

A New Ploughman's Tale.

A New Ploughman's Tale;

THOMAS HOCCLEVE'S LEGEND

Of the Virgin and her Sleeveless 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 *HOCCLEVE'S MINOR POEMS*, PART II.
(P. 21-5, E. E. T. SOC.), FROM THE ASHBURNHAM QUARTO MS. 133.

LONDON :

PUBLISHED FOR THE CHAUCER SOCIETY

BY KEGAN PAUL, TRENCH, TRÜBNER & CO.,
PATERNOSTER HOUSE, CHARING-CROSS ROAD.

1902

Second Series, No. 34.

RICHARD CLAY & SONS, LIMITED, LONDON & BUNGAY.

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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. CLII., 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,¹ 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:² "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 Seynt Cecile*. The order of the Tales in this Manuscript is peculiar, and is worth giving:

	folio
1. The Prologue	(Group A., § 1) 1
2. The Knygh[t]is Tale	(A., § 2) 13
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12. The Pardoners Prologue and Tale	(C., § 2, 3, 4) 119 ^b
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14. The Nonnes Prologue and Tale	(B., § 5, 6) 133
15. The Prophemo and Tale of Sir Topas	(B., § 7) 136
16. The Tale of Melibæus	(B., § 10) 138 ^b

¹ F. J. FURNIVALL, *Hoccleve's Works, Minor Poems*, E. E. T. S., Extra Series, No. LXI., London, 1892.

² G. W. KITCHIN, *Catalogus Codicium MSS. qui in Bibliotheca Aedis Christi apud Oxonienses Adseruntur*, Oxonii, 1867.

		folio
17. The Monkys "prohemium" and Tale de Casibus Viro- rum 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 ¹ Nonnes Tale	(G., § 1)	232
26. The Chanon Yemans Prologue and Tale (G., § 2, 3, 4)	(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 prude*, 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 *conceyvre* (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 Ward² or Mussafia.³ In both these works and in such a collection as that

¹ Second, MS. First.

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

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

of Mielot,¹ 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 finablement la vierge Marie, et ouyt quilz demenoyent moult yoyeulx 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 laudel 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 joyeulx de si noble vision . . . ” (Compare Ward, II, p. 622.)

In the course of his preparation for the priesthood, Hoccleve 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, Hoccleve's contemporary and fellow-admirer of Chaucer, both of which turn on the assiduous

¹ JEAN MIELOT, *Miracles de Nostre 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, Kitchin¹ 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.² 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,"³ 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.

¹ *loc. cit.* ² *Chaucerian and other Pieces*, Oxford, 1897, pp. 147-190.

³ 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 Ballades*, which were probably written in his later years,¹ 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 Hoccleve, 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 Hoccleve; 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.

¹ MACAULAY, *The Works of John Gower*, Vol. I, p. lxxii.

British Museum,
April 23, 1902.

[leaf 228, bk.]

The Prologue of the Ploughman.

[Christ Church MS. CLII.]

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

(1)

As the Pil-
grims ride
forth, the
Host declares

As the pylgrymys fforth de^{cl} ryde, 1
 Owr' host be-gan to loke a-boute,
 And seyd, "ffelawys, we most prouyde,
 Hoo that best of alle thys route
 Kan telle hys tale, as lot comythth aboue. 5
 Ploughman Tylver, drawe the nere,
 And telle thy tale, and we wyl here." *i. audire* 7

(2)

The Plough-
man pro-
mises a tale
of the mother
of Christ,
how she re-
warded a
monk who
said her
psalter dally.

"Syr," he seyd, "y shalle telle, as y can), 8
 A tale of Crystys modyr dere,
 Mary that bare bothe god^{cl} and man,
 How to a monk she de^{cl} a-pere,
 That euery day seyd here sautere, 12
 And heuene blysse had to hys mede :
 Hoo seruyth owr' lady, the better shalle spedc. 14

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

(3)

[leaf 229] She is the
best guide to
him who
seeks the
blesses of
Heaven,

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

(4)

and is a sure
defence

"Be-twyxt god^{cl} and man ys she meadiatrice, 22
 ffor owr' offences, mercy to purchace ;

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

Ce feust faite a linstance de T. Marleburgh.

(1)

W^ho so desirith to gete and conquerre
The blisse of heuene, needful is a guyde
Him to condue / & for to bryngē him there;
And so good knowe I noon for mannes syde,
As the roote of humblessō / & fo¹ to prydē,—
That lady / of whos tetes virginal
Sooke our Redemptour, the maker of al.

1 so good a
guide to
Heaven know
I none,

5 [1 MS. for]

7

(2)

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

8 as she who
mediates

against the Fend.	She, owr' sheld ys agayns the malyee Of the ffende, that owr' soulys wold embrase And cary hem vn-to that horrable place Where-as peyne ay duryng ys, and turment, More than may be spoken of or ment.	26 28
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(5)

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

We ſhould do
her honour,
and hear a
remembraunce
of her.(c. *The Tale, in 5-measure lines.*)¶ *Here be-gynnith the Ploughmannys
tale of Oware lady.*

(1)

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

(2)

[leaf 229, bk.] had a ſon, whom he taught to repeate 50 times a day, the Saluta- tion in honour of Christ's mother.	¶ Hyt ſhop ſo that thys man) had a yong ſone, Vn-to whyche he yaf informacioun, Euery day to have in custome and wone ffor to ſey, at hys excitacioun, The angelyk[e] ſalutacioun .l. sythys, in worchype and honoure Of cryſtys modyr, of vertu myrroure.	43 47 49
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(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, In the abbey of ſeynt gylē made was hee ; Where-as he in penauncē ſharpe and hard	50
--	--	----

Shee is our seur sheeld ageyn the malice
Of the feend / þat our soules wolde embrace

'twixt God
and man.

And carie hem vn-to þat horrible place 12

wher-as eternel peyne is, and torment,

More than may be spoke of / thoght or ment. 14

(3)

Now syn þat lady noble and glorious 15 Here is a
story of her
goodness.

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)

Ther was whilom / as þat seith the scripture, 22 Once lived in
France a rich
and pious
man;

In ffrance / 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 he had a son,
whom he
taught to say
My Aves
daily.

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 worsshipe and honour

Of goddes modir / of vertu the flour. 35

(3)

By his fadres wil / a monk, afterwarr,

In thabbeye of seint Gyle / maad was he;

wher-as he in penance / sharp & hard

36 This son be-
came a monk
in the Abbey
of St. Gile.

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

He came home to visit his father's house;
and said his *Ave Mary* 50 times in the chapel.

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

(4)

The Virgin appeared to him in a sleeveless garment,

Now whas ther, at our' ladyes reurence, 57
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 fulfylle hym hyed, 61
And .l. sythys, wyth deuoute corage,
Seyd 'aue mary' as was hys vsage. 63

(5)

[leaf 23v]
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*:

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

(6)

She answerd and seyd[e], " thys clothyng
Thow hast me yevyn, for thow euery day,
.l. sythē 'Ave Mary' seying,
Honouryd hast me. Hens-forth, y the pray,
Vsō to treble that by any way. 75
To euery Xth [Aue] Loyne also
A Pater-noster . do ryght evene so. 77

(7)

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

"The first[e] .l. wil y that seyd 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 seyd the redemptoure 82
Of alle man-kynyd y conceyve sholde :
Grete was my Ioy[e], when he so me tolde.

(8)

the second fifty in memory of

"Though̄ shalt eke sey[e]n the secund fyfth
In honoure and in mynd of the gladnesse 85

Obscured wel his ordres duetee, Lyuynge in vertuous religioustee ; And on a tyme / him to playe and solace, His fadir made him come hoom to his place.	40
(4)	
Now was ther, at our ladyes reurence, 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 ; And .L. sythes / with deuout corage, Seide Aue Marie / as was his vusage.	43
	In the Lady Chapel he said his fifty Aves.
(5)	
And whan þat he had endid his preyeere, Our lady clothid in a garnement Sleulees, byfore him he sy appeere : wher of the monke took good auisament, Meruerllynge him / what þat this mighte han ment ; And seide ".o. goode lady, by your leeue, What garnament is this / and hath no sleeve?"	50
	Lo, Our Lady appeared to him there in a sleeveless robe.
(6)	
And she answerde / & seide / "this clothyngo Thow hast me youen / for thow euery day, L. sythe Aue Marie seyyng, honured hast me / hens foorth / I the pray, Vse to treble þat / by any way, And to euery .x th Aue / ioyne also A pater noster / do thow euene so.	57
	"Thy fifty Aves have given me this role ; hence- forth treble thy Aves, and to every tenth Ave add a paternoster.
(7)	
"The ferste .L ⁱⁱ . wole I þat seid be, In the memorie of the ioye and honour That I had / whan the Angel gretto me ; which was right a wondirful confortur To me / whan he seide, the Redemptour Of al man-kynde I receyue sholde : Greet was my ioye / whan he so me tolde.	61
	"The first fifty in memory of the Saluta- tion ;
(8)	
"Thow shalt eke seyn the seconde .L ^{ir} . In honour and in mynde of the gladnesse	70
	71 the second in memory of the Nativity ;

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

her divine motherhood; and the third fifti in memory of her Assump- tion.	That y had when y bare of my body God and man), with-owtyn) woo or duresse. The iiiyrd ^e .l. ^t in thyn) hert empresse, And sey it eek whith good deuocioun, In the memory of myn) assumpcion,	89 91
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(9)

She promised to come back on the next holy day,	“ When) [that] y was crounyd quene of heven In wyche my sonë regnyth, and shal aye / ” Al thys was doo, that I speke of and neven, As the book seyth, vpon an halyday. And then) seyd owr' lady, that gloryous maye, “ The nextë halyday wyl I resorte To thys place, the to gladë and conforte / ”	92 96 98
--	---	----------------

(10)

and then departed. The monk did as she directed;	And ther ³ -with-alle fro thens departyd she, The monk in hys deuociouns dwellyng; And euery day suyng, her ³ psalter ¹ he Seyde aftyr here doctryne & enformyng.	99 103 105
[leaf 230, bk.] and she came, according to her promise.	And the next halyday aftyr ffowlyng, Owr' lady, ffresh[el]ly arayd & welle, To the monk cam, beyng in the chapelle,	103 105

(11)

Behold, her garment had sleeves! She gave him thanks for his good works,	And to hym seyd ² she, “ behold[e] now Howe good clothyng, and how good apparayle, That, thys wyke, to me yevyn) hast thowe: Sleves to my clothyng now not faylle; The thank I, and ful welle for thy trauayle Shalt thow be qwyt, her ³ in thys lyf present, And in that other whan) thow hens art went.	106 110 112
---	---	-------------------

(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. When) thow comyst, abbot chosyn) shalt thow be; And to the covent teche thow for to sey My psalter, as by-fore taught have I the. The peple also thow shalt in generalte The same lesson) vn-to myne honour' preche, And of her ³ hurtys wil I ben) her ³ leehe.	113 117 119
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That I had whan I baar of my body
 God and man / withouten wo or duresse.
 The .iii^{de}. L^{tr} / in thyn herte impresse,
 And seye it ecke with good deuocion,
 In the memorie of myn Assumpcioun,

75 the third in
 memory of
 my Assump-
 tion."
 77

(9)

" Wan þat I was coroned queene of heuene,
 In which my sone regneth, and shal ay."
 Al this / was doon / þat I speke of and meeno,
 As the book seith / vp-on an halyday.
 And than seide our lady, the glorious May,
 "The nexte halyday / wole I resorte
 To this place / thee to glade and conforto."

78 The Virgin
 promised to
 gladden him
 next halyday.

82
 84

(10)

And ther-with al / fro thens departed shee,
 The monke in his deuocion dwellynge ;
 And euyer day / Aue Maria / he
 Seide / aftir hir doctryne & enformynge.
 And the nexte halyday aftir suyng,
 Our Lady, freshly arraied and wel,
 To the monke cam, beyng in þat chapel,

85 He did her
 bidding.
 89 She appeared
 next halyday
 freshly ar-
 rayed, and
 said :
 91

(11)

And vn-to him seide / " beholde now
 How good clothyng and how fresh apparaiH,
 That, this wyke / to me youen hast thou :
 Sleeues to my clothyng now nat failt ;
 Thee thanke I / and ful wel for thy trauaill
 Shalt thou be qwit / heer in this lyf present,
 And in þat oþir / whan thou hens art went.

92 "Behold,
 thou hast
 given me
 sleeves to
 my robe :

96
 98

(12)

" Walke now / and go hoom vn-to thabbey.
 Whan thou comest / Abbot shalt thou chosen be ;
 And the Couent teche thou for to seye
 My psalter / as byforn taght haue I thee.
 The peple also / thou shalt in generaltee
 The same lessoun to myn honour teche,
 And in hir hurtes / wole I been hir leche.

99 Go now
 home ; thou
 shalt be Ab-
 bot, and
 shalt teach
 the monks
 to say my
 psalter, as I
 taught thee.

103
 105

(13)

and to con- tinue thus for seven years, after which he should be taken to herself.	¶ Vij yere lyfë shalt thou for to doo Thys charge; and, when the yerys be a-goon, Thow passe shalt hens, and me come vntoo; And her-of dowtë havë [thow] ryght noon.	120
She promised that he should save many.	By my psalter shal ther be many oon Saved, and had vp to eternall blysse, That, yef that nere, sholdyn ther-of mysse."	124 126

(14)

She then ascended into heaven.	¶ When she had seyd what her' lyked to sey, She to heven ascendyd [up] and stye.	127
He was made Abbot of St. Giles.	And sone after, abbot of that abbey He maad was, as hym told[e] owr' ladye.	131
He taught the people her psalter,	The covent and the peple, deuoutlye Thys monk enformyd & taught her' psalter, ffor to be seyd 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 serve Our Lady: [leaf 231] therefore let us try to say her psalter, that we may stand in her grace.	¶ Thoo yerys past, hys soule was be-taught To god; he heven had[de] to hys mede. Who seruyth owr' lady, lesyth ryght naught; She sofficienly qwydeth euery dede: And now, her-aftyr, the bettyr to spede, And in her' gracie cherly for to stonde, Her' psalter for to sey[e] let vs fonde. Amen.	134 138 140
Here endyfth the Ploughmanys tale.		

(13)

“.Vij.* yeer lyue / shalt thou / for to do This charge / & whan the yeeres been agooon, Thow passe shalt hens / & me come vn-to ; And of this / doute haue thow right noon. By my psalter shal ther be many oon Saued / and had vp to eternel blisse, þat, if þat ner[e] / sholden ther-of misse.”	106 Seven years shalt thou live, and then pass hence, and come to me. Many shall be saved by my psalter.”
	110
	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 þat Abbeye	So all besell.
He maad was / as þat tolde him our lady.	
The Couent and the peple, deuoutly	117
This monke enformed / and taghte hir psalteer,	
ffor to be seid after þat / viij ^o . yeer.	119

(15)

Tho yeeres past / his soule was betaght To god / he heuene had vn-to his meede.	120	Who servet our Lady, looth right nought.
Who serueth our lady / leesith right naught ; Shee souffissantly / qwyttith euyer deede :	124	
And now heer-afir / the bettre to spedde, And in hir grace / cheerly for to stonde,	124	Let us say her psalms, that we may stand in her
Hir psalteer for to seye / let vs fonde.	126	

Explicit.

APPENDIX.

The Grateful Dead,

by JOHN LYDGATE.

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

(1)

The Script- tares tell us that it is wholesome to remember the souls in Purgatory.	¶ REMembryd by scriptures, we fynde and rede, Holsum 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 sorful lay, Cryeng and callyng for mercy and pite, Vnto them In special that there friendis be.	1 5 7
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(2)

A holy and devout man of Paris was wont to say <i>De Profun- dis, Patern- oster, and Ave</i> for all the Christian souls in his churchyard. This he did continually.	¶ There was a man, right hooly and devoute, of parise in fraunce, that worthy cyte, That daily wold sey, in his chirche-yeerde aboute, ffor alle cristen sowlis, with mercy and pite, <i>De profundis, paternoster, and Ave.</i> This prayer he vsed contynuauly, Til god purveyed for hym contynuauly.	8 12 14
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(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 Of his mortal enemyes with grete violence. He fledde for the best, and ther malice eschewed, And toke the chircheyerde for his defence, And sayde <i>Deprofundis</i> with entier diligence. The bodyes arose out of theyr graves ; Somme appered with gleyves, and some with staves.	15 19 19
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(4)

and put his enemys to flight. He thanked God. He received his reward at last ; therefore it is wholesome to have in remembrance the souls in Purgatory.	¶ So grete a multitude assemblid to fight, His enemys gan fle, and sore were agast. He thankyd god of his grete myght, And seyde <i>de profundis</i> whan they were past. His reward in heuen he had at last. Therfor it is holsum for to have in memory The soulis that ly In paynes of purgatory.	22 26 28
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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 reverence, to . . .*
 auysement, *auisement*, 67.
 betaught, *betaght*, 134. Cf. A.S. *betāht*, *betrothed*, from *betēcan*.
 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*.
 religiouste, *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*.

