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
(CHAUCER'S CANTERBURY TALES)

BY

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PARALLELED WITH ANOTHER COPY FROM MR. ISRAEL
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CONTENTS.

I. Introduction:—

§ 1. The Manuscripts ... ... ... ... vii
§ 2. The Legend ... ... ... ... viii
§ 3. The Two Ploughman's Tales ... ... ... x
§ 4. The Stanza-Form ... ... ... ... x

II. The Ploughman's Tale ... ... ... ... 12

III. Appendix. Lydgate's Poem of The Grateful Dead 22

IV. List of Words ... ... ... ... ... 23
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:

<table>
<thead>
<tr>
<th>Folio</th>
<th>Title</th>
<th>Group</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Prologue</td>
<td>A.</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>The Kyng[t]is Tale</td>
<td>A.</td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td>Milleris Prologue and Tale</td>
<td>A., § 3, 4</td>
<td>42</td>
</tr>
<tr>
<td>4</td>
<td>The Reves Prologue and Tale</td>
<td>A., § 5, 6</td>
<td>51 b</td>
</tr>
<tr>
<td>5</td>
<td>The Coke of Londons Prologue and Tale</td>
<td>A., § 7, 8</td>
<td>57</td>
</tr>
<tr>
<td>6</td>
<td>The Cokys Tale of Gamelyn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>The Wyfe of Bathes Prologue and Tale</td>
<td>D., § 1, 2</td>
<td>72</td>
</tr>
<tr>
<td>8</td>
<td>The Freris Prologue and Tale</td>
<td>D., § 3, 4</td>
<td>88</td>
</tr>
<tr>
<td>9</td>
<td>The Sompnours Prologue and Tale</td>
<td>D., § 5, 6</td>
<td>93</td>
</tr>
<tr>
<td>10</td>
<td>The Clerkys Prologue and Tale of Oxenford</td>
<td>E., § 1, 2</td>
<td>101</td>
</tr>
<tr>
<td>11</td>
<td>The Phisiciens Tale</td>
<td>C., § 1</td>
<td>116</td>
</tr>
<tr>
<td>12</td>
<td>The Pardorners Prologue and Tale</td>
<td>C., § 2, 3, 4</td>
<td>119 b</td>
</tr>
<tr>
<td>13</td>
<td>The Shipmannes Tale</td>
<td>B., § 4</td>
<td>127 b</td>
</tr>
<tr>
<td>14</td>
<td>The Nonnes Prologue and Tale</td>
<td>B., § 5, 6</td>
<td>133</td>
</tr>
<tr>
<td>15</td>
<td>The Prophe and Tale of Sir Topas</td>
<td>B., § 7</td>
<td>136</td>
</tr>
<tr>
<td>16</td>
<td>The Tale of Melibæus</td>
<td>B., § 10</td>
<td>138 b</td>
</tr>
</tbody>
</table>

² G. W. Kitchin, Catalogus Codiciorum MSS. qui in Bibliotheca Aed. Christi apud Oxonienses Adservantur, Oxonii, 1867.
17. The Monkys "prohemium" and Tale de Casibus Viro-
rum illustrum . . . . . . (B., § 11, 12) 154b
18. The Nonnes Prestes Prologue and Tale . (E., § 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 Charle 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 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, 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 Ave Maria 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 eueske fut, natif de France, qui fut saint et deuot a la vierge Marie. Cest eueske 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 joyeulx chant et grant melodie. Puis ouyt les saintes, qui demanderent a la vierge Marie, qui elle vouloit qui chantast la messe. Elle enseigna icelui eueske, 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 mout noble vestement, quelle auoit aporle de paradis, dont leueske mout 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

1 Jean Mielot, Miracles de Nostre Dame, ed. Warner, 1885.
§ 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 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, Kitchin 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. 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,” 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 unskillful 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 Balades, 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.


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 dek ryde,
Owr host be-gan to loke a-boute,
And seyd, "sfelawys, 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 seyd, "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 everday 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)

"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 fo to prude,—
That lady, of whos tetys virginalle
Sook owr redemptour, the maker of alle.

(4)

"Be-twyxt god and man ys she meadiatrice,
ffor owr offences, mercy to purchace;
[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 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 / & fo¹ to pryde,—
That lady / of whos tetes virginal
Sooke our Redemptour, the maker of al.

(2)

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

¹ [MS. for]
14 A rich Frenchman's Son is a Monk at St. Gile. [CH. CH. MS.

Against the Fiend.

She, our sheeld ys agayns the malyce
Of the ffende, that our soulys wold embrase
And cary hem vn-to that horryble place
Where-as peyne ay duryng' ys, and torment,
More than may be spoken of or ment.

(5)

She is a staff of comfort to all.

"Now syn that lady noble and gloryous
To alle man-kyndë hatth so grete cheerte,
That in thys slypyr lyfë and peryllous,
Staff of comfort & help to man) ys she,
Conuenyent ys, that to that lady ffre
We doo seruyce, honour', & plesaunce;
And to that ende, here ys a remembraunce."

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

Here begynneth the Ploughmynys tale of Owre lady.

There was whilom, as that seyth the scripture,
In fffraunce a ryche man and a worthy,
That god & holychurch to honourue
And plese, enforced hym ful byslyly;
And vnto crystys modyr specyally,
That noble lady, that blessyd virgyne,
ffor to worchype he dyde hys myght & pyne.

(1)

A rich man in France, who honoure God and Holy Church, and especially the Virgiu,

Hyt shop so that thys man hadde a yong sonne,
Vn-to whyche he yaf informacioun,
Euery day to have in custome and wone
ffor to sey, at hys excitacioun,
The angelyk[e] salutacioun
.j. sythys, in worchype and honoure
Of cristys modyr, of vertu myrroure.

(2)

[leaf 229, bk.] had a son, whom he taught to repeat 50 times a day, the Salutation in honour of Christ's mother.

By hys faderys wyl, a monk, afterward,
In the abbey of seynt gylë made was hee;
Where-as he in penance sharpe and hard

(3)
Shee is our seur sheeld agyn 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 / thought 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 his lady free
we do service / honour, & plesance;
And to pat ende / heer is a remembrance.

Explicit prologus & incipit fabula

(1)

There was whilom / as pat seith the scripture,
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,
pat noble lady / pat blessid virgyne,
ffor 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 have in custume and won
ffor to seye, at his excitacion,
The angelike salutacion
.L. sythes / in worsship and honoure
Of goddes modir / of vertu the flour.

(3)

By his fadres wil / a monk, afterward,
In thabbeye of seint Gyle / maad was he;
wher-as he in penance / sharp & hard

\[12\]
\[14\]
\[15\]
\[19\]
\[21\]
\[22\]
\[26\]
\[28\]
\[29\]
\[33\]
\[35\]
\[36\]
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,

[leaf 23] 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 fifty in memory of the angel's Salutation;

the second fifty in memory of

Obseruyd! wel hys Ordres déute,  
Lyuyng in vertuous religiouste;  
And, on a tyme, hym to pley & solace,  
Hys fadyr made hym come home to hys place.  

(4)  
Now whas ther, at our' ladyes reuerece,  
A chapel in hyt made & edeyd,  
In the whyche, the monke, when conuenyence Of tyme he had a-wayted & espied,  
Hys fadyrys lore to fulfylle hym hyed,  
And .1. sythys, wyth deuoute corage,  
Seyd 'aue mary' as was hys vsage.  

(5)  
And! when he had y-endyd hys prayere,  
Owr' lady, clothyd in a garnement Sleueles, by-for[e] hym he sey appere:  
Wher'of the monk toke good' anysement,  
Meruaylyng' hym what that this myght haue ment;  
And! seyde, "good[e] lady, by yowr' leue,  
What garnement hys thys, and hath no sleue?"  

(6)  
She answerd! and seyde[c], "thys clothyd  
Thow hast me yevyn), for thow euery day,  
.1. sythë 'Ave Mary' seying',  
Honouryd! hast me. Hens-forthi, y the pray,  
Vsë to treble that by any way.  
To euery Xth Aue ]Aue] loyne also  
A Pater-noster. do ryght evene so.  

(7)  
"The first[e] .1. wil y that seyë be,  
In the memory of the Ioy and honoure  
That I had when the aungel gret[te] me,  
Which was ryght a wondyrful confortoure  
To me when he seyë the redemptoure  
Of alle man-kynd! y conceyve sholde:  
Grete was my Ioy[e], when he so me tellde.  

(8)  
"Though shalt eke sey[e]wy the secund fyfti  
In honoure and in mynd of the gladnesse
Virgin bids him treble the Aves & add Paternoster. 17

Observed wel his ordres dyetee,
Lyuyng 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 reuerence,
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 vsage. 47

(5)
And whan pat he had endid his preyeere,
Our lady clothid in a garnement
Sleuelees, before hym he sy appeere;
wher of the monke took good auisament,
Meruerllynge him / what pat this mighte han ment;
And seide "...o. goode lady, by your leeue,
What garnament is this / and hath no sleeue?" 56

(6)
And she answerde / & seide / "this clothynge
Thow hast me yowen / for thow every day,
.L. sythe Aue Marie seyynge,
honured hast me / hens foorth / I the pray,
Vse to treble pat / by any way,
And to euery .x.the Aue / ioyne also
A pater noster / do thow euene so. 61

(7)
"The ferste .L". wole I pat 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. 68

(8)
"Thow shalt eke seyn the seconde .L".
In honour and in mynde of the gladnesse
The Virgin re-appears with sleeves to her robe. [CH. CH. MS.]

That y had when y bare of my body
God and man, with-owtn woo or duresse.

The iii\textsuperscript{rd}e .l.\textsuperscript{st} in thyn hert enpresse,
And sey it eek whith good deuocioun,
In the memory of myn assumptioun,

She promised to come back on the next holy day,

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

and then departed.
The monk did as she directed;

[leaf 230, bk.]
and she came, according to her promise.

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

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 taughit have I the.
The peple also thow shalt in generalte
The same lesson vn-to myne honour preche,
And of her hurtys wil I bend her leche.
That I had when I baar of my body
God and man / withouten wo or duresse.
The .iii\textsuperscript{rd}. Ly / in thyn herte impresse,
And seye it eeke 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 spoke 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 d-flynynge;
And euery day / Ave Maria / he
Seide / aftir hir doctryne & enformynge.
And the nexte halyday aftir suynge,
Our Lady, fresshly arraiied 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 apparaile,
That, this wyke / to me youen hast thow:
Sleeues to my clothynge now nat faile;
Thee thanke I / and ful wel for thy travaull
Shalt thow be qwit / heer in this lyf present,
And in \textit{pat} othir / when 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
My psalter / as byforn tayght haue I thee.
The peple also / thow shalt in generaltie
The same lessoun to myn honur teche,
And in hir hurtes / wole I been hir leche.
The Monk is made Abbot. His happy death. [CH. CH. MS.

(13) Vij yere lyfe shalt thou for to doo
Thys charge; and, when the yerys be a-good
Thow passe shalt hens, and me come vntoo;
And her'-of dowto havë [thow] ryght noon).
She promised that he should save many.
By my psalter shal ther be many oon)
Saved, and had vp to eternaH blysse,
That, yef that nere, sholdyn ther-of mysse.”

(14) When she had saydwhat here lyked to sey,
She to heven ascendyd [up] and sty.
And soone after, abbot of that abbey
He maad was, as hym told[e] owr' ladye.
The covent and the peple, deoutlye
Thys monk enformyd & taught her' psalter,
sfor to be sayd after that by yer'.

(15) Thoo yerys past, hys soulë was be-taught
To goe; he heven had[de] to hys mede.
Who seruyth owr' lady, lesyth ryght naught;
She sufficiently qwyteth euery dede:
And now, her'-aftyr, the bettyr to spede,
And in her' gracë cherly for to stonde,
Her' psalter for to sey[e] let vs fonde. Amen.

Here endyth the Ploughmanys tale.
(13)
"Vij. yeer lyue / shalt thow / for to do
This charge / & when 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
Saucd / and had vp to eternal blisse,
\[p]at, if \[p]at ner[e] / sholden ther-of misse."  

(14)
Whan shee had seid / what lykid hir to seye,
Shee vp to heuene ascendid up and sty.
And soone aftir, Abbot of \[p]at Abbeye
He maad was / as \[p]at toldc him our lady.
The Couent and the peple, deuoutly
This monke enformed / and taghte hir psalteer,
\[f]or to be seid after \[p]at / vij\[e]. yeer.

(15)
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 eueru 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.
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 all the sowles that be past in dede
Out of this wrecchid world, vnto domesday,
Abidyng; in purgatory with sorvful lay,
Cryeng and callyng 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 used continually,
Til god purveyed for hym continuauyl.

(3)

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 De profundis with entier diligence.
The bodyes arose out of their graves;
Somme appered with gleyves, and some with staves.

(4)

So grete a multitude assemblied to fight,
His enemyes gan fle, and sore were agast.
He thanked God
He thankyd god of his grete myght,
And seyde de profundis whan they were past.
His reward in heuen he had at last.
Therefor it is holsum for to have in memory
The soulis that ly In paynes of purgatory.

The Scriptures tell us that 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.

He was pursued by his mortal enemies; and took refuge in the churchyard, and said the De profundis. 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.

† REMembryd by scriptures, we fynde and rede,
Holsum and holy it is, to thynke and pray
ffor all the sowles that be past in dede
Out of this wrecchid world, vnto domesday,
Abidyng; in purgatory with sorvful lay,
Cryeng and callyng for mercy and pite,
Vnto them In special that there friendis be.

(1)

(2)

(3)

(4)
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 . . .
aysement, aysament, 67.
betaught, betaght, 134. Cf. A.S. betâht, betrothed, from betâcan.
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.
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, sauterere, 12.
qwyt, qwit, 111, requited.
reliigioustee, 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.
wype, 108, week.