Amonges vnkynde cristene in holy churche was slawe
C.19.214 To alle vnkynde creatures, as Crist hymsulue witnesseth
C.19.225 Beth nat vnkynde, y conseyle 3ow, to 3oure emcristene
C.19.253 Vnkynde cristene men, for coueytise and enuye

wasten and wynnen

A.5.25 And wynne þat he wastide wiþ sum maner craft
A.7.148 Fro wastours þat waite wynneres to shende
B.5.25 And wynnen his wastyng wiþ som maner crafte
B.6.133 Ye wasten þat men wynnen wiþ trauaille and tene
B.6.162 For [þei] wasten and wynnen no3t and [þo] worþ neuere
C.19.245 That wykkidliche is wonne to wasten it and make frendis?

water wiþ hise ei3en

A.5.44 And made wil to wepe watir wiþ his ei3en
A.5.214 Til Vigilate [þe veil] fet watir [at] his ei3en
A.5.246 Wel I woot he wep faste watir wiþ his ei3en
A.7.160 And wrong hym so be þe wombe þat al watride his ei3en
B.5.61 And [made] wille to wepe water wiþ his ei3en
B.5.442 Til vigilate þe veille fette water at his ei3en
B.5.472 Wel I woot he wepte faste water wiþ hise ei3en
B.6.175 And wrong hym so by þe wombe þat [al watrede his ei3en]
B.14.327 And wepte water wiþ hise eighen and weyled þe tyme
B.15.192 And wiþ warm water at hise ei3en wasshen hem after
B.16.116 And wepte water with hise ei3en; þer sei3en it manye
C.6.2 And made Will to wepe water with his eyes
C.6.327 Wel y woet a wepte faste water with his yes
C.7.57 Til Vigilate the veile fette water at his eyus
C.8.172 And wronge hym so by þe wombe þat al watrede his yes
C.18.147 And wepte watur with yes, the why weten fewe

wedlok ywro3t

B.9.116 And þus was wedlok ywro3t wiþ a mene persone
B.9.119 And þus was wedlok ywro3t and god hymself it made
B.9.157 And al for þei wro3te wedlokes ayein [þe wille of god]

wende wiþ yow

A.2.125 To wende wiþ hem to westmynstre to wytnesse þ[i]s dede
A.7.6 I wolde wende wiþ 3ow til 3e were þere

A.7.53 And wende wiþ 3ow þe wey til we fynde treuþe
A.12.51 `Þou shalt wende with wil,' quod she, `whiles þat him lykyþ
B.2.161 To wenden wiþ hem to westmynstre to witnesse þis dede
B.6.6 I wolde wende wiþ yow and þe wey teche
B.6.58 And wende wiþ yow [þe wey] til we fynde truþe'
C.2.174 To wende with hym to Westminstre his weddyng to honoure
C.8.4 Y wolde wende with 3ow and þe way teche
C.8.57 And wende with alle tho þat wolden lyue in treuthe

wepne to fighte wiþ
B.12.105 And as a blynd man in bataille bereþ wepne to fi3te
B.19.218 And wepne to fighte wiþ þat wole neuere faille
B.19.226 And wepne to fighte wiþ whan Antecrist yow assailleþ
C.21.218 And wepne to fihte with þat wol neuere fayle
C.21.226 And wepne to fihte with þat wol neuere fayle

wepte and wailede
A.5.94 Ac of his wynnyng I wepe and weile þe tyme
A.5.252 Wepynge & weylyng for here wykkide dedis
B.5.114 [Ac of his] wynnynge I wepe and waille þe tyme
B.14.327 And wepte water wiþ hise eighen and weyled þe tyme
B.14.335 And wepte and wailede, and þerwiþ I awakede
C.5.108 Wepyng and waylyng til y was aslepe

werche so ille
A.2.156 I wolde be wroken of þise wrecchis þat werchen so ille
A.7.190 For I wot wel, be þou ywent, hy wile werche ille
B.2.195 I wolde be wroken of þo wrecches þat wercheþ so ille
B.6.204 For I woot wel, be þow went þei wol werche ille
C.8.211 For y woet wel, be Hunger went, worche þei wol ful ille

werchen his wille
A.1.80 þat I mi3te werchen his wil þat wrou3te me to man
A.3.7 And 3if heo werche be wyt & my wil folewe
A.3.27 For to werche þi wil while þi lif lastiþ
A.11.68 þoru3 whiche a werk & wille þei wenten to helle
A.11.102 For to werche 3our wil [while] my lif duriþ
A.12.103 And whan þis werk was wrou3te, ere wille my3te aspie
B.P.37 And han wit at wille to werken if [hem liste]

B.1.82 That I my3te werchen his wille Þat wro3te me to man
B.3.7 And if she werche bi wit and my wil folwe
B.3.28 For to werche Þi wille [while Þi lif lasteÞ]
B.4.70 `Whoso wercheÞ by wille wraÞe makeÞ ofte
B.10.110 Thoru3 whic[h werk and wil] Þei wente to helle
B.10.150 For to werche youre wille while my lif dureÞ
B.14.14 Or Þoru3 werk or Þoru3 word or wille of myn herte
B.16.99 For to werchen his wille wiÞouten any synne
C.P.38 And hath wytt at wille to worche yf Þei wolde
C.1.85 And doth Þe werkes Þerwith and wilneth no man ylle
C.3.29 For to worche thy wille the while Þou myhte dure
C.6.181 Til bothe oure wil was oen and to Þe werk we 3eden
C.12.137 And aitheres werkes and will riht wel alowede
C.14.26 Ac ar such a wil wexe worcheth god sulue
C.18.133 For to worchen his wille withouten eny synne

werkes and wordes

A.1.119 Ac Þo Þat werchen Þe word Þat holy writ techiÞ
A.1.135 For Þus [wytnessiÞ] his woord, werche Þou Þeraftir
A.5.68 WiÞ werkis [or wiÞ] wordis whanne he sai3 his tyme
A.7.51 `For to werche be Þi woord while my lif dureÞ'
A.7.211 [Or with werk or with word Þe while Þou art here]
A.10.40 Þat he wrou3te wiÞ werkis & with wordis boÞe
A.10.161 Þat god was wroÞ wiÞ here werkis & [suche wordis seide]
A.11.269 BoÞe in werk & in woord, in world in his tyme?
A.11.275 And be here werkis & here wordis wissen vs to dowel
A.12.97 So Þat Þou werke Þe word Þat holy wryt techeÞ
B.2.90 As in werkes and in wordes and waityn[g] with ei3es
B.5.85 With werkes or wiÞ wordes whan he sey3e his tyme
B.5.365 `As Þow wiÞ wordes & werkes hast wro3t yuele in Þi lyue
B.6.56 `For to werche by Þi wor[d] while my lif dureÞ'
B.9.44 He moste werche wiÞ his word and his wit shewe
B.9.52 [Th]at he wro3te wiÞ werk and wiÞ word boÞe
B.9.132 Til god wraÞed [wiÞ] hir werkes and swich a word seide
B.10.260 Loke Þow werche it in werk Þat Þi word sheweÞ
B.13.140 'WiÞ wordes and werkes', quod she, 'and wil of Þyn herte
B.13.145 BoÞe wiÞ wer[k] and with wor[d] fonde his loue to wynne
B.13.311 Al he wolde Þat man wiste of werkes and wordes
B.14.14 Or Þoru3 werk or Þoru3 word or wille of myn herte

B.15.116 Ac youre werkes and wordes Þervnder aren ful [wol]ueliche
B.15.198 `Clerkes haue no knowyng', quod he, `but by werkes and wordes
B.15.210 NeiÞer Þoru3 wordes ne werkes, but Þoru3 wil oone
B.15.450 As wel Þoru3 hise werkes as wiÞ hise holy wordes
B.15.478 And by hire wordes and werkes wenen and trowen
C.2.94 As in werkes and in wordes and in waytynges of yes
C.6.21 Thorw my word and my witt here euel werkes to shewe
C.6.99 Here werkes and here wordes, where Þat y seete
C.11.219 Wittnesseth Þat here wordes and here werkes bothe

werkes wro3t

A.1.80 Þat I mi3te werchen his wil Þat wrou3te me to man
A.7.101 OÞere werkmen Þere were [Þat] wrou3te ful faste
A.7.297 Þat he was werkman ywro3t werie Þe tyme
A.10.40 Þat he wrou3te wiÞ werkis & with workis boÞe
A.12.101 And wrou3the Þat here is wryten and oÞer werkes boÞe
A.12.103 And whan Þis werk was wrou3t, ere wille my3te aspie
B.1.82 That I my3te werchen his wille Þat wro3te me to man
B.1.150 And alle hise werkes he wrou3te with loue as hym liste
B.3.239 And han ywroght werkes wiÞ right and wiÞ reson
B.5.365 `As Þow wiÞ wordes & werkes hast wro3t yuele in Þi lyue
B.6.313 [That] he was werkman wro3t [warie] Þe tyme
B.9.52 [Th]at he wro3te wiÞ werk and wiÞ word boÞe
B.14.137 For whan a werkman haÞ wro3t, Þan may men se Þe soÞe
C.8.116 OÞer werkemen Þer were Þat wrouhten fol 3erne
C.8.336 And Þat he was werkeman ywrouhte warien Þe tyme
C.11.241 Was neuere wrihte Þat Þeron wrouhte ne werkman ysaued
C.18.214 The werkes Þat hymsulue wrouhte and this world bothe

wesshen and wipeden

B.2.223 Wesshen hym & wiped hym & wounden hym in cloutes
B.13.28 Thei wesshen and wipeden and wenten to Þe dyner
B.13.459 Why he ne hadde [w]asshen it or wiped it wiÞ a brusshe
B.16.228 Wessh hir feet and wiped hem, and afterward Þei eten
C.2.230 Thei woschen hym and wypeden hym and wonden hym in cloutes
C.15.32 They woschen and wypeden and wenten to Þe dyner
C.15.38 Woschen and wipeden and wenten to sytten

while...lasteþ

A.1.76 To loue me lelly whiles þi lif duriþ
A.3.27 For to werche þi wil while þi lif lastiþ
A.7.51 `For to werche be þi woord while my lif duriþ'
A.7.272 To drawe on feld my dong while þe drou3t lastiþ
A.11.102 For to werche 3our wil [while] my lif duriþ
A.12.94 And þerfore do after dowel whil þi dayes duren
B.1.78 To louen me leelly while þi lif dureþ
B.3.28 For to werche þi wille [while þi lif lasteþ]
B.6.56 `For to werche by þi wor[d] while my lif dureþ'
B.6.288 To drawe afeld my donge while þe dro3te lasteþ
B.10.150 For to werche youre wille while my lif dureþ
B.14.159 And so forþ while somer lasteþ hir solace dureþ
B.20.142 And boold and bidynge while his bagge lasteþ
B.20.211 [Weede] ne worldly [mete] while þi lif lasteþ
C.P.146 With lele labour to lyue while lif on londe lasteth
C.3.29 For to worche thy wille the while þou myhte dure'
C.3.32 `And purchace 3ow prouendres while 3oure panes lasteth
C.8.312 To drawe afeld my donge þe while þe drouthe lasteth
C.11.73 Be large þerof whil hit lasteth to ledes þat ben nedy
C.12.119 And pore peple fayle we nat while eny peny vs lasteth
C.12.221 That lihtlich launseth vp litel while dureth
C.16.11 And so forth whiles somur laste here solace duyreth
C.22.142 And bolde and abydynge þe while his bagge lasteth
C.22.211 Wede ne worldly mete while thy lif lasteth

wiþ a good wille

A.2.119 þat he[o] grauntiþ to gon wiþ a good wille
A.3.159 þe king grauntide hire grace wiþ a good wille
A.4.88 I forgyve hym þ[at] gilt wiþ a good wille
B.2.155 That she grauteþ to goon wiþ a good wille
B.3.172 The kyng graunted hire grace wiþ a good wille
B.4.101 I forgyue hym þat gilt wiþ a good wille
B.14.20 And engreynen it wiþ good wille and goddes grace to amende þe
C.2.168 That she grauteþ to go with a good wille
C.3.218 The kynng grauntede here grace with a goode wille
C.6.337 Of alle manere men þat with goode wille confessen hem
C.9.111 With a good will, witteles, mony wyde contreyes

wiþ a proud herte

A.3.166 Ne to depraue þi persone wiþ a proud herte
A.5.45 Pernel praud herte plat hire to þe erþe
B.3.179 Ne [to] depraue þi persone wiþ a proud herte
B.5.62 Pernele proud-herte platte hire to þe erþe
B.15.201 For þer are [pure] proude herted men, pacient of tonge
C.3.224 Ne to depraue thy persone with a proed herte
C.6.3 Purnele proude-herte platte here to þe erthe

wide in þis world

A.P.4 Wente wyde in þis world wondris to here
B.P.4 Wente wide in þis world wondres to here
B.17.162 [Halt] al þe wide world wiþinne hem þre
B.19.36 As wide as þe world is [wonyeþ þer noon]
B.19.333 As wide as þe world is wiþ Piers to tilie truþe
B.20.381 And [wenden] as wide as þe world [renneþ]
C.10.198 To wende as wyde as þe worlde were
C.21.36 As wyde as þe worlde is wonyeth þer none
C.21.334 As wyde as the world is with Peres to tulye treuthe
C.22.381 And wenden as wyde as þe world regneth

wilne and wolde

B.10.129 That euere [eft] wilneþ to wite why þat god wolde
B.10.359 That whoso wolde and wilneþ wiþ crist to arise
B.14.173 Of þat þei wilne and wolde wanteþ hem no3t here
B.15.24 And whan I wilne and wolde animus ich hatte
B.15.518 Alle þat wilned and wolde wiþ Inwit bileue it
C.3.383 For they wilnen and wolden as beste were for hemsulue
C.13.93 In þat a wilneth and wolde vch a wyht as hymsulue
C.16.183 And when y wilne and wolde Animus y hatte
C.17.269 Alle þat wilnede and wolde with inwit bileue hit
C.18.260 As we wilnede and wolde with mouthe and herte aske

wilneþ to wite

A.6.41 And 3if 3e wilneþ wyte þat wy dwelliþ
A.11.75 Wilneþ neuere to wyte that god wolde
A.11.80 For alle þat wilneþ to wte þe [whyes] of god almi3t
A.11.82 þat euere eft wilneþ to wyte why [þat] god wolde

A.11.89 SiÞen he wilneÞ to wyte which Þei ben alle
B.5.554 And if ye wilneÞ wite where Þat [wye] dwelleÞ
B.10.122 WilneÞ neuere to wite why Þat god wolde
B.10.127 For alle Þat wilneÞ to wite Þe [whyes] of god almy3ty
B.10.129 That euere [eft] wilneÞ to wite why Þat god wolde
B.10.136 SiÞe he wilneÞ to wite whiche Þei ben [alle]
C.7.198 And ho-so wilneth to wyte where Þat Treuthe woneth

wiped ei3en

A.5.203 Þanne wakide he of his wynkyng & wypide his ei3en
B.5.361 Thanne waked he of his wynkyng and wiped hise ei3en
B.16.167 And I awaked ÞerwiÞ and wiped myne ei3en

wisdom and wit

A.2.98 WerchiÞ be wysdom & be wyt aftir
A.4.24 Ac [o]n wary[n] wisdom, and witty his fere
A.4.53 Wysdom wan Þo & so dede wyt also
A.4.62 Þanne wisdom & wyt wente togidere
A.4.68 Ac wisdom & wyt were aboute faste
A.4.141 War[yn] wisdom Þo, ne [witty] his fere
A.7.46 But it be of wysdom or of wyt Þi werkmen to chaste
A.11.17 Wisdom and wyt now is not worÞ a risshe
B.2.134 WercheÞ by wisdom and by wit [after]
B.4.27 Oon waryn wisdom and witty his feere
B.4.67 Tho [wan] Wisdom and sire waryn Þe witty
B.4.76 [Thanne Wisdom and wit] wenten togidres
B.4.81 Ac wisdom and wit were aboute faste
B.6.51 But if [it be] of wisdom or of wit Þi werkmen to chaste
B.10.17 Wisdom and wit now is no3t worÞ a [risshe]
B.10.435 Of wit and of wisedom wiÞ dampned soules wonye
B.10.456 But wit [ne] wisedom wan neuere Þe maistrie
B.11.419 The wisedom and Þe wit of god, he was put fram blisse
B.12.295 And wit and wisdom', quod Þat wye, `was som tyme tresor
B.14.209 Of wit and of wisdom, Þat fer awey is bettre
B.15.30 And Þat is wit and wisdom, Þe welle of alle craftes
B.19.450 And tome hir wit to wisdom and to welÞe of soule
B.20.133 Muche of Þe wit and wisdom of westmynstre halle
C.2.147 Forthy worcheth by wisdom and by witt also
C.4.72 For Wysdom and Wyt tho wenton togyderes

C.11.5 `Wel artow wyse,' quod she to Wyt, `suche wysdomes to shewe
C.11.14 Wysdom and wit now is nat worth a carse
C.13.226 The wisdom and the wit of god, he was pot out of blisse
C.16.51 Of wit and of wisdoem, þat fer away is bettere
C.16.189 And þat is wit and wysdoem, the welle of alle craftes
C.21.450 And turne here wit to wisdoem and to wele for þe soule
C.22.133 Moche of þe wyt and wisdoem of Westministre halle

wiste I neuere

A.P.12 þat I was in a wildernesse, wiste I neuere where
B.P.12 That I was in a wildernesse, wiste I neuere where
B.13.74 Ac I wiste neuere freke þat as a frere yede bifore men on englissh
B.14.98 `Where wonyeþ Charity?' quod Haukyn; `I wiste neuere in my lyue
B.14.106 I wiste neuere renk þat riche was, þat whan he rekene sholde
C.15.81 Ac y wiste neuere freek þat frere is ycald of þe fyue mendynantz
C.15.283 I wiste neuere renke þat riche was, þat whan he rekene sholde

wit of þe world

B.18.234 That alle þe wise of þis world in o wit acor[de]den
B.19.82 And al þe wit of þe world was in þo þre kynges
B.19.354 Al þe world in a while þoru3 oure wit', quod Pryde
C.3.211 That al þe witt of the world is woxe into gyle
C.9.88 This I woet witterly, as þe world techeth
C.15.172 Al the wit of this worlde and wyhte menne strenghe
C.21.82 And al þe wit of the world was in tho thre kynges
C.21.355 Alle the world in a while throw oure wit,' quod Pruyd

witen witterly

A.11.259 To wyte what is dowel witterly in herte
A.12.10 33if I wiste witterly þou woldest don þerafter
B.1.74 What she were witterly þat wissed me so faire
B.3.176 Whan ye witen witterly wher þe wrong liggeþ
B.5.269 And I wiste witterly þow were swich as 3ow tellest
B.13.384 Hadde I neuere wille, wood god, witterly to biseche

B.18.66 Shal no wight wite witterly who shal haue þe maistrie
B.18.209 Sholde wite witterly what day is to meene
B.19.358 For witterly, I woot wel, we beþ no3t of strengþe
B.20.271 Forþi I wolde witterly þat ye were in þe Registre
C.3.221 When 3e wyteþ witterly in whom þe wrong liggeth
C.3.296 And wot neuere witterly where he lyue so longe
C.5.37 Tyl y wyste witterly what holy writ menede
C.6.273 Ne hadde y neuere will witterly to byseche
C.20.216 Sholde ywyte witterly what day is to mene
C.20.218 He hadde nat wist witterly where deth were sour or swete
C.21.359 For witterly y woet wel we be nat of strenghe
C.22.271 Forthy y wolde witterly þat 3e were in registre

wo þee bitide

A.2.82 [And] er þis weddyng be wrou3t wo þe betide!
A.3.110 Er I wedde such a wif wo me betide!
B.2.118 And er þis weddynge by wro3t wo þee bitide!
B.3.121 Er I wedde swich a wif wo me bitide!
C.3.156 Ar y wedde suche a wyf, wo me bytyde!

wolde þee bitraye

A.1.37 þat is þe wrecchide world [wolde] þe tetraye
B.1.39 That is þe wrecched world wolde þee bitraye
B.5.444 And seide, `ware þee, for wanhope wo[l] þee bitraye
C.7.59 And sayde, `War the for wanhope þat wolde the bytraye!

wommen wiþ childe

A.8.83 And wommen wiþ childe þat werche ne mowe
B.7.101 And wommen wiþ childe þat werche ne mowe
B.18.130 And grace of þe holy goost; ; weex greet wiþ childe
B.20.347 He saluede so oure wommen til some were wiþ childe
C.9.176 And wymmen with childe þat worche ne mowe
C.22.347 He salued so oure wymmen til some were with childe!

wonder me þynkeþ

A.3.170 Why þou wraþest þe now wondir me þynkiþ
B.3.183 Whi þow wraþest þee now wonder me þynkeþ
B.15.120 And who was myn Auctour, muche wonder me þinkeþ
C.3.228 Why thow wrathest þe now wonder me thynketh
C.13.160 Yf eny mason made a molde þerto, moche wonder me

thynketh

woot Þe soÞe

A.2.86 Þe text[e] tell[iÞ] not so, treuÞe wot Þe soÞe
A.4.66 Consience & Þe king kneu3 wel Þe soÞe
A.6.49 Til 3e come into consience Þat crist wyte Þe soÞe
A.6.84 Tel hym Þis tokne, 'treuÞe wot Þe soÞe
A.7.122 33e ben wastours, I wot wel, & treuÞe wot Þe soÞe
A.8.56 Ne wolde neuere holy writ, god wot Þe soÞe
A.11.30 Or daun[cel]id or drawe forÞ; Þise disours wyte Þe soÞe
A.11.194 [Dredles] Þis is dobet; [dobest wot Þe soÞe]
A.12.99 Wille Þurgh inwit [wiste] wel Þe soÞe
B.2.122 [The] text telleÞ Þee no3t so, TruÞe woot Þe soÞe
B.3.332 `I kan no Latyn?' quod she, `clerkes wite Þe soÞe!
B.4.80 Conscience and Þe commune kn[e]wen wel Þe soÞe
B.5.562 Til ye come into Conscience Þat crist wite Þe soÞe
B.5.597 TelleÞ hym Þis tokene: '[truÞe woot] Þe soÞe
B.5.632 `Wite god', quod a waf[erer], `wiste I Þis for soÞe
B.6.130 Ye ben wastours, I woot wel, and truÞe woot Þe soÞe
B.9.101 [Tynynge] of tyme, truÞe woot Þe soÞe
B.10.438 In Þe hondes of almy3ty god, and he woot Þe soÞe
B.11.143 For an vncristene creature; clerkes wite Þe soÞe
B.11.180 Whoso leneÞ no3t he loueÞ no3t, [lord] woot Þe soÞe
B.12.270 And wheiÞer he be saaf or no3t saaf, Þe soÞe woot no clergie
B.15.79 Moore for pompe Þan for pure charite; Þe peple woot Þe soÞe
B.15.101 A[c] Þer Þe roote is roten, reson woot Þe soÞe
B.17.7 And whan it is enseled [ÞerwiÞ] I woot wel Þe soÞe
B.18.147 It is trufle Þat Þow tellest; I, truÞe, woot Þe soÞe
B.19.9 And Þanne called I Conscience to kenne me Þe soÞe
C.1.121 Euene Þe contrarie sitteth Crist, clerkes wyteth Þe sothe
C.3.285 `Nay,' quod Consience to Þe kyng, `clerkes witeth Þe sothe
C.4.37 They gyue nat of good fayth, woet god the sothe
C.7.245 Tel hym this ilke tokene: 'Treuthe woet Þe sothe
C.7.285 `Wyte god,' quod a wafrestere, `wiste ye this for sothe
C.9.128 And alle manere munstrals, me woet wel Þe sothe
C.10.22 Fallyng fro ioye, Iesu woet Þe sothe!
C.12.76 For an vncristene creature, seynt Gregori woet Þe sothe

C.12.159 Crist acordeth efte herwith; clerkes wyteth Þe sothe
C.14.191 And wher he be saef or nat saef Þe sothe woet no clergie
C.16.253 Ac Þer Þe rote is roton, resoun woet Þe sothe
C.19.9 Were hit Þerwith aseled y woet wel Þe sothe
C.20.150 Hit is bote truyfle Þat thow tellest; y, Treuthe, woet Þe sothe
C.21.9 And thenne calde y Consience to kenne me Þe sothe

wyues and widewes

A.3.114 Wyues & wydewis wantonnesse techiÞ
A.8.32 [Pore] wydewis Þat wiln not be wyues aftir
B.3.125 Wyues and widewes wantoun[nesse] techeÞ
B.3.268 Widwes and wyues, wommen and children
B.6.13 Wyues and widewes wolle and flex spynneÞ
C.3.160 Wyues and wedewes wantonnesse she techeth
C.6.143 Amonges wyues and wydewes y am woned to sitte
C.8.12 Wyues and wyddewes wolle an flex spynneth

ydelnesse hatie

B.13.225 Al yde[l] ich hatie for of Actif is my name
B.13.238 And Þat am I, Actif, Þat ydelnesse hatie
C.15.214 And for me, Actyf, his man, Þat ydelnesse hate

yren bounde cofre

B.14.247 Ther Auarice haÞ Almaries and yren bounden cofres
B.14.249 A beggeris bagge Þan an yren bounde cofre
B.19.57 And bond [hym] as [he is bounde] wiÞ bondes of yrene
C.P.97 And boxes ben yset forth ybounde with yren
C.16.88 There Auaryce hath almaries and yre-bounden coffres
C.16.90 To breke a beggares bagge then an yre-bounden coffre
C.21.57 And bonde him as he is bounde with bondes of yre

APPENDIX 3
ANALOGUES OF LANGLAND'S PHRASES

The analogues of Langland's phrases listed in this appendix have been drawn from the following reference works.

ALLITERATIVE POETRY

Reference: J. P. Oakden, *Alliterative Poetry in Middle English: The Dialectal and Metrical Survey* (Hamden, CT: Archon Books, 1968).

Sample entry: **as longe as I lyue**
Alliterative poetry
Kath.1.2275 longe libben

In this example, the collocative words "longe libben" appear on line 2275 of the first section of the poem *St. Katherine*. Oakden surveys Old and Middle English poetry, including alliterative long-line poetry and some romances. He employs a complex (and not always consistent) method of abbreviation. His abbreviations are: ABC = The ABC of Aristotle; Alex A or Alis = Alexander A; Alex B = Alexander B; Arthur = The Awntyrs of Arthure; Chev = Cheuelere Assigne; Cr. King = The Crowned King; D.L. = Death and Life; Deb = The Debate between the Body and Soul; Jerus = The Destruction of Jerusalem; Troy = The Destruction of Troy; Erk = St. Erkenwald; Gaw = Sir Gawayne and the Green Knight; H.M. = Hali Meiðhad; Jos = Joseph of Arimathie; Jul = Saint Juliana; Kath = St. Katherine; Mar = St. Marherete; MA = Morte Arthure; Mum = Mum and Sothsegger; Parl = The Parlement of the Thre Ages; Pat = Patience; Pierce = Pierce the Ploughman's Crede; PPL = Piers the Plowman; Pur = Purity; Rich or RR = Richard the Redeles; S.W. = Sawles Warde; Sc.F. = Scottish Field; Sc.Proph = Scottish Prophecies; St. John = St John The Evangelist; T.M.Wemen = Twa Mariit Wemen and the Wedo; W. Alex = The Wars of Alexander; W of P = William of Paleme; W & W = Wynnere and Wastoure.

LAW

Reference: John A. Alford. *Piers Plowman: A Glossary of Legal Diction* (Cambridge: D. S. Brewer, 1988).

Sample entry: **alle his heires after**
Law
Heirs for ever A formula in bequests, conveyances, etc., importing tenure in fee simple (Alford 69).

The original entry from Alford's text is printed in upper-case letters or underlined. Each entry lists a page reference to Alford's book.

PLAYS

Reference: Jean D. Pfleiderer and Michael J. Preston, eds. *A Complete Concordance to the Chester Mystery Plays* (New York: Garland, 1981).

Sample entry: **all Þe foure orders**
Plays
1 L 42 Nyne orders of angells

This line drawn from the *Chester Plays* here is line 42 from the first play, *The Fall of Lucifer.* Each entry includes a play number, the abbreviation for the play title, the number of the line quoted and the line itself.

Play number and Title designations: 1 L = The Fall of Lucifer; 2 Ad = Adam and Eve; 3 Nh = Noah's Flood; 4 Ab = Abraham and Isaac; 5 C = Balaam and his Ass (Cappers); 6 N = Nativity; 7 S = Shepherds; 8 Ma = Magi; 9 G = Adoration (Goldsmith's); 10 I = Slaughter of the Innocents; 11 D = Purification; 12 T = Temptation; 13 M = Lazarus; 14 J = Christ's Entry into Jerusalem; 15 B = Betrayal of Christ; 16a P = Passion; 16 Tr = Crucifixion; 17 H = Harrowing of Hell; 18 R = Resurrection; 19 E = Pilgrims to Emmaus; 20 A = Ascension; 21 Pe = Descent of the Holy Spirit; 22 PA = Ezechiel; 23 Ac = Antichrist; 24 LJ = Last Judgment.

POEMS

Reference: Michael J. Preston, ed. *A Concordance to the Middle English Shorter Poem* (Leeds: W. S. Maney and Son, Ltd., 1975).

Sample entry: **acombred wiþ coueitеis**
Poems
8.49 33 The constery ys combryd with coueytuse

As most of the short poems that Preston concords do not have titles, he uses a numbering system to distinguish one from another. Preston's numbering system is reproduced here followed by the line of poetry.

GOWER

Reference: J. D. Pickles and J. L. Dawson, eds., *A Concordance to John Gower's Confessio Amantis* (Cambridge: D. S. Brewer, 1987).

Sample entry: **Adam and Eue**
Gower
8.38 Adam and Eve bot a throwe

The book and line number from *Confessio Amantis* precede the line.

PEARL-POET

Reference: Barnet Kottler and Alan M. Markman, *A Concordance to Five Middle English Poems: Cleanness, St. Erkenwald, Sir Gawain and the Green Knight, Patience and Pearl* (Pittsburgh: University of Pittsburgh Press,1966).

Sample entry: **as a child**
Pearl
PRL 86 Bot he com thyder ry3t as a chylde

This example is line 86 of *Pearl*. Kottler and Markman's abbreviations are: CLN = Cleanness; ERK = St. Erkenwald; GGK = Sir Gawain and the Green Knight; PAT = Patience; PRL = Pearl.

CHAUCER

Reference: John S. P. Tatlock and Arthur G. Kennedy, *A Concordance to the Complete Works of Geoffrey Chaucer* (Gloucester, MA: Peter Smith, 1963).

Sample entry: **a gifte of god (donum dei)**
Chaucer
D.WB.39 Which yifte of God hadde he for alle his wyvys

The sample line is located in the D fragment, line 39 of *The Wife of Bath's Prologue and Tale*. Each Chaucer entry includes a title designation, the line number, and the line. For entries from *Canterbury Tales*, the title designation is preceded by a fragment designation (A through I), following the scheme adopted by the Chaucer Society and Skeat.

Title designations: (*Canterbury Tales*) A.Prol. = General Prologue; A.Kn = The Knight's Tale; A.Mil = The Miller's Prologue and Tale; A.Rv = The Reeve's Prologue and Tale; A.Co = The Cook's Prologue and Tale; B.ML = The Man of Law's Tale; B.Sh = The Shipman's Tale; B Pri = The Prioress's Prologue and Tale; B.Th = The Prologue and Tale of Sir Thopas; B.Mel = The Tale of Melibee; B.Mk = The Monk's Prologue and Tale; B.NP = The Nun's Priest's Prologue, Tale and Epilogue; C.Doc = The Physician's Tale; C.Pard = The Pardoner's Introduction, Prologue and Tale; D.WB = The Wife of Bath's Prologue and Tale; D.Fri = The Friar's Prologue and Tale; D. Sum = The Summoner's Prologue and Tale; E.Cl = The Clerk's Prologue and Tale; E.Mch = The Merchant's Prologue, Tale, and Epilogue; F.Sq = The Squire's Introduction and Tale; F.Fkl = The Franklin's Prologue and Tale; G.SN = The Second Nun's Prologue and Tale; G.CY = The Canon's Yeoman's Prologue and Tale; H.Mcp = The Manciple's Prologue and Tale; I.Pars = The Parson's Prologue and Tale.

(Non-*Canterbury Tales*) BD = Book of the Duchess; HF = House of Fame; Anel = Anelida and Arcite; PF = The Parliament of Fowls; Bo = Boece; TC = Troilus and Criseyde; LGW = The Legend of Good Women; ABC = An ABC; Mars = The Complaint of Mars; Ven = The Complaint of Venus; Truth = Truth; Scog = Lenvoy de Chaucer a Scogan; Comp = The Complaint of Chaucer to His Purse; W.Unc = Against Women Unconstant; Merc = Merciles Beaute; Astr = A Treatise on the Astrolabe; RR = The Romaunt of the Rose.

a gifte of god (donum dei)
Chaucer
D.WB.39 Which yifte of God hadde he for alle his wyvys
I.Pars.780-5 boght for temporeel catel the yifte that God hadde

acombred wiþ coueitels
Poems
8.49 33 The constery ys combryd with coueytuse

Adam and Eue
Poems
1.24 10 Þuru adam and eue
3.81 1 WHen adam delf and eue span, spir, if Þou wil spede
3.112 63 Adam and Eue bi hond he hent
3.131 14 Adam and Eue her biforen
5.151C.3 4 For Adam and Eue
5.336.6.b b How Adam dalf and Eue span
5.407.2 1 Syns that Eue was procreat owt of Adams syde
5.211.1 1 Adam and Eve, thatte were vnwyse
5.281.1 1 Adam and Even did geve concent
9.10 97 'Adam and eve with hym he toke
Gower
8.38 Adam and Eve bot a throwe
Chaucer
I.Pars.325-30 Whan Adam and Eve naked weren
I.Pars.515.20 and o mooder, that is to seyn, Adam and Eve

al my lif tyme
Poems
1.3 114 Vor o Þe is al mi lif ilong and o godes ore
1.32B 1 ON hire is al mi lif ilong
Chaucer
A.Kn.1172 And eek it is nat likly, al thy lyf

all Þe foure orders
Plays
1 L 42 Nyne orders of angells
1 L 53 nine orders hire that we maye see
1 L 60 Nine orders here bene witterlye
1 L 65 of angells nine orders of greate beautye
1 L 198 All orders maye assente to thee and me
Chaucer
A.Prol.210 In alle the ordres foure is noon that kan So muchel

alle his heires after
Law
Heirs for ever A formula in bequests, conveyances, etc., importing tenure in fee simple (Alford 69)

alle kynne creatures
Poems
5.290.2 1 Alle erthily creatures that be
9.35 45 Aboue alle creatures for to bee
9.37 7 Aboue all creatures, my modur clene
9.106 6 Off erþe and off all creatures þat beth þeryne levyng
9.153 1 HA! cruell deeth, contrarious to creatures in kynde
9.153 8 Thu art to alle creatures hidous to be-holde
5.210.6 1 Alle creaturys dothe the honowre
10.44 10 Afore al creatures I yow loue and serue
Gower
7.871 Be glade alle erthly creatures
7.1507 Above alle erthli creatures

alle kynne crafty men
Poems
1.52 44 In þe world nes non so crafti mon
Chaucer
A.Kn.1897 For in the lond ther was no crafty man

alle sholde deye
Plays
2 Ad 219 God sayde we should dye iwys
2 Ad 615 thou should dye before his face
Gower
2.1858 That lich an hounde he scholde die
2.2242 Whan Nessus wiste he scholde die
5.2968 That he at Troie scholde die
8.2641 Which whanne Ametus scholde dye
Chaucer
B.ML973 Of hire estaat, althogh she sholde deye
D.Sum.2028 Toward the place ther he sholde deye
E.CI.38 Hem bothe hath slayn, and alle shul we dye
E.CI. 125 That we shul deye, as uncerteyn we alle
BD.240 'Rather than that I shulde deye
TC1.930 But natheles, though that I sholde deye
TC3.282 Thee preye ich eft, although thou shuldest deye

TC5.797 Al sholde I deye, I wol her herte seche

amende alle

Law

Amenden 1. to pay for, satisfy, give amends (for a wrong or wrongdoer); theolog., to make satisfaction for one's sins or, through the Crucifixion, to make satisfaction for the sins of others; thus also (in speaking of God or his ministers) to forgive or absolve (Alford 5)

Poems

4.128 19 here cors can not all kynde amende
9.50 8 Me to amende of all my synne
10.1A 8 Me to amende of all my synne
10.1C 8 Me to amende of al my synne
5.437.3 3 That all amend, and here an end

an heep of

Poems

8.40 6 Allas! an heep of vs, the feith werreye

Chaucer

A.Prol.575 The wisdom of an heep of lerned men
E.Mch.2429 And yet she hath an heepe of vices mo
F.Fkl.1493 Paraventure an heepe of yow, y-wis
TC4.1281 I shal you wel an hep of weyes shewe

as a child

Pearl

PRL 86 Bot he com thyder ry3t as a chylde

as...aske þ

Law

LAWE in phrases such as 'As the law asks or demands' (Alford 82)

Chaucer

B.Mel.2630-5 hem as the lawe axeth and requireth

as...bere þ witnesse

Law

WITNESS II. A. Attestation of a fact, event, or statement (as in the phrases 'in witness of,' 'to witness,' 'to bear witness,' etc.) (Alford 168)

Poems

4.106 5 Þat my patente bere may witnesse
5.48.3 Off that berth witnesse Seynt Johan
5.51.3 3 Bere witnesse of this maydyn clene
5.88.3 1 This present day berith witnesse clere
5.36.1 3 As Gabriel beryt wytnes
5.119.4 3 Wherof this feste beryth wytnes
2.27 36 Þis hirdes bereÞ wytnesse
3.21 13 Þys day berth wytnesse
5.8.4 4 But with ther blod bar hym wytnesse
9.138 19 To bere fals wytnesse wold I ay preste--

Pearl

GGK 2523 The Brutus boke3 therof beres wyttenesse

Chaucer

B.ML.626 Of this baar witnesse everich in that hous
G.CY.1450 As his book Senior wol bere witnesse
I.Pars.750-5 ten comaundmentz, as bereth witnesse
I.Pars.795-800 berest fals witnesse, or accusest hym
I.Pars.930-5 noon auctoritee to swere, he bere witnesse
LGW.527 Hire white corowne berith of it witnesse
LGW.1873 The noble wyfe, as Titus beryth witnesse
W.Unc.10 So fareth your love, your werkes bereth witnesse
RR.7079 Or we shal bere hym such witnesse
RR.7310 Or chartes, forto bere witnesse

as it semed

Plays

7 S327 as it nowe seemes

Gower

4.1769 Min holi fader, as you semeth
4.2317 That thei ben ydel, as me semeth
5.60 Mi fader, as it semeth, no
5.2490 But al is on, riht as him semeth
5.4365 Ne be beloved, as me semeth

Pearl

GGK 1005 And sythen thur3 al the sale as hem best semed

Chaucer

A.Prol.39 Of ech of hem, so as it semed me
E.Cl.396 That it ne semed nat by liklynesse
E.Cl.500 For as it semed she was nat agreved
F.Sq.201 It was of fairye, as al the peple semed
F.Sq.547 So ravysshed, as it semed, for the joye
I.Pars.62 For as us semed, it was for to doone

as he a...were

Gower

1.1773 As sche a lusti Lady were
1.2796 As thogh he godd of Erthe were
1.2808 As thogh thei lowde wyndes were
8.782 As thogh that he an Angel were

as longe as I lyue

Alliterative poetry

Kath.1.2275 longe libben
cites PPL A.4.154, 158 for as longe as I liue
Rich.6279 lyve long
Orfeo 595 liued long
Alis.5892 longe lybb
Gam 27 I may no lenger liven
Athel.658 also longe as I may leve

Poems

2.5 10 my lyf is long on Þe
4.180 60 Alas my lyf ys to long
2.4 19 longe to lyuen ichulle forsake
6.85.9 2 And longe gode lyfe to lede
8.93 24 That longe have lyved in gret langoure
9.109 43 Thus longe I livid, passyng frome place to place
9.172 48 As longe to lyue in suche dysese

Gower

1.855 Thei live long and wel thei ferde

Chaucer

I.Pars 250-5 lif to God, as longe as he hath lyved
I.Pars.250-5 eek as longe as he shal lyve

as Þe book techeÞ

Poems

9.83 4 As clerkis fynden wretyn in here book
3.16 54 Ase techeÞ holy bok--
3.26 11 and Þou mayde bi-fore and after as we in bok rede
5.382.3 1 In holy bok yt ys wreten
8.43 3 In whos tyme, As bokys seyne

Gower

2.3048 Schal non receive, as seith the bok
4.1675 Hem whom thei scholde, as the bok seith
4.2427 And Jadahel, as seith the bok
4.2476 The which, after the bok it calleth

5.120 Bot, so as every bok recordeth
5.1172 And that was Juno, seith the bok
5.1529 Of Cirophanes seith the bok
5.1563 Of this king Apis seith the bok
5.1598 Til so befell, as seith the bok
5.2688 And noght for love, as seith the bok
5.3176 And in this wise, as seith the bok
8.276 His ferste name, as seith the bok
8.547 This yonge Prince, as seith the bok
1.485 Ben Monstres, as the bokes telen
2.194 Transformed, as the bokes telle
5.30 For as these olde bokes telle

Pearl

ERK 103 That was breuyt in Brut ne in boke notyde
ERK V 103 That euer wos breuyt in Burghe ne in boke notyde
GGK 2523 The Brutus boke3 therof beres wyttenesse

Chaucer

B.Mel 2255-60 ye were a lier ne forsworn, for the book seith
B.Mel2260-5 seith the book; and Senec seith, that
B.Mel.2330-5 'The book seith, "While that thou
B.Mel.2350-5 Wise, for the book seith, "Axe alway
B.Mel.2350-5 for the book seith that in
B.Mel.2360-5 and his affeccioun." The book seith that
B.Mel.2365-70 The book seith, "Thou shalt
B.Mel.2370-5 The book seith that no
B.Mel.2515-20 the book seith, "A litle thorn may prikke
B.Mel.2515-20 The book seith that somme
B.Mel.2515-20 for the book seith
B.Mel.2590-5 by-cause that the book of decrees seith
C.Pard.622 The kyng of Parthes, as the book seith us
E.Mch.2300 And if that God ne hadde, as seith the book
F.Fkl.813 And dwelled there two yeer,--the book seith thus
I.Pars.680-5 for which the book seith, 'Accursed be he
I.Pars865-70 thilke precious fruyt that the book clepeth
I.Pars.900-5 Thise preestes, as seith the book·
I.Pars.915-20 seith the book, is a ful greet sacrement
I.Pars.1080-5 oure book seith, 'Al that is writen is writen
HF.1.429 And so thyn owne book hit telleth
LGW.1022 Thus seith the booke, withouten any les
RR.6385 Onys a yeer, as seith the book
RR.6636 But I trowe that the book seith wele
RR.7148 That in that booke writen is
RR.7164 That is that booke writen is

A.Kn.1198 So wel they lovede, as olde bookes sayn
A.Kn.1463 The thridde nyght, as olde bookes seyn
B.NP.4164 By God, men may in olde bookes rede
C.Pard.630 A word or two, as olde bookes trete
H.Mcp.106 As olde bookes maken mencioun
TC.1.788 That highten voltoures, as bookes telle
TC.3.91 I wol you telle, as techen bokes olde
TC.5.1478 'Of which, as olde bokes tellen us
TC.5.1481 By ligne, or elles olde bokes lye
TC.5.1533 And starf anon, as us the bokes telle
TC.5.1562 For whom, as olde bokes tellen us

as þow seest

Plays

6 N 439 The commen people, as thow seest here
6 N 552 This miracle that now thow seest here
19 E 252 Yea, Thomas, thou seest nowe in mee

Poems

5.411.2 5 Al day thou seest
5.411.4.5 Al day thou seest
5.411.5 5 Al day thou seest
5.411.6 5 Al day thou seest
5.411.7 5 Al day thou seest

assoille of alle synnes

Law

ASSOILEN To free (sb.) from excommunication . . . (To be distinguished from the meaning 'absolve from sin.') (Alford 11)

Poems

8.10 30 for he may with his right hand assoyl vs of syn.

aungeles of heuene

Poems

3.37 2 Þe angles in heuene Murye syngeþ
3.131 43 I heuene of angles route
3.131 81 Ouer alle angles in heuene he3e
5.104.5 2 In heven with aungels for to be

Chaucer

A.Kn.1055 And as an aungel hevenysshly she soong
B.NP.4482 As any aungel hath that is in hevene

ayein conscience

Law

Against law or justice Proc.Chanc.: "To oppresse and fynalli to destroye you seid suppliant, ayens conscience and lawe' (Alford 12)

ayein...counseil

Law

COUNSEIL the permanent body of advisers to the king on matters of state...To go against (as in ayein conscience, ayeins reson) (Alford 37-38)

ayeins reson

Plays

12 T 52 That weare agaynst reasoun
16 Tr 290 in yearth, agaynst reason?

Chaucer

I.Pars.265-70 rebelleth thanne agayns resoun, and by that wey
I.Pars.745-50 backward agayns alle resoun, and maketh

bar Þe barn

Alliterative poetry

St. John 72 Þe barme...scho bare

Poems

5.122A.5 3 And askidyn were this barne was bore
5.311.2 3 That bere that barne, that blissful lord
1.4 14 wmmone wo, Þat barnes bere

Pearl

PRL 426 That ber a barne of vyrgyn flour

barons and burgeises

Alliterative poetry

Jerus.491 Baroun ne burges ne burne
Oct.499,500; Rich.4130 barouns...burgeys
Alis.1387; Lib.Dis.1636 burgess, baroun

Plays

24 LJ 306 of baron, burges, or of bound
10 I 10 barones, burges, and barronett--

becomeÞ to a kyng

Gower 2.1812 Of that he was become a king

bi Marie

Pearl

GGK 1268 Bi Mary quoth the menskful me thynk hit another

Chaucer

C.Pard.685 'By Seinte Marie!' seyde this taverner

bi the rode

Poems

3.109 81 Let a trewe mon, bi Þe Rood

8.39 73 Þis gode comunes, be Þe rode

Pearl

GGK I thonk yow bi the rode

Chaucer

BD.923 That I dar swere wel by the rode

BD.991 That al hir wyt was set, ty the rode

HF.1.2 For it is wonder, be the Rode

body and soule

Plays

15 B 126 for bodye and soule hee is forlorne

23 AC 651 Nowe bodye and soule both in feare

24 LJ 148 the soule and bodye too

24 LJ 175 My bodye agayne the soule hasse

24 LJ 339 bothe bodye and soule damned therebye

Poems

2.27 51 Þe soule to Þe body nam

3.116 54 Ar bodi and soule a-two be torn

4.78 74 Of soule and of body, whoso hem sue

8.13 22 for falshed, body and soule it sles

9.44 7 Whan my soule the body parte fro

9.57 77 for body and soule I ask thi grace

9.92 6 My soule, my body I yeue alle to the

9.128 22 My body, my soule I Þe be-kene

10.10 80 And body and soule to gedre mete

Gower

P.995 The bodi and the Soule also

2.23464 The bodi and the Soule also

6.1019 The Soule fro the bodi passeth

6.1144 His bodi, bot his soule bothe

Chaucer

E.CI.1134 Til that the soule out of his body crepeth

I.Pars.590-5 soule, herte, bones and body

Bo.2.p.5 430-5 moevynge and joynture of soule and body

Bo.2.p7 565-70 dyen in all (...body and soule), the whiche thing our
Bo.2.p.7 575-80 departynge of the body and the soule
Bo.3.p.11 985-90 'whanne the body and the soule ben
TC.4.1554 And I with body and soule sinke in helle!
RR.5132 Body and soule, good and tresour

briddes and beestes
Alliterative poetry
W.Alex 1532, D.L. 112 brides and of bestis
Troy 11788 bestis and briddes
Gower
1.3260 For every man and bridd and beste
5.1609 Of beste, of bridd and of mankinde
1.2886 So that the bestes and the briddes
Chaucer
A.Kn.2929 Ne how the beestes and the briddes alle
E.Cl.572 That beestes, ne no briddes, it to-race
I.Pars.605-10 of briddes, or of beestes or by sort

buxom at his biddyng
Alliterative poetry
W of P 464 buxum ben to his bidding

by crist
Plays
3 Nh 205 The loved me full well, by Christe
23 AC 330 by Jesu Christe omnypotent
Poems
8.56 6 I swer bi heuen kyng
Pearl
GGK 674 Carande for that comly bi Kryst hit is scathe
GGK 1938 Bi Kryst quoth that other kny3t 3e cach much sele
Chaucer
HF.1.271 For, by Cryst, lo! thus it fareth
A.Mil.3464 If that I may, by Jhesus, hevene kyng!
B.Sh.1583 But nathelees, by God, oure hevene kyng

by Þe weye
Plays
8 Ma 218 by it the waye we could lere
18 R 404 to meete with thee by any waye

Pearl

PRL 580 By the way of ry3t to aske dome

Chaucer

A.Prol.467 She koude muchel of wandrynge by the weye
A.Prol.780 To-morwe, whan ye riden by the weye
A.Rv.3957 Was noon so hardy that wente by the weye
A.Rv.4114 Thus pleyneth John, as he gooth by the way
B.Pri.1747 He kan nat stynte of syngyng by the weye
B.Pri.1698 His Ave Marie, as he goth by the weye
D.Fri.1274 But, dame, heere as we ryde by the weye
D.Fri.1418 Teche me, whil that we ryden by the weye
D.Sum.2027 And happed as they wente by the weye
D.Sum.2087 Ne with no wood man walke by the weye
E.Cl.805 My newe wyf is comynge by the weye
E.Cl.880 Lat me nat lyk a worm go by the weye

carpen of crist

Pearl

CLN 23 Kryst kydde hit hymself in a carp one3

caste on his cloþes

Alliterative poetry

Troy 12661 cast of his clothes
Chev 97 he keste up þe clothe

Poems

2.8 13 'Cloþes y haue on forte caste
8.65 163 Of I cast my frer cloþing

Gower

5.3554 Jason his clothes on him caste

Pearl

GGK kesten clothe3 vpon clere ly3t thenne

castle þat kynde made

Chaucer

LGW2335 And in a castel made hir for to be

casten hem in...

Chaucer

B.Pri.1796 Where he was casten in a pit bisyde
C.Doc.123 And caste hym in a prisoun right anon
I.Pars.690-5 werkes of goodnesse, and casteth in his

Caton kenneþ
Poems
3.112 12 Þus kenned him Catoun, his craftes he kneu3--

Chastite wiþouten charite
Alliterative poetry
Pierce 150 charite and chastete

clene conscience
Law
CONSCIENCE The faculty or principle which pronounces upon the moral quality of one's actions or motives, approving the right and condemning the wrong...(Alford 34)
Poems
9.22 10 And keipe our conscience cleyne
3.119 11 In Concience and we be clene
10.46 7 He holdyth ryght naught of clene consciennce
10.46 14 he holdyth ryght nawt of clene consciennce
10.46 21 He kepyth ryght naught of clene conscience
10.46 35 He kepte ryght naw3t of clene conscience
10.46 49 Therefore absentyth ys clene conscience
10.46 56 ffor Þey sette at nawt clene consciennce
10.46 63 ffor Þey sette at naw3t clene conscience
10.46 77 ffor Þat wele charyte and clene conscience
10.59 5 Whos consciens is combred as is not clene

clene lyuynge
Poems
3.101 164 Is clene lyf, parfyt and trye
5.320.4 3 Vs to receyuyn in clene lyf
5.327.3 2 Chast kepis the clene in thi leuyng
Gower
5.1791 In clene lif forthwith good dede

clene moder
Poems
1.3 69 Moder Þu ert and meiden cleane of alle laste
1.45 45 Milsful moder, maiden clene
1.60 3 moder unÞemmed and maiden clene
3.112 102 Marie Mooder, Mayden clene
3.112 129 Nou Marie Mayden, Moder clene
3.122 5 Marie moder, mayde clene

5.162.4 3 His blessid moder and maydyn clene
9.29 11 And þou moder and mayden clene
9.35 49 Gaude, mayde and moder clene
9.37 7 Aboue all creatures, my modur clene

clerkes knowen

Pearl

CLN 1579 Clerkes out of Caldye that kennest wer knauen

come a kyng

Alliterative poetry

Chev 64 come byfore þe kynge
Gaw 594 he come3 to þe kyng
Launfal 864 Come of knyges kende

Poems

3.31 27 Thre kinges com of thrin land
5.150A.6 3 That kyngus shuld com so fer to the
3.83 23 Til I come til my kyng, þat I won with hym may
9.39 41 'Now, come on, my COLVIR,' then seid Oon kyng
9.86 21 Thre kyngis come on goid xij day
9.88 18 þer come þre kynges in ryche aray

Gower

P.703 This king, whan that his day was come
1.2091 The king was noght so sone come
5.3907 And come unto the king and tolde
6.1493 Here king is come home ayein
7.3629 Whan sondri kinges come were
7.5183 To come in presence of the king
8.1751 He preith the king to come and se

Pearl

PAT 519 And cum and cnawe me for kyng and my carpe leue

Chaucer

B.ML.876 Alla the kyng comth hoom soone after this

conforte þe carefulle

Law

COMFORT Assistance or support; abetment (Alford 31)

Poems

9.23 9 Haile! rose ryal, comfort of care
4.130 35 helpe to comforte my carefull chere
4.132 11 ffor bliss, for baill, for confort, nor for cair

conscience curteisliche

Law

CONSCIENCE The faculty or principle which pronounces upon the moral quality of one's actions or motives, approving the right and condemning the wrong (OED);...as a legal personification, an accuser or witness, esp. in the internal forum of the mind (Alford 34); CURTESIE II. Favour of Grace, as distinguished from inherent legal right, esp. in the formulaic phrase 'of his courtesy.' (Alford 41)

construe Þis clause

Poems

8.39 11 ffor 3if Þe construwe wel Þis clause

contricion and confession

Chaucer

I.Pars. 105-10 Contricioun of herte, confessioun of

coupled togideres

Chaucer

Bo.5.m.3.1725-30 wole nat be medled ne couplid togidre

crie mercy

Law

To plead for pardon (usually on one's knees) (Alford 40)

Plays

4 Ab 373 But, father, I crye you mercye

Poems

1.33 14 Mid mine wondis for hem mercy ic Þe crie
1.60 22 ic crie Þe merci, ic am Þi mon
2.26 29 Ofte y crie 'Mercy'; of mylse Þou art welle
3.117 45 Mercy Þenne to crie and calle
3.121 163 Mercy I crie; I haue do mys--
3.124 18 Ther-of y crie ihesu mercy
3.124 29 Mercy, ihesu, i crie ay--
8.64 6 For hym Þat wol not mercy crie
5.21D 3 For owr synnys cry we all mercy
5.167.9 3 'Lord,' he seyde, 'Y cry the mercy.'
5.331.7 1 Then mercy cry, and call for grace
9.6 90 Tre, Cry mercy, that art my ffoo!
9.107 40 mercyful God, I cry mercy!
9.107 54 aftur mercy hertly can he cry
9.107 56 mercyful god, I cry mercy

9.107 88 Mercy-ful god, I cry mercy
9.142 24 But euer I cry nowe louly, mercy and gramercy
9.144 1 IHu, Ihu, mercy I cry
9.163 37 Thynk on crist and cry mercy
3.87 18 Mercy, lord, mercy ich crye
3.110 68 And to vr ladi Merci crye
5.47.6 5 Crye marcy
5.85.3 1 Loke thou mercy ewyr crye
5.376.2 6 'Mercy, Lorde!' we crye
5.376.5 6 To God for mercy crye
9.62 16 On thee, Ihu, mercy y crye
9.92 55 'Graunt mercy, good lord, and mercy,' I crye
9.107 8 mercyful god, I crye mercy!
9.107 24 Mercyful god, I crye mercy!
9.107 72 mercyful god, I crye mercy!
9.130 92 Mercy we crye for owre trespace!
9.140 23 And for my mysdedes mercy I crye

Gower

3.222 And sche began merci to crie
3.872 Fro dai to dai and merci crie
7.3484 It halp no mercy forto crie

Chaucer

A.Mil.3288 This Nicholas gan mercy for to crye
B.ML.1111 Now, goode fader, mercy, I yow crye!
B.Mel.2870-5 meke me and obeye me to hem and crie hem mercy?
Truth.24 Crye him mercy, that of his hy goodnesse

cried hire of grace

Law

GRACE A favour or indulgence as distinguished from a right; pardon, mercy; also the power to pardon or show mercy (Alford 66)

Poems

1.17A 5 i crie þe grace of þe
5.331.7 1 Then mercy cry, and call for grace

cristene creature

Poems

3.100 3 Vche cristne creature knowen himself ou3t

croune kyng

Alliterative poetry

Mar.p.16 king icrunet
Jul. p.22 kinges icrunet
Gaw 364 kynge with croune
Parl 309 kynges with crounes
W.Alex 4571 Þe kynge crouned of kynges
W & W 86 kynge crowned with golde
Alex A 28, 58 Cr.King 35,51,141 Jerus 273, MA 3435, Mum 115,1632 R.R. Pro.24 W of P 252, 2580, 4509, 4651 crouned...king
D.L. 1, W of P 2580 etc. crist, crouned king
Erk 254 Þai coronyd Þe kidde kynge
Troy 13088 Þai coroned hym kyng
Troy 13646 he was coroned to kyng in Þ kithe
RR i, 33 crouned with a croune that kyng

Law

KING AND HIS CROUNE The king and his office... The phrase was used to distinguish the king's personal and corporate identities (Alford 78)

Poems

2.6 43 Nys kyng, cayser, ne clerk wiÞ croune
3.117 57 3if Þou be kyng and croune bere
5.428.8 4 And croune him kyng afftyr his day
3.99 41 Almihti, corteis, Crouned kyng
8.38 90 comely cloÞed in a cope, crouned as a kyng
8.38 119 hou he was crouned kyng in kiÞ
8.93 90 Aftyr cam to london and was crouned kyng
5.126.5 3 And of all kynges thou berist the crown
4.125 2 to Þir iii kinges Þat bair Þe crowne
5.438.b b But joy in King Edward, that wereth the crowne
8.14 13 What doÞ a kynges crowne signyfye
8.14 24,80,88 And saue Þe kyng, and kepe Þe crowne
8.14 112 Counseile Þe kyng to kepe Þe crowne
8.14 120, 128 God saue Þ kyng, and kepe Þe crowne
8.14 152 Our comely kyng, and saue Þe crowne
8.14 136 Conseile Þe kyng, mayntene Þe crowne
8.38 77 Þe crowne of Þat comely kyng
8.72 59 Owre souerayn lord and kyng with crowne
8.1 9 William Rufus, his sone, crowned kyng
8.1.38 Was crowned Kyng, Callid Cuer de leon--

8.95 1 Crist, crowned Kyng, that on Cros didest
8.95 35 Me thought y herd a crowned kyng of his comunes axe
8.95 51 Then he seid, "sir, crowned kyng, thou knowest well Þyself
8.95 141 With that crowned kyng that on cros dyed

Pearl

ERK 222 Sithen thou was kidde for no kynge quy thou the cron weres
GGK 364 To ryd the kyng with croun
ERK 254 Thai coronyd me the kidde kynge of kene iustices
PRL 480 Then corounde be kyng by cortayse

Chaucer

A.Kn.1549 And of the citee first was crouned kyng
HF.3.226 And somme crouned were as kynges

day and night

Plays

2 AD 43 to twyne to daye from the night
2 AD 70 of the fiveth day and the night
4 AB 489 the same you all, both night and daye
5 C 377 looke thow ne stopp daye nay night
6 N 182 hee have you all both night and daye
7 S173 Wotte I not, day or night
11 D 290 and slea no man by day nor night
11 D 292 to do her shame by night or day
11 D 295 Looke ye ne steale by night nor day
12 T 40 neather by day nor night
17 H 15 in the steamesse both night and daye
19 E 7 When I thinke on him both night and daye
19 E 274 for there is noe night but ever daye
20 A 171 and with devotion night and daye
23 AC 148 him will I honour both daye and night
22 PA 111 as such that neyther night nor daye
23 AC 201 Lord, wee thee honour daye and night
23 AC 457 I made the daye and eke the night
23 AC 583 and ys my foe both daye and night
23 AC 606 Blessed be thou, Jesu, daye and night!
24 LJ 26 heaven and yearth, daye and night
24 LJ 26 heaven and yearth, daye and night
24 LJ 98 in purgatorye are night and daye
24 LJ 651 When you served me daye and night

Poems

1.2 7 dai and nicht ich fundie to Þendende

1.55 18 Al min hope is uppon Þe, bi dai and bi nicht
1.61 11 min hope is in Þe da3 and nicht
9.22 73 Mothir of mycht, Baith day and nicht
1.59 7 Þu 3ifst Þe sunne to the dai3, Þe mone to Þe nichte
3.30 22 Þa felun luus dai and night
3.48 99 Night and day to do his will
5.322D 12 Whose wounds they do bleed by day and night
5.322B.4 2 Whose wounds they do bleed by day and night
8.11 39 Þat was Þaire purpos, day and night
9.11 23 Þat never by daye ne night
1.32B 15 Þu brohtest dai and eve ni3t
1.48 49 Þere-inne is day wiÞ-houten ni3t
1.50 6 Þou art dai wiÞ-houten ni3t
1.51 69, 164 Þis day me ÞinkeÞ ni3t
3.96 79 But drede Þi god boÞe dai and ni3t
8.48 81 Þai faloweÞ neuer dai no ni3t
8.48 100 miri to sing dai and ni3t
10.29 3 Al Þi wille boe ydo: boÞe day and ni3t
1.52 17 He seiÞ bi ni3te and eke bi day
8.48 26 al is dai, nis Þer no ni3te
1.52 93 Bi daye ne bi ni3tte
1.3 50 ham Þet spinkeÞ dei and niht i Þine seruise
1.29B 101 Ich am sori inoh be dai and bi niht
2.31 15 Euer and oo, niht ant day
3.93 34 Niht and day in good entent
3.93 66 Niht and day in wele and wo
3.102 13 3if Þou beo nuy3ed day or niht
3.110 9 And hose blameÞ men niht oÞer day
3.119 55 In al vr neode, boÞe day and niht
1.3 8 And singge Þe lofsond bi daie and bi nihte
1.3 59 Mid ham is euer more dei ÞiÞ-ute nihte
3.114 32 BoÞe bi nihtes and bi day

Gower

2.2362 Which he hath taken dai and niht

Pearl

CLN 578 Bot non nuye3 hym on na3t ne neuer vpon daye3
PAT 294 Thre dayes and thre ny3t ay thenkande on dry3tyn
PRL 1203 For I haf founden hym bothe day and na3te

Chaucer

A.Kn.1212 Ever in his lif, by day or night, oo stonde

A.Kn.1823 Ne make werre upon me, nyght ne day
A.Mil.3373 He waketh al the night and al the day
B.ML.20 Lordynges, the tyme wasteth nyght and day
B.ML.739 I am youre servant bothe nyght and day
B.ML 897 The sorwe that this Alla nyght and day
B.ML.1134 Fro day to nyght it changeth as the tyde
B.Sh.1455 And if that any thyng, by day or nyght
B.Mel.2205-10 day to nyght that with the grace of God
B.Mk.3098 Fro day to nyght, right thus she wol bigynne--
C.Pard.467 They daunce and pleyen at dees, bothe day and nyght
D.WB.669 He hadde a book that gladly, nyght and day,
D.Sum.1945 In our chapitre praye we day and nyght
D.Sum.2013 And therefore preye I God, bothe day and nyght
E.Cl.354 And never ye to grucche it nyght ne day?
E.Mch.2099 That ever was, for neither nyght ne day
F.Sq.330 And come agayn, be it by day or nyght
F.Sq.612 For though thou nyght and day take of hem hede
F.Sq.641 To heelen with this hauk; fro day to nyght
F.Fkl.746 That never in al his lyf he, day ne nyght
F.Fkl.824 They prechen hire, they telle hire, nyght and day
F.Fkl.1070 And spryng-flood laste bothe nyght and day
F.Fkl.1262 That nyght and day he spedde hym that he kan
F.Fkl.1299 Awaiteth nyght and day on this myracle
G.SN.518 And nyght and day greet fyre they under betten
G.CY.802 Oure lampes brennyng bothe day and night
G.CY.841 Though he sitte at his book bothe day and nyght
H.Mcp.141 And nyght and day dide ever his diligence
I.Pars.200-5 bothe day and nyght, as God seith by
I.Pars. 510-5 bothe nyght and day to accusen us alle
BD.2 How that I lyve, for day ne nyghte
BD.609 My wit is foly, my day is night
TC.1.452 By night or day for wisdom or folye
TC.2.1338 Wherfore I seye alwey that day and night
TC.3.537 That if that he were missed night or day
TC.4.513 Ayeins hir wil, unpreyed, day and night
TC.5.131 So fro this forth, I preye you, day and night
TC.5.463 Nor ther n'as houre of al the day or night
TC.5.793 From him for whom she morneth night and day
TC.5.1436 Encressen gan the wo fro day to night
TC.5.1755 And dredeles, his ire, day and night
LGW.359 For she ne parteth, neither nyght ne day
LGW.685 That never wakyng in the day or nyght
LGW.1640 Ne shulde hire never falsen, nyght ne day

Astr.127-32 and eke to knowe by nyght or by day
Astr.193-8 suche a tyme by daye or by night
RR.2133 My comaundementis day and nyght
RR.3049 That nyght and day from hir she stale
RR.3915 Whos myght growith nyght and day
RR.4085 From hennes forth, by nyght or day
RR.4742 Reste that traveyleth nyght and day
RR.5001 The day and nyght hir to turment
RR.5675 That swynkith and berith bothe day and nyght
RR.6064 And hyndreth hem neither nyght ne day
RR.7561 Thou wakest night and day for thought
RR.7651 But nyght and day he wolde wake

day of dome

Law

DOM The Last Judgement, Domesdai (Alford 48) DOMESDAY
The day of the Last Judgement (Alford 49)

Plays

1 L 249 till the day of dome that [beames] shall bloo
4 Ab 376 untill domesdaye

Poems

8.81 31 Vpon the dredful day of dom
5.170.8 1 At the daye of dome when we schall cum
5.232B.6 2 At the dredful day of dome
9.115 20 To Þe drede-full day of dome
1.88B 38 on domes day, when ri3t is tolde
3.135 33 *Te ponet ad tumilum* Tyl domes day to dwelle
4.72 23 Fro hennis vn-to domes day

Gower

7.3560 His noise lich the day of dome
5.1905 At domesdai schal with him bringe
6.806 Into the time of domesday

Chaucer

1.Pars.115-20 remembrance of the day of doome and
I.Pars.155-60 the day of doome and of the horrible peynes of
I.Pars.155-60 day of doome, I quake, for whan I
I.Pars.165-70 and therefore, at the day of doom
I.Pars.375-80 it at the day of doome; eke whan he
I.Pars.815-20 yeven at the day of doome to hem that
I.Pars.1030-5 shaltow heren at the day of doome
I.Pars.1060-5 day of doome to hem that been nat penitent
I.Pars.1090-5 oon of hem at the day of doome that

dede done

Alliterative poetry

Deb 1.71 alle dedes thou didest

H.M. p. 34 Þet dede to donne

Alex.A 32, Troy 5285 dede and don out of lyue

M.A. 1722, 3778 dede and undone

Alex A 5, Alex B. 273, etc. (9 times), Erk 196, Gaw 1989, Jerus 179, 1302, M.A. 48, Mum 615, 651, etc., Pat 432, Parl 181, Pur 110, R.R.iii 10, Troy 593, etc. W of P 1368, etc. do a ded

Amis 833, Avow 164, Carle 388, Florence 669, Freine 317, Green Kn 163, 184, 388, Lib.Dis 34, 1692, Perc 1240, 1594, Rich 695, 926, Rol 676, Squ of L.Deg. 173, 368, Tolous 410, 684, Trist 3073, 3201, Turke 1237, Ywaine 2307, etc. do a dede

Mum 217,750 doer of/in deede

Firum 2151, etc., do dedes

Emare 4 dedes to done

Law

DEDE A written evidence of a legal transaction, as a charter, deed, promissory note (Alford 43)

Plays

2 AD 626 For thy deede thou haste donne todaye

4 Ab 393 To doe this deede I am sorye

4 Ab 464 This deede yee seene done here in this place

14 J 117 A good deede shee hath donne todaye

16a P 393 What deede have I donne todaye?

7 S 265 lyther tyke, for thy deedes donne

Poems

5.151B.6 3 For the dede that man has done

Gower

2.855 Seith that constance hath don this dede

3.329 Al that he bad was don in dede

5.3067 Thei gon, and al was don in dede

5.3804 And dede as it befell to done

Pearl

CLN 1801 Done doun of his dyngnete for dede3 vnfayre

Chaucer

RR.5270 In all that he may done in deede

dedly synne

Poems

3.93 8 Of dedly synne and vuelus alle

3.93 38 From dedly synne Þat I ne be schent
3.107 43 To dedly synnes often haue I a-sent
3.107 58 Þen I hedde don a dedly synne
3.112 133 Brynd vs out of dette and dedly synne
3.114 42 3if Þou haue don a dedly synne
3.119 68 And kep vs out of dedly synne
9.18 9 Alle Þat arn to grete wiÞouten dedly synne
9.107 39 ffor dedly syne has chawngude Þo hewe
9.126 13 Kepe me, lord, frome dedly syne
9.129 19 In dedly synne Þat I not synke
9.144a 4 Þou kepe me ay fro dedly sunne
10.22 18 As a noder syn ys dedly
10.22 25 may make a dedly syn all
9.155 12 The furst is a knowlage of the vij synnes dedlye

Gower

P.1009 The vice of alle dedly Sinne

Chaucer

B.Mel.2610-5 the deedly synnes that been entred into
I.Pars.230-5 wroght er he fel into deedly synne
I.Pars.95-100 doon deedly synne after that they han receyved
I.Pars.230-5 while he lay in deedly synne, thei been
I.Pars.2350-40 of the deedly synne ther is no trust to no
I.Pars.240-5 been in deedly synne, for as much as they
I.Pars.240-5 were doon in deedly synne, they may
I.Pars.245-50 they been in deedly synne been outrely
I.Pars.295-300 doute that it is deedly synne in
I.Pars.295-300 for certes, ther is no deedly synne
I.Pars.330-5 There may ye seen that deedly synne
I.Pars.355-60 outher it is venial, or deedly synne
I.Pars.355-60 thanne is it deedly synne
I.Pars.360-5 in this wise skippeth venial into deedly synne
I.Pars.360-5 is he enclyned to fallen into deedly synne
I.Pars.365-70 somtyme of deedly synne, and of
I.Pars.365-70 venial synne, and deedly synne whan
I.Pars.375-70 God, or moore. Deedly synne, as seith
I.Pars. 385-90 whiche been the deedly synnes, this is
I.Pars.445-50 by hem into deedly synne
I.Pars.445-50 of usage, been deedly synnes, it is no
I.Pars.540-5 and soothly this is deedly synne
I.Pars.565-70 sleest hym. And all thise been deedly synnes
I.Pars.575-80 deedly synne. Eek whan man
I.Pars.575-80 homycides and horrible deedly synnes
I.Pars.780-5 deedly synne, and if he be ordred he is

I.Pars.820-5 resoun, and this is deedly synne
I.Pars.820-5 drynke, it is no deedly synne, but venyal
I.Pars.865-70 nat maried, and this is deedly synne and
I.Pars.865-70 hym wel that it is deedly synne, for as
I.Pars.865-70 deedly synne. Another synne of leccherie
I.Pars.890-5 doon deedly synne, they been the special
I.Pars.895-900 preest that haunteth deedly synne, he
I.Pars.920-5 deedly synne into venial synne bitwixe
I.Pars.940-5 ferthe is forsothe deedly synne
I.Pars.940-5 ofte, soothly it is deedly synne, and yet
I.Pars.955-60 I kan the sevene deedly synnes
I.Pars.965-70 doon deedly synne at every time that he
I.Pars.1050-5 kepen hym fro deedly synne with al his myght
I.Pars.1050-5 forberynge of deedly synne, this is to

defaute in þe folke

Law

DEFAUTE "an offence, a crime,sin; 'to find in default,' to judge guilty of an offense" Liber Albus 521 (Alford 43)

deme þe soþe

Alliterative poetry

W of P 151, etc. (8 times) deme þe soþe

Chaucer

Bo.1.m.7 255-60 yif thou wolt loken and demen soth with cleer lyght
Bo.3.m.11.1050-5 seyn, how schulde men deme the sothe
Bo.4.p.7.1575-80 demen, as it soth is, that it is ryght

doon hir deuoir

Chaucer

B.ML.38 Thanne have ye doon youre devoir atte leeste
E.CI.966 Do thou thy devoir at the leeste weye
I.Pars.760-5 and skile it is that men do hir devoir
RR.5299 His dever done in eche degre

dykers and delueres

Chaucer

A.Prol.536 He wolde thresshe, and therto dyke and delve

er ful tyme were (*plenitudo temporis*)

Gower

1.1955 Ful many a time I wene it soth

3.129 Ful manye times in a yer
2.2330 Full ofte time hath overthrowe

Chaucer

E.Mch.1306 var. ffull ofte tyme it schall the rewe
E.Mch.2038 Ful ofte tyme he Pluto, and his queene

Fader of feiþ

Gower

5.1904 'Whan Peter, fader of feith

Fader of heuene

Plays

4 Ab 138 the Father of heaven, in good faye
4 Ab 469 the Father of heaven that cann fonde
9 G 185 the high Father of heavon I praye
13 M 442 Father of heaven, I thanke yt thee
15 B 97 Father of heaven, I thanke thee
15 B 237, 265 Father of heaven in majestie
21 Pe 142 the Father of heaven, full in good faye

Poems

1.67 2 til vre fader þe king of heuene
3.29 13 Hali fader, heuen king
3.58 49 His fader is king of heuene
5.86A.1 2 Fader of Heuene, blyssid thou be
5.86C.1 2 Fader of Heuene, blyssid thou be
5.125A.1 2 The Fader of Heuene an aungyl sent
5.185A.1 3 The Fader of Heuene worchepe we
5.185B.1 3 The Fader of Heuene, thus lyue we
9.35 34 The Fader of Heuene þat gat þi childe
9.53 1 Almychty god, our fader of hewyne abuf
9.84 4 þe Fader of heuene his owyn sone he sent
10.1C 1 Almyghty god fader of heuen
10.29 1 Vre fader in heuene: yhal3ed bo þy name
9.50 1 Almyghty god, fadir of heuene
3.87 22 Fadyr of heuen, but þe oon
5.125C.9 1 The Fadyr of Hevyn an awngyll down sent
5.148B.b 6 Fadyr of Hewyn hys owyn Son haue send
9.55 1 Fadyr of heuyne, mercy of my gost
9.137 5 Fadyr of heuene, I make my mone
10.1A 1 allmy3tty god fadyr of heuen
3.93 Fadur in heuene þat wel may
9.6 133 Nowe, fadur of heuyns and celestiall leche

Chaucer
I.Pars.1035-40 youre Fader that is in hevene

faire speche
Poems
1.52 152 So milde of Þoute, so feir of speche
Gower
7.786 To speke his wordes softe and faire
7.1503 And techeth hou to speke faire
Pearl
CLN 3 Fayre forme3 my3t he fynde in forthering his speche
CLN 729 Nay for fyfty quoth the fader and thy fayre speche
Chaucer
HF2.563 Thou wost now how cometh every speche
RR.1259 Of faire speche and of faire answere

fedde Þe folk
poems
2.3 ffeyrore Þan Floyress folkes to fede

feld ful of folk
Alliterative poetry
W. Alex 3048 feld ful of folk

fle for fere
Alliterative poetry
W of P 3121 flee for fere
Gaw 2272 now Þou fles for ferde
Troy 13738 Þen fled he for fere
Sc.F 151 fled they for feare
W & W 416 scho Fled for Ferd
Troy 7338, 7549, 9063, 9650 Fled (all) in fere
Troy 1349,3218 fledden for fere
W of P 2902 for fere...fle
Jos 18, Pat 183 flowen for ferde
Sc.F 349, 362 these frekes wold neuer flee for (noe) fere
Poems
3.117 28 Þow woldest fle Þi deÞ for fere
Pearl
GGK 2272 And now thou fles, for ferde er thou fele harmes

folwed faste

Alliterative poetry

Jerus 203, 1143 folowed faste
Troy 5662 foloweth...faste
MA 1367 folowes faste
D.L. 184 following her fast after
Sc.F. 185 fast followed after

Chaucer

RR.1346 And he me folwed faste alwey

for cristes loue

Plays

23 AC 615 for Christes love omnypotent

Poems

10.1C 2 for cristes love that deyed yn roode
3.115 25 For cristis loue, þat bou3te þe dere
3.115 31 For cristis loue, holde þe stille
3.115 47 For cristis loue, tak a-tent to þis
3.115 55 For cristis loue þou þenke on þis
9.50 2 ffor cristis loue þat dyde on rode
10.1A 2 for cristis loue þat dyde on rode

Chaucer

B.ML.565 Wolde hire for Jhesu Cristes love han slayn

for euer moore after

Law

FOR EVER A. In grants of land, 'for ever' is associated with unconditional possession. B. Certain punishments, such as imprisonment and exile, were for a term of years or forever (Alford 61)

Plays

5 C 79 Hyt shalbe kepte for evermore
6 N 629 yt should endure for evermore
21 Pe 66 for evermore I myne maye

Poems

9.140 12 Than were y loste for euer more

Pearl

GGK 682 He wende for euer more
GGK 2520 And he honoured that hit hade euermore after

Chaucer

BD.852 That certes, I trowe that ever-more
Mars.168 For ever-more,--how dere I have it boght!
Mars.244 That he is wages hath for ever ever-more

Anel.228 For ever-more, his lady me to kythe

for peril of my soule

Chaucer

B.NP.4134 Up peril of my soule, and of my lyf
E.Mch.2371 Up peril of my soule, I shal nat lyen,--
RR.4890 In all perell of soule and lyf

for soþe

Poems

1.66 17 for sothe i tel him mor þan wode
8.4 145 Þis wes on oure leuedy euen, for sothe ych understonde
9.5 21 for sothe, moder, I saye
9.144 91 Myn herytage for sothe þat isse
3.103 86 For soþe hit wol non oþer be
3.115 52 Me semeþ for soþe half hongid he is
8.3 29 y telle ou for soþe, for al huere bobaunce
8.3 116 for soþe y þe telle
8.3 129 I telle ou for soþe, þe bataille þus bigon

Gower

4.1466 Which I have told, for soth it is

Chaucer

A.Prol.283 For sothe he was a worthy man with-alle
A.Kn.1-03 'Cosyn, for sothe of this opinion
A.Kn.1460 His martirdom? for sothe if am not I
A.Rv.3939 A theef he was, for sothe, of corn and mele
B.Th.1939 For sothe, as I yow telle may
B.Mel.2170-5 For sothe it aperteneth nat to a wys man
B.Mel2875-80 For sothe that were
D.WB.46 For sothe I wol nat kepe me chaast in al
D.Fri.1430 For sothe, I take al that men wol me yeve
E.Mch.2319 For sothe I wol no lenger yow contrarie
G.SN.167 And if thou love another man, for sothe
I.Pars.325-30 for sothe, God woot that what day that
I.Pars.335-40 But for sothe the peyne dwelleth
I.Pars.365-70 For sooth is that if a man yeve his love
Bo.1.p.1.20-5 And for sothe this forseide
Bo.1.p.5.205-10 have touched it for sothe ryghtfully
Bo.2.p.7.525-30 'For sothe,' quod sche, 'and that
Bo.3.p.9.800-5 'For sothe,' quod I, "I se well now
Bo.3.p.11.975-80 And for sothe

RR.5697 For soth it is, whom it displese

for Þat seruice
Chaucer
A.Kn.1803 Hir wages and hir fees for hir servyse

for to saue
Plays
4 Ab 300 for to save my liefe
7 S590 and for to save me from all yll sicknesse
Poems
5.1488.1 2 Vs for to saue with all is myth
5.431.6 1 For to saue al Englond and Rose did his entent
9.57 28 for to save vs by mercy and resoun
Pearl
CLN 336 For to saue me the sede of alle ser kynde3
GGK 2040 Bot forto sauen hymself when suffer hym byhoued
Chaucer
RR.4859 Oure sectis strene forto save

fram whennes he come
Poems
4.188 65 Thynk whens thou came and whides to repayr
Chaucer
C.Pard.335 'First I pronounce whennes that I come
G.SN.247 Whennes that soote savour cometh so
G.SN.432 Of whennes comth thyn answering so rude?
Bo.1.p.4.150-5 axed thus: "Yif god is, whennes comen
Bo.1.p.4.150-5 ne is, whennes come gode thynges?"
Bo.1.p.6.230-5 whennes that alle thynges bien comen
Bo.3.675-80 For whennes comen elles
Bo.3.p.9.820-5 'But whennes,' quod I'...myghte comen

fynden hem fode
Poems
3.48 31 A better fode may na man fynde

fyue score wynter
Plays
3 Nh 7 but tyll six score yeares be comen and gone

fyue wittes

Poems

3.107 34 Þat fourmed me with wittes fyue
3.107 42 Mi wittes fyue! Þerfore I wepe
5.329.2 1 Thynk, man, on wyttes fyue
10.23 11 Of fyue ynwyttys/ Þe rewle ys thys/

Gower

1.545 Forthi as of thi wittes five
1.296 As touchende of my wittes fyve

Pearl

GGK 640 Fyrst he wat3 funden fautle3 in his fyue wytte3

Chaucer

B.Mel.2610-5 thyn herte by thy five wittes
I.Pars.955-60 in mouth, and in dede, by thy five wittes
Comp.L.93 That I nil ay, with alle my wittes fyve

god gyue grace

Alliterative poetry

H.M. p.20, Kath. 1.2148, Mar p.16, S.W. p.257 Godes grace

Law

GRACE A favour or indulgence as distinguished from a right; pardon, mercy; also the power to pardon or show mercy (Alford 66)]

Plays

22 PA 47 God give you grace to doe soe aye
22 PA 335 God give you grace to do so aye
23 AC 289 God gyve you grace, old and yonge

Poems

5.232B.7 1 Mary to serue God gyue vs grace

Chaucer

G.CY.665 'Peter!' quod he 'God yeve is harde grace

god of his goodnesse

Plays

12 T 282 the grete goodnes of Godes deede

Poems

8.89 116 And Þanked god of his goodenesse
4.122 6 Wherfore god of his goodnes preserue you in bodily helth
5.272.3 4 To loue my God and his goodnes
5.436.2 1 God hath gyff you of his goodness
9.130 35 That god of hys goodnesse gyf hym hys lyste

Gower
P.485 The hyhe god, of his goodnesse
Pearl
PAT 407 And god thur3 his godnesse forgef as he sayde
Chaucer
ABC 138 with-oute thee; for God, of his goodnesse

god of his grace
Alliterative poetry
Alex B.84, W of P 1808 grace of God
Law
GRACE a favour or indulgence as distinguished from a right; pardon, mercy; also the power to pardon or show mercy (Alford 66)
Plays
G 249 syth God of his grace you hyther sent
Gower
3.2502 Thei soffre, and so god of his grace
Pearl
PAT 443 The whyle God of his grace ded growe of that soyle
Chaucer
B.Pri.1793 They seyde 'Nay'; but Jhesu, of his grace
D.Sum.1702 His spirit God restored of his grace
E.Cl.841 And of youre newe wyt God of his grace
E.Mch.1688 Fareth now wel, God have yow in his grace

Goddes Blissede Body
Plays
16a P 449 The blessed bodye buryed shalbe
Chaucer
C.Pard.709 And Cristes blessed body they to-rente

good ale
Poems
4.1 35 To a pot of good ale or Ipocras
4.11 5 here ys good Ale I-fovnde!
4.13.b a Bryng vs in good ale, and bryng vs in good ale
4.13.b b ffor owr blyssyd lady sak, bryng vs in good ale
4.13 3,5,8,12,14,18,21,24 but bryng vs in good ale
4.13 6,9,15 and bryng vs in good ale
4.44 9 If she wyll to Þe gud ale ryd
5.422B, etc. But brynge vs home good ale (10 times)

Chaucer

A.Mil.3628 With breed and chese and good ale in a jubbe

goostly foode

Plays

15 B 104 to tast that ghostly foode

grace wiÞoute mercy

Law

GRACE A favour or indulgence as distinguished from a right; pardon, mercy; also the power to pardon or show mercy (Alford 66) MERCI Pardon or clemency for a wrongdoer, prisoner, etc. (Alford 99)

Pearl

PRL 670 And be thur3 mercy to grace thry3t

Chaucer

B.Mel.3015-20 youre liberal grace and mercy strecchen
B.Mel.3070-5 me to doon yow grace and mercy
ABC.26 That thou nart cause of grace and merci here

graunte grace

Alliterative poetry

Alex B.709, D.L. 458, Jerus 1058, 1160, Jos 280, M.A. 1202, Mum 224, Troy 39247, W of P 984, 3994, 4789, W & W 371, 399 graunte grace
Arthur 637, Firum 1506, etc., Guy 10724, M.Arthur 3677, Melayne 1056, Rich 2699, Ywaine 863, etc. graunt grace
Carle 499, Lib. Dis 166, 250 God graunt vs grace

Law

GRAUNTEN To make conveyance of (land, property) or to bestow on (someone a privelege, indulgence, etc.); gen., to give, permit, allow (Alford 66) GRACE A favour or indulgence as distinguished from a right ; pardon, mercy, also the power to pardon or show mercy

Plays

1 L 81Graunte us thy grace ever to byde here
1 L 82 Here for to byde God grante us grace
3 Nh 262 that such grace hast granted mee
4 Ab 17 Ah, thou high God, graunter of grace
24 LJ 57 Thou grantest me, lord, through thy grace

Poems

3.85 28 Als thurgh Þi grace art my 3hernyng, In-til Þi lyght me lede

3.99 42 God graunt vs grace to rule vs so
3.107 33 Graunt Merci, God, of al Þi grace
3.112 25 Ful greiÞli was Þe graunted grace
3.112 107 Vre grith was graunted, vr grace bigunnen
4.58 118 God graunte vs grace with hert and will
4.129 42 god grante yow grace well for to doo
4.205 32 to graunt me grace in some degre
4.209 53 And god of his mercy graunte you so mykeyl grace
5.30.6 1 Now, blessyd brother, graunte vs grace
5.87.4 3 He graunt vs grace of happis good
5.107.3 7 God graunt vs grace this Johan to be
8.66 34 God graud me Þat grace Þat I may it se
8.95 143 And of his high grace graunte vnto vs alle
9.15 17 Of grace is graunted Þe Þat gate
9.24 53 Þu gravnt vs for Þi mekull grace
9.31 38 Graunt vs thy grace oure lyves to a-mende
9.33 37 Þu graunte hus grace thorgh her prayer
9.36 32 Graunte to theme pardone, mercy and grace
9.50 9 The holy gost, Þou graunte me grace
9.51 14 Assist me, gode lorde, and graunte me thy grace
9.57 26 then wilt Þu, goodly, graunt vs grace
9.62 29 And graunte me grace sone to ryse
9.62 35 But graunt me grace for to swynke
9.63 6 Graunt me grace Þi luf to wyn
9.102 159 And grant ws grace
10.4 4, 40 Þou grawnte me grace to wirke all way
10.4 13 Grawnt me grace to...

Pearl

ERK 126 And so longe he grette after grace that he graunte hade

Chaucer

A.Kn.1828 And he hem graunteth grace, and thus he seyde
E.Cl.808 Taak it agayn, I graunte it of my grace
E.Mch.1992 Wel rather than han graunted hym hire grace
E.Mch.1997 In which she graunteth hym hire verray grace
Anel.189 graunted...No grace, why that he hath lust to synge
LGW.2039 Ye graunte me to have so gret a grace
RR.3430 If of youre grace ye graunte me this
RR.4921 But that if God hym graunte grace

grete god

Plays

7 S 540 Great God, syttynge in thy troone
7 S 690 great God, if that thy will be
1 L 5 I ame greate God gracious
1 L 182 Above greate God I will me guyde
3 Nh 253 Ah, greate God that arte soe good
6 N 10 With greate God found thow hase

Poems

5.358.5 2 The gret God in Trinite
6.59.1 2 Gret God in Trinite
3.120 83 When grete god þat doom schal aray
3.115 1 The grete god so ful of grace

Pearl

CLN 765 I graunt quoth the grete god graunt mercy that other
CLN 947 The grete god in his greme bygynne3 on lofte
GGK 1536 Gret is the gode Gle and gomen to me huge
PRL 612, 624, 636, 660) For the grace of God is gret inoghe
PRL 648 The Grace of God wex gret innoghe

Chaucer

E.Mch.1974 I kan nat seye; but grete God above
F.Sq.469 As wisly helpe me grete God of kynde!

grete oþes

Law

OTH an oath to the truth of one's statements in legal proceeding (Alford 106)

Poems

3.114 35 Grete oþes may he hon swere

Chaucer

C.Pard.899 And othes grete, of usage and of pride
I.Pars.600-5 or a manly dede to swere grete othes?
I.Pars.600-5 ne cesse nat to swere grete othes, al be

gyue þee sorwe

Chaucer

B.Mk.3140 God yeve me sorwe! but and I were a pope
D.WB.151 If I be daungerous, God yeve me sorwe
H.Mcp.15 Awake, thou Cook,' quod he, 'God yeve thee sorwe!
TC.3.1470 I preye to God, so yeve you bothe sorwe
TC.5.1525 Awey!'quod he, 'ther Joves give thee sorwe!
TC.5.1781 Thorugh false folk. God give hem sorwe, amen!

hardy herte

Alliterative poetry

W of P 1156 forto hardien þe hertes
Pierce 539 hardynesse of herte
Troy 9267 how hard were my hert
Amis 581 hard hert

Pearl

GGK 371 That his hert and his honde schulde hardi be bothe

Chaucer

A.Kn.2649 His hardy herte myghte hym helpe naught
B.NP.4229 And with an hardy herte he gan to crye

haue hir wille

Law

WILLE II.wish, desire, pleasure (Alford 167)

Plays

5 C 288 I saye this folke shall have there will

Poems

4.58 86 sal haue his will
1.52 63 I haued al mine wille

Gower

4.175 Wher that thei mihte here wille have
5.1248 His lust, that he his wille hadde
5.5173 Whan that thei have here wille do
7.2265 Lo, thus hadde Arisippe his wille

haue ruþe

Plays

23 AC 230 Therefore great ruthe I have them one

Chaucer

A.Kn.2392 Have routhe as wel upon my peynes smerte
A.Kn.2419 Now, lord, have routhe upon my sorwes soore
BD.591 My sorwe, but he hadde routhe
BD.999 But she hadde had, it hadde be routhe
TC.4.1476 And Troilus, of whom he n'il have routhe
LGW 1063 And in hir herte she hadde routhe and wo

haue þe maistrie

Plays

5 C 101 of othe landes to have mastery
12 T 120 that thou may have maistrye therby

16 Tr 157 this man of which he hath maistrye

Poems

5.136B.b b For Holy must haue the mastry, as the maner is

Chaucer

B.Mk.3689 And whil this maister hadde of hym maistrye
I.Pars.460-5 man that synne hath maistrie he is a
I.Pars.925-30 as the womman hath the maistrie she maketh to muche

heigh heuene

Alliterative poetry

Pur 206 Hy3e in Þe heven
Rich 5474 heyghe in hevene
Avow 1040 that heghest was in heuyn
Malayne 897 fro heuen on hightе
Melayne 360 heven one heghe

Plays

2 Ad 561 from heaven one high into this place

Poems

3.132 84 So hygh in heuen a-boue aungelle?
3.112 34 Þorw him Þat hadde hei3 heuene in holde
3.112 91 'To hei3 heuene what be-holde 3e here?

Pearl

CLN 1664 As he that hy3e is in heuen his aungeles that weldes

hei3e wey

Poems

8.26 51 at otterborne in the hygh way

Chaucer

A.Kn.897 Where that ther kneled in the hye weye
Bo.4.m.7.1610-5 as the heye wey of the greet ensaumple

heraud of armes

Law

HERAUD OF ARMES An officer of a tournament who makes proclamations, conveys challenges, marshalls the combatants, etc. (Alford 70)

heuene and helle

Alliterative poetry

ERK 196, Jerus 17, Parl 32, Jacke Upland p. 17 heven and helle

Plays

2 Ad 168 from heaven right into hell
2 Ad 469 the good to heaven, the evell to hell
5 C: 331 and lorde of heaven and hell
23 AC 196 of heaven, yearth, and hell

Poems

4.58 31 He may by both heuyn and hell
5.5.3 1 Heuen and earthe and also hell
5.364.1 2 Shal be herd from heuen to hell
7.6A.4 3 O emperess both of heaven and hell
9.36 49 queene of heuene, lady of erth, Emperice of hell
9.96 53 Of erde, hevin and of hell
9.109 12 hevyn, erth, and hell, and all thei contayne
9.111 4 heven and erght and hell to dome
9.178 129 Now, lord, as thow madyst hevyn, erth and hell
2.9 35 From helle to heuene ant sonne to see
3.95 147 To heuen ne helle take we non hede
3.98 17 God Þat made boÞe heuene and helle
8.81 26 As angell dede from heuyn to helle
9.24 54 as Þu arte emprys of helle and heyuyn
9.29 10 Kyng, Emperour of heuene and helle
9.76 15 Þat he is kyng of heuen and helle
9.177 84 heuyn or helle wyl haue his
9.186 10 Heuene and erthe and also helle

Gower

P.1044 Or straght to hevene or straght to helle
5.733 Which is the lord of hevene and helle
5.1633 In hevene, in Erthe and ek in helle
6.1104 Hou that it stant of hevene and helle
6.1259 He tempteth hevene and erthe and helle
7.81 Of hevene, of erthe and ek of helle
7.205 Of hevene, of erthe, or eke of helle
8.13 Whiche out of hevene into the helle

Pearl

CLN 227 So fro heuen to helle that hatel schor laste
CLN 961 For when that the helle herde the hounde3 of heuen
ERK 196 Al heuen and helle heldes to and erthe bitwene

Chaucer

TC.3.8 In hevene and helee, in erthe and salte see

TC.4.712 Remembering her from hevene into which helle
LCW.2 That there is joy in hevene, and peyne in helle

heuenriche blisse
Poems
3.134 27 And 3it drawith man from heuene-riche blis

I before tolde
Chaucer
TC.5.1100 This Troilus, as I bifore have told

I dar my lyf legge
Alliterative poetry
Avow 291 this liffe I dar lay
Triam 1464 my lyfe dar I lay
Poems
3.111 67 Mi lyf I dar leye Þer-vppon

I dar legge
Plays
14 J 370 but loost is owr lawe, I dare laye
16 Tr 108 laye on. I dare laye
16a P 196 that I dare laye will laste
18 R 113 my head heare dare I laye
Chaucer
B.NP.4148 And if it do, I dar wel leye a grote
G.CY.596 He is ful jocunde also, dar I leye!
G.CY.611 For muchel good, I dar leye in balaunce
TC.3.1605 Saw nevere yit, my lif that dar I leye
TC.3.1658 He fleith other-weyes, dar I leye
HF.3.964 'That shal be found,' 'That dare I leye

I dar no3t
Poems
2.9 43 Þat loueÞ deme ant dar nout telle
4.22 10 I dar no3t speke but forth I go
4.43.b b, 4,8,12,16,20 I dar not sey3 [seyn] quan che sey3t 'pes!"
4.43 7 I dar not askyn our dame a spon--
5.419A.2 1 But I dare not, for ther dissplesauns
Gower
2.2414 And that I dar noght undertake
4.345 Thei wexen doumb and dar not telle

4.360 So ferful, that I dar noght speke
5.5199 That dar I noght; bot god above

Chaucer

A.Kn.1556 For I dar noght biknowe myn owene name
B.Sh.1310 'Dar I nat telle how that it stant with me
B.Mk.3110 Al be it that I dar hire nat withstonde
TC.2.537 This is the werste: I dar me not biwryen
TC.2.1749 Lest time I loste, I dar nought with you dele

I dar vndertake

Gower

2.2414 And that I dar noght undertake
4.319 For who that noght dar undertake
4.2777 For thanne I dar wel undertake

Chaucer

A.Mil.3541 Hym hadde be levere, I dar wel undertake
TC.3.338 Therfore I dar this fully undertake

I fil aslepe

Chaucer

A.Rv.4283 For she was falle aslepe a lite wight
BD.275 I fil asleepe, and therwith even
RR.2653 The which may fall a-slepe be

Iesu Þe gentile

Poems

9.25 And ihu that is gentel, bountiful and blessed
10.25 10 Loue gentel ihesu feruently
5.263.b a 'A, gentill Jhesu!'

if...be trewe

Law

TREWE Legally valid, rightful, legitmate, as a 'true action,' 'true title,' true right,' etc. (Alford 160)

Pearl

CLN 759 If that twenty be trew I tene hem no more

in couenaunt Þat

Law

COVENAUNT An agreement between parties binding them to certain provisions; a contract or promise (Alford 39)

Chaucer

E.Mch.2176 I prey yow first in covenant ye me kisse

in ensaumple

Plays 4

Ab 465 in example of Jesus done yt was

Poems

8.95 129 For in ensample y shall you shewe that soth is knowe

Gower

4.3676 And in ensample of tho wommen
5.2027 And in ensample of alle tho
7.1916 For in ensample thus I find
7.2765 And in ensample of this matiere
8.1999 And in ensample his lif was write

in his name

Plays

3 Nh 81 Nowe in the name of God I beginne
13 M 241 in my Fathers name almightie
15 B 234 in my name in good manere
20 A 85 In my name well shall they

Poems

4.101 13 Now diuerse pleies in his name
4.101 19 And in his name þat al þing weldes

Gower

2.970 A povere child and in the name

in lengþe and in brede

Plays

3 Nh 30 a cubytt of length and breade make hit

Poems

5.389.6 2 She tok hyr flyghth in lenghth and bred

Gower

3.1963 That he was man of brede and lengthe
5.5661 The wyde world in brede and lengthe
5.7584 Thei hadde it wonne in brede and lengthe
6.1937 The wyde world in lengthe and brede
7.180 Of lengthe, of brede, of depthe, of heyhth

Chaucer

A.Kn.1970 Al peynted was the wal, in lengthe and brede
G.CY.1228 He shoope his ingot in length and eek in breede
TC.5.1657 Avising of the lengthe and of the brede
HF.3.404 was woxe on highte, lengthe and brede
RR.1124 A myle or two in lenggthe and brede
RR.1366 Thorough the gardyn in length and brede

RR.3791 And the castell of brede and lengthe
RR.6844 In brede and length

in Þe olde lawe

Law

LAWE I. A rule or system of rules governing human conduct, distinguished as: A. Positive law B. The moral law, as seen in (1) The Old Testament law of justice, the 'old law'; also Jewish custom as described therin (Alford 81)

Plays

4 Ab 121 In the owld lawe, without leasinge
4 Ab 196 in the ould lawe truely tane

Poems

3.13 10 Þat soth was prophete of Þe olde lawe
3.58 16 a man of Þe elde lawe

Gower

5.7007 And if we rede of tholde lawe

Chaucer

I.Pars.835-40 peynes agayns this synne in the olde lawe
Bo.1.m.5.185-90 unbounde from his olde lawe

in Þe sauter

Pearl

PRL 593 In sauter is sayd a verce ouerte
PRL 698 Dauid in sauter if euer 3e sy3 hit

iren bounde cofre

Gower

8.1133 And bounden it with yren faste

is to mene

Plays

10 I 417 Alas, what the divell is this to meane?

Chaucer

B.Mk.3941 'The tree,' quod she, 'the galwes is to meene

kepe Þe lawes

Poems

8.14 3 And kepe goddis lawe in querte

Gower

7.2705 What thing it is to kepe lawe
7.2827 To sette a lawe and kepe it noght

7.2991 Mi lawes forto kepe and holde
7.3021 The lawes have forto kepe
7.3073 What king of lawe takth no kepe

kepen and defenden

Law

KEPEN AND DEFENDEN To guard and protect (laws, rights, property, etc.) (Alford 77)

kepen it clene

Poems

3.96 71 But kep Þe clene, corteis, and fre
3.126 8 white and clene kept
9.132 3 that Þu me kepe in clene lyf

Gower

5.6246 To kepe hir maidenhode clene

Pearl

CLN 264 And kepe to hit and alle hit cors clanly fulfylle
CLN 508 That wat3 comly and clene god kepe3 non other

kneled on my knes

Alliterative poetry

Becket 14, D.L. 76, 119, 353, Gaw 818, Parl 229, Troy 798, W of P 1003, 5443, etc. Kneled on my knees

Plays

4 Ab 331 Kneelinge upon my knees too
13 M 473 kneelinge upon my knees
1 L 191 and to your soveraigne kneele one your knee
4 Ab 298 Shee would kneele downe upon her knee
7 S 335 kneele downe on our knee
12 T 279 I honour thee, kneelinge one my knee
16 Tr 338 kneele upon knee
21 Pe 113 Kneele we downe upon our knee
4 Ab 192 kneelinge one my kneene
13 M 465 kneelinge upon my kneene
23 AC 110 devoutlye kneelinge on oure kneene
23 AC 178 and wee shall kneelinge on our kneene

Poems

5.35A.5 1 Now sitte we down vpon owre knee
5.256.6 1 She knelyd downe vpon her knee
9.78 36 and on my knees I kneled done
3.119 46 We schal crye, knelyng on kne
5.28.5 3 To worchepyn hym thei knelyd on kne

5.35B.4 Now knele we down on owr kne
5.185B.5 1 Therefore knele we on oure kne
5.237A.2 2 Befor a maydyn he knelyd on kne
5.253.1 2 And knelyd downe vppon his kne
5.263.5 1 Lord, on all synfull here knelyng on kne
5.425.3 2 He kneled down vppon his kne
5.185A.7 1 And therfore knel we doun on our kne

Gower

2.1057 Knelende upon hire bare kne
4.2822 And so doun knelende on mi kne

Pearl

GGK 818 And kneled doun on her knes vpon the colde erthe

Chaucer

E.Cl.187 Knelynge upon hir knees ful reverently
RR.1980 Anoon down knelying upon my kne

kny3tes and clerkes

Alliterative poetry

Alf 48 Þe clerk and Þe knyght
ABC 4 clerkis and knyghtis
T.M. Wemen 435 knychtis and clairkis

Law

CLERK The general name given to virtually any officer in the judicial system, lay or cleric, whose duties required or involved a certain level of literacy (Alford 29)

Poems

1.51 160 Þer nis clerk ne kni3t

konne and knowe

Chaucer

TC.2.1653 'I seye for me, best is, as I can knowe

konne som craft

Plays

12 T 104 for no craft that I can

Poems

2.6 66 clerk ycud Þat craftes con

Chaucer

E.Mch.1424 They konne so muchel craft on Wades boot

kyng and commune

Law

KING AND THE COMMUNE The king and his subjects, the

commonalty (Alford 78)

Poems

8.94 16, 24, 32, 60 Conuertimini, ye commons, and drede your king

8.94 8 conuertimini, ye comons, and drede your king

Pearl

CLN 1747 The comynes al of calde that to the kyng longed

kynges and kny3tes

Alliterative poetry

W.Alex 2473, Gaw 482, Jerus 489.733, Parl 605, Troy 4020, etc. (18 times) W of P 512, 1086, 4630 kyng(es)...kni3t(es)

M.A. 678 knyghte, king

Alis 1368, Avow 144, 1137, Emare 495, Green Kn 203, Guy 335, etc., Laud 258, etc., M Arthur 622, etc., Oct 1945, Oct Emp 240, etc., Perc 1873, Rich 246, 3582, 5501, Rol 164, Squ of L Deg 561, Torrent 21, etc., Triam 1183 king(es) and/or knyght(es)

Green Kn 124, Laud 10650, 10790 Perc 1528, 1965 Troy 1912 knight and king

Laud 8226 kyng, kny3t and kayser

Plays

6 N 248 king, clarke, knight, and knave

6 N 373 Peace I byd, kinge and knight

Poems

3.108 9 Treuþe is best for kyng and kniht

3.84 66 In flawme of fyre, bath knyght and keyng, with sorow schamfully

5.28.2 3 A tokene he sent to kyng and knyght

5.125B.5 5 Lord, Prince, Kyng, and Knyght

5.141.2 1 I take my leve of kyng and knyght

5.150A.5 6 A kyng or a knyght

5.150B.3 6 That kyng or knyght

5.150D.1 6 Thow kyng and knyght

5.350.3 1 I was with emprowr, kyng, and knyght

5.361.4 3 For in thys londe nys kyng nor knyght

5.384.1 2 It begylyt bothe knyght and kyng

9.3 8 How kynge herod, þat keyne knyght, and of his peres mo

9.158C kynge, kasere, þe3n, no knyght

4.179 31 She nys trwe to kny3t nor kyng

Gower

6.1397 He was a worthi knygt and king

7.4531 And of the kinges court a knyht
Pearl ERK 199 Neuer kynge ne cayser ne 3et no kny3t nothyre

Pearl

GGK 366 Then commaunded the kyng the kny3t for to ryse
GGK 2492 The kyng kysse3 the kny3t and the whene alce
GGK 62 Fro the kyng wat3 cummen with kny3tes in to the halle

kynges conseil

Law

KING AND HIS COUNSEIL The court of King's bench, Common Pleas, or Exchequer; also 'the group of persons in the royal household, usually including the Officers of State, some of the judges, bishops...and barons, which gave the English Kings advice and, nothwithstanding the breaking away of the Exchequer, Common Pleas and King's Bench and their development into regular courts, advised him on the exercise of his personal jurisdiction, both appellate and, at first instance' (Alford 78)

Poems

8.4 136 Conseile Þe kyng, mayntene Þe crowne

kynges court

Law

KINGES COURT A royal court of justice (e.g., King's Bench, Common Pleas, Exchequer) (Alford 79)

Poems

4.59 15 Þan to Þe kynges cort hy Þe full ty3t
5.393.3 1 In kynges corte, wher money dothe route
4.58 19 In kinges court es it no bote

Gower

7.4531 And of the kinges court a knyht
8.389 The kinges Court and his presence

Pearl

GGK 1048 So kenly fro the kynge3 kourt to kayre al his one
GGK 2340 Ne kyd bot as couenaunde at kynges kort schaped

Chaucer

A.Kn.1181 And therefore, at the kynges court, my brother

kynges sone

Plays

10 I 412 he was a kinges sonne
10 I 384 hee was the kinges sonne
7 S 479 the kinge Sone of heavon is hee

Poems

4.9 7 Þaut he were Þe kynges sone
4.122 11 A prynce of most nobull blode and kynges sonne
Imperiall
5.13.1 1 A kynges sone and an emperoure
5.178.1 3 'Sir, it is a Kynges Son

Gower

2.3409 To vertu as the kinges Sone
4.473 Riht as a kinges Sone scholde
4.3579 ther schal a kinges Sone dye
4.3609 Why that this kinges Sone is spilt
5.5311 Which was the kinges Sone there
7.4847 The kinges Sone, which was nyh

Pearl

CLN 1221 The kynges sunnes in his sy3t he slow euervchone

Chaucer

F.Sq.657 The kinges sone, of whiche I yow tolde
TC.1.226 Though he a worthy kinges sone were
TC.1.261 As of this kinges sone of which I tolde
TC.2.165 A Kinges sone in armes wel to do
TC.2.708 'Ek wel wot I my kinges sone is he
TC.3.170 'A kinges sone although ye be y-wis
TC.3.1715 Criseyde and eek this kinges sone of Troye
LGW.1745 Tarquinius, this prowde kynges sone
LGW.1789 'I am the kynges sone, Tarquinius
LGW.1953 That art a kynges sone, and dampned thus!
LGW.1975 A kynges sone to be in swiche prisoun
LGW.2055 I am a kynges sone and eke a knyght
LGW.2080 'A kynges sone, and eke a knyght,' quod she
LGW.2130 And saved fro his deth a kynges sone

lasse ne moore

Plays

7 S 383 Hit was neyther more nor lasse
21 Pe 97 Wee mynd theron, lasse and more

Poems

4.2.b a Make we mery bothe more and lasse
4.62 8 that euer was seyde, more and lasse
5.6.b f Wellcome to vs all, bothe more and lasse
5.132B.3 1 Be gladde, lordes, bothe more and lasse
5.141.1 1 Here have I dwellyd with more and lasse
5.331.b a Y concell yow, both more and lasse
8.4 106 Þat ffrysel wes y-take, were hit more oÞer lasse

8.5 53 boþe þe lasse ant eke þe more
9.145 10 Of alle oure synnes, lasse and moore
4.73 60 Of gos, other mare or lesse
4.112 8 Suche condicons they have more and lesse
4.203 6 With-outen pere more ore lesse
5.7B.4 3 Wolcum bothe to more and lesse
5.45.b a Now let vs syng, both more and lesse
8.21 20 If we sufferd lesse or mare
8.26 74 hys gettyng more and lesse
8.68 18 flatteringe boyþe more and lesse
9.36 16 to whos bekenyng and call, both more and lesse
9.144 52 Or more or lesse ylke day to synne

Gower

P.20 That of the lasse or of the more
1.476 That he the wordes lasse or more
3.93 And so thei wondre more and lasse
3.2593 That he wol owther more or lasse
5.31 What comth therinne, lasse or more
5.39 To take his part, or lasse or more
5.6092 He takth his part, or more or lasse
7.2237 Of worldes good or lasse or more
1.1951 Answerth, riht so ne mor ne lesse
4.17 And riht so nowther mor ne lesse
4.938 That me myhte outher more or lesse
5.1302 Be cause of him, ne mor ne lesse
5.2560 Mi love is nouther mor ne lesse
5.4108 And what hir liste, more or lesse
5.4739 I myhte like or more or lesse
6.87 What reson is, or more or lesse
7.2015 A king between the more and lesse

Pearl

ERK 104 That euer mynnyd suche a mon more ne lasse
ERK 247 Alle menyd my dethe the more and the lasse
GGK 1524 That euer longed to luf lasse ne more
PRL 599 Thenne the lasse in werke to take more able
PRL 600 And euer the lenger the lasse the more
PRL 601 Of more and lasse in Gode3 ryche
PRL 852 In honour more and neuer the lesse

Chaucer

A.Kn.1756 And alle crieden, bothe lasse and moore
B.ML.959 That at the feeste leet sleen both moore and lesse
B.Mel.2139 For somme of hem seyn moore, and somme lesse
B.Mk.3433 And eek his freendes, bothe moore and lesse

C.Doc.53 She spak, and alle hire wordes, moore and lesse
C.Doc.275 The remenant were anhanged, moore and lesse
C.Pard.939 That may assoile yow, bothe moore and lasse
D.WB.934 Been we y-lymed, bothe moore and lesse
D.Fri.1562 And al his handwerk bothe moore and lesse!
E.Cl.67 Were alle his liges, bothe lasse and moore
E.Cl.940 Of which the fame up sprang to moore and lesse
E.Mch.2064 That thou deceyvest bothe moore and lesse
F.Fkl.1054 Bothe in the see and ryveres moore and lesse
I.Pars.6 For ellevene foot, or litel moore or lesse
TC.1.796 As muche as speke a reson more or lesse
TC.4.1544 On Satiry and Fauny more and lesse
RR.594 So clepe men me, more and lesse
RR.3045 Which of the bothons more and lasse
RR.7068 Engyns bothe more and lesse
RR.7694 And leve your sinners more and lesse

late ne raþe

Poems

5.85.3 2 Now and allway, rathe and late

Chaucer

HF.3.1049 For al mot out, other late or rathe
RR.6650 If that they myghte, late or rathe

lawe and loue

Law

LOVE AND LAWE A common formula in European legal tradition...The phrase covers two kinds of settlement. Disputants in civil cases might work out their differences either *per judicium vel per concordiam* (e.g., Lib. Alb. 71), that is through litigation or through an amicable agreement such as a Lovedai (Alford 91)

Poems

3.90 14 Whane love is strong it haþ no lawe
3.102 4 Þe lawe of crist to loue and lere
8.95 61 "The love of thi liegman, that to thi lawe are bounde

Gower

1.18 For loves lawe is out of reule
1.772 To love, and stonde under the lawe
5.4863 Lo, thus departeth love his lawe
5.5476 For he the lawe of loves riht
5.6056 Er I ayein love and his lawe
5.6134 Ayein love and ayein his lawe

8.841 To love and to his lawe obeie
8.2287 O thou Cupide, god of loves lawe
8.2293 mai nevere be to loves lawe honeste

Chaucer

F.Fkl.798 The which that lawe of love accordeth to
I.Pars.125-30 loved thy lawe, and hated wikkednesse
Scog.17 Swich thing as in the lawe of love forbode is?

lawe of oure lord

Gower

7.2075 'O Julius, lord of the lawe

leaute in lawe

Law

LEAUTE I. Lawfulness or respect for law; II. Justice; the principle of truth, honesty, equity III. Loyalty, faith, fidelity ... "No doubt, the rich ambiguity of the word partly explains its great appeal for Langland." (Alford 83-4)

leder of louedayes

Law

LOVEDAI A formal meeting or time of meeting at which a dispute is settle out of court (often by leave of the court) (Alford 92)

lele beleue

Law

LELE I. Lawful, legally valid; within the law (as opposed to outside the law); law-abiding, respectful of law; II. Loyal, faithful; loyal to God, virtuous; III Truthful, honest (Alford 86)

lele lif

Plays

21 PE 134 put liffe in our throughtes lele

Poems

3.110 106 Loue sum, loueli, lyf, and lele

lelly leue

Poems

3.31 20 Leuedi, bi-for Þi suete sun mak vs lele
3.120 59 Þen leue hit lely, at Þe last

leon ne leopard

Alliterative poetry

W. Alex 4793, Pur 536, Troy 1573 liones and leopards
W of P 2896, 2928, 2935 lyon and lebard
W. Alex 5084,5438 lepard and lions

Plays

3 Nh 161 Syr, here are lions, leopard in

Pearl

CLN 536 And lyoune3 and lebarde3 to the lakeryftes

Chaucer

A.Kn.2186 Ful many a tame leoun and leopard
B.Mk.3451 Leouns, leopardes, and beres al to-rente
RR.894 With briddes, lybardes, and lyouns

lered and lewed

Alliterative poetry

Crowned King 57, Jacke Upland p.25, Parl 46, Pierce 25
lered...lewed
Pierce 18 lewed or lered
Florence 1318 lewede and lernydd
Sowdane 1489 lerned and lewede

Law

LERED AND LEWED Clergy and layfolk (Alford 87)

Plays

21 Pe 309 the lewd hereafter that we may lere

Poems

8.95 57 For ther is neither lered ne lewed Þat lyveth vpon erthe

Chaucer

C.Doc.283 For be he lewed man, or ellis lered
PF.46 And seyd him, what man lered other lewed
RR.6217 Lered or lewde, lord or lady
ABC.21 lewid and lerid

lerne to loue

Law

LOVE Partiality; fovourtism toward one of the parties in a legal suit (as in the oaths of judges, jurors and law officers that they will not be influenced by love or money) (Alford 91)

Poems

5.100.1 2 Godes lawes he loved to leme

Gower

5.3852 Of hem that ben of love lerned

license and leue

Law

LICENCE AND LEVE Formal permission, esp. for an otherwise irregular or wrongful action (Alford 88)

lif and lond

Alliterative poetry

Deb 1.233 no lif ne lond
Avow 593, Rich 257 lif and ... londe
Guy & Col 354 land and liffe

Pearl

CLN 308 Bothe lede3 and londe and alle that lyf habbe3
GGK 2058 And 3if I my3t lyf vpon londe lede any quyle

lif and lyme

Alliterative poetry

Erk 224 ne lif ne lym
W Alex 1918 of life and o lym
MA 459, etc. (4 times) lyffe and lyme
Mum 1538 lymes and lyfes

Law

LIF AND LIM A formula used in oaths, charges, judgements, etc. (Alford 88)

Poems

8.95 52 Thi-self hast lyfe, lyme, and lawes for to keep

Pearl

ERK 224 And hades no londe of lege men ne life ne lym aghtes

lif and soule

Chaucer

B.NP.4134 Up peril of my soule, and of my lyf
D.Sum.1807 Thanked be God, that yow yaf soule and lyf
F.Fk. 983 By thilke God that yaf me soule and lyf
I.Pars.515-20 to salvacioun of lyf and of soule

logik and lawe

Law

LOGIK AND LAWE The law referred to is probably civil (unless the phrase is used merely for its alliteration) (Alford 89)

loke on þi left half

Gower

P.133 And thus to loke on every halve

Pearl

GGK 2487 Loken vnder his lyfte arme the lace with a knot

loked on wiþ loue

Chaucer

E.Cl.413 That ech hire lovede tha looked on hir face
TC.1.1078 That ech him lovede that loked on his face

lond and lord

Alliterative Poetry

Mum 1454 the land and the lordshipe
MA 1727 with lande3 and lordcheppe3
Mum 1443 lond other lordship
Alex A 64, 405, 927, 977, 1212, Alex B 174, Beckett 99, 223, Gaw 1133, 1319 Jerus 354, Mum 96, 194, 1406, Pierce 754, RR ii, 93, iii116, 179, Sc.F. 9, 64, 123, 400 Sc. Proph i, 132, MA 1255, 3284, Troy 1618, etc. (15 times) W of P 517, etc. (16 times) W & W 20, 409 lorde(s) in/of...londe(s)
Jerus 970 lord ouer, þat lond
MA 4276 W of P 4648 lordship in/of londe(s)

Law

LOND AND LORDSHIP Land and power, authority, jurisdiction (Alford 89)

Plays

23 Ac 571 the which ys lord of sea and land
24 LJ 117 While I was lord of land and leede

Poems

8.81 13 "Sum tyme lordis of thys lond sette me at gret pris

Gower

1.2054 Before the lordes of his lond

Pearl

CLN 122 And alle the layke3 that a lord a3t in londe schewe
GGK 1319 And ay the lorde of the londe is lent on his gamne3
GGK 1802 3et is the lorde on the launde ledande his gomnes
GGK 2440 Syn 3e be lorde of the 3ander londe ther I haf lent inne

Chaucer

E.Cl.64 A markys whilom lord was of that lond
RR.2710 May wynne gret lordship or londe

londe and watre

Law

LOND AND WATER A common formula expressing inclusive

jurisdiction, possession, etc. (Alford 89)

Plays

10 I 231 Both on water and on lond

Poems

5.400.5 1 Stel is gud in lond and watyr
6.59.3 2 On lond or water, wer I be
9.57 43 Of perell on see, water or lond
8.4 155 In water ant in londe, Þat monie myhten se
8.91 44 BoÞe be londe and watyr, god by his gyde!

Gower

5.6084 Wherof be water and be londe

Pearl

PAT 288 And preue the ly3tly a lorde in londe and in water

Chaucer

A.Prol.400 By water he sente hem hoom to every long
A.Kn.2992 The fyr, the eyr, the water and the lond

longe tyme

Plays

15 B 219 A longe tyme you have with me gonne

Poems

5.72 2 Long tyme before, or it befell
5.129.11 2 Had prophesied long tyme before
5.258.3 6 Long time before Scripture hath sayde
5.281.2 1 Whenne it therin long tyme hadde layne
8.79 43 That long tyme hadden be in variaunce
5.84.4 1 Prophecy seide longe tyme before
5.247.8 2 As prophetes seide longe tyme before
5.338.5 1 For longe tyme your hert shal breste
9.77A 20 Þerof longe tyme beforne
9.142 57 A pyteful ihu, longe tyme it were, I wote well

Gower

P.55 Long tyme in olde daies passed
P.737 Long time amonges the Romeins
P.769 Bot a long time it stod so stille
1.2487 And after that long time in reste
1.2870 He stod long time er he ansuerde
2.1842 Long time stod, was the devoured
2.2147 And was long time er we wer bore
2.2836 For which long time he hath travailed
3.858 Bot of long time gaderende

3.1518 And him wolde I long time er this
3.1905 Fro home and was long time ferr
4.51 I wot ther is long time passed
4.150 Abod long time stille there
4.1939 Long time after that he was ded
4.2209 Which of long time is falle in age
5.1067 In Rome he was long time also
5.2277 Some of long time him hadden served
7.3219 Which of long time him hadde grieved
7.3366 Which of long time he hadde hidd
7.4054 Which long time hath be grieved sore
7.5112 And ek, long time er he was bore
5.3704 For longe time it so befell

Pearl

ERK 1 At London in Englonde no3t fulle longe tyme

Chaucer

A.Kn.1573 A longe tyme, and afterward up-sterte
B.ML.979 And longe tyme dwelled she in that place
B.Sh.1406 How longe tyme wol ye rekene and caste
B.Pri.1841 I sholde have dyed, ye, longe tyme agon
B.Mel.2350-5 in the olde men is the sapience, and in longe tyme his prudence
B.Mel.2375-80 hath longe tyme endured, that ther ne dwelleth
B.Mel.2535-40 stronger whan it is longe tyme avysed
C.Pard.436 Of olde stories longe tyme agoon
C.Pard.726 As longe tyme as it is Goddes wille
C.Pard.735 That in my chambre longe tyme hath be
E.Cl.442 Nat longe tyme after that this Grisild
F.Fkl.1081 And long tyme he lay forth in a traunce
I.Pars.345-50 And Seint Jerome, whan he longe tyme
I.Pars.995-1000 and right so fareth synne that longe tyme
BD.20 Not long tyme to endure
BD.1147 Noght longe tyme, leve it wel!
Bo.2.p.7.555-60 of as longe tyme as evere the list to
Bo.3.p.5.735-40 that had ben long tyme ful myghty
Bo.3.p.9.855-60 and have abyden longe tyme to herkne
TC.2.983 How shal this longe time awey be driven
TC.5.680 This longe time he driveth forth right thus
TC.5.1325 As ye wel knowe, how longe time agon
HF.1.303 If hit so longe time dure
LGW.772 And longe tyme they wroght in this manere
RR.1736 And longe tyme a-swoone I lay
RR.1805 Long tyme I lay and stired nought

lord and light

Plays

7 S 346 Lord, of this light

18 R 326 My lord through whom that I was light

Pearl

GGK 1464 Bot the lorde on a ly3t horce launces hym after

lordes and ladies

Alliterative poetry

W.Alex 1602 Gaw 49, 1115, 2515 Jacke Upland pp. 22,34 Mum 46, 462 Rejoinder of Jacke Upland p. 100, RR iii, 222, Troy 488, 7859, W of P 123, etc (6 times) lord(is) and lad(is)

Mum 258 lorde of (Þis londe) ne lady

W & W 409 lordes in londe and ladyes

Amad 647, Kn. of Curt 478, Florence 169, 832, Freine 46, Guy & Col, 2, 589, Ipom 2266, Laud 8574, etc. Lib Dis 1294, M. Arthur 3208, Rich 154, Turke 8, Ywaine 20, 3287, 4018 lordes and ladies

Plays

5 C 388 Lordes and ladyes that here bine lente

18 R 9 You lordes and ladyes so lovely and lere

Poems

8.38 18 and Lordes lenged and ladies, Leces to lede

5.256.1 1 Lordes and ladyes all bedene

9.172 34 of lordys and ladyes wyth Þer plesaunce

9.172 68 Ys lordys and ladyis game

5.126.8 1 Now lordes and ladys in riche aray

Pearl

CLN 1375 Mony ludisch lordes that ladies bro3ten

GGK 49 With lorde3 and ladies as leuest him tho3t

GGK 595 Lache3 lufly his leue at lorde3 and ladye3

GGK 1115 Thise lorde3 and ladye3 guyle that hem lyked

GGK 1229 With lorde3 with ladyes with alle that lyf bere

GGK 2515 That lordes and ladis that longed to the table

Chaucer

F.Fkl.1038 Lo, lord, my lady hath my deeth y-sworn

HF.1.206 Lord and lady grome and wenche

RR.6217 Lered or lewde, lord or lady

RR.6870 At lord and lady and her meyne

B.ML.254 Lordes, ladies, knyghtes of renoun

E.Cl.268 Lordes and ladyes in his compaignye

F.Sq.304 Of lordes and of ladyes hym aboute
TC.2.1613 'My lordes and my ladies, it stant thus

loue and bileue
Alliterative poetry
Mar p.16 Þi luue ant tin bileau

loue and lakke
Gower
P.892 And this men sen, thurgh lacke of love

loue and leautee
Law
LOVE AND LEAUTE An alliterative formula used esp. to describe a vassal's duty to his lord (Alford 92)

loue lele
Alliterative poetry
Alex B 622 lelliche louen
Pur 1066 lelly lovy Þy Lorde
W of P 4128 I schal loue him lelli
Law
LELE I. Lawfully, legally valid; within the law (as opposed to outside the law); law-abiding, respectful of law; II. Loyal, faithful; loyal to God, virtuous; III. Trustful, honest (Alford 86) LOVE Partiality; favouritism toward one of the parties in a legal suit (as in the oaths of judges, jurors and law officers that they will not be influenced by love or money((Alford 91)
Poems
3.110 106 Louesum, loeueli, lyf, and lele
4.199 48 for and ye loved me truly lele
8.45.20 And the lilly so lele wyth lovelyche flouris
9.63 21 Swete Ihu, my luf lele
3.48 94 Bot luf him lely I suld parfore
9.23 7 Haile! loueli lely Þat syne exilid
4.134 12 To loue yowe lelyly 3e may not me lete!
3.112 97 So lelly his loue on Þe was lent
Pearl
GGK 1516 How ledes for her lele luf hor lyue3 han auntered
ERK 268 And loues al the lawes lely that longen to trouthe

loue of oure lord

Alliterative poetry

Mum 428, Pierce 782 for (the) loue of oure lorde

AlexB 597 for loue of Þe lord Þat we leuen inne

Plays

10 I 330 My love, my lord, my life, my leife

14 J 136 releeved me, lord, for love

Poems

3.90 13 Þe lord of loue haÞ now slawe

3.119 65 Dwelle wiÞ us, lord of loue and pes

4.128 1 O Lord of loue, here my complaynt

4.132 36 The lord of luf I thanke ane thowsand syiss

8.95 140 And for loue of that Lord aloft now they dwelle

Gower

4.157 'Mi worthi love and lord also

4.201 Unto hire lord and love liege

4.1733 Cupido, which of love is lord

5.4556 For love is lord in every place

8.952 Wher love is lord of the corage

8.968 This lord, which hath his love wonne

Chaucer

A.Kn.1802 Thus hath hir lord, the god of love, y-payed

B.Mel.2815-20 the love of his Lord God

F.Fkl.793 Servant in love, and lord in mariage

BD.93 But I mowe of my lorde here

HF.1.258 Hir lyf, hir love, hir lust, hir lord

loue Þat is my lemman

Chaucer

A.Mil.3278 For deerne love of thee, lemman, I spille

A.Mil.3280 And seyde, "Lemman, love me al atones

A.Mil.3705 Y-wis, lemman, I have swich love-longynge

RR.1209 And for the love of his lemman

lyues ende

Poems

1.41 45 Ac help vs at vre lyues ende

2.14 69 me lede to my lyues ende

2.18 48 at oure lyues ende

9.142 72 That geue me grace to do my lyues ende

1.59 28 he beo vre help and ure red to ure liues ende

1.60 39 help me to mi liues ende

Gower

7.2106 for evere into his lives ende
2.1176 And duelle unto hire lyves ende
3.1734 That I unto mi lyves ende

Chaucer

B.Sh.1624 Talynge ynough unto oure lyves ende. Amen
D.WB.1257 And thus they lyve unto hir lyves ende
E.Cl.308 As for my wyf unto hir lyves ende
E.Cl.833 And with hym dwelle unto my lyves ende
E.Cl.1036 Plesance ynogh unto youre lyves ende
E.Mch.1354 A wyf, to laste unto his lyves ende
I.Pars.1090-5 hennes forth unto my lyves ende sende
TC.3.392 For evere-more unto my lives ende!
TC.5.1544 At which, allas, he caughte his lives ende
RR.5648 Aftir his wrecchid lyves ende

make at ese

Gower

7.5226 This Maide and make him wel at ese
8.825 And thus sche made him wel at ese
2.1449 Abod and made him wel at ese

Pearl

CLN 124 And vch mon wyth his mach made hym at ese

make mone

Alliterative poetry

Jacke Uplande p. 16 make my mone
Gaw 737, W. Alex 1266 made his mone
Chev 83 grete mone she made
Amis 569, etc. Avow 1091, Beues 899 Kn of Curt 198, 254 498, Emare 314, Firum 1196, etc., Forence 1352, Guy 1070, 4612, Guy and Col 56, Hav 403, Ipom 101, Lamb 24, 519, Lamw 28, M. Arthur 814, 1406, Marr. of Gaw 23, Melayne 159 Oct. Emp. 347, 383, Perc 1081, Sowdane 944, 2583, Squ of L.Deg 21, 106, Tars 437, 491 Tolous 755, Torrent 264, Triam 182, Ywaine 535, etc. make mone
Laud 8492 thei maked moche mone
Cleges 84, 107 he made mech mone
Athel 729, Laud 9826, Orfeo 198 made...mon

Plays

3 Nh 36 mone that I can make
4 AB 352 your makinge of myche mone
6 N 115 lesse hee to misse thee make mone
10 I 420 Booteles is me to make mone

13 M 289 Yea, make we never so much mone
21 Pe 203 Nowe they have made there mone to mee
23 AC 658 For this death wee make great mone
23 AC 675 Nowe, fellowe, in fayth great mone wee maye make

Poems

1.51 44 To makien muchele mone
1.55 34 to Þe me dar i clepien noht, to hire ich make min mone
1.64 32 hi make mi mone
2.13 2 Þat madest middelert ant mone
3.68 11 Sorfuliche he maket his mone
4.119 4 Rouffully schew mad here mone
4.162 17 To you my swete y make my mone
4.168 3 I haue no comfort--wher schall y make my mone?
4.206 108 Thus do I make my mone
5.45.3 5 Myght mak no mone
5.63.6 2 Olde faders made grete mone
5.154.2 2 For me make than no mone
5.159.b a Mary myelde made grete mone
5.160.b b For her chielde made grete mone
5.183.4 3 And to Mary I mak my mone
5.184.b b Make thi mone to Mary, that myld may
5.187B.3 1 To Owr Lady make we owr mone
5.219.b a To the we make oure mone
5.219.1 4 To the we make our mone
5.219.2 4 To the we make our mene
5.219.4 4 For us make thou thy mone
5.377.1 5 To Krist I mak my mone
5.377.1 6 To Krist [I mak my mone]
5.458,1 2 That she made all thys mone
8.10 45 Þan Sir dauid Þe Bruse makes his mone
8.12 5 lady, think what I mene, I mak Þe my mone
8.72 2 I herd a lady make gret mone
8.84 3 Therfore Inglond may make gret mone
9.7 13 But euer, alas! I make my mone
9.10 63 Mourne I may and make gret mone
9.16 21 To Þe we makun houre mone
9.97 5 His moder Þus mornyng made her mone
9.107 2 to Þe, Ihesu, make I my mone
9.137 5 Fadyr of heuene, I make my mone
10.67 3 to make my mone, ther is my most comforte

Gower

1.3143 And that was where he made his mone
4.596 I make many a wofull mone

5.7800 So make I many a prive mone
6.2212 Unto the queene he made his mone

Pearl

CLN 373 Ther wat3 moon for to make when meschef was cnowen
GGK 737 To Mary made his mone

Chaucer

A.Kn.1366 And waillynge al the nyght, makynge his mone
B.ML.656 She hath no wight to whom to make hir mone!
F.Fkl.920 Which made alwey hir compleint and hir moone
Mars.143 That while that Venus weping made her mone
TC.4.950 Ful tenderly he prey'de and made his mone
TC.5.250 In place horrible making ay his mone
LGW.1169 She made her mone, and ryght thus spake she thanne
LGW.1799 To whom shal she compleyne or make mone?
RR.2300 Now can he syngen, now maken mone
RR.2396 And go forthe sole, and make thy mone

make murie

Alliterative poetry

W of P 5056, 5224 make murþe
RR ii,12 to make ony myrthe
W & W 21 makers of myrthes
Gaw 899 much merþe con make
W of P 4528 þe mirþ þat was maked
W of P 4760, 4851 maden/made...murþe
AlexA 979 this mirth he made
Gaw 106 much mirthe he mad
Gaw 71 alle þis mirþe þay maden
W of P 1470, etc. murþe ... mad

Poems

4.2.b a Make we mery bothe more and lasse
4.25 11 we made as mery as flowres in may--
5.21B.4 3 Now to mak mery among vs
5.17.3 2 Saue them all that mery make
5.17.4 1 For thei that make mery here
5.21A.5 3 Be all mery in thys howse
5.21C.4 3 Make we mery amongys vs
5.27C.b a Make we mery in hall and bowr
5.39.b a Make we mery in this fest
5.118.b c Make vs mery thys New Yere
5.119.1 1 Make we mery in hall and boure

5.145.6 4 And make vs mery for owr Saviowr
5.240.7 3 Now make we mery hym beforne
5.361.5 3 And for hys loue make we mery
5.415.b b Y wyll mak mery qwyll Y may
5.419A.2 2 Ons in the wek mery will they make
9.79 11 make ye mery, for hym þat ys ycom
5.24.5 2 Make merye, I prey you alle

Gower

1.2734 And made merie amont the route

Pearl

CLN 331 To make3 of the myry sune3 this meyny of a3te
GGK 1313 And mad myry al day til the mone rysed
GGK 1681 Make we mery quyl we may and mynne vpon joye
GGK 2468 Make myry in my hous my meny the louies

Chaucer

A.Prol.802 And, for to make yow the moore mury
C.Pard.883 'Now lat us sitte and drynke, and make us merie

man of þis molde

Aliterative poetry

W Alex 1130, 3766, D.L. 134, 323, Mum 363, 407, 671, Pur 558, 613, 1656, W of P 85, etc. (42 times), W & W 172 man apon mold
Alex B546, 564, 1108, Erk 270, Gaw 914, Pierce 103, Troy 13222 men vp-on molde
W. Alex 5113 man of the mold
D.L. 290 men of the mold
Parl 295 men of this molde
MA 3875 he was makeles one molde
MA 129 þe meruelyousteste man þat on molde lenge3
Cleges 279, Sowdane 136 man of mold
Horn childe 966 men of molde
Firum 361, M.Arthur 1615, Sages 3056 man on molde
Laud 172 neuer man that was on molde
M. Arthur 707 men on molde
Amis 1902, 2444 man meryest on molde

Poems

4.59 1 Man vpon mold, whatsoeuer þow be
5.334.2 3 Heveyn and erth and men of mold
8.2 1 Ich herde men vpo mold make muche mon
1.46B 63 wanne þu list, mon, undur molde
5.252.1 1 O man of molde, mekely beholde
8.38 73 A meriere man on molde monen I ne may

Gower

2.1737 was nevere man upon this Molde

Pearl

CLN 558 That euer he man vpon molde merked to lyuy

CLN 613 3if euer thy mon vpon molde merit disserued

CLN 1114 And al tomarred in myre whyle thou on molde lyuyes

CLN 1656 There wat3 no mon vpon molde of my3t as hymseluen

ERK 270 Then for al the meritorie medes that men on molde vsen

GGK 914 Byfore alle men vpon molde mon may hir calle

mankynde to saue

Plays

6 N 167 to save mankynd that did amisse

11 D 116 to save mankynd that was forlorne

Poems

5.53.7 2 To save mankyende he shed his bloode

5.54.b b Hath borne a childe to save mankyende

5.54.1 4 To save mankyende, the which was lost

5.54.2 3 Hath bourne a chielde to save mankyende

5.67.1 4 To save mankyende is man bicome

5.81A.6 3 T save mankyende, that had done wronge

5.81A.9 3 Mankyende was shent and ay for lore

5.88 1 4 To save mankyende, that was forlorne

5.160.1 4 To save mankyende alone

5.247.8 3 To save mankyende, that was exielde

5.248.4 4 To save mankyende is man becume

5.258.3 8 To save mankyende, that was exield

5.280.2 4 To save mankyende, that had myswrought

5.8.6 2 That saven mankynd fro syn and shame

5.15.1 2 To saue mankynd, that was forlorn

5.23B.2 3 From heuen to erthe to saue mankynd

5.41.1 3 To saue mankynd, that was forlorne

5.56.1 4 To saue mankynd, the which was lost

5.123A.1 2 To saue mankynd, that was forlorne

5.157B.2 2 To saue mankynd, that was forlorn

5.178.2 4 To save mankynd, that was forlorn

9.2 10 to saue mankynd þat was forlorne

9.14 3 To save mankynd, that was his entencioun

3.127 14 To saue mankynd that was for-lorn

5.5.4 2 Ye come to saue al mankynde

5.55.2 4 To saue mankynde, the which was lost

5.56.6 4 To saue mankynde, thatt was forlorn
5.63.1 4 To saue mankynde alone
5.91A.1 2 To saue mankynde, that was forlorne
5.154.7 3 To saue mankynde and make it fre
5.157A.4 3 To saue mankynde, that was but lorne
5.157C.2 2 To saue mankynde, that was forlorn
5.174.3 3 To save mankynde, as his wille was
5.176.3 2 To saue mankynde, that was forlore
5.192.7 3 To save mankynde; O Mary myelde
5.257.7 3 And became man to save mankynde
5.281.3 4 To save mankynde alone
5.300.1 3 To saue mankynde, thatte did amys
5.301.1 3 To saue mankynde thus seith Scripture

many sondry metes

Poems

4.78 21 On sondry metis not gredy at Þe tabill

marie his moder

Plays

6 N 1 Hayle be thow, Marye, mother free
6 N 54 that Marye, Godes mother free
6 N 437 Marye, Godes mother dere

Poems

9.88 8 of his moder marie
9.88 32 and his moder marie

Chaucer

B.ML.841 'Mooder,' quod she, 'and mayde, bright Marie
B.Pri.1880 For reverence of his mooder, Marie, Amen
E.Mch.2418 God blesse us, and his mooder Seinte Marie

masse and matyns

Alliterative poetry

Pierce 592 matins and masse
MA 4333 messes and matyns
Guy 1571 masse and matins
Guy 3844, Oct 692 matyns and/or masse

Poems

3.114 25 In Matyns and Masse Þei beren Þe prys
3.117 67 At masse, ne Matyns, ne at houres

me soore

Plays

3 Nh 315 but for synne that greveth me sore
3 Nh 274 but for mans sinnes that greeves me sore
16a P 273 Alas, sorrowe syttys me sore!

Poems

1.3 136 Al my sÞinc and mi sor and mine kneouÞunge
5.145.5 1 'Modyr, thi wepyng grevyth me sor
9.4 79 Wep no more, 3e gref me sor
5.165 2 His grevous deth and her morenyng grevid me sore

Pearl

GGK 1793 Bot I am swared forsothe that sore me thinkke3

Chaucer

A.Kn.2315 And eek Arcite, that loveth me so soore
B.Th.1976 To bynde me so soore

mede and maistrie

Law

MEDE compensation (for work or services), wages, salary; a gift, a bribe, any reward that is unearned or in excess of merit; hence, also the reward of salvation (Alford 98)

Pearl

ERK 234 Ne for maystrie ne for mede ne for no mounes aghe

men and wommen

Plays

2 Ad 86 man and woman I will there bee
3 Nh 306 that man, woman, fowle, ne beaste
3 Nh 313 The man ne woman shall never more
7 S 520 man and woman for to bynde
10 I 331 did never man or woman grieffe

Poems

4.38 17 ffor by woman men be Reconsiled
10.49 14 Seyen women most make men madde
4.102 7 man or womman Þat hauÞ nature
5.332.1 1 Man and womman in euery place
8.48 30 Þer nis man no womman wroÞ
8.48 42 Þer nis man no womman blinde
9.48 18 To man and wommon and chylde ynfere
5.26.4 2 Mon and womon had be lore

Chaucer

C.Pard.377 "Good man and wommen, o thyng warne I yow
LGW.333 That maketh men to wommen lasse triste

men of lawe

Law

MAN OF LAWE one in the legal profession, as a clerk, advocate, justice, etc. (Alford 96)

Poems

3.58 16 a man of Þe elde lawe
4.57 7 I xal fyndyn a man of lawe
5.383.4 4 With men of lawe and othere mo
5.385.3 1 With men of lawe he haght non spas

Chaucer

B.ML.33 'Sire Man of Lawe,' quod he, 'so have ye blis
B.ML.43 For swich lawe as man yeveth another wight
B.ML. Here begynneth The Man of Lawe his Tale
B.Mel.2485-90 yeven to yow by the men of lawe, and the wise
B.ML.The Prologe of the Manne of Lawes Tale

mercy in Þi mynde

Alliterative poetry

Twa Mariit Wemen 282 mercy in my mynd
Twa Maritt Wemen 501 mercifull in mynd
Alex B 927 mercy in thi minde

Law

MERCI Pardon or clemency for a wrongdoer, prisoner, etc. (Alford 99)

Poems

3.82 1 Mercy es maste in my mynde
9.107 33 Þat mercy, lord, take Þu to mynde

mercy to amende

Law

MERCI Pardon or clemency for a worngdoer, prisoner, etc. (Alford 99)

Plays

3 Nh 151 if throughe amendemente thy mercye
14 J 55 Amend me through thy mercy

Poems

9.139.b a Now marcy, Ihe-su, I wyll amend

meue Þis matere

Alliterative poetry

RR iii 321 meved many maters
Mum 687, 1504 a matiere be/is y-moeued

Pierce 821 Þe more Þe matere is moved
Troy 13067 to meue of Þat mater
RR iii, 2 ffor mater that my mynde is meued in

Poems

8.95 135 "My leige lord, of this mater y meve you no more
3.106 74 And meueÞ maters mony and fele

murÞe and mynstralcie

Alliterative poetry

Gaw 1952 With merÞ and mynstralsye wyth mete3 at hor wylle
Troy 3436, W of P 1295, 5062 with myrthe(s) of mynstralsy
Florence 2157 myrthe of mynstrals

naked as a nedle

Alliterative poetry

Jerus 939 naked as a nedle

of his curteisie

Law

CURTESIE II. Favour on Grace, as distinguished from inherent legal right, esp. in the formulaic phrase 'of his courtesy' (Alford 41)

Poems

8.95 49 Than the kyng of his curteisie comaunded hym to ryse

Chaucer

A.Prol.725 But first, I pray yow of youre curteisye
B.ML.179 He wolde of his benigne curteisye
D.Sum.1669 I yow biseke that of youre curteisye
F.Fkl.1569 And thanke hym of his grete curteisye
H.Mcp.28 And that oure Hoost wole of his curteisye

olde and newe

Poems

4.132 14 Quhat I suffir of sorow, auld or new
8.1 11 Distroid chirches of new and old bildyng
8.30 45 Perfourmyng thy desire bothe olde and new
9.30 22 Heyl! that oure mescheves old hast new redressed
9.135 57 All gostely myschevys of new and olde poyson
4.103 4 To leche sores boÞe olde and newe
4.179 38 and wist of olde and newe
4.193 3 I wil not change you for old ne newe
5.346.b b 'Cast not away thyn old for newe
9.58 40 Oold and newe madest lawfully vnyon

Gower

P.1003 What hath befalle of old and newe
7.2702 These olde worldes with the newe

Chaucer

TC.4.415 "The newe love out-chaseth ofte the olde"
TC.5.558 His newe sorwe and ek his joyes olde
LGW.G.273 Yis, God wot, sixty bokys, olde and newe

pardon and penaunce

Law

PARDOUN I. Remission of part or all of the temporal penalty in purgatory for sins already forgiven, Indulgence; also the document granting an indulgence; II. Forgiveness of a crime or sin (Alford 109) PENAUNCE Penalty, punishment; judicial sentence; 'to put in penance,' to subject to torture, hard punishment, or prison (Alford 113)

parfourned ȝe penaunce

Law

PENAUNCE Penalty, punishment; judicial sentence; 'to put in penance,' to subject to torture, hard punishment, or prison (Alford 113)

Pearl

PAT 406 Parformed alle the penaunce that the prynce radde

patriarkes and prophetes

Plays

13 M 4 as patriarches and prophets of me bearen wytnes
24 LJ 362 prophettes, patriarches here present--
8 Ma 270 by patryarkes and propheetes here

Poems

9.105 90 Patriarkes, profettes and postels also
9.11 62 In prophet and patryake desyre
9.130 34 Patryarkes, prophetys, pray for our kynge
10.10 74 Aungels patryerkys and profete

penaunce an pouertry

Alliterative Poetry

Alex B 291, Pierce 111 in penaunce and pouerte

Law

PENAUNCE Penalty, punishment; judicial sentence; 'to put in penance,' to subject to torture, hard punishment, or prison (Alford 113)

Poems
5.347.5 2 Prayers, penans, and pouerte
Pearl
PAT 31 Dame Pouert dame Pitee dam Penaunce the thrydde

penaunce and purgatorie
Law
PENAUNCE Penalty, punishment; judicial sentence; 'to put in penance,' to subject to torture, hard punishment, or prison (Alford 113)

persons and preestes
Alliterative poetry
Amis 616 prest other persoun
Poems
4.58 9 person, prest, and knyght
4.56 6 Persons, prystis and wycars--

pope and prelates
Alliterative poetry
MA 229 prelatte ne pape ne prynce
Poems
8.31 148 Popes, prelates, and lordynges
9.154 25 Popes and prelates stand in perplexite

pore apparaille
Chaucer
I.Pars 375-80 almesse of the poure; eke if he apparailleth his mete

pouerte and pacience
Pearl
PAT 45 Thus pouerte and pacyence arn nedes playferes

poul precheþ
Chaucer
RR.6679 The goode folk that Poule to preched

poul þ**e apostle**
Chaucer
B.Mel.2175-80 'The Apostle Paul unto the Romayns
B.Mel.2630-5 Seint Paule the Apostle seith in his

prechen Þe penaunce

Law

PENAUNCE Penalty, punishment; judicial sentence; 'to put in penance,' to subject to torture, hard punishment, or prison (Alford 113)

Poems

8.57 4 trewe prechinge and penaunce is clepud folie

prechynge Þe peple

Plays

14 J 350 preachinge to the people his powere

Poems

5.99.2 3 Prechyng the pepill of Godes myghth

Chaucer

D.Sum.1716 Excited he the peple in his prechyng

preestes and prelates

Alliterative poetry

W Alex 1554 with prestis and with prelatis
Pat 389 vche prest and prelates alle
Pur 1249, Mum 538 prestes and prelates
W Alex 1499 prelatis and prestis

Pearl

CLN 1249 Prestes and prelates thay presed to dethe

Chaucer

RR 6402 I wote no prest ne prelat borne

preie for Þe pees

Alliterative poetry

Ywaine 3246 prai for pese

Plays

4 Ab 281 Isaack, sonne, peace, I praye thee

Poems

5.103B.b a Prey we all to the Prynce of Pece
5.152.11 1 'A, pece, dere moder, I the pray
3.119 4 For Þe pees fast gon I prai
5.103A.b a Prey for vs the Prynce of Pees
5.104.b a To Almyghty God pray for pees

Chaucer

B.Mel.2870-5 preyen me nat of pees, ne they asken nat to be

preieres and penaunce

Law

PENAUNCE Penalty, punishment; judicial sentence; 'to put in penance,' to subject to torture, hard punishment, or prison (Alford 113)

Plays

11 D 195 to live in pennaunce and prayer

Poems

9.133 4 My fastyng, my penance, my prayers Þat I make
5.347.5 2 Paryers, penans, and pourete
1.65 16 do penanz in mi praier

pride on his apparaill

Pearl

GGK 601 The apparayl of the payttrure and of the proude skyrte3

profrede a present

Alliterative poetry

Sc.F 106 profer him a present
Sc.F 120 profered him a present

Purchace Þe pardon

Alliterative poetry

MA 3497 to purchase me pardonne

Law

PARDOUN I. Remission of part of all of the temporal penalty in purgatory for sins already forgiven II. Forgiveness of a crime or sin (Alford 109)

putte forÞ his hed

Chaucer

G.SN.312 And dar nat ones putte forth his heed?

quyke and dede

Plays

9 G 111 cleane flesh both quicke and dead
21 Pe 338 both the quycke and the dead
23 Ac 700 and both deeme thi quycke and deade

Poems

5.318.2 2 And it is quik and semeth dede
9.124 33 And for all quik and dede
1.26 56 to sauen us alle quike and dede

1.67 9 for quicke and for deade and al mankinde
5.269.7 3 To make the quyk whenne thou art dedde

Gower

2.2779 The qwike body with the dede
2.3405 Whan time comth, the qwike and dede

Chaucer

F.Fkl.1336 For, quyk or deed, right there ye shal me fynde
BD.121 Whether my lord by quyk or deed
TC.3.79 Of lordship him, wex neither quick ne ded

reson shewe þ

Law

RESOUN I. Law, equity, justice; II. That which is within reason; mesure, moderation; III. A ground or cause (for doing something); also a speech putting forth a ground or cause (Alford 134)

Poems

3.118 78 To schewe reson þer non wol reste

Gower

2.3110 I schal be reson prove and schewe

Chaucer

I.Pars.330-5 the consentynge of resoun, as sheweth heere by
Bo.3.P.10.890-5 Certes resoun sheweth
B.Mel.2285-90 wommen and his resouns, I shal shewe
B.Mel.2285-90.var. I schal schewe by many resouns and ensamples
B.Mel.2860-5 youre resouns that ye han shewed me

riche and poore

Poems

3.28 20 þe rich he maki þ pouer, þe pore rich al so
3.42 2 Of pore che makit riche, or riche pore also
5.172.4 3 Riche and pore of euere lede
8.13 147 Riche, pore, foul, and fayre
8.15 6 To maken hem riche, and here lordis pore foles
8.54 75 Riche and pore, bond and fre
8.93 110 To make peas in Engeland, þat Riche and pouer
9.23 28 To hie and lowe, riche and poure
9.109 68 Both powur and riche I holpe and toke to cure

Pearl

CLN 127 And rehayte rekenly the riche and the poueren

Chaucer
B.Mel.2790-5 povere herte and a riche purs
E.Mch.1536 Or riche, or poore, or elles mannyssh wood
I.Pars.460-5 bothe riche and poure
TC.5.43 'Why n'il I make a ones riche and pore
HF.3.442 Pore and riche
LGW.388 Yit mote he doon bothe ryght, to poore and ryche
LGW.1934 On ryche, on pore, he most his sone take
RR.1170 Of riche and pover in every place
RR.5229 Bothe pore and riche, in oon estate

riche robes
Plays
7 S 611 nor noe rich robes meete for a kinge
Poems
3.29 64 Ne riche robe wit veir and grise
Pearl
PAT 379 His ryche robe he torof of his rigge naked
Chaucer
A.Prol.296 Than robes riche, or fithele, or gay sautrie

right and reson
Alliterative poetry
W Alex 4332, DL 260, MA 295, 2041, Mum 1479, RR iii, 315,
Troy 8935, 10715, 12254 reson and/or ri3t
DL 238 neither reason nor wright
Cleges 165 reson and ryght
Degare 1888 by resone ne ryþth
Law
RIGHT AND RESOUN Justice, equity, law (Alford 137)
Plays
11 D 227 Here our reason right on a rowe
23 Ac 327 by right and reason, as you shall saye
Poems
3.102 15 And rule þe ay be reson riht
10.23 5 Rewle the ay be reson ryght
5.367.2 2 Owte of oure syghth ryght and resone
5.383.3 2 Ryght and resoun awey is went
Pearl
CLN 1638 For if thou redes hit by ry3t and hit to resoun brynges
ERK 235 I remewit neuer fro the ri3t by reson myn awen
ERK 267 Bot the riche kynge of reson that ri3t euer alowes
PRL 665 Bot resoun of ry3t that con no3t raue

Chaucer

Bo.4.p.6.1475-80 Ryght so, by semblable reson
Bo.5.1840-5 we ben parsoners of resoun, ryght so as we
Bo.5.1840-5 and wit ben bynethe resoun, ryght
RR.3154 Bothe ageyns resoun and right

ri3t riche

Pearl

CLN 1513 Ther wat3 rynging on ri3t of ryche metalles
ERK 267 Bot the riche kynge of reson that ri3t euer alowes

Chaucer

B.Mel.2745-50 if thou be right riche, thou shalt fynde a greet

ryde and reson

Law

RESOUN I. Law, equity, justice; II. That which is within reason; mesure, moderation; III. A ground or cause (for doing something); also a speech putting forth a ground or cause (Alford 134)

Poems

8.7 34 whet wes þe resoun why he nolde ryde?

Pearl

GGK 1344 So ryde thay of by resoun bi the rygge bone3

rule þe reaume

Alliterative poetry

Mum 225 to reule þis royaume

Plays

8 Ma 408 to rule my realme and my rightes

salomon þe sage

Poems

4.211 4 Sampson the fort and Salomon the sage

science vnder sonne

Poems

3.107 85 þe sone a science and a siht

se þe soþe

Plays

7 S 508 Sheppardes, sothlye I see
11 D 41 Simeon, father, sooth I see

Poems

3.46 10 Bihald Þi self Þe soth, and se
3.120 58 For soth sawe schaltou neuer repent
8.47 2 Prestes wylle trechery, and gyle hold soth saw
3.103 60 For his soÞ sawe he schal be schent
3.108 36 Fordon trouÞe ne soÞ sawe
4.23 3 now my-self Þe soÞe y see
8.65 109 Nou se Þe soÞe whedre it be swa

Gower

7.2233 Bot ate laste, soth to sein
2.3494 Yit mai a man the sothe se
7.3623 And for to se the sothe in dede
7.3846 Thus myht thou se the sothe plein

Pearl

CLN 515 For I se wel that hit is sothe that alle segge3 wytte3

Chaucer

TC.5.1640 For anything, men shal the sothe see!
HF.3.1018 Thus saw I false and sooth compouned
RR.6558 For men may wel the sothe see

seide Þe soÞe

Alliterative poetry

Parl 78, Mum 283 soth to seyn
Parl 574 sooth is seyd
RR iii, 170 I sothe shall aie
W Alex 4574 be Þis sothe at 3e say
W of P 1759, etc. (17 times) soÞli forto say
Alex B 154 soÞli to saie
Parl 270 sothly for to say
Alex B 490 soÞli we sen
Erk 197, W & W 178 say Þe sothe
Gaw 2094, 2110 I...say...as/for soÞe
MA 1686 say me sekerly sothe
Mum 116, 199, etc. saye sothe
Erk 159 says soÞe
Alex B 209 men saiÞ bi 3ow soÞ Þe sawe Þet y hirde
Gaw 673, Pur 654, Mum 290 sayde sothly
Pierce 658 he seyde hem Þe soÞe
Alex B 368 we ne sain but soÞ

Plays

2 Ad 269 Yea, sooth sayde I in prophecye

4 Ab 143 This signifyeth, the sooth to saye
6 N 453 Marye, suster, sooth to saye
7 S1 356 the sooth us to saye
8 Ma 231 whether yee saye sooth or lye--
9 G 90 a kinges powere, sooth to saye
9 G 159 the sooth of thee to saye
11 D 11 that Abraham went, the sooth to saye
11 D 14 tyll Godes sonne come, the sooth to saye
11 D 199 And openly here sooth I saye
12 T 8 the sooth if I should saye
13 M 283 and hee in mee, sooth to saye
13 M 340 trespasseth not, the sooth to saye?
13 M 354 and whoesoe followeth me, sooth to saye
13 M 410 But nowe he stinketh, sooth to saye
14 J 65 Naye, Simon, brother, sooth to saye
14 J 215 and thou begyled, sooth to saye
14 J 413 and that is hee, sooth to saye
16a P 394 A mon I see, sooth to saye
17 H 41 And I, Symeon, sooth to saye
17 H 237 Syr, I am Enocke, the sooth to saye
17 H2 262 that hee was Goddes Sonne, sooth to saye
18 R 231 the sooth openlye for to saye
18 R 242 Herkens, syr Pilate, the sooth to sayne
18 R 387 but his sudarye, sooth to saye
18 R 427 and I wott nere, the sooth to saye
19 E 5 Sorrowe and sighinge, the sooth to saye
19 E 5 Sorrowe and sighige, the sooth to saye
19 E 29 Sooth thou sayst, nowe well I see
19 E 77 Christ to suffer death, the sooth to saye
19 E 117 To blesse this bread, sooth to saye
20 A 33 I see well, brethren, sooth to saye
20 A 174 that hee ys Godes Sonne, sooth to saye
21 Pe 143 and yee, his Sonne, all sooth to saye
2 Ad 337 Thus shall thou live, sooth to sayen
17 H 11 but through my synne, the soothe to saye
21 Pe 87 but there abyde, soothe to saye
22 PA 83 the hilles of sylver, the soothe to saye

Poems

3.120 12, 24, 36, 48, 60, 72, 84, 96 But he sey soth he schal be schent
3.120 50 For seyng soth, be not agast
3.120 80 Sey soth, and lette for no dystresse
5.140.6 1 Now in gud feyth, the soth to say

8.25 10 We haue no more to lose, Þe soth for to say
10.53 60 Them wold I haf lernyd the soth for to sey
3.120 41 Sey Þe sothe, 3if Þat Þou kan
4.211 36 In sothe to say, thowgh all the erthe so wann
5.310.4 4 Of his sustinans, sothe to say
5.426.2 1 He sette a sege, the sothe for to say
8.28 59 In the Castell, the sothe to sey
9.5 21 for sothe, moder, I saye
9.73 7 hathe set down sapiencia, Þe sothe to saye
9.147 39 Now for to say Þe sothe
1.52 168 SoÞ ne seist Þou ene
2.17 8 Þat moni mon seiÞ soÞ hit ys
3.103 72, 84 For hos seiÞ soÞ, he schal be schent
3.120 108 But Þou sey soÞ, Þou schalt be schent
4.28 2 y made smale trippus soÞ fore to say
8.38 33 and als I sat beside I say, soÞ for to sey
8.38 65 SoÞ for to seyn
8.38 66 SoÞ to seye, sitte I sey, as my sic3the sente
8.60 15 It must be soÞ Þat alle men say
9.148 4 And so doÞ yt nowe, Þe soÞ to say
3.27 1 Þe siker soÞe who-so seys
3.103 12, 24 36, 48 For hos seiÞ Þe soÞe, he schal be schent
3.103 73 SiÞen Þe soÞe dar no mon say
3.103 96 Ho seiÞ Þe soÞe, he schal be schent
3.104 66 Whon 3e haÞe soÞe sou3t and seid
3.116 42 Þis is Þe soÞe to seo and say
3.120 88 When non Þe soÞe dar to him say
3.120 102 Sey Þe soÞe, ay meynteyne Þe ry3th
8.60 9 Þe soÞe, me Þinkyt, if I xulde say
10.38 17 Os vche myle leue 3e me, two Þousant cubytes soÞe to say

Gower

2.58 Ne betre, forto seie a soth
3.539 And makth me hardi, soth to seie
3.760 That for he wiste he seide soth
4.2687 Mi goode Sone, soth to seie
4.3302 Mi Sone, certes thou seist soth
5.623 Mi fader, soth is that ye sein
5.4447 Ne yit so mochel, soth to sein
5.5538 In good feith, Sone, thou seist soth

5.7157 And thus, mi fader, soth to seie
5.7405 Began the chace, and soth to seie
7.1087 Unto Mercurie: and soth to seie
7.4140 And bothe, forto seie a soth
8.2966 And in this wise, soth to seyn
P.850 If that a man soth seie
1.1312 And seith, if I the sothe knewe

Pearl

ERK 159 Thou says sothe quothe the segge that sacrid was byschop
ERK 197 Fyrst to say the the sothe quo myselfe were
ERK 277 For as he says in his sothe psalmyde writtes
GGK 84 Soth mo3t no mon say
GGK 1385 This is soth quoth the segge I say yow that ilke
GGK 2110 Forthy I say yow as sothe as 3e in sadel sitte
PRL 482 3if hyt be soth that thou one3 saye

Chaucer

A.Prol.284 But, sooth to seyn, I noot how men hym calle
A.Kn.1521 But sooth is seyd, gon sithen many yeres
A.Kn.1625 Ful sooth is seyd that love ne lordshipe
A.Kn.2447 As sooth is seyd, elde hath greet avantage
A.Mil.3337 But, sooth to seyn, he was somdel squaymous
A.Rv.4319 And therefore this proverbe is seyd ful sooth
A.Co.4355 A man may seye ful sooth in game and pley
A.Co.4356 'Thou seist ful sooth,' quod Roger, 'by my fey!
B.ML.443 And, sooth to seyn, vitaille greet plentee
B.Mel.2530-5 seyden right wisely and right sooth
B.Mel.2720-5 fightyng, certes ye seye sooth, whan the
B.NP.3971 Ye seye right sooth; this Monk he clappeth lowde
B.NP.4211 My gold caused my mordre, sooth to sayn
B.NP.4615 I shal seye sooth to yow, God help me so!
C.Pard.636 'Thou shalt seye sooth thyne othes, and nat lye
C.Pard.686 'The child seith sooth, for he hath slayn this year
D.WB.195 I shal seye sooth, of housbondes that I hadde
D.WB.450 Ye be to blame, by God! I sey yow sooth
D.WB.601 And I was fourty, if I shal seye sooth
D.WB.666 Now wol I seye yow sooth, by Seint Thomas!
D.WB.941 That we nyl kike, for he seith us sooth
E.Cl.855 But sooth is seyd, algate I fynde it trewe
E.Mch.1230 I seye sooth, by Seint Thomas of Ynde!
E.Mch.2082 His sorwe gan aswage, sooth to seye
F.Sq.536 But sooth is seyd, goon sithen many a day
F.Sq.590 Withinne a litel while, sooth to seyn

F.Fkl.770 And so doon men, if I sooth seyen shal
G.CY.662 So faren we, if I shal seye the sothe
C.CY.1285 Supposynge noght but treuthe, sooth to seyn
H.Mcp.143 Save oonly, if the sothe that I shal sayn
I.Pars.23 Or arte a Person? say sooth, by thy fey!
I.Pars.670-5 'thow seyst sooth; have thow the yerde
BD.460 That, sooth to saye, he saw me nought
BD.513 But at the last, to sayn right sooth
BD.519 I herde thee not, to seyn the sooth
BD.817 soth to seyen, I sawgh oon
BD.855 Soth to seyn, it was not rede
BD.988 And soth to seyne, therwyth-al
BD.1180 'Now have I told the, soth to saye
BD.1089 I was right yong, soth to say
BD.1188 And if I telle hir, to seye right sooth
BD.1193 So at the laste soth to sayn
BD.1220 'So at the laste, sooth to seyn
Anel.85 This Theban knyght Arcite eek, soth to seyn
PF.78 'But brekers of the lawe, soth to seyn
PF.574 But sooth is seyd, "a fool can noght be stille
PF.578 And preyden hir to seyn the sothe sadde
Bo.1.p.4.155-60 Thow woost wel that sey sooth, ne I
Bo.1.p.5.205-10 in commune good thow hast seyd soth
TC.1.12 For wel sit it, the sothe for to seyne
TC.1.343 Al seyde I soth, ye wolden at me greve
TC.1.712 So ful of sorwe am I, soth for to seyne
TC.2.231 Than seye a soth that were ayeins your wille
TC.2.520 And, sikerly the sothe for to seyne
TC.2.621 Right as his happy day was, soth to seyne
TC.2.684 And, soth to seyn, she n'as not al a fo
TC.2.986 That hangeth by the nekke, soth to seyne
TC.2.1137 To seyn a soth! Now were it convenable
TC.2.1282 'God help me so,' quod he, 'ye sey me soth!
TC.2.1356 Wex wel ny ded for routhe, soth to seyne
TC.2.1559 But as his suster, homly, soth to seyne
TC.3.301 Though men soth seide as often as they gabbe
TC.3.355 Right in that selve wise, soth to seye
TC.3.430 That alle tho that liven, soth to seyne
TC.3.578 As if he seide soth ther-of or no
TC.3.993 And that your herte al my was, soth to seyne
TC.3.1212 O, soth is seid, that heled for to be
TC.3.1530 As wo-bigon as she was, soth to seyne
TC.3.1793 For, soth to seyn, he lost held every wight
TC.4.503 For sely is that deth, soth for to seyne

TC.4.953 And, shortly, al the sothe for to seye
TC.5.1012 And after this, the sothe for to seyn
TC.5.1035 And finaly, the sothe for to seyne
TC.5.1168 Ne felte I swich a confort, soth to seye!
TC.5.1349 Han taried, ther ye seyden, soth to seyne
TC.5.1520 'Thou seyst not soth,' quod he, 'thou sorceresse
TC.5.1724 And wiste wel he seide a soth of this
HF.2.55 And with that vois, soth for to seyne
HF.2.452 And with this word, soth for to seyne
HF.3.278 for altherfest, soth for to seye
HF.3.462 Seyden sooth, and noght a lye
HF.3.827 Out of the castel, soth to seye
LGW.588 And sooth to seye, Antonius was his name
LGW.715 And sooth to seyn, that o man had a sone
LGW.2114 For now, if that the sothe I shal yow saye
Merc.B.18 I sey you sooth, me nedeth ot to feyne
RR.117 As any welle is, soth to seyne
RR.2195 Thou maist well seyn this in soth
RR.3008 I was wel plesed, the soth to say
RR.3252 Which is ful cruel the soth to seye
RR.3649 Longe I abode there, sothe to saye
RR.3678 Of loves payne hath, soth to sayne
RR.4644 Whanne thou didist, the soth to saye
RR.5538 As may the valoure, soth to seyne
RR.5589 And in his berne hath, soth to seyn
RR.5712 The more he leveth, the soth to say
RR.5791 For if this gredy, the sothe to seyn
RR.6144 But not lyk even, soth to sey
RR.6793 And have wel lever, soth to sey

selden yselen

Poems

8.39 8 Þat selden I-sei3e is sone for3ete
8.39 16 Is selden I-seye and sone for3ete
8.39 88 Þat selden I-se3e be not for3ete

Gower

P.787 Men sein, ful selden is that welthe

seruen hem euere

Poems

2.23 42 ant euer seruen hire y shal

Gower

3.1735 Ne wol hire serven evermo

Pearl

CLN 820 For wyth no sour ne no salt serue3 hym neuer

Chaucer

Comp.A.90 And yit wol I evermore hir serve

shrift of mouþe (*confessio oris*)

Chaucer

I.Pars.85-90 herte to have shrift of mouthe and to doon
I.Pars.105-10 contricioun of herte, and shrift of mouth

sisours and somonours

Law

SISOUR An assizer, one of those who constituted the assize or inquest, whence the modern jury originated; a sworn recognitor (Alford 145); SOMNOUR Apparitor, an officer who sommoned defendants to an ecclesiastical court (mainly on moral offences) (Alford 146)

siþen þe pestilence tyme

Law

PESTILENCE 'Since the pestilence,' a conventional phrase in complaints on the times, echoing the opening sentence of the Statute of Labourers (1350) (Alford 115)

so me god help

Law

SO ME GOD HELP An oath to the truth of one's testimony, the concluding words of a witness's oath

Pearl

GGK 1055 For alle the londe inwyth logres so me oure lorde help
GGK 2123 As help me god and the halydam and othe3 innoghe

Chaucer

A.Kn.1127 God helpe me so, me list ful yvele pleye'
A.Kn.2237 That make I myn avow, so ye me helpe
A.Mil.3709 'As help me God, it wol nat be, "com ba me"
B.Sh.1360 As helpe me God, he is noght worth at al
B.Sh.1464 God helpe me so, I wolde it were youres!
B.NP.4615 I shal seye sooth to yow, God help me so!
D.WB.201 As help me God, I laughe whan I thynke
D.WB.423 As helpe me verray God omnipotent
D.WB.596 As help me God, whan that I saugh hym go

D.WB.605 As help me God, I was a lusty oon
D.WB.805 As help me God, I shal thee never smyte
D.WB.823 God helpe me so, I was to hym as kynde
D.Sum.1949 As help me crist, in fewe yeres
E.Mch.2392 God helpe me so, as I am yvele apayd
F.Fkl.1470 'Nay, nay,' quod she, 'God helpe me so as wys!
G.CY.641 God help me so, for he shal never thee!--
G.CY.740 For, so helpe me God, ther-by shal he nat wynne
BD.837 As helpe me God, so was y-caught
BD.1204 And eek, as helpe me God, with-al
BD.1234 I nyl, as wys God helpe me so!
BD.1276 As helpe me God, I was as blyve
TC.2.133 As help me God, I n'ow not what ye mene!'
TC.2.182 God help me so, I knowe not swiche tweye!
TC.2.364 God help me so, I nevere other mente
TC.2.590 'As help me God, ye shenden every del!'
TC.2.1004 God help me so, as I wolde outrely
TC.2.1126 Or, help me God so, pleynly for to seyne
TC.2.1213 God help me so, this is the firste lettre
TC.2.1282 'God help me so,' quod he, 'ye sey me soth!
TC.3.807 I knowe him not, God help me so!' quod she
TC.3.864 God help me so, ye had him nevere lief
TC.3.1566 God help me so, ye caused al this fare
TC.3.1621 God help me so! But tak it not a-grief
TC.4.613 God help me so, she n'il not take a-grief
TC.4.1532 And, help me God so at my moste nede
TC.5.153 God help me so, whil that my lif may dure
TC.5.363 God help me so, I counte hem nought a bene!
TC.5.392 God help me so, thy beste is thus to done
TC.5.486 God help me so, I can not tellen whider
HF.2.192 Quod he, 'No, helpe me God so wys!'
Scog.37 God helpe me so! in no ryme doutelees
RR.1027 As helpe me god, what I remembre
RR.2732 As helpe me god, this merveile I

somer seson

Alliterative poetry

Parl 2, Troy 10632, W Alex 2895 the sesone of somere
Alex A 999, Mum 1080, RR iii, 39 a somer seasoun

Poems

8.64 54 in somer seson when hit is drie
9.172 17 But who that can in somer sesoun

Pearl

GGK 516 After the sesoun of somer wyth the soft wynde3

Chaucer

G.CY.568 In somer sesoun, thider wolde he go
Bo.1.m.2.40-5 hours of the firste some sesoun, that
Bo.1.m.5.185-90 wynd, bryngeth ayen in the first somer sesoun
Bo.1.m.6.215-20 the stalkes of the vyne in the first somer sesoun
Bo.2.m.3.350-5 fyrst somer sesoun thruw the breeth of
Bo.2.p.5.435-40 floures of the first somer sesoun
Bo.3.p.8.785-90 mutabilite of floures of the somer sesoun
Bo.4.m.6.1555-60 the first somer sesoun warmynge
RR.4746 And, ful of froste, a somer sesoun

swynke and swete

Alliterative poetry

Pierce 622 swynken ne sweten
Alex B 310, Cr. King 66, C.M. 1047, etc. swet and/oþur swink

symonye and cyuylle

Law

SIMONIE The sale of a church office or benefice; the granting of any spiritual benefit (prayer, confession, mas, etc.) in exchange for money or other forms of payment (Alford 144)
CIVILE Civil (i.e., Roman) law or its study (Alford 28)

syngen and reden

Pearl

CLN 7 As renke3 of relygioun that reden and syngen

Chaucer

B.Pri.1690 This is to seyn, to syngen, and to rede

take þe vengeaunce

Plays

5 C 147 wee take on vengeance

Poems

3.102 50 Be war and vengeaunce tok þou non

Gower

2.1183 Be werre, and taken such vengance
2.1739 Vengance take upon this wrong
4.3607 To take of hire the vengance

Chaucer

B.ML.963 On Surryens to taken heigh vengeance

B.Sh.1383 And but I do, God take on me vengeance
B.Mel.2220-5 to repreve...in vengeance takyng, what it is sufficient
B.Mel.2535-40 in vengeance takyng, in warre, in bataille
B.Mel.2565-70 ther may no man taken vengeance
B.Mel.2565-70 to taken sodeyn vengeaunce
B.Mel.2570-5 graunted hym to take thilke vengeance
B.Mel.2575-80 rightfully ne mowe ye take no vengeance
B.Mel.2580-5 of thyne enemys, and of the vengeance takynge
B.Mel.2615-20 vengeance takynge, a man wolde
B.Mel.2620-5 never take vengeance
B.Mel.2620-5 harm, for by the vengeance takynge been
B.Mel.2625-30 takynge vengeance of another man
B.Mel.2630-5 If ye wol thanne take vengeance
B.Mel.2650-5 is writen, "If thou take no vengeance of
B.Mel.2655-60 vileynye take of it vengeance
B.Mel.2710-15 vileynye in takynge vengeance upon me
B.Mel.2735-40 I tooke vengeance, for I am richer
RR.5780 God can wel vengeance therof take

telle þe soþ

Law

TELLEN To count (money); reckon, keep on account (Alford 152)

Plays

2 Ad 513 Mother, for sooth I tell yt thee

Poems

9.158A 4 weend to dede, soth i yow tell
9.158C 10 I wende to ded, soth I yow tell
1.66 17 for sothe i tel him mor þan wode
5.366.2 1 Tell me sothe qwoso canne
8.76 65 Many mo þer be behynde, þe sothe forto telle
3.98 23 Hit is soþ þat I ou telle
8.13 46 Summe telle hym soþ, summe telle hym les
1.29B 6 þel soþe tiþinge Ich ou þile telle
8.3 29 y telle ou for soþe, for al huere bobaunce
8.3 116 for soþe y þe telle
8.3 129 I telle ou for soþe, þe bataille þus bigon
9.179 2 He wryteþ har names soþe to tel

Gower

1.1266 Wherof that I will telle soth
2.497 And natheles, the soth to telle

5.2684 This Steward, forto telle soth
5.4726 Forthi, mi Sone, tell me soth
5.6497 Of whom if I schal telle soth
5.7032 And rigt so, forto telle soth
6.712 For in good feith, to telle soth
6.1285 And thus to telle of him in soth
6.1363 To telle soth riht as I wene
6.1375 For this I mai wel telle soth

Pearl

PRL 653 The water is baptem the sothe to tell

Chaucer

A.Kn.3038 From which it is dirryved, sooth to telle?
F.Fkl.935 And, shortly, if the sothe I tellen shal
BD.35 telle why the sothe; but trewely, as I gesse
TC.3.650 'Were it a-game or no, soth for to telle
TC.3.1324var But soth is though I kan not telle al
TC.3.1598 That evere was, the sothe for to telle
TC.4.47 But in the laste shour, soth for to telle
TC.4.1407 And for a soth they tellen twenty lyes!
TC.5.1028 The causes why, the sothe for to telle
HF.3.298 And sooth to tellen also
HF.3.419 Dan Claudian, soth for to telle
HF.3.714 And eek therwith, sooth to telle
HF.3.752 'Madame,' quod he, 'sooth to telle
RR.973 For shaft and ende, soth forto telle
RR.1463 Had nature set, the sothe to telle
RR.1528 That, shortly all the sothe to telle
RR.2474 For verray sothe I tell it thee
RR.6085 For if that I telle you the sothe

Þat hem nedeÞ

Poems

9.105 101 All Þat nedeth to Þe I sende
8.69 28 3euen hem Þat nedith Þerof oone

Chaucer

Bo.2.p.5.450-5 anehward of litel nedeth hem that

Þat laste shal euere

Poems

1.46A 60 Þat euere last and faillet nout
4.180 6 Euer at the last ende

Gower

2.2884 In hevene which schal evere laste

6.887 Hou sorwe mai noght evere laste
7.2945 Mihte afterward for evere laste

Chaucer

TC.2.873 And his in me, that it shal evere laste

Þe comune peple

Law

COMMUNE II. The common people; the lower order of society, as distinguished from those of noble or knightly or gentle rank (Alford 31)

Þe fend and Þe flessh

Poems

5.274.3 2 The werd, the flesch, and the fende
9.144 3 Þe werld, my flesch, Þe fend, felly
9.145 7 Þe world, oure flesch, Þe feend oure fo
3.27 9 Our flesche is fouled wiÞ Þe fende
3.125 4 Þe fend, Þe world, myn owne flesh--him mai y not fle
9.154 22 The feende, the flesh, and worldly vanite
9.10 22 Þe fendis in fyre Þi flessh shall fest
5.227.2 1 The flesshe, the worlde, the fende alsoo

Þou be trewe

Law

TREWE Legally valid, rightful, legitimate, as a 'true action,' 'true title,' 'true right,' etc. (Alford 160)

Plays

4 Ab 170 looke that thou bee trewe to mee

Þre Þynges

Plays

9 G 89 three thinges understand I maye
12 T 172 by three thinges to doe evill

Poems

1.12A 1 Wanne ich Þenche Þinges Þre
3.28 15 euer hab mund in Þi hert of Þos Þinges Þre
4.78 10 Thanne take good hede to vse Þynges thre--
5.384.3 1 In semenaunt be thinges thre
9.137 14 Mane was made, for thynges thre
9.155 10 ffor deth to make the ripe, I shal teche the thynges three

Gower
7.1649 Pratique stant upon thre thinges
Chaucer
B.Mel.2275-80 whiche wommen men seyn that thre thynges
B.Mel.2435-40 the whiche thre thinges ben
B.Mel 2810-15 alwey have thre thynges in youre herte
D.WB.362 'Thou seydest eek, that ther been thynges thre
E.Mch.2170 Thre thynges, certes, shal ye wynne therby
I.Pars.105-10 And thise stant on thre thynges
I.Pars.185-90 maneres of defautes agayn thre thynges
I.Pars.280-5 man to contricioun is the hope of thre thynges
I.Pars.520-5 thre thyges as thus: agayns hate
I.Pars.935-40 for thre thynges a man and his wyf flesshly
I.Pars.1040-5 Certes, it is priveleged of thre thynges
I.Pars.1050-5 fastynge stant in thre thynges
Bo.3.p.9.810-5 that we demen that thise thre thynges be
RR.2533 And woldist seyn thre thinges or mo
RR.2789 Three other thingis, that gret solas

to myn issue
Law
ISSUE Offspring, progeny, heir(s); legal successors in office (Alford 74)

treuþe is þe beste
Poems
3.108 8 We schal wel fynde þat treuþe is best
3.108 9 Treuþ is best for kyng and kniht

trewely to telle
Alliterative poetry
ScF 184, Mum 376 who so truly telleth
Gaw 380, 406, Troy 4080 W of P 4245, 5086 telle truly
W of P 970 tellest me treuly
W of P 4913, etc. told here treuli al þe soþe
W of P 415 told here þanne as tit treweli as þe soþe
W of P 5091 told he tyt...treuli þe soþe
W of P 285 telle me ti3tly truly þe soþe
Triam 1522 telle trewely
Ywaine 329 trewly to tell
Plays
16 Tr 47 and here I tell thee truely
24 LJ 659 One thinge I tell you truelye--

13 M 390 in mee--I tell thee trulye--

Poems

5.314.13 1 Ther was no fuyre, treule to tele

3.58 35 I telle þe treuthe treuli

4.72 50 But þe somer, truly to tell

Pearl

GGK 380 That thou me telle truly as I tryst may

GGK 401 Bot teche me truly therto and telle me howe thou hattes

GGK 406 3if I the telle trwly guen I the tape haue

GGK 1785 And that 3e telle me that now trwly I pray yow

GGK 2444 That schal I telle the trwly quoth that other thenne

Chaucer

A.Prol.707 But, trewely to tellen atte laste

unkynde to alle cristene

Chaucer

I.Pars.970-5 encreesseth hys synne, and is unkynde to Crist

water wiþ his ei3en

Pearl

GGK 684 Wel much wat3 the warme water that waltered of y3en

wende wiþ yow

Plays

7 S 473 for with you I thinke to wend

10 I 70 wend with you this ylke waye

wepte and wailede

Alliterative poetry

W of P 1515 wepte and weyled

Troy 9611, etc. (5 times) weping and waile

Reply of Fr. Daw Thopias, p. 39 to wailen and to wepyn

Troy 3273, 3563 wailyng and weping

Alis 7883, Rol 368 weopyng, waylyng

Poems

8.64 31 Wel aught hym to waile and wepe

10.53 103 Wherfor thus he said and gan both wepe and waile

9.11 30 Make me to weepe and wayle

5.129.11 4 Of grete weping and wayling sore

9.6 128 Wepynge and waylynge þat y bore wasse

Chaucer

B.Mk.3811 In this meschief he wayled and eek wepte

werche so ille

Poems

3.30 12 And vr werckes ill

werchen his wille

Alliterative poetry

Alex A 166, Alex B 427, DL 313, MA 692, W of P 307, etc. (10 times) worke/worche...will

Troy 608, etc. Your will for to wirke

Arthur 594, Emare 227 to werk his wylle

Melayne 795 wirke 3our wille

Sages 3354 his wil to wirk

Plays

16a P 357 to worke thy wyll I would never wend

24 LJ 272 to worke agaynst his wyll?

Poems

3.107 10 In wille and werk, in word and dede

1.88B 54 to wickid werkis my wille was ay

3.107 71 To worche þi wille, lord, þou me wis--

3.124 17 wel slow to worche godes wille

Chaucer

E.Cl.504 Youre owene thyng; werketh after youre wille

RR.2073 Redy in all to worche youre will

werkes and wordes

Alliterative poetry

Pierce 676, Rejoinder of Jacke Upland, p.45 word and/or werk

Mum 357, 548, RR ii, 68 werkes and...wordes

Rol 209 in word and werk

Amis 152 in word, in werk, in will

Law

WORD AND WORK 'word and deed,' an alliterative formula

Poems

3.16 14 IN werk, in word, in þouht

3.97 30 And lete vr werk vr wordes preue

3.107 10 In wille and wrk, in word and dede

3.124 44 Word, or werk and oþir plawe

9.57 97 In werk, in worde, in þought of mynde

4.134 20 In worde, ne werke, I neuer thou3t

9.64 4 In worde, werke and thowght

9.177 63 and, for Þat wurde and werke acordit not in fere
3.123 34 3if me grace good werkes to worche
9.101 10 In wordes, in werkes, and in euery place
1.65 9 in worde, in worke, in Þoith foli
3.94 20 Wyth wurd, worke, wyl, and thou3t
4.181 19 Syth I fynde no faute yn worde nor worke

Gower

P.450 Betwen the word and that thei werche

Pearl

CLN 1725 Thise are the wordes here wryten werk more wythoute

Chaucer

E.Cl.28 As preved by his wordes and his werk
E.Cl.167 In word and werk, bothe heere and everywheere
E.Cl.860 That ever in word or werk I shal repente
F.Fkl.985 In word ne werk, as fer as I have wit
I.Pars.460-5 in word, in werk, and contenaunce
TC.3.702var Of al this werk he tolde hym worde and ende
LGW.89 My worde, my werk is knyt so in youre bond
Ven.19 To me in word, in werk, in contenaunce

werkes wro3t

Alliterative poetry

Jerus 178, W of P 456, etc. worke Þat y wro3t

Plays

1 L 75 This worke is nowe well wrought by my devyne formacion
2 Ad 64 this worke that I have wrought
24 LJ 302 wrought to worke I would not wond
24 LJ 408 and ever good workes wrought

Poems

3.112 22 Þorw werkes Þat we had wrou3t wrongwys
3.112 124 Ne for no werkes we schuld haue wrou3t--
5.20.1 2 Wonderfull werkes he hath wrowght
5.19.1 2 Wundyrful werkys he hath iwrowt

Gower

7.4811 To werche, and sche wroghte ek withal

Pearl

CLN 171 Hit arn thy werke3 wyterly that thou wro3t haue3

Chaucer

B.ML.994 Foryeve his wikked werkes that he wroghte
I.Pars.230-5 elles the goode werkes that he wroghte

I.Pars.230-5 The othere goode werkes that he wroghte
I.Pars 235-40 goode werkes that we han wroght
TC.5.861 The Grekes gise, and werkes that they wroughte
Bo.2.p.5.445-50 or elles on the werkman that wroughte
F.Fkl.872 Why han ye wroght this werk unresonable?

while..lasteþ

Gower

P.994 Whil that him lasteth eny lif
3.79 And for the while that it lasteth
3.289 Whil that me lasteth eny breth

Pearl

GGK 193 Dubbed wyth ful dere stone3 as the dok lasted
Chaucer B.Pri.1826 Biforn the chief auter, whil masse laste
B.Mk.3390 Ay dronken, whil hire appetites laste
LGW.1239 For evermor, while that hem laste lyfe
LGW.693 And thilke covenaunt, while me lasteth breethe
LGW.2031 Fro yow, whiles that me lasteth lyf or breth

wide in þis world

Alliterative poetry

Alex A 1022 wyde as the worlde

Plays

11 D 265 And wyde in world as I have went
23 Ac 384 And all the world that ys so wyde
23 Ac 543 Of all the world that ys so wyde

Poems

2.6 14 Þat made vs wo in world ful wyde
2.12 28 so wyde in world ys huere won
2.25 10 whil y lyue in world so wyde oþer nulle y seche
5.209.4 1 Whom alle this world, thatt ys so wyde

Gower

2.595 That al the wide worldes fame

Chaucer

B.Mk.3656 This wyde world hadde in subjeccioun
B.Mk.3824 This wyde world, as in conclusioun
D.Fri.1606 This wyde world thogh that I sholde wynne
F.Fkl.821 That al this wyde world she sette at noght
F.Fkl.1228 This wyde world, which that men seye is round
TC.4.1336 For al this world as wyde as it hath space
LGW.289 Had ever in this wide worlde y-bee
Prov.5var Of this worlde the wyde compas
RR.1048 This wide world hir dredith all

wilne and wolde

Alliterative poetry

Pierce 665 Þey wiln and Þei wolden

Chaucer

A.Kn.2114 They wolde, hir thankes, wilnen to be there

wisdom and wit

Alliterative poetry

W Alex 898, MA 2600 witte and...wisdome

Alex B 211, W Alex 4240, Cr.King 104, Mum 249 wisdom and wit

Laud 638, 2471 wit and wisdam

Sages 49 wisdom and wit

Poems

3.112 115 Þat weole and wit and wisdam welde

3.118 48 Schewe his wisdom ad his witte

5.16.6 2 Wyt and wysdam vs to amende

wiste I neuere

Plays

6 N 532 soe wiste I never none

Poems

5.459.2 3 That he wyst neuer where he was

3.56 23 Wist i neuere 3et more of Þe

8.64 9 I sey for meself, yut wist I neuer

8.89 86 I folowed affter, I wist neuer why

Gower

2.1442 Was nevere wiht that sin ne wiste

wit of Þe world

Plays

6 N 271 soe all this world shall witt that wee

Pearl

CLN 1360 Bot if alle the worlde wyt what that wryt menes

witen witterly

Alliterative poetry

PAT 330 wit wyterly

Plays

8 Ma 75 Witterly now witten wee

wiþ a good wille

Law

WILLE II.Wish, desire pleasure C. "with a good will" (Alford 167)

Plays

4 Ab 46 of my good whille I am livinge

Gower

5.7481 Some of good will, some of beheste
7.876 Of good will and of liberal

Pearl

GGK 1500 And vche gift that is geuen not with goud wylle
GGK 1861 And he granted and ho hym gafe with a goud wylle
GGK 1969 In god faythe quoth the godmon wyth a goud wylle
GGK 2430 That wyl I welde wyth goud wylle not for the wynne golde

Chaucer

B.Mel.2930-5 al hoolly in youre good wyl, and ben
F.Sq.8 My wyl is good, and lo, my tale is this
BD.767 With good wil, body, herte, and al
Comp.L.117 And for no maner gilt but my good wille
TC.2.1209 Of his good-wil, and doth him not to deye!
RR.2485 Whom thou biheelde with so good wille
RR.3481 Forto purchase his good wille
RR.4471 But what avayleth hir good wille?

wiþ a proud herte

Poems

8.74 25 Thys ladye was soo proude and highe of harte

Chaucer

B.Mk.3376 For proud he was of herte and of array

wo þee bitide

Gower

1.149 Of wel or wo, that schal betide

wonder me þynkeþ

Pearl

GGK 1481 Sir 3if 3e be wawen wonder me thynkke3

Chaucer

G.SN.308 Me thynketh that it were a wonder dede
BD.61 That me thoghte a wonder thyng
BD.233 Me thoghte wonder if hit were so
TC.1.403 If it be wikke, a wonder thinketh me

woote þe soþe

Chaucer

E.Mch.2125 Onoble Ovyde! ful sooth seystou, God woot
TC.3.1357 God wot, the text ful hard is, soth, to finde!
TC.5.371 Who wot in soth thus what they signefye
Comp.A.15 Sooth is, that wel I woot, by lyklinesse

wyues and widewes

Alliterative poetry

Troy 8682 wyues and widowes
W & W 280 wyfe, wedowe or wenche
W Alex 1558 wedous and wenches and wyues

Chaucer

A.Kn.1171 Al be she mayde, or wydwe, or elles wyf
D.Fri.1619 Ne was I never er now, wydwe ne wyf

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