A NEW PLOUGHMAN'S TALE

CHAUCER SOC. 2ND SERIES

34
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
(CHAUER'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.

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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,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; mutulis 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:

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² G. W. Kitchin, Catalogus Codicium MSS. qui in Bibliotheca Aedis Christi apud Oxfomenses Adventuerunt, Oxonii, 1867.
17. The Monks' "prohemium" and Tale de Casibus Viro-
rum illustrium . . . . . . . . (B., § 11, 12) 154b
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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 receyve.
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 mediaeval 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
³ Adolfo Mussafia, Studien zu den Mittelalterlichen Marienlegenden.
§ 2. The Legend. Thomas Hoccleve.

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 quiz demenoyent mout yoyeulx chant et grant melodie. Puis ouyt les saintes, qui demanderent a la vierge Marie, qui elle vouloit qui chantast la messe. Elle enseigna icellui euesque, dont il fut tout honteulx. Les sains vindreut 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 mout noble vestement, quelle auoit aporte de paradis, dont leuesque moult humblement le mercia. En sa maison retourna mout 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

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 mediaeval 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 lines 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 stanz-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.
§ 4. The Spurious Link in the Christ Church MS.

Gower also made use of this stanza-form in some of his French Cinkante Balades, which were probably written in his later years, 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.


British Museum,
April 23, 1902.
The Prologue 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 def ryde,
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 comyth aboute.
Ploughman Tylyer, drawe the nere,
And telle thy tale, and we wyl here."  

(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),
A tale of Crystys modyr dere,
Mary that bare bothe god and man,
How to a monk she dek a-pere,
That every day seyde here sautere,
And heuene blysse had to hys mede:
Hoo seruyth owr' lady, the better shalle spede.

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

(3)

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

"Who-so desyryth to gete and conquer,
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 so fo to pryde,—
That lady, of whos tetys virginalle
Sook owr' redemptour, the maker of alle.

(4)

and is a sure defence

"Be-twyt god and man ys she meadiatrice,
ffor owr' offences, mercy to purchase;
13

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

Ce feust faite a linstance de T. Marleburgh.

(1)

Who so desirith to gete and conquer
The blisse of heuene, needful is a guyde
Him to condue / & for to brynge him there;
And so good knowe I noone for mannes syde,
As the roote of humblesse / & fo\(^1\) to pryde,—
That lady / of whos tetes virginal
Sooke our Redemptour, the maker of al.

(2)

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

---

1 So good a guide to
Heaven know
I none,

5 [M. S. for]

7

8 as She who
mediates
A rich Frenchman's Son is a Monk at St. Gilc. [CH. CH. MS.]

against the Fiend.

She, owr shefl wrestler agayns the malyce
Of the fende, that owr soulys wold embrance
And cary hem vn-to that horryble place
Where-as peyne ay durynge ys, and turment,
More than may be spoken of or ment. 26

She is a staff of comfort to all.

(5) "Now syn that lady noble and gloryous
To alle man-kyndé hathi so grete cheerte,
That in thyss slepyre lyfer and perylous,
Staff of comfort & help to manys she,
Conuenyent ys, that to that lady fire
We doo servyce, honour, & plesaunce;
And to that ende, here ys a remembraunce."

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

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

Here be-gynnyyth the Ploughmannys tale of Owre lady.

(1)

A rich man in France, who honour-ed God and Holy Church, and especially the Virgin,

| She, owr sheck ys agayns the malyce |
| Of the fende, that owr soulys wold embrance |
| And cary hem vn-to that horryble place |
| Where-as peyne ay durynge ys, and turment, |
| More than may be spoken of or ment. |
| She is a staff of comfort to all. |
| "Now syn that lady noble and gloryous |
| To alle man-kyndé hathi so grete cheerte, |
| That in thyss slepyre lyfer and perylous, |
| Staff of comfort & help to manys she, |
| Conuenyent ys, that to that lady fire |
| We doo servyce, honour, & plesaunce; |
| And to that ende, here ys a remembraunce." |

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

Here be-gynnyyth the Ploughmannys tale of Owre lady.

(1)

A rich man in France, who honour-ed God and Holy Church, and especially the Virgin,

| She, owr sheck ys agayns the malyce |
| Of the fende, that owr soulys wold embrance |
| And cary hem vn-to that horryble place |
| Where-as peyne ay durynge ys, and turment, |
| More than may be spoken of or ment. |
| She is a staff of comfort to all. |
| "Now syn that lady noble and gloryous |
| To alle man-kyndé hathi so grete cheerte, |
| That in thyss slepyre lyfer and perylous, |
| Staff of comfort & help to manys she, |
| Conuenyent ys, that to that lady fire |
| We doo servyce, honour, & plesaunce; |
| And to that ende, here ys a remembraunce." |

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

Here be-gynnyyth the Ploughmannys tale of Owre lady.

(1)

A rich man in France, who honour-ed God and Holy Church, and especially the Virgin,

| She, owr sheck ys agayns the malyce |
| Of the fende, that owr soulys wold embrance |
| And cary hem vn-to that horryble place |
| Where-as peyne ay durynge ys, and turment, |
| More than may be spoken of or ment. |
| She is a staff of comfort to all. |
| "Now syn that lady noble and gloryous |
| To alle man-kyndé hathi so grete cheerte, |
| That in thyss slepyre lyfer and perylous, |
| Staff of comfort & help to manys she, |
| Conuenyent ys, that to that lady fire |
| We doo servyce, honour, & plesaunce; |
| And to that ende, here ys a remembraunce." |

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

Here be-gynnyyth the Ploughmannys tale of Owre lady.

(1)

A rich man in France, who honour-ed God and Holy Church, and especially the Virgin,

| She, owr sheck ys agayns the malyce |
| Of the fende, that owr soulys wold embrance |
| And cary hem vn-to that horryble place |
| Where-as peyne ay durynge ys, and turment, |
| More than may be spoken of or ment. |
| She is a staff of comfort to all. |
| "Now syn that lady noble and gloryous |
| To alle man-kyndé hathi so grete cheerte, |
| That in thyss slepyre lyfer and perylous, |
| Staff of comfort & help to manys she, |
| Conuenyent ys, that to that lady fire |
| We doo servyce, honour, & plesaunce; |
| And to that ende, here ys a remembraunce." |

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

Here be-gynnyyth the Ploughmannys tale of Owre lady.

(1)

A rich man in France, who honour-ed God and Holy Church, and especially the Virgin,

| She, owr sheck ys agayns the malyce |
| Of the fende, that owr soulys wold embrance |
| And cary hem vn-to that horryble place |
| Where-as peyne ay durynge ys, and turment, |
| More than may be spoken of or ment. |
| She is a staff of comfort to all. |
| "Now syn that lady noble and gloryous |
| To alle man-kyndé hathi so grete cheerte, |
| That in thyss slepyre lyfer and perylous, |
| Staff of comfort & help to manys she, |
| Conuenyent ys, that to that lady fire |
| We doo servyce, honour, & plesaunce; |
| And to that ende, here ys a remembraunce." |

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

Here be-gynnyyth the Ploughmannys tale of Owre lady.

(1)
A rich Frenchman’s Son is a Monk at St. Gile.

Shee is our seur sheeld ageyn the malice
Of the feend / pat our soules wolde embrace
And carie hem vn-to pat horrible place
wher-as eternal peyne is, and torment,
More than may be spoke of / thoght or ment.

(3)
Now syn pat lady noble and glorious
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 / pat to pis lady free
we do service / honour, & plesance;
And to pat ende / heer is a remembrance.

Explicit prologus)
& incipit fabula )

(1)
Ther was whilom / as pat seith the scripture,
In ffrance / a ryche man and a worthy,
That god and holy chirche to honoure
And plese / enforced he him bisily;
And vn-to Crystes modir specially,
pat noble lady / pat blessid virgyne,
flor to worshipe / he dide his might and pyne.

(2)
It shoop so / pat this man had a yong sone,
Vn-to which he yaf informacion,
Every day to haue in custume and wone
ffor to seye, at his excitacion,
The angelike salutacion
.L sythes / in worsship and honour
Of goddes modir / of vertu the flour.

(3)
By his fadres wil / a monk, affterward,
In thabbeye of seint Gyle / maad was he;
wher-as he in penance / sharp & hard
Virgin bids him treble Aves & add Paternoster. [CH. CH. MS.

He came home to visit his father's house;

and said his Ave Mary 50 times in the chapel.

The Virgin appeared to him in a sleeveless garment,

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:

The first &c. 1. wil y that seyd be,

In the memory of the angel's Salutation:

the second fifty in memory of

Obseruyd wel hys Ordres devote,

Lyuyng in vertuous religioustye;

And, on a tyme, hym to pley & solace,

Hys fadyr made hym come home to hys place.

Now whas ther, at our' ladyes reverence,

A chapel in hyt made & edefyed,

In the whyche, the monke, when conuenyence

Of tyme he had a-wayted and espayed,

Hys fadrys lore to fulfill his hyed,

Gl And.1. sythys, wytfr" deuoute courage,

Seyd 'aue mary' as was hys vsago.

She answerd! and seyd[c], "thys clothyng

Thow hast me yevynd, for thow enery day,

1. sythē 'Ave Mary' seying;

Honouryd hast me. Hens-forth, y the pray,

Vsē to treble that by any way.

To euery Xthē [Aue] Ioyne also

A Pater-noster. do ryght etevene so.

"The first[c] 1. wil y that seyd be,

In the memory of the Ioy and honoure

That I had when the angell gret[c] me,

Which was ryght a wondyrful comfortoure

To me when he seyd the redemptoure

Of alle man-kynd y conceyve sholde:

Grete was my Ioy[c], when he so me tolde.

"Though shalt eke sey[c]w the second fiftyth

In honoure and in mynd of the gladnesse
Obserued wel his ordres duetee,  
Lyuyng in vertuous religionstee;  
And on a tyme / him to playe and solace,  
His fadir made him come hoom to his place.  

(4)

Now was ther, at our ladyes reuerence,  
A chapell in it maad and edified,  
In-to which / the monke, whan connuenice  
Of tyme he had awayted & espied,  
His fadres love / to fullfill hiwi hied ;  
And .L. sythes / with deuout corage,  
Seide Aue Marie / as was his vsage.  

(5)

And whan þat he had endid his preyeere,  
Our lady clothid in a garnement  
Sleuelees, byfore him he sy appeere :  
wher of the monke took good auisament,  
Meruerlynge him / what þat this mighte han ment ;  
And seide “.o. goode lady, by your leeue,  
What garnament is this / and hath no sleuee?”  

(6)

And she answerd / & seide / “this clothynge  
Thow hast me youen / for thow euer day,  
.L. sythe Aue Marie seyyng,  
honured hast me / hens foorth / I the pray,  
Vse to treble þat / by any way,  
And to euer xth. Aue / ioyne also  
A pater noster / do thow cuene so.  

(7)

“Thow feste .L”. wolde I þat seid be,  
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  
Of al man-kynde I receyue sholde :  
Greet was my ioie / whan he so me tolde.  

(8)

“Thow shalt eke seyn the seconde .L”  
In honor and in mynde of the gladnesse
That y had when y bare of my body
God and man, with-owtyw woo or duresse.
The iii
gr 1
in thyw hert enpresse,
And sey it eek whith good deuocioun,
In the memory of myn assumpe/own,

(9)

"When [that] y was crownyd quene of heven!
In wych my souë regnyth, and shal aye /"
Al thys was doo, that I spoke of and neven,
As the book seyth, vpon an halyday.
And then seyd owr lady, that gloryous maye,
"The nexte halyday wyl I resorte
To thys place, the to gladé and conforte /"

(10)

And ther-with-alle fro thenz departyd she,
The monk in hys deuoci'ozms dwellyng;
And evey day suyn, her psalter he
Seyde aftyr here doctryne & enformyng;
And the nexte halyday aftyr folwyng;
Owr lady, fresh[e]ly arayd & welle,
To the monk cam, beyng in the chapelle,

(11)

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

(12)

"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 hurtys wil I ben her leche.
The Virgin re-appears with sleeves to her robe.

That I had when I bare of my body
  God and man / withouten wo or duresse.  
The .iii\textsuperscript{de} L\textsuperscript{v} / in thy herte impresse,
  And seye eke with good deuocioun,
In the memorie of myn Assumpcioun,

(9)

"Wan \textit{pat} I was coroned queene of heuene,
  In which my sone regneth, and shal ay."
Al this / was doon / \textit{pat} I speke of and meene,
  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 conforte."

(10)

And ther-with al / fro thens departed shee,
  The monke in his deuocioun dwellynge ;
And every day / Aue Maria / he
  Seide / aftir hir doctrine & enformyng.
And the nexte halyday aftir suyng,
  Our Lady, freshly arrayed and wel,
  To the monke cam, beynge in \textit{pat} chapel,

(11)

And vn-to him seide / "beholde now
  How good clothynge and how fressh apparaiH,
That, this wyke / to me youen hast thow :
  Sleeve to my clothynge now nat faill;
Thee thanke I / and ful wel for thy trauaill
  Shalt thow be qvit / heer in this lyf present,
  And in \textit{pat} othir / whan thow hens art went.

(12)

"Walke now / and go hoom vn-to thabbeye.
  Whan thow comst / Abbot shalt thow chosen be ;
And the Couent teche thow for to seye
Myn psalter / as byform taught haue I thee.
The peple also / thow shalt in generalee
  The same lessoun to myn honur teche,
  And in hir hurtes / wole I been hir leche.
The Monk is made Abbot. His happy death.

(13)

She promised that he should save many.

And to continue thus for seven years, after which he should be taken to herself.

She then ascended into heaven.

He was made Abbot of St. Gile.

He taught the people her psalter,

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.

(V) Vij yere lyfe shalt thou to doo

Thys charge; and, when the yerys be a-goone,

Thow passe shalt hens, and me come vntoo;

And her of dowe havë [thow] ryght noon.

By my psalter shal ther be many owen

Saved, and had vp to eternitë blysse,

That, yef that nere, sholdyn ther-of myse."

(14)

When she had seyd what her lyked to sey,

She to heven ascendyd [up] and sty.

And sone after, abbot of that abbey

He maad was, as hym told[e] owr ladye.

The covent and the peple, devoutlye

Thys monk enformyd & taught her psalter,

for to be seyd after that by yer.

(15)

Thoo yerys past, hys soule was be-taught

To god!; he heven had[de] to hys made.

Who seruyth owr lady, lesyth ryght naught;

She sufficietly qwyteth every dede:

And now, her-aftyr, the bettyr to spede,

And in her gracy cherly for to stonde,

Her psalter for to sey[e] let vs fonde. Amen.

Here endyth the Ploughmanys tale.
The Monk is made Abbot. His happy death. 21

"Vij. yeer lyue / shalt thow / for to do
This charge / & whan the yeeres been agoon,
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,
pat, if pat ner[e] / sholden ther-of misse."

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

Tho yeeres past / his soule was betaght
To god / he heuene had vn-to his meede.
Who serueth our lady / leesith right naght;
Shee souffissantly / qwytith euery deede :
And now heer-aftir / the bettre to speede,
And in hir grace / cheerly for to stonde,
Hir psalteer for to seye / let vs fonde.

Explicit.
The Scriptures tell us, it is wholesome to remember the souls in Purgatory.

A holy and devout man of Paris was wont to say De Profundis, Paternoster, and Ave for all the Christian souls in his churchyard. This he did continually.

The bodies arose from their graves armed with swords and staves, and put his enemies to flight. He thanked God. He received his reward at last; therefore it is wholesome to have in remembrance the souls in Purgatory.

The Scriptures tell us, it is wholesome to remember the souls in Purgatory.

APPENDIX.

The Grateful Dead,
by John Lydgate.
(MS. Harl. 2251, fol. 77.)

(1) 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 sorvful lay, Cryeng and calyng for mercy and pite, Vnto them In special that there friendis be.

(2) There was a man, right hooly and devoute, of parise in fraunce, that worthy cyte, That daily wold sey, in his chirche-yrde aboute, ffor alle cristen sowlis, with mercy and pite, De profundis, paternoster, and Ave. This prayer he vsed contynuauly, Til god purveyed for hym continually.

(3) It fil on a tyme, he was pursued Of his mortal enemies with grete violence. He fledde for the best, and ther malice eschewed, And toke the chirche-yrde for his defence, And sayde De profundis with enter diligence. The bodyes arose out of theyr graves; Somme appered with gleyves, and some with staves.

(4) So grete a multitude assemblid to fight, His enemies gan flo, and sore were agast. He thankyd god of his grete myght, And seyde de profundis whan they were past. Therfor it is holsum for to have in memory The soulis that ly In paynes of purgatory.

(5)
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 ... reverence, out of respect, or reverence, to ...
auysement, auisament, 67.
betaught, betaght, 134. Cf. A.S. betæht, 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.
excitacion, excitacion, 46.
ffelawys, 3.
fonde, 140, try.
gleyves, G. D. 21, swords.
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.
religioust, 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.
PART OF MORSE