

A New Ploughman's Tale.



# A New Ploughman's Tale:

THOMAS HOCCELEVE'S LEGEND

Of the Virgin and her Sleepeless Garment,

WITH A SPURIOUS LINK.

EDITED FROM MS. CLII, CHRIST CHURCH, OXFORD  
(CHAUCER'S CANTERBURY TALES)

BY

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PARALLELED WITH ANOTHER COPY FROM MR. ISRAEL  
GOLLANCZ'S EDITION OF *HOCCELEVE'S MINOR POEMS*, PART II.  
(P. 21-5, E. E. T. SOC.), FROM THE ASHBURNHAM QUARTO MS. 133.

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To my Wife.

## INTRODUCTION.

§ 1. *The Manuscripts.* The present 'Tale of the Ploughman' is here printed from the only two known Manuscripts of the poem, (1) The Christ Church (Oxford) MS. CLIL, containing Chaucer's *Canterbury Tales*, and, (2) The Ashburnham MS. 133, which contains eleven pieces by Hoccleve, of which the present poem is numbers 6 and 7. The Manuscript has been described,<sup>1</sup> and is now being edited for the Early English Text Society by Mr. Israel Gollancz, whose print of the present poem has been placed at my disposal through the kind offices of Dr. Furnivall. The Christ Church Manuscript is thus described by Kitchin:<sup>2</sup> "codex chartaceus, in folio, f. 337, saec. xv; mutilus in fine." The 'Tale' occupies folios 228 (back) to 231, and is placed between the Squire's Tale and the Second Nonnes Tale of *Seint Cecile*. The order of the Tales in this Manuscript is peculiar, and is worth giving:

1. The Prologue . . . . .	(Group A., § 1)	folio 1
2. The Knygh[t]is Tale . . . . .	(A., § 2)	13
3. Milleris Prologue and Tale . . . . .	(A., § 3, 4)	42
4. The Reves Prologue and Tale . . . . .	(A., § 5, 6)	51 <i>b</i>
5. The Coke of Londons Prologue and Tale . . . . .	(A., § 7, 8)	57
6. The Cokys Tale of Gamelyn . . . . .	(Spurious)	58 <i>b</i>
7. The Wyfe of Bathes Prologue and Tale . . . . .	(D., § 1, 2)	72
8. The Freris Prologue and Tale . . . . .	(D., § 3, 4)	88
9. The Sompnours Prologue and Tale . . . . .	(D., § 5, 6)	93
10. The Clerkys Prologue and Tale of Oxenford . . . . .	(E., § 1, 2)	101
11. The Phisiciens Tale . . . . .	(C., § 1)	116
12. The Pardoners Prologue and Tale . . . . .	(C., § 2, 3, 4)	119 <i>b</i>
13. The Shipmannes Tale . . . . .	(B., § 4)	127 <i>b</i>
14. The Nonnes Prologue and Tale . . . . .	(B., § 5, 6)	133
15. The Prophecie and Tale of Sir Topas . . . . .	(B., § 7)	136
16. The Tale of Melibæus . . . . .	(B., § 10)	138 <i>b</i>

<sup>1</sup> F. J. FURNIVALL, *Hoccleve's Works, Minor Poems*, E. E. T. S., Extra Series, No. LXL, London, 1892.

<sup>2</sup> G. W. KITCHIN, *Catalogue Codicum MSS. qui in Bibliotheca Aetia Christi apud Oxonienses Adseruntur*, Oxonii, 1867.

	folio
17. The Monkys "prohemium" and Tale de Casibus Virorum illustrium . . . . . (B., § 11, 12)	154b
18. The Nonnes Prestes Prologue and Tale . . . . . (B., § 13, 14)	166
19. The Maunciples Prologue and Tale . . . . . (H., § 1, 2)	174
20. The Frankeleyns Prologue and Tale . . . . . (F., § 3, 4)	178b
21. The Man of Law's Prologue and Tale of Custance . . . . . (B., § 1, 2)	190
22. The Marchauntes Prologue and Tale . . . . . (E., § 3, 4)	204
23. The Squyrs Tale . . . . . (F., § 2)	220
24. The Ploughmans Prologue and Tale . . . . . (Spurious)	228b
25. The Second Nonnes Tale . . . . . (G., § 1)	232
26. The Chanon Yemans Prologue and Tale (G., § 2, 3, 4)	238
27. The Parsons Prologue and Tale. [Last leaf gone.] . . . . . (I., § 1, 2)	248b

The rest of the Manuscript is occupied by a fragment of Lydgate's *Tale of the Churle and his bryd* and *The Sege of Thebes*.

The relation of the two Manuscripts we cannot settle until the whole of the Ashburnham MS. is published; but judging from this poem it would seem that there are readings in it that preclude the possibility of its being an autograph. For instance, the Ch. Ch. MS. reads (l. 5) *fo to pryde*, which is certainly better than *for*. Again (l. 94), *neven* seems a better reading than *meene*, which makes an imperfect rhyme. So, too, the reading *conceyve* (l. 83) gives a reading that is much better than the Ashburnham reading *receyue*. Such readings as these, taken with the obvious mistakes in the Christ Church MS., seem to indicate that neither one of the Manuscripts is an autograph.

§ 2. *The Legend.* The poem does not derive all its interest from the fact that it is one of the many pieces that have been ascribed to Chaucer at one time or another. It has an additional interest in furnishing us with a story, or miracle, of the Virgin, not elsewhere recorded. As a glance at the marginal summary shows, there are two chief ingredients, or heads, in the story: (1) The saying of the *Ave Maria*, and, (2) The Garment incident. Both of these are commonplaces in the great mass of mediæval miracles of the Virgin, especially the saying of the *Ave*; but the particular form of the story as here told is not recorded in the great collections of either Ward<sup>2</sup> or Mussafia.<sup>3</sup> In both these works and in such a collection as that

<sup>1</sup> Second, MS. First.

<sup>2</sup> H. L. D. WARD, *Catalogue of Romances in the Department of Manuscripts in the British Museum*. 2 vols. London, 1883—1893 (Vol. 3 promised).

<sup>3</sup> ADOLFO MUSSAFIA, *Studien zu den Mittelalterlichen Marienlegenden*. (Wiener K. Akad. d. Wissenschaften) 1887—1889.



of Mielot,<sup>1</sup> there are almost innumerable instances of a reward being given for faithful repetition of the *Ave Maria*. An example or two will show the nature of these stories:

A knight became a Cistercian, but could learn nothing except the two words, *Ave Maria*, which he kept constantly repeating. After his death a lily grew from his tomb, having *Ave Maria* inscribed on it (Ward, II, p. 654).

A Cistercian, accustomed to say 150 *Aves* daily, was repeating them as he went through a wood; and a robber, who lay in wait for him, saw white doves taking roses out of his mouth and carrying them up to heaven (p. 668).

A clerk was drowned on his way from his mistress; and he was restored to life, because his last words, found imprinted on his tongue, were "*Ave Maria*" (p. 612).

The incident of the Garment or Cloak being given by the Virgin to the person who repeats the *Ave Maria* is found in Mielot, No. xxvi, and runs as follows:

"Vng euesque fut, natif de France, qui fut saint et deuot a la vierge Marie. Cest euesque demoura vng soir tout seul en son eglise en prieres, en larmes et en oroisons, et veit tout soudainement les angels descendre du ciel, et puis les saints de paradis, et puis finalement la vierge Marie, et ouyt quilz demenoyent moult yoyeux chant et grant melodie. Puis ouyt les saintes, qui demanderont a la vierge Marie, qui elle vouloit qui chantast la messe. Elle enseigna icellui euesque, dont il fut tout honteulx. Les sains vindrent a lui et le prindrent, puis le menerent a lautel et le feirent reuestir. Puis il chanta la messe bien et deuotement. Quant il eust la messe chantee, la vierge Marie lui donna pour son louyer vng moult noble vestement, quelle auoit apporte de paradis, dont leuesque moult humblement le mercia. En sa maison retourna moult joyeux de si noble vision . . ." (Compare Ward, II, p. 622.)

In the course of his preparation for the priesthood, Hocceve must have heard many such stories as these; and we may not be attributing too much originality to the poet if we cease to search for the particular form of the story as he tells it, and allow it to stand as his own invention, including the incident of the added sleeves. Such pious poems were somewhat in demand at the time, and we have two from John Lydgate, Hocceve's contemporary and fellow-admirer of Chaucer, both of which turn on the assiduous

<sup>1</sup> JEAN MIELOT, *Miracles de Notre Dame*, ed. Warner, 1885.

x § 3. *The two Ploughman's Tales.* § 4. *The Stanza-Form.*

repetition of a prayer. These are found in Harleian MS. 2251, one of which is printed in Halliwell's *Minor Poems of John Lydgate*, p. 62 (Vol. II of Percy Society Publications), and in *Originals and Analogues of the Canterbury Tales*, Part II, pp. 286-288 (Publications of the Chaucer Society). The other one is printed in Halliwell, p. 73, and will be found reprinted from the manuscript in the Appendix to this volume. This poem has a further interest in its similarity to the wide-spread mediæval story of the grateful dead man, and how he rewards the knight who risks everything to obtain for the corpse a decent burial. It is scarcely necessary to remind our readers that Chaucer makes a "miracle" the subject of his beautiful Prioress's Tale.

§ 3. *The Two Ploughman's Tales.* So far as I have been able to discover, Kitchin<sup>1</sup> has been the only one to indicate that the *Ploughman's Tale* of the Christ Church MS. is not the *Ploughman's Tale* which has been in print since 1542, and has now been made accessible to all by Professor Skeat.<sup>2</sup> The words of Kitchin are a mere note—"Not that ordinarily printed," and give no clue to the contents of the poem. It is a strange instance of the mutability of Fortune that she should have attributed to the honest Ploughman tales of a character so utterly different; the one "shewing by the doctrine and liues of the Romish Clergie that the Pope is Antichrist and they his ministers,"<sup>3</sup> and the other breathing the most unquestioning faith in the Virgin and the Church. Of the two tales the Ploughman would certainly rather lay claim to the present one as his own. Indeed the man who saddled that fierce invective on the Ploughman must have had a painfully feeble sense of dramatic fitness, or he must have been absolutely ignorant of Chaucer's good husbandman, living with all men "in pees and parfit charitee." May the publicity of print given this other tale, even at this late day, in some measure assuage his gentle spirit; for, weak as it is, it might very conceivably have been told by him—though it could hardly have been written by Chaucer.

§ 4. *The Stanza-Form.* This stanza-form is a favourite with Chaucer, Lydgate, and Hoccleve. Probably the success of Chaucer led the others to adopt it. Hoccleve perhaps made the most unskilful use of it, for even at his best he was never able to make it more than pedestrian, while at his worst it is very bad indeed.

<sup>1</sup> *loc. cit.*      <sup>2</sup> *Chaucerian and other Pieces*, Oxford, 1897, pp. 147-190.  
<sup>3</sup> Title-page to edition of *The Ploughman's Tale*, London, 1606.

Gower also made use of this stanza-form in some of his French *Cinkante Balades*, which were probably written in his later years,<sup>1</sup> and so it may have been suggested by Chaucer.

The two additional stanzas at the beginning of the Prologue in the Christ Church MS. indicate an author other than Hocceve, and so relieve him of the blame (or praise) that might attach to him as one of those who, like John Lydgate and John Lane, attempt to fit one of their own poems into the scheme of Chaucer's *Canterbury Tales*. The lines are readily seen to be made up of four feet, for the most part, though some of them can be read as five-foot lines. The form of the verse seems decisive against their having been written by Hocceve; it rather points to some clumsy versifier who, for some reason or other, furnished the Ploughman with this pious Tale and wrote these stanzas as a Link, in imitation of some of the genuine Chaucer Tales.

<sup>1</sup> MACAULAY, *The Works of John Gower*, Vol. I, p. lxxii.

*British Museum,*  
*April 23, 1902.*

[leaf 228, bk.]

# The Prologe of the Ploughman.

[Christ Church MS. CLII.]

(a. 2 Stanzas by the Inserter, in 4-measure lines.)

(1)

As the Pilgrims ride forth, the Host declares

As the pylgrymys fforth det ryde, 1  
Owr' host be-gan to loke a-boute,  
And seyð, "ffelawys, we most prouyde,  
Hoo that best of alle thys route  
Kan telle hys tale, as lot comyth aboute. 5  
Ploughman Tylyer, drawe the nere,  
And telle thy tale, and we wyl here." j. audite 7

the lot has fallen to Ploughman Tiller, and he must tell his Tale.

(2)

The Ploughman promises a tale of the mother of Christ, how she rewarded a monk who said her psalter daily.

" Syr," he seyde, " y shalle telle, as y can), 8  
A tale of Crystys modyr dere,  
Mary that bare bothe god and man),  
How to a monk she ded a-pere,  
That enery day seyde here sautere, 12  
And heuene blysse had to hys mede :  
Hoo seruyth owr lady, the better shalle spede. 14

(b. Hoccleve's Prologue, in 5-measure lines.)

(3)

[leaf 229]

She is the best guide to him who seeks the bliss of Heaven,

" Who-so desyryth to gete and conquere 15  
The blysse of hevene, holsom ys a guyde  
Hym to condue, and hym to brynge there ;  
And so good knowe y noon for mannys syde,  
As the rote of humblesse, and fo to pryde,— 19  
That lady, of whos tetys virginalle  
Sook owr redemptour, the maker of alle. 21

(4)

and is a sure defence

" Be-twyxt god and man ys she meadiatrice, 22  
ffor owr offences, mercy to purchase ;

[*Hoccleve's Poem No. VI., 'Item de beata virgine,'*  
*from the Ashburnham Quarto MS. 133.*]

Ce feust faite a l'instance de T. Marleburgh.

(1)

**W**ho so desirith to gete and conquere  
 The blisse of heuene, needful is a guyde  
 Him to condue / & for to brynge him there;  
 And so good knowe I noon for mannes syde,  
 As the roote of humblesse / & fo<sup>1</sup> to pryde,—  
 That lady / of whos tetes virginal  
 Sooke our Redemptour, the maker of al.

1 So good a  
 guide to  
 Heuene know  
 I none,

5 [<sup>1</sup> MS. for]

7

(2)

Betwixt god and man / is shee mediatrice  
 ffor our offenses / mercy to purchace;

8 as she who  
 medlates

14 *A rich Frenchman's Son is a Monk at St. Gile.* [CH. CH. MS.]

against the  
Fiend. She, owr' sheld' ys agayns the malyce  
Of the ffende, that owr' soul'ys wold' embrace  
And cary hem vn-to that horryble place 26  
Where-as peyne ay duryng' ys, and turment,  
More than may be spoken of or ment. 28

(5)

She is a staff  
of comfort  
to all. ¶ "Now syn that lady noble and glorious 29  
To alle man-kyndē hath so grete cheerte,  
That in thys slypyr' lyf and peryllous,  
Staff of comfort & help to man' ys she,  
Conuenient ys, that to that lady ffre 33  
We doo seruycē, honour, & plesaunce;  
And to that ende, here ys a remembraunce." 35

We should do  
her honour,  
and hear a  
remembrance  
of her.

(c. *The Tale, in 5-measure lines.*)

¶ Here be-gynneth the Ploughmannys  
tale of Goure lady.

(1)

A rich man  
in France,  
who honour-  
ed God and  
Holy Church,  
and especially  
the Virgin, There was whilom, as that seyth the scripture, 36  
In ffrance a rychē man and a worthy,  
That god & holychurchē to honoure  
And plese, enforced hym ful bysly;  
And vnto crystys modyr specyally, 40  
That noble lady, that blessyd virgyne,  
ffor to worchype he dyde hys myght & pyne. 42

(2)

[leaf 22v, bk.] had a son,  
whom he  
taught to  
repeat 50  
times a day,  
the Saluta-  
tion  
in honour of  
Christ's  
mother. ¶ Hyt shop so that thys man had a yong sone, 43  
Vn-to whyche he gaf informacioun,  
Euery day to have in custome and wone  
ffor to sey, at hys excitacioun,  
The angelyk[e] salutacioun 47  
.I. sythys, in worchype and honoure  
Of cristys modyr, of vertu myrroure. 49

(3)

The son be-  
came a monk  
in the Abbey  
of St. Gile,  
and lived a  
life of virtue. ¶ By hys faderys wyl, a monk, afterward, 50  
In the abbey of seynt gylē made was hee;  
Where-as he in penauncē sharpe and hard

Shee is our seur sheeld ageyn the malice  
Of the feend / þat our soules wolde embrace  
And carie hem vn-to þat horrible place 12  
wher-as eternel payne is, and torment,  
More than may be spoke of / thocht or ment. 14

(3)

Now syn þat lady noble and glorious 15  
To al man kynde hath so greet cheertee,  
That in this slipir lyf and perillous,  
Staf of confort and help to man is shee,  
Conuenient is / þat to þis lady free 19  
we do seruice / honour, & plesance;  
And to þat ende / heer is a remembrance. 21

Explicit prologus }  
& incipit fabula }

(1)

**T**her was whilom / as þat seith the scripture, 22  
In france / a ryche man and a worthy,  
That god and holy chirche to honure  
And plese / enforced he him bisily;  
And vn-to Crystes modir specially, 26  
þat noble lady / þat blessid virgyne,  
ffor to worshipe / he dide his might and pyne. 28

(2)

It shoop so / þat this man had a yong sone, 29  
Vn-to which he yaf informacion,  
Euery day to haue in custume and wone  
ffor to seye, at his excitacion,  
The angelike salutacion 33  
.L. sythes / in worsship and honour  
Of goddes modir / of vertu the flour. 35

(3)

By his fadres wil / a monk, aftirwarl, 36  
In thabbeye of saint Gyle / maad was he;  
wher-as he in penance / sharp & hard  
This son be-  
came a monk  
in the Abbey  
of St. Gile.

16 *Virgin bids him treble Aves & add Paternoster.* [CH. CH. MS.]

He came home to visit his father's house;

 Obseruyd wel hys Ordres dēute,  
 Lyuyng in vertuous religioustē;  
 And, on a tyme, hym to pley & solace,  
 Hys fadyr made hym come home to hys place.
 
54  
56

(4)

and said his Ave Mary 50 times in the chapel.

 Now whas ther, at our ladyes reuerence,  
 A chapel in hyt made & edefyed,  
 In the whyche, the monke, when conuenyence  
 Of tyme he had a-wayted and espyed,  
 Hys fadrys lore to fulfille hym hyed,  
 And .i. sythys, wyth deuoute corage,  
 Seyd 'aue mary' as was hys vsage.
 
57  
61  
63

(5)

The Virgin appeared to him in a sleeveless garment,

 And when he had y-edyd hys prayere,  
 Ow' lady, clothyd in a garnement  
 Sleueles, by-for[e] hym he sey appere:  
 Wher-of the monk toke good auysement,  
 Meruaylyng hym what that this myght haue ment;  
 And seyde, "good[e] lady, by yow'r leue,  
 What garnement hys thys, and hath no sleue?"
 
64  
68  
70

(6)

[leaf 23 v] and told him he had given it her by his repetition of the Ave Mary. She bade him treble the number, and add a Paternoster to every tenth Ave;

 She answerd and seyde, "thys clothying  
 Thow hast me yevyn, for thow euery day,  
 .i. sythē 'Ave Mary' seying,  
 Honourd hast me. Hens-forth, y the pray,  
 Vsē to treble that by any way.  
 To euery X<sup>th</sup> [Aue] Ioyne also  
 A Pater-noster. do ryght euene so.
 
71  
75  
77

(7)

the first fifty in memory of the angel's Salutation;

 "The first[e] .i. wil y that seyde be,  
 In the memory of the Ioy and honoure  
 That I had when the aungel gret[te] me,  
 Which was ryght a wondyrful comfortoure  
 To me when he seyde the redemptoure  
 Of alle man-kyn y conceyve sholde:  
 Grete was my Ioy[e], when he so me tolde.
 
78  
82

(8)

the second fifty in memory of

 "Though shalt eke sey[e] the secund fyfti  
 In honoure and in mynde of the gladnesse
 
85



ASHBM.] *Virgin bids him treble the Aves & add Paternoster.* 17

- Observed wel his ordres duetee,  
 Lyuyng in vertuous religionstee; 40  
 And on a tyme / him to playe and solace,  
 His fadir made him come hoom to his place. 42
- (4)
- Now was ther, at our ladyes reuerence, 43  
 A chapel in it maad and edified,  
 In-to which / the monke, whan conuenience  
 Of tyme he had awayted & espied,  
 His fadres love / to fulfill him hied; 47  
 And .L. sythes / with deuout corage,  
 Seide Aue Marie / as was his vsage. 49
- (5)
- And whan þat he had endid his preycere, 50  
 Our lady clothid in a garnement  
 Sleuelees, byfore him he sy appeere :  
 wher of the monke took good auisament,  
 Meruerllyng him / what þat this mighte han ment;  
 And seide “.o. goode lady, by your leue,  
 What garnament is this / and hath no sleeue?” 56
- (6)
- And she answerde / & seide / “this clothynge 57  
 Thow hast me youen / for thow every day,  
 L. sythe Aue Marie seyyng,  
 honoured hast me / hens foorth / I the pray,  
 Vse to treble þat / by any way, 61  
 And to every .x<sup>th</sup>. Aue / ioyne also  
 A pater noster / do thow cuene so. 63
- (7)
- “The ferste .L<sup>th</sup>. wole I þat seil be, 64  
 In the memorie of the ioie and honour  
 That I had / whan the Angel grette me;  
 which was right a wondirful confortur  
 To me / whan he seide, the Redemptour 68  
 Of al man-kynde I receyue sholde :  
 Greet was my ioie / whan he so me tolde. 70
- (8)
- “Thow shalt eke seyn the seconde .L<sup>th</sup>. 71  
 In honur and in mynde of the gladnesse

In the Lady  
Chapel he  
said his fifty  
Aves.

Lo, Our Lady  
appeared to  
him there in  
a sleeveless  
robe.

“Thy fifty  
Aves have  
given me this  
robe; hence-  
forth treble  
thy Aves,  
and to every  
tenth Ave add  
a paternoster.

“The first  
fifty in  
memory of  
the Saluta-  
tion;

the second  
in memory of  
the Nativity;

18 *The Virgin re-appears with sleeves to her robe.* [CH. CH. MS.]

her diuine  
motherhood;  
and the third  
fifty in  
memory of  
her Assump-  
tion.

That y had when y bare of my body  
God and man, with-owtyn woo or duresse.  
The iii<sup>rde</sup>. l.<sup>ti</sup> in thyn hert enpresse, 89  
And sey it eek whitth good deuocioun,  
In the memory of myn assumpcioun, 91

(9)

She promised  
to come back  
on the next  
holy day,

“ When [that] y was crounyd quene of heven 92  
In wyche my sonë regnyth, and shal aye / ”  
Al thys was doo, that I speke of and neven,  
As the book seyth, vpon an halydaye.  
And then seyð owr lady, that glorious maye, 96  
“ The nextë halyday wyl I resorte  
To thys place, the to gladë and conforte / ” 98

(10)

and then  
departed.  
The monk  
did as she  
directed;

And ther-with-alle fro thens departyd she, 99  
The monk in hys deuociouns dwellyng;  
And euery day suyng, her psalter<sup>1</sup> he <sup>1 MS. {psalter}</sup>  
Seyde after here doctryne & enformyng.  
And the next halyday after folwyng, 103  
Owr lady, ffresh[e]ly arayd & welle,  
To the monk cam, beyng in the chapelle, 105

(11)

Behold, her  
garment had  
sleeves!  
She gave htm  
thanks for his  
good works,

And to hym seyde she, “ behold[e] now 106  
Howe good clothyng, and how good apparayle,  
That, thys wyke, to me yevyn hast thowe:  
Sleues to my clothyng now not faylle;  
The thank I, and ful welle for thy trauaylle 110  
Shalt thou be qwyte, her in thys lyf present,  
And in that other whan thou hens art went. 112

(12)

and promised  
that he  
should be  
made Abbot  
of St. Gile.  
She directed  
him to teach  
her psalter to  
the convent  
and the  
people;

“ Walk now and goo hom to the abbey. 113  
When thou comyst, abbot chosyn shalt thou be;  
And to the covent teche thou for to sey  
My psalter, as by-fore taught have I the.  
The peple also thou shalt in generalte 117  
The same lesson vn-to myne honour preche,  
And of her hurtys wil I ben her leeche. 119

- That I had whan I baar of my body  
 God and man / withouten wo or duresse.  
 The .iii<sup>de</sup>. L<sup>tr</sup> / in thyn herte impresse, 75 the third in  
 And seye it eeke with good deuocion, memory of  
 In the memorie of myn Assumpcioun, 77 my Assump-  
 tion."
- (9)
- "Wan þat I was coroned queene of heuene, 78 The Virgin  
 In which my sone regneth, and shal ay." promised to  
 Al this / was doon / þat I speke of and meene, gladden him  
 As the book seith / vp-on an halyday. next holyday.  
 And than seide our lady, the glorious May, 82  
 "The nexte halyday / wole I resorte  
 To this place / thee to glade and confort." 84
- (10)
- And ther-with al / fro thens departed shee, 85 He did her  
 The monke in his deuocion dwellynge; bidding.  
 And euery day / Aue Maria / he  
 Seide / aftir hir doctryne & enformynge.  
 And the nexte haliday aftir suyng, 89 She appeared  
 Our Lady, fresshly arraied and wel, nexte holyday  
 To the monke cam, beyng in þat chapel, 91 fresshly ar-  
 rayed, and  
 said:
- (11)
- And vn-to him seide / "beholde now 92 "Behold,  
 How good clothyng and how fressh apparaiht, thou hast  
 That, this wyke / to me youen hast thow: given me  
 Sleeues to my clothyng now nat failt; sleeves to  
 Thee thanke I / and ful wel for thy trauaill 96 my robe:  
 Shalt thou be qwit / heer in this lyf present,  
 And in þat othir / whan thou hens art went. 98
- (12)
- "Walke now / and go hoom vn-to thabbeye. 99 Go now  
 Whan thou comst / Abbot shalt thou chosen be; home; thou  
 And the Couent teche thou for to seye shalt be Ab-  
 My psalter / as byforn taght haue I thee. bot, and  
 The people also / thou shalt in generaltee 103 shalt teach  
 The same lessoun to myn honur teche, the monke  
 And in hir hurtes / wole I been hir leche. 105 to my  
 psalter, as I  
 taught thee.

## (13)

and to con-  
tinue thus for  
seven years,  
after which  
he should be  
taken to  
herself.

and to con-  
tinue thus for  
seven years,  
after which  
he should be  
taken to  
herself.

She promised  
that he  
should save  
many.

¶ Vij yere lyfē shalt thow for to doo 120  
Thys charge; and, when the yerys be a-goon,  
Thow passe shalt hens, and me come vntoo;  
And her-of dōwtā havē [thow] ryght noon.  
By my psalter shal ther be many oon 124  
Saved, and had vp to eternaH blysse,  
That, yef that nere, sholdyn ther-of mysse." 126

## (14)

She then  
ascended into  
heaven.

He was made  
Abbot of St.  
Gile.

He taught  
the people  
her psalter,

¶ When she had seyde what her lyked to sey, 127  
She to heven ascendyd [up] and stye.  
And sone after, abbot of that abbey  
He maad was, as hym told[e] ovr ladye.  
The covent and the peple, deuoutlye 131  
Thys monk enformyd & taught her psalter,  
ffor to be seyde after that by yer. 133

## (15)

and died at  
the end of the  
seven years.  
He received  
Heaven as  
his reward.  
He speeds  
well who  
serves Our  
Lady:

[leaf 231]  
therefore let  
us try to say  
her psalter,  
that we may  
stand in her  
grace.

¶ Thoo yerys past, hys soulē was be-taught 134  
To god; he heven had[de] to hys mede.  
Who seruyth ovr lady, lesyth ryght naught;  
She sofficiently qwytteth euery dede:  
And now, her-afty, the bettyr to spede, 138  
And in her gracē cherly for to stonde,  
Her psalter for to sey[e] let vs fonde. Amen. 140  
Here endyth the Ploughmanys tale.

(13)

" .Vij.* yeer lyue / shalt thou / for to do	106	Seven years shalt thou live, and then passe hence, and come to me. Many shall be saved by my psalter."
This charge / & whan the yeeres been agoon,		
Thow passe shalt hens / & me come vn-to ;		
And of this / doute haue thou right noon.		
By my psalter shal ther be many oon	110	
Saud / and had vp to eternal blisse,		
pat, if pat ner[e] / sholden ther-of misse."	112	

(14)

Whan shee had seid / what lykid hir to seye,	113	
Shee vp to heuene ascendid up and sty.		
And soone aftir, Abbot of pat Abbeye		So all befell.
He maad was / as pat tolde him our lady.		
The Couent and the peple, deuoutly	117	
This monke enformed / and taghte hir psalteer,		
ffor to be seid after pat / vij*. yeer.	119	

(15)

The yeeres past / his soule was betaght	120	
To god / he heuene had vn-to his meede.		
Who scrueith our lady / leesith right naght ;		Who serueth our Lady, leeseith right nought.
Shee souffissantly / qwytyth euery deede :		
And now heer-aftir / the better to speede,	124	
And in hir grace / cheerly for to stonde,		
Hir psalteer for to seye / let vs fonde.	126	Let us say her psalms, that we may stand in her grace.

Explicit.

## APPENDIX.

## The Grateful Dead,

by JOHN LYDGATE.

(MS. Harl. 2251, fol. 77.)

## (1)

The Scrip- tures tell us that it is wholesome to remember the souls  in Purgatory.	¶ REMembryd by scriptures, we fynde and rede,	1
	Holsom and holy it is, to thynke and pray	
	ffor al the sowles that be past in dede	
	Out of this wrecchid world, vnto domesday,	
	Abidyng in purgatory with sorvful lay,	5
	Cryeng and callyng for mercy and pite,	
	Vnto them In special that there friendis be.	7

## (2)

A holy and devout man of Paris was wont to say <i>De Profun- dis, Pater- noster</i> , and <i>Ave</i> for all the Christian souls in his churchyard. This he did continually.	¶ There was a man, right hooly and devoute,	8
	of parise in fraunce, that worthy cyte,	
	That daily wold sey, in his chirche-yrde aboute,	
	ffor alle cristen sowlis, with mercy and pite,	
	<i>De profundis, paternoster</i> , and <i>Ave</i> .	12
	This prayer he vsed contynuauly,	
	Til god purveyed for hym continuauly.	14

## (3)

He was pur- sued by his mortal ene- mies; and took refuge in the churchyard, and said the <i>De Profun- dis</i> . The bodies arose from their graves armed with swords and staves,	¶ It fil on a tyme, he was pursued	15
	Of his mortal enemyes with grete violence.	
	He fledde for the best, and ther malice eschewed,	
	And toke the chircheyarde for his defence,	
	And sayde <i>Deprofundis</i> with entier diligence.	19
	The bodyes arose out of theyr graves;	
	Somme appered with gleyves, and some with staves.	

## (4)

and put his enemies to flight. He thanked God. He receyved his reward at last; therefore it is wholesome to have in remembrance the souls in Purgatory.	¶ So grete a multitude assembled to fight,	22
	His enemyes gan fle, and sore were agast.	
	He thankyd god of his grete myght,	
	And seyde <i>deprofundis</i> whan they were past.	
	His reward in heuen he had at last.	26
	Therfor it is holsom for to have in memory	
	The soulis that ly In paynes of purgatory.	28

## LIST OF WORDS.

[References are given to the lines of the Ch. Ch. MS. when the word is common to both. G. D. means the poem on page 22. Meanings are given only in cases of conceivable difficulty.]

- agast, G. D. 23, *terrified*.  
 at, 57, at . . . *reuerence, out of respect, or reuerence, to . . .*  
 auysement, auisament, 67.  
 betaght, betaght, 134. Cf. A.S. *betāht*, *betrothed*, from *betæcan*.  
 cherly, 139, *joyously?*  
 condue, 17.  
 dede, G. D. 3, *death*.  
 duresse, 88.  
 edefyed, edified, 58, *built*.  
 enformyd, enformed, 132.  
 eschewed, G. D. 17, *escaped*.  
 excitacioun, excitacion, 46.  
 ffelawys, 3.  
 fonde, 140, *try*.  
 gleyves, G. D. 21, *swords*.  
 holsom, 16, G. D. 2. Cf. Ashbm. 2.  
 hoo, who, 4, 15.  
 leche, 119, *physician*.  
 lore, 61, *teaching*.  
 neven (Ashbm. *meene*), 94, *name*.  
 playe (*verb*). Ashbm. 55.  
 plesaunce, plesance, 34, *pleasure*.  
 pley, 55. See *playe*.  
 psalter, *sautere*, 12.  
 qwyt, qwit, 111, *requited*.  
 religioustee, religioustee, 54.  
 reuerence, 57. See *at*.  
*sautere*. See *psalter*.  
 shop, shoop, 43, *happened*.  
 slypyr, slipir, 31.  
 suyng, 101, Ashbm. 89, *following*.  
 syde, 18, *part, behalf*.  
 tetys, tetes, 20.  
 whas, was, 57.  
 who. See *hoo*.  
 wone, 45, *habit*.  
 wyke, 108, *week*.

