The Stations of Rome,

Pilgrims Sea-Voyage,

and

Cleve Maydchud.
The

Stacions of Rome,
(In Verse from the Vernon MS., ab. 1370 A.D., and in Prose from the
Porkington MS. No. 10, ab. 1460-70 A.D.,)

and the

Pilgrims Sea-Voyage:
(From the Trin. Coll., Cambridge, MS. R, 3, 19, t. Hen. VI.)

with

Clene Maydenhod.
(From the Vernon MS., ab. 1370 A.D., in the Bodleian Library, Oxford.)

A SUPPLEMENT TO "POLITICAL, RELIGIOUS, AND LOVE POEMS,"
AND "HALI MEIDENHAD,"
(Early English Text Society, 1866.)

EDITED BY
FREDERICK J. FURNIVALL, M.A.,
TRIN. HALL, CAMBRIDGE.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCCLXVII.
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JOHN CHILDS AND SON, PRINTERS.
PREFACE.

The Catalogue that Mr Halliwell printed of the contents of the Vernon MS. was, unluckily, one of his own making, and not a copy of that prefixed to the magnificent Southern-dialect volume by the Scribe who wrote it, and which will, I hope, be printed in the next Text that the Society issues from this MS. One result of the non-publication of it before, was, that when searching for other copies of the Stacyons of Rome, for the volume of “Political, Religious, and Love Poems,” edited by me in the early part of this year for the Society, I saw nothing like the Stacyons in the printed Catalogue, and felt sure that the Poem was not in the Vernon MS., notwithstanding Mr Halliwell’s warning that his notices “must be accepted as very imperfect.” But as there were two entries in that gentleman’s Catalogue of “117, Short Religious Poems, f. 298, r° β.; 128, Short Religious Poems, fol. 319, r° α;” and I had long contemplated continuing the small instalment of these pieces edited by me for the Philological Society (Trans. Pt. II., 1858), I commissioned our Oxford copier to transcribe from the MS. the first and last lines, and burdens if any, of all these Short Poems. The execution of the order was delayed for some months, but when it was completed, and I was turning over the leaves of the copy, what should appear on three of the foolscap sheets, for fol. 314, r° γ, to fol. 315 r° γ, of the MS., but the first and last lines of the different paragraphs of the Stations,—thus explaining Mr Halliwell’s entry, “Short Religious Poems.” A longish piece, evidently A Dialogue between the Virgin and the
Cross of Christ, followed, treated in the same way. What was to be done? Nothing but groan, say “mistakes are natural to man” (I know they are to me), and print the earlier text. Here accordingly it is, and printed with all its metrical points, and guard-stops on each side of figures and single letters, as in the MS., for an experiment how Members like these points and stops reproduced.

This early Vernon version has not several passages which later transcribers have introduced into the Cotton and Lambeth MSS. It shows that the Lambeth continuation of the Cotton MS. was not a late addition, but that the Cotton had lost its tail. It shows the Lambeth text to be more like it than the Cotton, in the passages which all three contain; and though it does not clear up any of the puzzles of the later copies, it is interesting, as well for its earlier language as for the new Churches it mentions. These are eleven in number,

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and on them Mr William M. Rossetti has, as on those of the former volume, kindly added notes, which follow this Preface. Thus far I had written when I learnt from Sir F. Madden's Appendix to his Preface to his *Syr Gawayne* that (the late) Mr Ormsby Gore's Porkington MS. No. 10, contained a copy of the *Stations* in prose, beginning “In Rome bethe ita paresche churches.” I at once applied for leave to see the MS., and the present Mr Ormsby Gore forthwith obtained it for me from his mother. Its *Stacyons* proved to be a short and incomplete abstract of our long Poem, in 7½ pages of a very small MS., wisely wound up with an *Et C.*, and I have therefore printed it here for completeness and contrast sake.

The allusion to the sea-voyage to the Holy Land in the *Stations*,

3if men wust. grete and smale

pe pardoun pat is . at grete Rome.
has induced me to add to this Text the most amusing Poem on "The Pilgrims' Sea-Voyage and Sea-Sickness," from MS. Trin. Coll., Camb., R. 3, 19, first printed by Mr Halliwell in Reliquiae Antiquae, vol. 1, p. 2, 3, and to which the present Keeper of the Printed Books in the British Museum, Mr Thomas Watts—encyclopaedic in knowledge and gracious in speech—called my attention some twenty years ago. Mr Aldis Wright has himself read the transcript with the MS., and I do not think that any readers will regret its reproduction here.

The cause of Clene Maydenhod appearing in this Text is Mr Cockayne's edition of that most vivid sketch of an English girl's temptations to forsake marriage and maternity in 1220 A.D., Hali Meidenhad. It is long since I have been so interested in any treatise; and seeing that Clene Maydenhod was in the Vernon, I could not resist the temptation of printing it, for illustration and contrast sake. The texts are paged separately, so that they may be bound, if wished, with those that they refer to; and for the same reason the Index to the names of Men and Churches in Stations refers to the Cotton and Lambeth versions printed in "Political, Religious, and Love Poems," 1866. Mr George Parker, of Rose Hill, Oxford, has read both the Vernon texts with the MS., and my thanks are due to him for his care.

3, St George's Square, N.W.,
Dec., 1866.

P.S.—The reviewer in The Saturday Review of Dec. 22, 1866, does not understand in what sense we publish our Texts. We print them mainly for our Members; but, remembering the times when we wanted single volumes of the books of the Camden and Percy Societies, the Abbotsford, Bannatyne and other Clubs, and could not get them, we resolved, when starting the Society, to sell each of our texts separately to any person wanting it, at the publisher's
profit on its cost: this—though it would be a great nuisance to us by spoiling our sets—to benefit some poor students who might need help. We sell, perhaps, an average of five copies of each Text separately, against 400 odd issued to Members. This is why I conceive myself entitled to write Prefaces as to a circle of my friends; for such I look on Subscribers as being. Did I consider a Saturday Reviewer and the public as part of my audience, I should certainly write in a different tone to them. To the Saturday man I should say, that the libertinism* of his comments was often unworthy of a Free man;

* This called forth the following remarks—reprinted with the heading, "The Saturday's Insolence and The Saturday's Ignorance"—from one of our literary journals now discontinued: "Last Saturday's Punch contains the following paragraph (p. 35, col. 2, No. 349):—'Some fiddler advertises himself in the Musical World as 'Paganini Redivivus.' One would not notice his blunder but for his cheek.' That is our own feeling about a ludicrous blunder occurring in a review of Dr. Kingsley's 'Thynne on Chaucer,' in the Saturday Review of the week before, written in that tone of ungentlemanlike assumption and petulant insolence for which one writer, at least, in that journal has long been notorious, and which, at a certain period of its existence, drove men like Professor Pearson and Mr. Bowen from its columns. Dr. Kingsley—evidently not a careful corrector of the press—passed over his printer's error of printing the Anglo-Saxon thorn, or sharp th, þ, as r, n. For this he was jeered at by his reviewer in the regular vulgar-little-boy fashion; and then, by way of displaying his own learning, the little boy went on to explain the difference between th and r. But as strutting daws unwittingly drop the peacock's feathers out of their tails, so this unlucky boy either did not know, or did not notice, that he or his printer had put an Anglo-Saxon þ (p) for the th (þ); so that there, while he (the clever reviewer) was pointing at Dr. Kingsley for his ignorance or carelessness, he was all the time displaying his own, and deliberately forcing every one's attention to the display. Scholars at the Museum, Bodleian, Cambridge, Lambeth, and elsewhere, have enjoyed the self-inflicted punishment that the reviewer's nasty-tempered notice of a book by a courteous, well-read, and widely-esteemed gentleman and man of letters has met with. We make it public on Punch's principle—'One would not notice his blunder but for his cheek;'—but we trust we shall have no more such exhibitions in the Saturday's pages; and for the benefit of the reviewer we reprint for him the judgment he passed on his better,—commending to him the study of his 'Anglo-Saxon Grammar,' the 'Printer's Guide,' and 'The Book of Courtesy.'—Of course, we shall be told that all these things are trifles [one 'thing' was the putting a comma for a full stop], most likely misprints. We answer that accuracy and inaccuracy are not trifles, and that a [writer] of a philological [review], who is either so ignorant that he cannot read his text, or so careless that he lets pass misprints which turn that text into nonsense, displays exactly the same erussa ignorantia as an architect who can do everything except build a house, or a surgeon who can do everything except cut off a leg."—The Reader, Feb. 3, 1866. What wonder that this man calls my masterly
that wandering through Summer Meads he should be greeted in eye and ear by sights and sounds that should bring him into sweet accord with them, and prevent his always printing every “nasty-tempered” thing he can lay tongue on; that instead of leaving a set of men—of whom the chief workers are all poorer than himself—to do a work of much help to him, without his help, but with his sneers, it would be more like a generous gentleman to send his subscription to the Society, and print a text for it with his Saturday pay. I should ask of the chief Cook who presides over the making of the weekly pudding that tickles so many palates and disturbs so many inwards, that he should pick out the bits of grit in the dab of pabulum contributed to his seventh-day compound by the reviewer I have been addressing. To the public on the other hand I should say, what a very stupid public it is for not supporting more vigorously the best and most liberal Early English printing Society that has ever existed: that there are several thousand well-to-do men in this country who can easily spare a guinea a year each to make their forefathers’ speech and thoughts better known to this and future generations; and they ought so to spare it. To the Historian and Antiquary the Society’s work yields rich fruit; to the Tory who glories in the past, it appeals with strongest claim; to the Liberal who pleads, as cause for modern justice, the ancient tale of poor men’s wrongs that starts before the Conquest, the Society makes heard the voice he listens for. Every man of culture is bound to support us; and yet hardly any do. The Sanskrit Text Society starts—most rightly—with a first year’s subscription of over £1200. The Early English Text Society with a miserable £152. In its third year its income is not much over £600; and when it asks for money to print nineteen Texts in one year, it hardly gets money for eleven. The apathy of English lettered men on this subject is a disgrace to them; and a journal like The Saturday, which has a chance of rousing them from it, would be much better employed in strokes of irony (N.B.), nonsense, and my brilliant satire (N.M.), bad jokes? When you hear a little boy on Hampstead Heath call to a known cross-country rider, “Why don’t you get inside?” need you ask whether the ingenuous youth is a judge of a seat, or is—a little boy?
doing so than in picking out little blemishes in the Society’s Texts, and holding them up to show off a reviewer’s fancied cleverness, which, as has been shown in some instances, and can be shown in others, has often turned out to be ludicrous ignorance. If we (as we do) point out some of our own shortcomings, we are thankful enough to have others shown us in the right spirit and the right way. The wrong in both,* I for one will protest against as best I can.

F. J. F.

* The later review of Mr Perry’s edition of Ilamole’s Short Prose Treatises is written in the right and gentleman-like spirit.
NOTES ON THE STACIONS OF ROME,

BY W. M. ROSSETTI.

The notes which I wrote to the previous publication of the Early English Text Society, the "Stacyons of Rome" printed from the Cotton and Lambeth MSS., apply in great part to the present earlier version of the same poem from the Vernon MS. There are, however, considerable differences of detail between the MSS., of most of which I must leave the reader to take count for himself; and some churches, not named at all in the previously published version, are mentioned in the one now printed. On these churches, and on another point or two here and there, I proceed to offer a few notes upon the same plan as in the former instance.

Line 40. I must take this opportunity to rectify a slip of the pen in my notes upon the Cotton MS. copy, at the corresponding line, No. 56. The altar mentioned in that line is to "Seynt Symon," or, in the Lambeth and the present Vernon MSS., to "Seint Symon & Jude;" I made the slip of saying that the Cotton MS. specified an altar "to St Jude."

Lines 55-6. The statement here made is that St Peter's Basilica was consecrated "Of Seint Martin pat eijtefe day." In the Cotton MS., lines 121-2, this same statement is made concerning the Basilica of San Paolo fuori le Mura; and St Peter's is stated on the contrary to have been consecrated "On Seynt Peter & Powle day." It appears that the Vernon MS. is correct, and that the two statements made in the Cotton MS. ought to be inverted.

Line 118. Scala Celii. Compare this from "God speed the Plough,"

Then commeth prestis that goth to rome.
For to have silver to singe at Scala celii.

Laudowne MS., 762, fol. 6.

Line 126. "In tyme of Tibian pe Empeour." This potentate, unrecorded by historians, in whose reign 10,000 martyrs suffered in Rome, may perhaps be conjectured to be nominally compounded out of Tiberius, Trajan, and Julian—
a very Cerberus of tyranny, persecution, and apostasy. The Cotton MS. limits itself to the first of these three, "Tybery e"—whose reign was assuredly free from any such wholesale persecution.

Line 160. The "holy bones" here named are to be understood as the bones of Sts Peter and Paul. As I pointed out in my former notes, neither the Cotton MS. in saying that these bones lay undiscovered 500 years, nor yet the Vernon MS. in assigning 100 years as the period, can be trusted: the true time being probably more like 19 months.

Lines 183-4 speak of 44 martyr popes who "liueden" in a chapel in the catacombs; in the Cotton MS. it is 46 martyr popes who "lyene" there. I presume that "lyene" is the correct word—if indeed any item of so preposterous an assertion can be termed correct.

Lines 333-4 speak of

"pe clop yat criste was wounden Inne
Whon he was child for monnes sinne;"

which seems to mean the swaddling-clothes of the Nativity. These lines correspond to 426-7 in the Cotton MS.,

"And pe clobis yat criste was wonden In
When he shulde dye for mannis syn";

this latter statement appears to be the more correct, the actual object in question being the face-cloth.

Lines 357-8. According to the position of these lines in the context, the heads of Sts Peter and Paul were under the high altar in the Chapel Sancta Sanctorum in the old Lateran Palace of the Popes. It may be inferred that the lines have slipped a little out of their proper place; and that the high altar really spoken of is that of the Basilica of St John Lateran, which would make the statement about the heads correct. These heads were discovered in or about 1365, in the reign of Pope Urban V., which commenced in 1362. The date of the Vernon MS. is about 1370, when the discovery must still have been an interesting novelty to actual or intending pilgrims to Rome: and, in accordance with this date, we find that the lines of the Cotton MS., 450-9,

"There ys no man now y-bore," &c.,

which my previous notes cited for the purpose of fixing the date of that MS. at not later than 1445, do not appear at all in the Vernon version of the poem.

Line 427. The Church here (and also in the Lambeth MS.) named "of Seyat venian" (Vivian) is termed "of Julyan" in the Cotton MS. I am not aware that any Church of St Vivian exists in Rome.

Line 437. St Eusebius is here introduced as connected with the aforenamed Church of St Vivian. The Lambeth MS., however, line 554, speaks of the Church of St Eusebius himself, which I presume to be correct; but the poem hereabouts in all the three MSS. is obviously a good deal muddled. Compare l. 442 Vernon with l. 559 Lambeth.

Lines 463-4 are new in the Vernon MS. My old authority, Francino, confirms the statement that a (daily) indulgence of 1000 years and Leuts is to
be obtained at St Matthew’s Church—to which he adds the remission of one-seventh of one’s sins.

Lines 473-4. *The Church of St Anthony* is named in the Vernon MS. only, l. 473 having evidently slipped out of the Lambeth MS. by mischance. There are in Rome two Churches of St Anthony;—one near Ss Maria Maggiore and St Praxed’s, with a Hospital; the other named Sant’ Antonio de’ Portoghesi, near La Scrofa, dedicated by Pope Gelasius to Sts Anthony and Vincent. To it are annexed a hospital for the Portuguese, and many indulgences and privileges for that nation. The particular grace mentioned by our poet, the remission of one-seventh of one’s penance, is not, however, confirmed by Francino with regard to either of these churches.

Lines 529 to 532 set forth the indulgences attaching to Ss Maria Maggiore from Assumption-day to the feast of the Virgin’s Nativity (15 August to 8 September). The Lambeth MS. says, Assumption-day to Christmas-day, which is an error.

Line 536. Here the name “Prudencian” is erroneous; it should be, as in the Lambeth MS., “Pudencyam”—St Pudentiana.

Line 545. The Vernon MS. reads “hostelled,” instead of “harborowed,” as in the Lambeth MS.; confirming the inference in my former notes that the statement applies “rather to the house of Pudens than to the cemetery.”

Line 558. The extraordinary term “Emperour seint Antonine” seems to point to some corruption of the text. As observed in the former notes, the incident referred to could not, by comparison of dates, have happened in the reign of any of the Antonines.

Lines 563 to 568. *The Church of San Martino in Monte, called also San Silvestro e San Martino*, was built by Symmachus I. in A.D. 500, on the Esquiline Hill, upon the ruins of the Thermæ of Trajan, and was modernized in 1650. There had been an earlier church on the same spot, founded by S. Silvester in the time of Constantine. I know of no particular reason why the text should specify that the edifice “is not round.” The text states that Popes Silvester and Leo are buried under the high altar. I do not find Leo named elsewhere; Murray’s Handbook mentions Silvester and Martin I., and Francino concurs in this statement, adding the names of three other Popes.

Lines 569 to 572. There is a Church of San Salvatore del Lauro which stands on the site of the laurel-grove near the Portico of Europa. It was founded in 1450, nearly a century later than the date of our Vernon MS., so that one cannot refer to this Church the allusion in the text. This is the only Church “of seint Salvator” known to me in Rome.

Line 601. Our present text seems to be correct in here naming “Seint Sabyne” (Sabinus), instead of the “Seint Sabasabyne” of the Lambeth MS.

Lines 609 to 612. *The Church of St Marcellus*, in the Corso, was built by a Roman lady in the 4th century, in honour of Pope St Marcellus, who, by order of Maxentius, was confined in this spot over a stable, the stench of which is alleged to have killed him. It was rebuilt in 1519 by Sansovino, the façade being of a later date. The ceremony of the Exaltation of the
Cross is held here on 14 September. Francino does not specify the 1000 years' indulgence of our text, but plenary remission on St Marcellus's day.

Lines 655-6 state that the good knight sometime named Placidas lies at the Church of St Eustace. In the Lambeth MS. the person thus named is St Eustace himself; and, as I can find out nothing about Placidas, I am disposed to infer that he and Eustace are one and the same person.

Line 664 clears up the difficulty in the corresponding line, 866, of the Lambeth MS., which states that "the Mawdlene" is in the Church of St Cecilia. We now learn that this is a foot of the Magdalene.

Line 680. The Church of San Grisogono (Chrysogonus), a saint who was martyred at Aquileia under Diocletian, is in the Trastevere, and supposed to date originally from the time of Constantine; rebuildings took place in 1129 and 1623. An Englishman may like to remember this church in connection with Archbishop Langton, who was its titular Cardinal. The 400 years' indulgence of our poem is not confirmed by Francino, but plenary remission on the day of St Chrysogonus.

Lines 681 to 688. I cannot clearly identify the "chirche of seint tyre and seint Ion"; but should suppose it to be not improbably the Church of Sts John and Paul. There are at least six other churches in Rome bearing the name of St John. The Church of Sts John and Paul—not the apostles, but martyrs of the reign of Julian—was built on the Caelian Hill, in the 4th century, on the site of the house of these Saints.

Lines 693 to 696. "Seint Angel" may be either the Church of Sant' Angelo in Borgo, or that of Sant' Angelo in Pescaria, close to the Portico of Octavius, and interesting in connection with the enterprise of Rienzi. I should rather suppose it to be the former church, which was built by a beatified Pope Gregory in consequence of his having seen the Archangel Michael sheathing his blood-stained sword above the citadel, or Mole of Hadrian. Francino does not name 1000 years' indulgence as applicable to either of these churches; but plenary remission, at the first, on the octave of St Michael, and, at the second, on the 15th July and 29th September.

Line 701. The Church of St Adrian is in the Forum, and is said to be the ancient Erarium consecrated to this Saint by Pope Honorius.

Line 704. The Church of St Clement, between the Colosseum and the Lateran, is built over a still more ancient church, which was discovered in 1858, with results of great importance to Christian archaeology; the upper church dates probably from the beginning of the 12th century. The traditional origin of the whole foundation was an oratory built by Clement the third Bishop of Rome, a fellow-labourer with St Paul. Instead of the 2000 years' indulgence of the text, Francino specifies plenary remission on the Monday following the second Sunday of Lent, as well as a daily indulgence of 40 years and Lents, doubled during Lent.

Line 705. The Church of "seint Stenene" is probably the Church of santo stefano Rotanda, on the Caelian Hill, now generally supposed to have been originally the circular portion of the Macellum Grande, or Butchers'-
meat Market, erected in Nero's time. It was consecrated by Simplicius I. in A.D. 467, and restored by Nicholas V. towards 1447. Rome contains at least two other churches to St Stephen.

Lines 707 to 712 revert to the Church of "seint salutatour"; see I. 569. The "Bethleem" here mentioned is, I suppose, a Chapel of the Nativity.

Lines 717 to 719. I have been unable to trace the "Chapel of vre ladi," at which St Thomas of Canterbury kept school. It may be a separate building; or it may possibly be merely a chapel in the church last previously mentioned, that of St Alexius, which does, it seems, contain (as Francino relates it) "that image of the most blessed Virgin, on the high tabernacle, which used to be in the city of Edessa—before which the most blessed Alexius, being in the said city, often made prayer. And, going one day to the said church to pray, he found the doors closed; and the said image said twice to the porter, 'Open and give entrance to the Man of God, Alexius, who is worthy of heaven.'"

Lines 720 to 726. The Church of St Urban, here mentioned, does not appear in my authorities.

The last service I can tender for my reader's acceptance may be to refer him to a book bearing very closely upon the subject-matter of the "Stacions of Rome," and which I find thus entered in a Bookseller's catalogue:— "Mirabilia Romae; a German Block-book of nearly 200 pages, being a Handbook for the Pilgrims at Rome in the 15th century. With the most curious descriptions of the relics kept in the Churches; among them the head of St Peter, milk of the Virgin, the circumcisions of Christ, &c.—and of the indulgences given by the priests of the various Churches. Small 4to; 12 copies only reprinted in facsimile by J. Ph. Berjeau." One regrets to read this last item, suggesting the small number of people that will ever be able to benefit by the reprint of so curious a book.

W. M. Rossetti.

P.S.—On the Porkington MS. I observe:
1. S. Sylvester in 1303, in connection with the heads of Peter and Paul, is a blunder.
2. S. Benyan's Church near S. Gellyan's. This Benyan is Julian in one MS. and Vivian in another: of Benyan I know nothing, but investigation might possibly bring something to light.
3. Placidus, the same person as Eustace: so I had guessed in writing on the Vernon MS.; and that conjecture may now be put positively.
The Stations of Rome.

[Vernon MS., fol. 314, col. 3. The metrical points, and stops on each side of figures and after single letters, are those of the MS. Hyphens are put in by the Editor. The lines in the foot-notes refer to those of the Stacions in Political, Religious, & Love Poems, pp. 113-44, E.E.T.Soc. 1866. C. stands for Cotton MS., Caligula A ii : L. for Lambeth MS. 306. This Vernon poem has been crossed through with the pen; also two lines have been drawn through the word pope in nearly every place where it occurs. The paragraph sign is alternately red and blue.]

Hose wole. his soule leche.
Lustne to me. I. wol him teche
Pardoun. Is pi soule bote.

4 At grete Rome. per is pe Roote.
Pardoun. a word in frensch hit is.
Forgiueneso. of pi synnes i-wis.

† pe Duchesse of troye. pat sum tyme was.

8 To Rome com. wip gret pres.
Of hire com Romilous. and Romilon.
Of whom. Rome furst bi-gon.
Heþene hit was. and crístned nouȝt.

12 Til petur. and poul. hit hedde I.-bouȝt.
Wip Gold. ne seluer. ne wip no goode.
Bot wip heore flesch. and with heore blode.
For þei soffrede bope dede.

16 Heore soule to sauc. fro þe quede

1 The Cotton MS. inserts here lines 17-24, which the Lambeth MS. 306 follows the Vernon in omitting.
At St Peter's

are 29 steps,

at each of which

you get 7 years' pardon.

When the 100 Altars are blessed,

you get 23 years' pardon and Lents,

There are 7 chief Altars, those of

I. the Vernicle,

II. Our Lady,

III. St Simon and Jude,

IV. St Andrew,

V. St Gregory,

VI. St Leo,

VII. Holy Cross,

At St Peter's Altar

At seint peter. we schul bi-ginne.
to telle of pardoun. pat slakep sinne.
A feir Munstre. men mai þer se.

20 Niȝene and twenti greces þer be.
As ofte. as þou gost vp. Or doun.
Bi cause of denocioun.
þou schalt haue. at vche gre.

24 Mon. or Wommon. wheþer þou be.
Seuene 3er. to pardoun
And þer-to godes benisoun.

Pope Alisauadre hit graunted at Rome

28 To alle men. þat pider come.¹
In þat Munstre. men may fynde.
An hondred Auteres. bi-foren and be-hynde.
And whon þe Auters .I.-halewed wore.

32 xxviii². 3er. and so mony lentones more.
He 3af. and graunted. to pardoun.
And þer-to. godes benysoun.

Among þe Auters. seuene þer be.

36 More of grace. and dignite.

þe Auter of þe vernicle is on.
Vp-on þe riht hond. as þou schalt gon.

þe secunde. in þe honour of vr ladi is.

40 þe priddé. of seint Symon and Jude I.-wis.
þe Feorþe. of seint Andreuz. þou schalt haue
þe Fifþe of seint gregori. þer he lyth in graue
þe Sixte. of seint leon þe pope.

44 þer he song masse. in his Cope.

Of seint Crois. þat seuенpe is.
In wþuche. no wommon schal comen I.-wis.³

At þe Anter. þer peter is don.

þe pope Gregori. 3af gret pardon.

¹ l. 37-44 inserted. ² xxviiiij Cotton MS., xviij Lambeth. ³ l. 63-6 insertod.
Of sunnes forgeten. and opes also.
xxvij. 3er. he set the to.
From holy pursday. In to lammasse
52 Eueriche day. more and lassse.

If benne is xiiij thousand 3er.
To alle that come. to that Munster.
Of seint Martin. that eithepe day.
56 That Munstre was halwed. as I.ou say.
Bienne is xiiijM 3er. and lentones per-to.
be pridde part. of that penance vnde.

Whon that vernicle schewed is.

60 Gret pardoun. forsope per is. I-wis
Breo thousand 3er. as I. ow tello
To Men that in. pe Cite dwelle.
And men that dwelle be sydeward.
64 Nyne thousand 3er. schal ben heore part.

And pou that passest ouer pe soé.
Twelue thousand 3er. is graunted to pe.
And perto. pou schalt winne more.
68 be pridde part for-jiuenes. of al pe sore.
In lentone is. an holy grace.
Vche pardon is doubled. in that place.

T O seint poul. as I. wene.

72 Foure Myle is. holde bi-twene.
In that wey. Is gret pardoun.
And of mony sunnes. Remissiou.
Saul was his name. be-foren.

76 Sipen the tyme. that he was born.
Hepen he was. and cristnet nouzt.
Til crist put hit. in his pouzt.

That holy Mon. Ananias.

80 Him cristnet. porw godes gras.
And cleped him Poul. petres broper.
For that ton schulde. cumforte pe toper.

1 75-7 instead of this. 2 l. 93-102 inserted.
THE STATIONS OF ROME. (VERNON MS.)

On St Paul's Conversion day is 100 years' pardon;
at his Festival 1000 years.

On Childermas-day, 4000 years, and for a whole year's Sundays
as much pardon as for a pilgrimage to St James's.

At St Anastazius's,
daily.
7000 years' pardon Pope Urban
forgives contrite men all their sins.
Silvester forgives pilgrims to this church
broken penance and oaths.

Outside is the stone on which St Paul was beheaded,
whence 3 wells sprung
that heal the sick.

In pat ilke. conuercioun.
He zaf an hondred zer. to pardoun.
And at he feste. of his day.
A pousend zer. haue pou may.

On childermas day. In cristemasse
Is foure pousend zer. to more and lasse.¹
And zif pou beo here. al he zer.
Vche sunday. in pat munster
pou shalt haue. as mucho pardoun.
As pou to seint Jame. went and com.

Er may we. not longe be
To seint Anastace. moste we.
Two Myle. is holde be-twene.
Of feir wey. and of grene.
Vche day. zif pou wolt craue.
Seuen pousent zer. per may pou haue²
Pope Vrban. pat holy syre.
So rewardede. men heore huyre
Men pat ben schriuen. and verrey contrit.
Of alle heore synnes. god³ makep heom quit.

Pope Siluestre. to pilgrimes.
¹ l. 121-4 inserted.
² l. 135-6 inserted.
³ Cott. he [Pope Urban]
⁴ l. 147-8 inserted.
THE STATIONS OF ROME. (VERNON MS.)

In that place, a Chapel is.
Scala celis, clepet hit is.
Laddere of heuene men clepet hitte.

120 In pe honour of vr ladi. be my witte
bat is pe secownde chapel. of here,
bat men in Roome tellen pere.
Mony is. bat holy bone.

124 bat vnder pe heize Auter is done.
Ten pousand Martyres with honour.
In tyme of Tibian, pe Emperour.
bei suffred alle in Rome.

128 Heore soules in heuene for to come.
ber men may helpe. quike and dede
As pe clerces. in bokes rede
Four and fourti popes. granted phe.

132 bat liggen. at seint Sebastian.
Pope Vrban. Siluestre. and Benet.
Leon. Clement. confermede hit.

N ou passe we forpe. in vre gate

136 To seinte Marie. pe Nunciate
Two Mile is bitwene. I. vnder-stonde.
But pi aren. sumdel longe.
ber is written. as I. ow say.

140 Of vre ladi. in bat way.
A-doun heo com wiJ Angeles.
To a Frere of bat hous.
And seide to bat ilke mon.

144 bat out of dedly synne. pider com.
Fro pe fuir of helle. heo wolde him schilde.
As heo was Mayden . and moder Mylde.

T o Fabian and Bastian. passe we

148 pider we haue. Myles pre
An Angel from heuene. a-doun com.
To seint Gregor. bat holy mon.

Scala Celis is there, Our Lady's second Chapel.

10,000 Martyrs died there in Tiberian's reign.

Prayer there helps both quick and dead.

To St Mary the Nunciate's is 2 long miles.

[Fol. 314 b. col. 2] Our Lady promised to save from hell-fire sinners who came there.

To St Fabian and Bastian's is 3 miles.

An Angel told St Gregory

1 ? For Tiberian 2 l. 171-9 inserted. 3 l. 195-8 inserted.
As he song masse. atte heije Auter.

Of seint Sebastian. pat holy Marteer.

And seide here. in pis place.

Is liſt of heuene. bi godes grace

Per is. of mony sunnes. remission

And Fourti ʒer. to pardoun

And also monye lentones mo.

Pope Gelasius. ʒaf per to.

As muche pardoun. is per.

So is. in seint peters Munstere.

Be þe enchesun. of þe holy bones.

Pat þere. weore buried at ones.

And þere lay. 1 vnder grounde

An hundred ʒer. er þei weore founde

Afturward. þorw godes grace

Þei weore founden. In þat place

And worshuped. with gret Solempnite

As þei ouyte for to be.

Of sixe popes. tellen I.wile

On aftur ðpur. as hit is skile.

Pope Pelagius. I. telle þe.

Gregor. and Siluester. þer beþ þre.

Alisaundre. and Nichole. þer beþ fyue.

Honorius þe sixte. while he was on lyne

Vche of hem. ʒaf his grace.

A þousend ʒer. in that place

To alle þat euere. þat þer beone.

And of dedly sunnes be clene.

For elles may þi soule. not lyne.

Bot of dedly sunnes. þou be schrieue.

1 Cotton MS. inserts 'petur & powle,' and makes the 'an' of next line 'Fyfe.'

2 This line is omitted in the Cotton MS.

3 This line is erased by a later hand in the Vernon MS. Cotton puts l. 171 here before l. 169.
Behind is an under-ground Chapel where 44 martyr-Popes lived, and there is full remission of all sins.

And heaven's bliss if you die thither-ward.

(You must take a candle and go under-ground to the Chapel.)

At the Palmalle (or footsole) called Domine, quo vadis? where Peter met Jesus, and a mark of Christ's foot is left on the marble, is daily 2000 years' pardon.

A lutel be-lynde. *you* maiȝt go. *per* stont a Chapel. in a wro. Four and fourty popes. sum time were.

184 verrey Martirs. *pat* liueden *per.* vche of hem. 3af his benisoun. For *per* is plener remiission. Of alle *per* saunès. *you* hast I-don.

188 Sin *you* in pis world. coom. Al is. for-ȝeuen *per.*

So I. herde of clerkes. *pat* *per* han be. And ȝif *you* dye. *pider*ward.


For vnder *per* eorpe. most *you* wende.

196 *you* maiȝt not se. bi-fore ne bi-lynde. For *pider* fledde Mony men. For drede of dep. to sauen hem. And suffrede paynes. harde and sore.

200 In heuene to dwelle. for euer more

Nou wende we. to *pe* palmalle. domine quo uadis. men hit calle *per* Peter mette with Ihesu.

204 And seide lord. whoder wolto. Crist onswerde. to peter *po*

In to Rome. he seide I. go. Eft to dye. on Rode for *pe*

208 *you* dredest to dye. peter for me. Lord he seide. Merci I. crie. To take my dep. I. am rodie. *per* is a signe. of his foot.

212 On Marbel ston. *per* he stod. Vche day. two pouset ȝer

Of pardoun. *you* mai haue *per.*

1 C. omits this line.

22 C. transposes and slightly alters these lines.
and remission of all sins.

At St Thomas’s, the giving of alms will gain you the prayers of men in the Holy Land,

and 14,000 years’ pardon, &c.

Stations get you great pardon.

At St John Lateran is as much pardon as anywhere in Rome.

For formerly an Emperor, Constantine, believed in Mahoun, and was a leper,

...per is writen on a ston. gret pardoun per is of alle sunes. Remissioun 1.

At seint thomas pe Apostel of Inde, a chirche i-wis. pou mai per fynde put pin hond. with almes dede And pou schalt haue. per gret mede To holpe hem. pat ben per. In pe holi lond. or elles where. Niht and day. to preye for pe.

For help of pi charite. Of moni popes. pat per han bene. bis pardoun to pe. is graunted clene. Fourtene pousend zer. and sum del more And pardon in Rome. pat is grete. pe Stacions. per men hit clepe Pope Bonefas. conformed alle.

For euer more. lasten hit schalle. To seint Ion lateran. moste we. A while per. for to be. To telle of pardoun. pat is pore.

For in al Rome. ne is no more. Jen per is graunted. of Ihesu crist. borw preyer of seint Ion pe Ewangelist. And seint Ion Baptist also.

To alle. pat pider wol go. For sum tyme was. an Emperour. pat liuede in Rome. with gret honour. Kyng Costantyn. men dude him calle Bope in boure. and eke in halle. In Mahoun. was al his pouht. For in crist. ne leenede he nouht. A. Mesel forsope. we fynde he was.

Til crist sende him. of his gras.

1 C. I. 268-77 inserted, about St John of the Latin gate.
Pope Siluestre. gon him preche. 
Cristes lawes. forte teche. 
So leeuede he wel. In godes sone.

252 And cristene mon. wolde he bi-come. 
He dude him cristne. as I. ou telle 
In pis Miracle. pus hit bi-felle 
pat pe water wesch. a-vey his sinne

256 And al pe fulpe. pat he was Inne. 

J. spak pe Emperour, 
To pope siluestre with gret honour. 
Siluestre he seide. godes clerke.

260 I. mai sec nou. pat er was derke. 
Mi misbileue. hap blyndet me, 
pat I. mihte. pe [sop] not se. 
Of godes mihtes. ne of his werkes.

264 I. wol bi-comen. on of his clerkes. 
Mi paleys I. jiu hit. to pin honde. 
Of me pou schalt hit vnderfonge 
And mak per-of. godes hones. 

268 For I. wole. pat hit beo pou. 
I. wol him loue. with al mihtes. 
And preie him to ben. on of his knihtes. 
And whon pou hast. so I-.do. 

272 Jif pi benyson. per-to. 
To alle hem. pat jider come. 
To honour. godes sone. 
And seint Jon. pe Ewangelyst. 

276 Peter and poul. and seint Jon pe Baptist. 

Pope siluestre. penne seide he. 
Of peter and poul. and of me 
pei schal be clene. of synne and pyn. 

280 As crist clanset. pe of pyn. 
And as pe fulpe. fel fro pe. 
So clene of synne. schal pei be. 

\(^1\) C. inserts note, and L. soothe.
THE STATIONS OF ROME. (VERNON MS.)

Of alle maner clansyng of synne.

284 pat non schal dwellen . heore soule with-inne

Pope Bonefas . tellep pis tale

1 3if men wuste . grete and smale

po pardoun pat is . at grete Rome.

288 pei wolde tellen . In heore dome.

Hit were no need . to mon in cristianite

To passe in to þe holy lond . ouer þe sée.2

To Jerusalem . ne to kateryne.

292 To bringe mounes soule . out of pyne

For pardoun þer is . with-outen ende.

Wel is him . þat pider may wende

Rerikes þer beo . monyon

296 In worschupe of crist . and seynt Ion.

In þe Rof . ouer þe popes se.

A saluatore . þer may þou se

Neuer I.-peynted . with hond of Mon.

300 As men I. Roome . tellen con.

Whon Seluestre halwed þat place.

Hit apeered þer . þorw godes grace.

4 4 Anoper chapel is . in þat hous.

304 þer-Inne boþ Relikes . precious.4

þe Table . þer men may se.

þat crist made . on his mauade

On scherporsday . whon he brak bred.

308 Bi-fore þe tyme . þat he was ded.

Eþe þis . hit dop 3ow good.

Hit is my flesch . and my blod.

Whon þe schul me . here not fynde.

312 Hit schal þou kepen . from þe feende.

1-1 For these three lines C. has one, l. 349, 'And y tell ythe forth with-outene sayle.'

2 See the poem at the end of this about the miseries of the Pilgrim's sea-sickness.

3 l. 356-71 inserted.

4-1 Omitted by C., see l. 380: L. has them.
THE STATIONS OF ROME. (VERNON MS.)

1 A-bouen an Auter. is made of tre.
   Is a table I. telle þe
   Vnder þat auter. In a whuiche is done.

316 Wip holy Relikes. monione. ¹
   - Two tables þer is. I. vnderstonde.
   þat crist wrot on. with his honde.
   And tok þe lawe. to Moyses.

320 His folk to kep. in godes pes.
   þe þerde of AAaron. þat was good.
   Hit turned watur. in-to blod.
   And from blod. to water a-þen

324 To schewe. þat þei were gode men.
   Angel mete. men seip þer is.
   And of the bones. and þe fisch.
   þat crist fedde. Þue þousend men.

328 And Relief lafte. aftur hem. ²
   þer beop clipes. of Theseu crist.
   And askes. of seint Ion þe Babtist.
   And þe cloup. þat crist gon wip him lede

332 On scherþorsday. his disciples with to fede.
   ³ And þe cloup. þat crist was wounden Inne
   Whon he was child. for monnes sinne. ³
   Of Blod. and Watur. þer is also.

336 þat out of cristos sydes. gan go. ⁴
   And of his Flesch. þat circumeise
   Men hit holden. in gret a prise. ⁵
   And oþer Relikes moni on.

340 In worschupe of crist. and seint Ion.

Here mai we. no lengore be.
In to þe popes halle. moste we.
In þat halle. þre dores þer be.

344 Vche day open. þe may hem se

¹-² Omitted by C.—see l. 388—not by L.
² C. transposes this and the line above, and inserts after it l. 400-15, about the four Pillars of Brass, and St John's Chains.
³ C. alters these; see l. 426-7. ⁴ C. inserts l. 424-5.
⁵ C. inserts l. 430-7.
passing through them gives 40 years' pardon.
In Sancta Sanctorum is a figure of the Saviour
sent to Our Lady from heaven by Christ;
and the heads of Peter and Paul locked in a stone,
of which the Pope keeps the keys.
Full remission is to be had there.
At Holy Rood Church is a Chapel that Constance built.

As often as you passest, your envy of them.
And entrest, your a-noper pen.
And passest your a-noper of hem pre.
Fourti yer is graunted to ye.  
You passe we to sancta sanctorum.
That is ye Chapel, of Clericorum.
That Inne is ye saluator.
To whom men do, gret honour.
That whuche was sent, to vre ladi.
Whon heo was. in corpe vs bi.
From hire sone. that is a-boue.
After ye tyme. of his Assencione.
Of Peter and Poul. heore hedes ben here.
Wei first closed. vnder hee Altere.
And of Relikes. mony on.
Hose is per. pope of Rome
That keyes with him. he haf I.-nome
That no mon may hem per I.-seo.
Bot he him self. present beo.
In that chapel. jif you wolt erue
Plener remissiou. you maiȝt haue.
At ye chirche. of ye holy Roode.
Is a chapel. seir and gode.
Constance. that holi wommon.
Of kyng Constantyn. heo com.
His douȝter heo was. and that is scene.
For your preyer. of seynt Elene.
That holy place. heo made pus.
In ye honour. of that holy crois.
Pope Siluestre. hit halowed po
And gret pardoun. he ȝaf per-to

1 C. inserts l. 448—461.
2 C. has 'In that chapel shall no woman come,' l. 463, p. 130.
3 C. alters the next eight lines; see l. 470-6, p. 130.
4 C. inserts l. 480-1, p. 130-1.
Vche Sonenday. in pe 3er.  
And Wednesday. 3if poy beo pe. 
Of pardoun two hundred. and fifti 1 3er.  

380 And euery day. an hundred is pe.  
And a sponge of galle. and Eysel. 
Of pat venym. is pe gret del.  
pat Jewes profred him. to drinke po 

384 Whon he seide. Ciscio.  
And a nayl. whon Crist Ihesu was. 
Don on Rode tre. for vre trespas. 

¶ In pat Chirche. is also  

388 Of pe Croys. he was on do. 
pat heng on Rode. him by.  
And of his sunnes. hedde Merci. 
And a Titil. of sire pilat. 

392 þei may hit rede. þat beo þerat. 
þis is Ihesu. of Nazareth. 
Kyng of Iewes. þat polede deth. 
þat titel is hud. hit wol not ley. 

396 In A Croys. þat hongep hey. 
In þe Maner. of a bouwe. 
In mideward þe chirche rof .I. trouwe. 
In þat maner. hit is do. 

400 For no mon schulde come þer to.  
Of more pardoun .I. wol þou say.  
At seint Laurence. vche a day. 
Seuen þousend 3er. with lontons þer-to. 

404 And pridde part. of þi penaunce vndo. 
Pope pelagius. pat holy mon. 
þat chirche. halewen he bi-gon. 
And graunted al þat pardoun. 

408 And þer-to. his Benisoun.  

1 C. two thousand and fyfe.  
2 C. substitutes 'Relykes þer be mony & fele,' l. 494, p. 131, for this. and puts it before l. 401 here.  
3 C. makes it Christ's cross and the Thief's: l. 501-3, p. 132.  
And 3if pow be þere . al þe 3er.  
Vche Wednesday . in þat munster.  
þenne hastou . of crist pouwer.  

412 A. soule to drawe. from purgatori fer.  

At seint symple faustin . and beatriis.  
þat were verray Martirs . of pris.  
Seint symple . pope of Rome he was.  

416 God him sente . a wel feir gras.  
Vij þouesende 1 holy bones.  
He gedered to-gedere . but not at ones.  
In his chirche . he dude hem graue.  

420 He was siker . heore soules to saue.  
And 3af pardoun . to alle þo.  
þat ben schriuen . and þider wol go.  
Sene 2 pousend 3er of pardoun . and more.  

424 In þe honour of hem . þat liggen þore.  
Whon he was ded . þer was he graue  
Crist his soule . mote saue.  

Aþ þe chirche . of seynt veuian.  

428 Hit is written . on a ston.  
þat þre þouesend Martirs ben bured þare.  
Crist leue here soules . wel to fare.  
Honorius . þat holy pope.  

432 þat chirche he halewed . in his cope.  
Sene þouesend 3er . of pardoun.  
He 3af . 4 at þat processyoun.  
To laste for euere more.  

436 To hem þat come þore.  
† In þat chirche . is an holy prest.  
þat deore is . wip Ihesu Crist.  
Eusebius . was his name  

440 To tellen of him . hit is no blame  

1 C. seuen hundred, l. 540.  
2 C. Fyfe.  
3 C. omits the two next lines, and puts Iulyan for veuian, in 1. 447.  
4-4 C. omits, and ends at 1. 456 here; l. 553, p. 134, Pol., Rel., §  

Love Poems.
Hit is writen, in a ston.
I. wol 3ou telle, or 3e gon.
Pope Gregori. þer he dude stonde
444 þe churche he halewed, with his honde.
And 3af pardoun, as I. ow say.
An hundred 3er, and fifti day.
And þreo 3er more I. ow telle.
448 Forte Abate. þe peynes of helle.

At þe churche. þer seint Iulian lith.
þer is his chin, with his teth.
And 3oper Relikes. mony and dere
452 To hem is graunted. Eiþte þousend 3ere
At þe churche. þer seint Ion.
þer is an holy Arm. wel I.-diht.
Of seint Cristofre. Godes kniht.
In þat churche, hit is do.
460 And gret pardoun. is graunted þer to.
For crist him selue þer-onne stod.
Whon Cristofre him bar. ouer þe flod.
þer is a þousend 3er, withouten mo.
464 And as mony lentones þer to.
In þe Churche. of Viti, and Modesti
þer mowe þe sitte and resti.
þer is for-þeuen. þe pridde part of þi sinne
468 What tyme þou comest. þe churche with-inne
Seue þousend Martirs. ben buried þere
As hit is writen, in þat Munstere.
In tyme of þe Empereour. Antony.
472 Hit is writen þer a pertely.1
In þe Churche. of seint Anton1
Is seuen þe part. þi penance vndon.

1 For these lines L. has one, l. 589, 'that tyrant was, and paynyme.'
At St Mary the Major

At seinte Marie. pe maiour.

476 pe is a chirche. of gret honour.
At pe heisse Auter. hit is seid.

At pe bodi of seint Matheu. is leid.
And the bodi. of seint Jerom.1

480 An holy doctor. he was on.
From pe Cite. of Damas.
He was brouȝt. in to pe plas.
Bi-ſore a chapel. he was pit.

484 Presepe. men clepe hit.
Vppon his graue. lith a ston.
And a Cros. is graue pe on.
Aboue pe ston. a greyl is.

488 Of Iren strong. I. wot hit is.
And Relikes pe ben. mony one.2
In honur. of vr ladi. and hire sone.2

1.1 L. varies; see l. 595-6, p. 135.

2.2 For these lines L. has l. 605-8, p. 136.

3 L. inserts l. 613-14 (about Christ's foreskin).
Seint Luik, while he lyuede in londe.

Wolde haue peynted hit, with his honde
And whon he hedde, ordeyned so.
Alle colours, pat schulde per to.
He fond an ymage, al a-pert.

Non such per was, middelert.
Mad with Angel hond, and not with his.
As men in Rome, witnessep pis.
And writen hit is al pere

On a table, atte heize Autere
Pardon per is, pat men may se.
Graunted of popes, pat per han be.

On every Church Holy Day is 1000 years' pardon,

A þousend 3er, per haue þou may.
And per to, þou schalt haue more.
Forziuenesse, of al þi sore.¹
And eíghte² hundred 3er per to.

Wel is him, þat þider may go.
In eueri feste, of vre ladi.
Þerto graunted, seint Gregori.
An hundred 3er, to pardoun.

And þerto godes Benysoun.

In vre lauedi, þe Assumpcion,
Þanne is þere, gret pardoun.
In to þe day, þat heo³ was born.

At St Prudencian's

Neuer a day, schal beo for-lorn.
In þat tymo, þer is fourtene þousend 3er.
To alle þat come, to þat Munster.

A Chirche, þit þer is.

Prudencian, clepet hit is.⁴
Forziuenesse, of al þi synne
At þat place, þer may þou winne.
Seint Gregori, telleþ þus.

In þat place, and in þat hous.

¹ Altered in L. l. 624, p. 137. ² vii L. ³ L. tylle Ihesu. ⁴ L. inserts l. 657-8, p. 137 here, alters the two next lines, and adds two, l. 661-2, about St Preselle's churchyard, after them.
Ben buried 1000 years' pardon.

Fourti people of diuere londe.

For eueri bodi 1000 years' pardon.

Hit is written, as I. ow telle.

Porw preyere of hem pat per be.

Pis pardoun is granted to pe

For Peter and paul pat sum tyme were

Bope pei weoren, hostelled peere

Perfore alle pilgrimes pat come pore.

Hem is granted a pousend zer to hele her sore.

At seint praxede pat holy wommon.

Riht pe sope tullen I. con.

A pousend bodies with-outen mo.

And pero hundred 3it perto.

In pat place, buried pei be.

Heore soules with god in dignite

Per suffrede de p in his tyme.

Emperour seint Antonine.

Pope Innocent after pan.

Per be graunted to eueri man.

A pousend zer to eueri man.

And pridde part pi sinnes remissioune.

At seint Martin in pe mount.

Per stont a chirche is not round.

Vnder pe heie Auter lip selvester and leone

Pat weore popes bope in Rome

With opere seyntes monye I.-fere

Ei3te hundred at ones and as fele 3ere.

IN pat wei a Chirche per is.

Of seint Saluatzer I. wot hit is.

Whon pou comest per pou maijt haue

A pousend zer 3if pou wolte craue

1 L. thre, and alters the two next lines.

2 L. omits these lines, but inserts I. 673-84, on Titulus Pastoris.

3 L. 'O yere and xl dayes.'

4 For the ten next lines L. has I. 697-702, p. 138.
Another day in fe yer.
Of Seint peter . be holy Marter.
A vincula . in pat londe

576 Lammasse day .I. vnderstonde.¹
For in pat day . is gret pardoun.
For per is plener . remission.
And eueri day . 3if pou wolt craue

580 Fyfe hundred yer . per maijt pou haue
And as mony lentones mo
Pope gelasius . 3af per to.
² Be Cheynes pere . men may se.

584 Sikerliche .I. telle pe
per peter was bounden . sikerly.
While he was . in eorde vs by.

TO a noper . moste we go.

588 pere Apostles . liggen two
Crist vs kepe alle from wo
preye alle . pat hit beo so.³
Furst with Costantyn . hit was set.

592 And sipen with heretykes . down I.-bet
Pelaigus . and pope Ion.
pei duden hit maken vp anon.
And 3af per to . pardoun gret.

596 To alle pat pider comep . be stret.⁴
For per is . mony a noble seinte
per pei liggen . and not been peynte⁵

Seint Jacob . and seint philip lip in schrino

600 And mony a noper⁶ . holy virgine
And seint Sabyne . writen we fynde
And a Tabart . of seint Thomas of Inde ⁶
Two pousead yer . per may pou haue

604 Bi soule hit mai . from helle saue

¹ L. inserts l. 707-8, p. 139.
² For the next five lines L. has l. 715-23, on the Relics.
³ L. omits this line.
⁴ L. omits these lines.
⁵ L. Sent Eugenie pe.
⁶ L. inserts l. 736-7, p. 139.
THE STACIONS OF ROME. (VERNON MS.)

And veche day. whon þou comest þere. 
þou maïst deliure. a soule from care. 
And on veche apostles. day. 

608 þis pardoun is doubled. as I. ow say.

A þousend þer. þou maïst telle 
At þe chirche. of seint Marcelle
þat was sum tyme. pope of Rome

612 For holi chirche. he soffrede Martirdome.¹

At seinte Marie. þe Rounde 
þer stont a chirche. on þe grounde
þer is writen. as I. ow say.

616 þat. at. þe prettenene þe day. of may.² 
At al halwe day. whon hit i-come ²
þer is plener. Remissione ³

A.-Grippa. dude hit make.

620 For Sibyl. and Neptanes. sake.
Modres þei waren of corsede men.
False fendes. ladden heom.
He þaf hit name. panteon.

624 In al Rome. was such non.
A vigour he made. of gold rede.
More þen God. he dude hit drede.
Whon hit. in þe temple sat.

628 Hit loked forþ. as a Cat.
He called hit Neptan. after his a-vys.
He leueued þer on. he was not wys ⁴
Vþpon his heued. a couert of Bras.

632 To seynte petres. blowen hit was.
With a wynt of helle. as I. trouwe
For no mon mihte hit. þider haue þrowe.
þer hit stont I. telle þe.

¹ L. has l. 742-5, p. 140, about St. Bartholomew's, given l. 711-12, p. 22, here.
² L. alters these lines.
³ L. inserts 752-3.
⁴ L. puts l. 649 before l. 648, and inserts two (l. 766-7, p. 140) after the latter.
636 If you go pider. you may hit se. At holy pope. Bonefas.
Was salfuld. of Godes gras. To he Empeour. soone he cam.

640 Julius. A wel good man.
Hat Temple he seide. you sene hit me
I. preye hit he. for Charite. I. sene hit he. he seide. for euermore

644 In Amendement. of my sore.
Hat Furste day. of Nouembre.
Pope Bonefas. with herte tendre.
Hat folk of Rome. he gan to calle

648 And made hem semble. in hat halle
He gedered hem to-gedere. alle in-same
For hei wolde chaunge. he halles name
In he honour. of vre ladi.

652 And alle he seintes. hat sit hire bi.
bis halle schal hette. seinte Mari rounde
He chaunged he nome. in hat stounde

656 Placidas. sum tyme he heiht.
He and his wif. and his twei sones I-fere
liggen buried. vnder heihe Autere.
Vche day . two pousend 3er.

660 Pope Siluestre granted yer.
At seint Eustas. lihp a good kniht.

664 A. fot of Marie Magdaleyn . is per.

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1 L. inserts l. 773-4, p. 140-1.  2 L. inserts l. 778-9, p. 141.
3 L. inserts l. 784-5, and alters the two next lines here.
4 L. alters the two next lines, and inserts l. 798, &c., here, and
gives St Eustace's, altered at l. 850-55, p. 143. What follows l.
810 L., is represented here by l. 655-8, p. 22.
5-5 L. has l. 856-63, p. 143.
6 L. has first, l. 832-3, p. 142, and secondly, l. 864-7, p. 143.
At St Mary Transpontine, 800 years' pardon.

At San Spirito, daily, 800 years' pardon.

At St Mary Trastevere daily 2000 years' pardon.

At St Gregory’s 300 years.
At St Grisogono’s 400 years.
At St Tyre and St John’s 800 years’ pardon, &c.

At St Lawrence’s 500 years.
At St Bartholomew’s 2000 years.
At St Angelo’s

1 And ple hundred 3er. atte chirehe faste bi. 
2 At ple chirche. of seynt spirit.

668 And seourget. a swiipe gret stounde

669

2 At ple chirche. of seynt spirit. 

Vehe day. two pouesend 3er.

672 And pridde part of pi sunnes. remissiou. 

3 At seinte Marie In trismere. pat ilke niht.

676 As I. herde clerekes. in Rome telle 

678 To alle men. pat pider wol cum.

7 At seint laurence in Damas.

680 And at seint grisogoni. four hundred is per.

684 To alle men. pat pider wol cum. 

To alle pat pere. pider cam.

688 pat pardon pere. may he wynne.

692 per is of pardoun. two pouesend 3er.

To alle men. pat pider wol cum. 

7 At seint Angel. as I. pe say

1-3 L. gives this, altered, at l. 810-17, p. 141-2.
2.5 L. gives this, altered, at l. 818-21, p. 141. The Vernon MS. 
omits the L. St James, l. 822-5.
3-5 L. gives this, altered at l. 826-31, p. 142.
4 See L. l. 874-5, p. 143. 
6 L. l. 742-5, p. 140.
5 L. l. 878-81, p. 143. 
7-7 New. Not in L.
A thouend 3er. per haue þou may.
Graunted of holi fadres. her bi-forn.

696 To saue soules. þat weore for-lorn 7.

A2 at seint Marie rochel 3if þou wolt craue
two thouend 3er. per may þou haue.
A2 at seint petres prisoun.

700 Two thouend 3er. of pardsoun 7.
And an hundred 3er. at seint Adrian 7.
And as monye. at Cosma and Damian 3.
A pousend 3er. at seint Marie þe newe verrement.

704 And two pousend 3er. at seint Clement 8.

A M 3er at seint Steuene certeynly 8.
And at seint Andreuæ. 3eres pritti 5.
A at seint saluauour. to pardou. M 3er.

708 Yeche day in Bethleem. is granted þer.
Of Popus. þat þer han bene
To alle Men. þat ben clene
And to þat place. dop eny good dede

712 He schal hit haue. to his mede.

7 At seint Alexto. 3if þou wolt gow.
þer þou maiȝt haue. to pardon.
Elleuene hundred 3ere

716 Yeche day. þou maiȝt haue þere.

A at a Chapel. of vre ladi.
þer held scolæ seint Thomas of Canturburi.
vij .C. 3er. is graunted þore.

720 And at seint vrbans chirche. iiij pouesend more.
Eueriche day. to pardoun.
And pridde part. þi sinnes remission.
And ȝit þer is. more ouere.

724 þre hundred 3ere. foure score and and foure.

1.1 L. l. 882-91, p. 144. 2.2 L. l. 834-41, p. 142.
3 L. l. 848-9, p. 143. 4 L. l. 842-3, p. 142.
5 L. l. 896-906, p. 144. 6 L. l. 856-63, and see l. 3 above here.
7 L. l. 844-7, p. 142-3. 8 New. Not in L.
So much pardon is there in Rome that I can't tell it.

God grant us some of it, and His blessing!

In Rome is muche pardoun more that ben verrey repentaunt.

In Rome is muche pardoun more that ben verrey repentaunt.

728 Pen I. haue told. here before
Or telle schulde. wiþ al my miht.

732 To saue þe world. þat was for-lore.
Graunt vs part. of þis pardoun.

And þer to. his Benisoun. Amen.

The end is slightly altered in L. l. 907-14, p. 144.
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Wells, the Three, from St Paul's blood, p. 4, l. 113; C. p. 118, l. 153.

St Kateryne, p. 10, l. 291; Polit., Rel., and Love Poems, p. 125, l. 352.
The Saturday Review of Dec. 22, 1866, p. 765, col. 1, suggests that this is "no doubt St Katharine on Mount Sinai, mentioned along with Jerusalem as an alternative point within the Holy Land." The Penny Cyclopaedia says, "In the midst of the [Sinai] hills, on the height of Jebel Musa, surrounded by higher mountain-tops, and near the summit considered as the proper Sinai of Scripture, is situated the convent of St Catherine, founded, according to the credited tradition, by Helena, the mother of Constantine, in the fourth century." The most approved Legend, says Mr Morton, makes her sister to Constantine (p. xi., Pref. to "The Legend of St Katherine of Alexandria," Abbotsford Club, 1841). The Virgin is said to have married this Saint to Jesus Christ; Maxentius (by some writers), or Maximinus (by others), is said to have tortured her, and put her to death. No contemporary writer mentions her (Morton, p. xi.).
Here bethe the staryons of Rome.

[From Mrs Ormsby Gore’s Porkington MS. No. 10, fol. 132, ab. 1460-70 A.D.]

In rome bethe ij\(^c\) paresche churches, & vij & x\(^c\) chapell\(\text{'s}\) and v. The Cytty his about \(p^*\) wallys xlij myllys, and ouer them byn ij \(c\) & lx tour\(\text{'s}\).

In \(p^*\) Cetty byn xiiiij prynssepalle gatt\(\text{'s}\). 

Before \(p^*\) mynstur of sent pettur ys A steyre of xxvij grecys. Pope Alysaundure granttyd vij \(s\)ere of pardon at euery grece as hofte as anny mañ gothe hem witt \(^1\) good dewecyon; & aboufe \(p^*\) grece-ys ys a chappelle alone, \(p^*\) sente pettur sannge in his furst mase. There ys vij \(M^1\) \(s\)ere of pardon, & so many lentt\(\text{'s}, as oft as hit ys vesete witt devosyon. 

\(^1\) In \(p^*\) mynstur byn a C autorris, & at euery autur ys xxvij \(s\)ere of pardon, and so mony lentt\(\text{'s} graunt at \(p^*\) havllowynge by \(p^*\) sayde pope. ²But vij byn moche \& most of dygnyte, \(p^*\) is to say, furst on \(p^*\) ryzt\(\text{'t}\) hond ys \(p^*\) autur of \(p^*\) varncull\(\text{'s}\). 

\(^2\) The ij of \(p^*\) honoure ofoure lady: The pred of sent symon & Iude: The iiiij of cent androw: The v of sent gregorye, and \(p^*\) he lythe: The vj of sent leo\(\text{'o}\) \(p^*\) pope: The vj of \(p^*\) holly cros, \& \(p^*\) perin commythe no woman. And Euery autur ys euery day vij \(c\) \(s\)ere, \& so mony lentt\(\text{'s}, of pardon. 

\(^1\) And at \(p^*\) hy hautur ys fore-3eyfhys of synyns \(p^*\) be fore-

St Peter's.  
There are 100 steps,  
[1 MS. wtt all through] 

and 100 altars,  
[2 Fol. 132 b.]  
whereof 7 are Chief Altars,  

at each of which is great pardon, but more at the High Altar.
THE STACYONS OF ROME. (FORKINGTON MS.)

getlyn, & fowys⁴, & xxviiij 3ere of pardon granntyde of gregory p⁵ pope: from holly-roode daye to lammas ys euery day xiiij M¹ 3ere of pardon. ¶ On our lady day p⁶ somsyon ys a M¹ [3]ere of pardøn ¶ On sent pettur and pauulis day ys ij M¹ 3er of pardøn ¶ On sent marttayn p⁶ vij day was pat place hallowyd. Then ys xxviiij M¹ 3ere of pardoñ, & so mony lentlis, & p⁶ pred part & of pennance vndo ¶ When they schowe p⁶ warnakoll, ys iiiij M¹ 3ere of pardøn; to pepul of oper placyys ix M¹; & 3efe he pase p⁶ see xiiij M¹, & p⁶ pred part of symyns fore.²geyve ¶ And in Lent euery pardoñ ys dovbullyd³ ¶ And per byñ holly bonnys of seynt pettur, & poulle,² & symond, & iude, gregorye, lyòn, pernell, & oper mo: p⁶ pardoñ can no mæñ tell ðat pér is ¶ Frow sent pettur vn-to poules is iij mæle: to ðat pardoñ ðe pardoñ fulle gret ¶ And in p⁶ comercyouns of paule is ij M¹ 3ere, & in his daye I M¹ 3ere, & at chyldormas day in crystynnmas ij M¹ 3ere. On sent mertayn p⁶ Xiiij day ðat mynysteyre was hallowyd: Then ys xxviiij M¹ 3ere of pardoun, & p⁶ pred part of pennance vndo; & he ðat is ðer euery sondaye in p⁶ 3ere haþe as moche pardon as 3eyf he went to sent Iamis ¶ Frow sent pauillis³ to sente austens is iij mæle of feyre waye: ðer is euery day viij M¹ 3ere of pardoun, & p⁶ pred part of paynance vndo, granttyd by pope vrbæn; & sylvester grant for-geyfnis of wrathinge of fadore & modulus, so he layde no vyolent honde on hem ¶ Be-fore p⁶ dore ys p⁶ ston ðat sent pauulis hede lay on; & ðer be iij wellis³ of gret vertu ¶ And ðer ys ⁴ A chappelle ðat men calle schalla cely, ðat ys of our lady, & fele holly bonnys byñ vndur p⁶ autur, x M¹ merturis in ðe tyme of tybure-rya p⁶ emparoure. he ðat saythe a mæse ðer witt good devossyôn may brynge a soule out of pulcatorry to heyvyn, & gretly helpe his femde ðat is alyue: ðat ðie M¹ 3ere of pardon ys granntyde by popys

On the Assumption of Our Lady, 1000 years' pardon.

Of the Pardon when the Ver-nicle is shown.

[² Fol. 133.] Of the Pardon when the Ver-nicle is shown.

[³ Fol. 133 b.] Of the Pardon when the Ver-nicle is shown.

St Paul's.

St Austin's.

The Stone that St Paul's head lay on.

Schalla Cely.

A mass said there brings a soul from Purgatory.
Our Lady the \*Annunciate.\*

St Fabian's and Baustion's.

The Martyr-Popes' Chapel

under-ground.

St John Lateran.

The Emperor Constantine converted by Silvester.

Christ's Table, and Moses's Tables of stone.

St Saviour's.

xlvij pat litue at sent sebestyan'fe. Conformyde be vrbane, seluester, bennet, leon, & clement \* Froo sent austens to our lady p\* anuncyat y\s i\j longe myle: \* per y\s v C zere of pardon. A meracullse of our lady was \* per schewyde \* Froo sent marye anuncyat to fabyan & bestyan \* per aperyd a nangellse to sent gregory at \* hy\e autor at mase, & sayde \* per was reymyssion granttyde of gode, xl M\s zere of pardon; \& so mony lent\is pope pallagyus zaffe \* perto \* There lay pettur \& paule i\j C zere ore they were fonde: \* per is more pardon \* pen is at sent petturis zere of dyneris popis, for \* pat place is havllowyd witt \* p\* bonnis \* of monny seyn\is. A lytymyle be syde ys a chappelle, \& \* per lyne xxvij popis marturis, \& \* per is playn reymyssion, \& he \* pat dyithe \* p\der-warde schall be sawyde fore his good entent. \* Thus chappell ys vnder \* p\* ground, \& men most go to hit witt candyl ly\te; fore sum tyme men \* pat wer holly, hyde \* pen \* perin to do gret penaunce fore \* p\* love of gode \* Froo fab\ya\n & best\ya\n to sent Iohn \* p\* lattron: \* per is pardon granttyd be \* p\* prayere of sent Iohn \* p\* vangelyst, \* per is not more pardon in alle rone, \& be \* p\* prayere of sent Iohn \* p\* Babtyste \* The Empraroue Costantyn was convertyd by pope \* sylv\e\stur; he \* zaue hym his palles to make hitl \* p\* hous of gode, \& \* p\* holly pope sylv\e\stur zaue \* perto pardon to hem \* pat is cleyne confessyde, \& repyntaunce of his synne, \& vesett\is the \* pat place devotly; as cley\n as \* p\* soule part\t\is frow \* p\* flesche, so cley\n he be of alle his synmys; \& as sent bonyfase wyntysythe, he \* pat wyll truly fette pardoun, \* they nedythe not to go to \* p\* holly land. \* There is \* p\* tabullse \* pat crist made on his mau\nday, \& i\j tabull\is \* pat he made witt his one hond, \& w\*t\is his lawis \* pat he toke to moysses; \& \* p\* clothis of se\n Iohn, \& \* p\* scherte \* pat crist weryde, \* pat our\lady mad; \& \* p\* syrcumsyse of cryst\st\s flesche. \* There ys a chappell of sent seu\ntou\r\n: ev\ry day
ix M\textsuperscript{1} 3ere of pardo\text{"}n ys at \textit{pat} place \| There ys a saluator \textit{pat} was sent to our lady froo hevyyn. And sent syluestur clossyd \textsuperscript{11} heddi\text{"}s of pettur & poull in \textsuperscript{p} hy autur on sent Iohanys day \textsuperscript{y} 3ere of our\'e lord a M\textsuperscript{1} CCC & iij 3ere, & hit fell on a poriday, & in \textsuperscript{p} rofe ouer \textsuperscript{p} popys see ys a fayre saluator \textit{pat} neuer vas peynt witt mans honde \| And at \textsuperscript{p} chappell of \textsuperscript{p} holly rood ys every sonday & wennisday ij C. & l 3ere, & every daye a C 3ere to pardo\text{"}n \| At sent lawrence ys every day vij M\textsuperscript{1} 3ere of pardo\text{"}n, & so mony lenttit, & fore-geyfynys of penance vndoe: & who-so be every Wennynsday \textit{per} in \textsuperscript{p} 3ere, he hathe \textsuperscript{p} grace of gode to 2be in cleyn lyne. \textit{pat} place hallowyd sent gregorye \| At sent Benyan \textit{pat} lythe [neer] sent gelly\text{"}n, \textit{per} is a C 3ere of pardo\text{"}n \| At sent vyttte \& modesce ys for-geyfynys of \textsuperscript{p} iij part of youre synnys \| At sent antony ys fore-geyfynys of \textsuperscript{p} viij part of synnys. \| At sent praxsede \textsuperscript{p} iij part of synnys ys fore-geyf \| At sent mary \textsuperscript{p} maioure, at \textsuperscript{p} hy autur ys \textsuperscript{p} body of sent map\text{"}ewe \& Ierone \textsuperscript{p} holly doctur, \& a nare of sent Thomas \textsuperscript{p} merttur, \& his breyn, \& a rocket \textit{pat} was spronge witt his blod \textit{pat} he werryd at his takyne, \& of \textsuperscript{p} hey \textit{pat} cryst lay in be-fore \textsuperscript{p} asse: \& \textit{per} is a ymage of our lady, of angellis werke \| At sent prudencian byn byriud v M\textsuperscript{1} marturis. \textit{per} is fore-geyfynys of \textsuperscript{p} iij part of synne, \& fore every body of \textsuperscript{p}em is a C 3ere \& xl dayis pardo\text{"}n \| At \textsuperscript{p} mount of sent marttay\text{"}n ys vij \textsuperscript{c} 3ere to pardo\text{"}n \| At sent pettur \textsuperscript{p} ad vyncula every day iiij \textsuperscript{c} 3ere to pardo\text{"}n, \& at lammas fulle reymyssyon \| At alle \textsuperscript{p} paleis, at every apos\textsuperscript{t}lylys day ys iij M\textsuperscript{1} 3ere of pardo\text{"}n \| At sent mary \textsuperscript{p} rounde ys a churchle vndure \textsuperscript{p} vrthe; \& \textit{per} \textsuperscript{p} xiiij day of may \& alle haullowy whole, is fulle reymissyon, \& every day I M\textsuperscript{1} 3ere of pardo\text{"}n. \| At sent austens lythe place das \textit{pat} was callyd, \& nowe he ys sent Eusttas, \& his wy\text{"}e, \& his iij synnys vndure
Pope Pylagius granted iiij M\(^1\) of pardon. 

At first, blacke salute iiij M\(^1\) & xiiij of pardon. 

At second Celceys, iij C of pardon. 

Per is a foot of Mary Magdalen. 

At second Mary in Trasporti, iij C of pardon, et cetera.

Explecyt tractus de indulgencia romana sine apostolina.
The Pilgrims Sea-Voyage.

(From the Trin. Coll., Cambridge, MS. R, 3, 19, t. Hen. VI.)

A SUPPLEMENT TO

"THE STATIONS OF ROME."
The Pilgrims Sea-Voyage and Sea-Sickness.

From Trinity College Library MS. R, 3, 19, temp. Hen. VI.

Men may leue alle gamys,
That saylen to seynt Jamys!
Ffor many a man hit gramys,
When they begyn to sayle.
4 For when they haue take the see,
At Sandwyche, or at Wynchylsee.
At Brystow, or where that hit bee.
8 Theyr hertes begyn to fayle.

Anone the mastyr commaundeth fast
To hys shyp-men in alle the hast,
To dresse hem sone about the mast,
12 Theyr takelyng to make.
With "howe! hissa!" then they cry,
"What, howe, mate! thow stondyst to ny,
Thy felow may nat hale the by;"
16 Thus they begyn to crake.

A boy or tweyn Anone up styen,
And ouerthwart the sayle-yrde lyen;—
"Y how! taylia!" the remenaunt cryen,
20 And pulle with alle theyr myght.

1 A.S. *gram*, troublesome; *gramian*, to anger.
2 to boast, hector.
THE PILGRIMS SEA-VOYAGE AND SEA-SICKNESS.

"Put the boat ready; our Pilgrims will groan ere night."

"Hale the bowelyne! now, vere the shete!— Cooke, make redy anoon our mete, Our pylgryms haue no lust to ete,

I pray god yeue hem rest!"

"Go to the helm! what, howe! no nere! Steward, felow! A pot of bere!"

"Ye shalle have, sir, with good chere, Anoñ alle of the best."

"Y howe! trussa! hale in the brayles!
Thow halyst nat, be god, thow fayles!"

1 I suppose that Bestowe has not here its present provincial meaning of Stow away.

2 Bowling, or rather Bow-line, is a Rope made fast to the Leetch, or middle part of the out-side of a Sail, by two, three, or four other Ropes like a Crow's Foot, which is termed the Bowling-bridle; the use of it being to make the Sails stand sharp, or close, or by a Wind. Sharp the main Bowlings, Hale up or set taught the Bowling, are Sea-phrases us'd when the Bowling is to be pull'd up harder, or hal'd forwards on: And To ease, cheek, or run up the Bowling, is to let it out more slack. Phillips.

3 To Veer out a Rope, is to put it out by Hand, or to let it run out of itself; as Veer more Cable, i.e. let more of it run out. But this Word is not apply'd to any Running-Rope except the Sheats. Sheats (in a Ship) are Ropes bent to the Clews of the Sails, which serve in all the lower Sails to hale aft or round off the Clew of the Sail; but in the Top-Sails they are made use of to hale home, i.e. to draw close the Sail to the Yard-Arms (Those Planks under Water, which come along the Run of the Ship, and are clos'd to the Stern-post, are also call'd Sheats). To Ease the Sheat, is to veer it out, or to let it go out gently. To Let fly the Sheat is to let it run out violently, as far as it will go: so that the Sail will then hang loose, and hold no Wind. Phillips.

4 no nearer, that is, don't go closer to the wind. G. M. Hantier.

5 Brails (Sea-term), small Ropes put thro' Blocks, or Pulleys fasten'd on either side of the Ties, so that they come down before the Sails of a Ship; their use being, when the Sail is furled across,
O se howe welle ovre good shyp sayles!
And thus they say among.
"Hale in the wartake!" "hit shal be done."
"Steward! couer the boorde anone,
And set bred and salt therone,
And tary nat to long."

Then cometh one and seyth, "be mery;
Ye shall haue a storme or a pery."
"Holde thow thy pese! thow canst no whery,
Thow medlyst wondyr sore."

Thys mene whyle the pylgryms ly,
And haue theyr bowlys fast theyra by,
And cry aftyr hote maluesy,
"Thow helpe fox to restore."

And som wold haue A saltyd tost,
Ffor they myght ete neyther sode ne rost;
A man myght sone pay for theyr cost,
As for oo day or twayne.
Som layde theyr bookys on theyr kne,
And rad so long they myght nat se;—
"Allas! myne hede wolle cleue on thre!"

Thus seyth another certayne.

How well she sails!
Steward, lay the cloth;
give 'em bread and salt for dinner."
"Storm's coming."
The poor Pilgrims have their bowls by them, and cry out for hot Malmsey;
they can neither eat boiled nor roast.
"My head will split in three," says one.

to hale up its Bunt that it may be the more readily taken up or let fall. *Hale up the Brails, or Brail up the Sails*, an expression us'd by Sea-men when they would have the Sails hal'd up in order to be furled, or bound close to the Yard. Phillips.

1 There is no such word in our modern sea-terms. If *war* is the *war of warfare*, *take* may mean tackle, and refer to some nettings or apparatus outside the vessel. But if, as is more probable, the *take* means *tack*, the rope running from the clew or corner of the lower square-sail, to fasten it inboard through a ring or the like in the deck—(the sheet runs also from the corner, but fastens the sail outside the bulwark, through which it runs to a cleat inside)—then *war* may mean left or right [? guard], according to the tack to be hauled in. *The bowline* runs from the perpendicular edge of the sail, a third down, to the mast in front, and pulls the sail against the wind so as to keep it bellied. G. M. Hantler.
40

THE PILGRIMS SEA-VOYAGE AND SEA-SICKNESS.

The shipowner comes

to see that all's right.

Then commeth owre owner lyke a lorde.
And speketh many A Royall worde,
And dresseth hym to the hygh borde,

60

To see alle thyng be welle.
Anone he calleth a carpentere,
And byddyth hym bryng with hym hys gere,
To make the cabans here and there,

64

With many a febylle celle ;

The cabins are made ready.

A sak of strawe were there ryght good,
Ffor som must lyg theym in theyr hood ;
I had as lefe be in the wood,

68

Without mete or drynk ;
For when that we shall go to bedde,
The pumpe was nygh owre beddes hede,
A man were as good to be dede

72

As smell therof the stynk !

Explicit.
Clene Maydenhol.

(From the Vernon MS., ab. 1370 A.D., in the Bodleian Library, Oxford.)

A SUPPLEMENT TO

"HALI MEIDENHAD,"

(Early English Text Society, 1866.)

EDITED BY

FREDERICK J. FURNIVALL, M.A.,

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MDCCCLXVII.
Of Clene Maydenhod.

[Vernon MS. (ab. 1370 A.D.) fol. 299, col. 3; seventeen stanzas of eights. The stops are the metrical points and single-letter guards of the MS. The hyphens are the Editor's.]

Of clene Maydenhod.
To be weddet clanly to god.

OF A trewe loue. clene and derne.
ichaue I-write pe A Ron.
How pou maiʒ. zif pou wolt lerne.
4 For to loue. þi lemmen.
pat trewest is. of alle berne.
And most of loue. chacche con.
Beo war. for he is sundel steorne.
8 His eʒe is enere. pe vupon.
þou art wrouht. of such a kynde.
Wip-outen loue. maiʒ pou not be.
And neuer more. schalt þou fynde.
12 pat is so swete. and feir as he.
zif þou miht hym. to þe bynde.
Wip trewe loue. bondes þre.
Wip al þin herte. wille. and mynde
16 From þe. wol he neuer fle

He is faire
than Absolon,
stronger than
[Fol. 299 b. col. 1.]
Samson.

None is so sweet
and fair as He.

I tell you how
to love your
Love.

1. 1, derne; A.S. dearn, secret.
1. 2, Ron; A.S. run, a letter, talk.
1. 6, chacche, ? catch, take.
1. 17, feere, mate, companion.
1. 19, þer-to, also.
richer and wiser
than Solomon.

So Riche þer-to . þat he were.
And so wys . as Salomon.
I.-wis to him . riht nouȝt hit were.

24 þat þou hast chosen . to þi lemmmon.
  For moznes loue . zif þou beo holde.
  Hit lastep . but a luytel res.
  And wip gyle . is al bi-folde.

Man's love is

fickle and false.

28 Hit is Fikel . Fals and les.
  Whon þou wenenst . hit best to holde.
  Hit wendeþ a-vey . as wyndes bles.
  And bi-comeþ . wrest and colde.

Man's love is never constant;

blows off as leaf on bough.
Put then away man's love,

bind Christ in thy heart.

40 Hit wol to-dryuye . as lef on bough.
  þe loue þat wolte . to serwe wende.
  þou do hit al . out of þi þouȝt.
  And his loue . in þin herte bynde

44 þat hap þi loue . so deore a-bouȝt.
  For zif þou heddest . al to þe ende.
  Heuene and corpe . þorwȝ-out souht.
  To fynde a feere . þat weore so hende.

48 As he . I.-wys hit weore for nouȝt.
  He is of Mood . wel Meke and Mylde.
  Freo of herte . strong of miht.
  Of glade chere . of wordes vn-wyle.

52 Of louesum leore . and Eiȝen bryht.

1 MS. adds in vch.

1. 26, res; A.S. res, course, race.  1. 28, les; A.S. leas, counterfeit, loose.
2. 26, res; A.S. res, course, race.  1. 31, wrest; ? A.S. wres, delicate, gentle.
3. 36, Frouch, frough, loose, spongy, brittle. (Halliwell.)
3if thou wolt do be in his mylde
And him a-lone, loye ariht.
With-Inne pin herte, wol he bylde
56 And wone wip he, bope day and niht.
Wel more murre, is in his steuen.
Ben herte may benke, or tonge neme.
As be be swan, be blake Rauen.
60 Also be him, be sonne gleme.
No more is no ping, to him i.-lyche.
Ben Galle is, to pe hony strene.
Of him is al he joy of heaven.
64 Bat with his grace, alle ping wol leme.
3if Mon be ded, and he him Ryne.
He reiseb him, to lyue anone
For wele and wynne, serwe and pyne.
68 Al is Buxom, to him one
3if pow him wole, in herte wel tyne.
And kepe bat he, not from pe gon
Holde him, wip loue lyne.
72 For oper bond, holdeb him non.
Is non founden, here in londe.
Bat is so Riche Mon, of Fee
For more good, he hap in honde.
76 Ben herte may benke, or eije mai ac.
Nis kyng, kniht, sweyn, ne bonde.
Bat heo to him, mote Buxum be
He hap I-send, a derne sonde
80 And desyre a to haue be loue of be.
He askeb wip be, nouper lond ne leode.
Gold ne seluer, ne precious stone.
To such pinges, hap he no neode
84 Al bat is good, is wip hym one

1. 53, mylde; A.S. milde, mercy, pity.
1. 58, neme; A.S. nemnan, name. 1. 64, leme; A.S. leoman, enlighten.
1. 65, Ryne; A.S. ryanan, whisper.
1. 67, wynne; A.S. wyn, pleasure. 1. 68, buxom; A.S. buhson, obedient.
1. 69, tyne; A.S. tynan, to hedge in, enclose.

ever constant.
He is brighter than the sun;
He is the joy of heaven.
He raises the dead to life.
Love's bonds
None is so rich
He is over all.
He desires thy love;
He asks no dower
with thee;
OF CLENE MAYDENHOD.

He gives thee Heaven, paved with gold, where no night is,
If thou wilt love Him, Christ, For this, keep thyself chaste,
pure under petticoat.
Nothing does God love more than Maidenhood, which once lost, can never be found again.
All the gold of Arabye

3if pou with him . pi lyf wolt lede And graunte to ben . his owne lemmon. I . wot ful wel . what worp pi meede.
88 Forsope . he heuene riche won.
89 be weyes ben alle . bere L-bete. Wip Riche gold . pat schynep briht. be Joyful song . in vehe a strete
92 þer is day . and neuer more niht. To synge . wol þei neuer lete. To worschupe god . with al heere miht. þat Blisse forsope . schal be þe mete.
96 3if pou Ihesu crist . loue ariht. 3if pou wolt . þi lemmmon qweme. And to his brihte boure be brouȝt. In Chastite . kep þou þe clene.
100 þat þou ne be . I.-wemmed nouhte. Non hony Com . þat renneh on streme Was neuer þut . so swete wrouht. Ne neuere so briht . sonne gleme.
104 þen Mayden . þat is clene of þouȝt. While þou art clene . vnder gore Bi-fore God . þou art ful heisse þer is no þing . he loueþ more
108 þen Maidenhood . to wonen him neiȝe Ne lerne þou neuere . þat ilke lore Wher þorw þou leose . Mayden Beize. þe þing þat mon . may fynde no more.1
112 Bot he hit kepe . he is vn-sleȝe. pauȝ al þe gold . of Arabye. Riche Rynges . and ȝymmes stone.

1 See the Burlesque Recipe to restore Maidenhood in Reliquiae Antiquae, vol. i. p. 250-1, A.D. 1520
1. 87, worp, shall be. 1. 93, lete; A.S. betan, leave.
1. 97, qweme; A.S. eowman, please. 1. 100, Iwemmed; A.S. wem, a spot; wemme, stained. 1. 110, Beige; A.S. beah, ring, crown.
1. 112, vn-sleȝe, unsly, foolish. 1. 114, ȝymmes stone, gem stones. See 1. 121.
OF CLENE MAYDENHOD.

And all pe tresour. of Asye.

116 Of oþer londes . euerichone.
Weere bi-taken . in þi Baylye
To welden and haue . in þi won
Hit neore nouþt. to pe druwerie

120 Of clene Maidenhod . al one.

† Hose . þis þeem ston miht.
Louken . in a swete loue ryng.
He schulde schyne . also briht.

124 As sonne dop . wip-outen endyng.
And beo holden . a ful swete wiht.
Bi-fore god . [and] al Monkynde.
þat wolde . in a Mayden liht.

128 Ful swete hit is . of hire þe Muynde.

† Lord þif us . miht and grace.
Chaste lyf . þat we ne spille.
Verrey compungcion . and space.

132 Repentaunce . of dedes ille
And þif vs miht . to folwe þi trace.
Euer more . boþe loude and stille.
þat to þe siht . of þi swete face.

136 On domes day . we may come tille.

and Asye
are nothing worth by the side of Maidenhood,
Whoever preserves this

is held full sweet by Christ.

Lord, give us grace to live chaste lives,

and follow Thy footsteps!

1. 119, druwerie; O. Fr. druerie, drurie, amitié, attachement, amour, passion; de l’ahal (Old High German), traut, drut, aujourd’ hui traut, dilectus. Burguy.
1. 121, hose, whoso. 1. 128, Muynde; A.S. myne, thought, memory.
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BY W. CAREW HAZLITT,


* * * This work, which has been an eight or nine years' labour of love to the Editor, will bring together in a convenient compass a large variety of fresh information, and very numerous notices of unknown or undescribed editions and works in Early English and Scottish Literature.

JOHN RUSSELL SMITH, SOHO SQUARE.

(by whom subscribers' names will be received.)
Early English Text Society.


Once more the Committee have the pleasing task of announcing to the Members the still continuing success of the Society. Since its first year its annual income has more than quadrupled (152l. to 681l.); its yearly issue of Texts has nearly trebled (4 to 11); its members have nearly trebled (145 to 409), and never before has any Society of a like kind, in any year, given to the public such a variety and amount of the records of early English thought and work. During the past year the Society's Texts of 1864 and 1865 have nearly all gone out of print; and the Committee's order to the printers for future issues has consequently been raised, first from 500 to 750, and then from 750 to 1000 copies. Moreover, the past year has been signalised by the direct co-operation of two of the older Societies—the Philological and Camden—with our own in the production of certain of our Texts, and by the efforts of the Kent Archæological Association to circulate the Society's edition (Mr. Morris's) of the most important monument of the early Kentish dialect, *The Ayenbite of Inwyt*. Could this co-operation be carried further, each Society offering yearly to all the others with similar aims a share in such of its publications as those other Societies might severally choose, a great boon would be conferred on students; each Society would lighten the cost of publication to its own members, and largely extend the circulation of the books it produced, and which it should wish to see in the hands of as many readers as possible.

As future Subscribers are sure to want these back Texts, the Committee have opened a separate Reprinting Fund, to which, until all the Texts that need reprinting are reprinted, they will carry all subscriptions for 1864-5-6, as well as the amount received for reprinted Texts and for the Texts of 1866 now in hand. Mr. Wheatley will receive and enter the names of those present and future Members who will undertake to buy the Texts of any back year when reprinted; and as soon as the number of promises reaches the amount required for reprinting the Texts of any one year, they will at once be sent to press, and issued to the Members subscribing for them. The Texts of 1864 will cost about 120l. to reprint (of which 30l. may be looked on as already provided), and the Texts of 1865 about 300l. If 200 fresh Members to take the back Texts can be obtained during this year, as they should be, the reprinted Texts of both 1864 and 1865 can be issued in 1867. No subscriptions for any current year will be carried to this Reprinting Fund, as the Committee will adhere to the plan which has alone enabled them to produce so many Texts as they have done, that of spending each year's subscriptions for the benefit of those who contribute them.
The Committee declare their intention of thus offering the Society's Texts to other Printing bodies, and appeal to them to do the like to the Early English Text Society.

Another most gratifying circumstance in the past year has been the marked success of the examinations at Universities and Colleges for the Society's prizes of two years' issues of its Texts*. The winners of these prizes were,—

**Winners.**
- R. F. Rumsey, Brasenose.
- A. H. Sayce, Queen's.
- F. C. Channing, Corpus.
- George F. Drapes.
- Bayles.
- J. D. Fitzgerald.
- Harold R. Hopwood.
- Thomas Stewart Ormond.
- J. M. Campbell.
- John F. Ewing.
- F. Lawrence Rentoul.
- L. P. O'Connor.
- Michael Burke.

**Examiners.**
- Prof. Ingram, Trinity Coll., Dublin.
- " Brewer, King's Coll., London.
- " Greenwood, Owen's Coll., Manchester.
- " Masson, Edinburgh.
- " Nichol, Glasgow.
- " Baynes, St. Andrew's.
- " Craik (the late), Belfast.
- " Moffett, Galway.
- " Rushton, Cork.

So far as the Committee can judge from the reports of the different Professors to them, and from the answers of some of the Students that have been sent up to them, they look on the stir which the Society has thus given to the study of our early Literature in so many centres of intellectual life as one that will produce the best results, especially now that the publication of Mr. R. Morris's *Early English Extracts* (in the Clarendon Press Series) puts, for the first time in the history of the language, a trustworthy text-book and guide into learners' hands. The generous way in which the Professors have responded to the Society's call, giving often extra lectures, and always extra examinations, for the Prizes, calls for special acknowledgment on our part. Already one School has followed the example of our Colleges. To the Rev. Edwin A. Abbott, Head-master of the City of London School, belongs the credit of having introduced *Piers Plowman* as a class-book for his highest form, and of having insisted on a thorough training in English throughout his School. This is the beginning, the Committee trust, of a general knowledge of English historically by Englishmen, and they have gladly added to their list of annual prize-receivers this City School.

Two other events the Committee also allude to with pleasure: 1. The publication of an accurate Text from the best MS. of each of Chaucer's Poetical Works by Mr. Richard Morris (though, unfortunately, without

* Though there are not now two years' issues in hand for next season's prizes, the number of 12 Texts given will be kept up.
the collation and notes that the editor desired to add); and, 2, The undertaking to edit Bishop Percy's long-hidden folio MS.—the foundation of his celebrated Reliques—by three members of the Society, Professor Child, Mr. Hales, and Mr. Furnivall. It was only the entire absorption of the Society's limited resources by works already in the press, and its consequent inability to meet a call for 600 in six months, that prevented the manager of the Percy scheme from making it part of the Society's ordinary work, and the Committee from undertaking it. As it is, the print of the MS. will be obtainable by members of the Society at half the cost to non-members, and the Committee give notice that they will consider the Arthur and other Romances in the Percy folio as part of the Society's Texts, and as not needing reproduction in the Society's series to which such Romances, &c. belong. The completion by the Surtees Society of their edition of the text of the Lindisfarne and Rushworth Gospels is also matter of congratulation; and it is to be hoped that the Glossary to, and Treatise on, the dialect of these inestimable Northern remains, promised by their latest editor, will soon follow the works themselves. Lastly, the Committee call attention to the assignment by Mr. Henry Bradshaw, to Barbour, the author of The Brus, of two works hitherto unknown to be written by him: 1. Fragments of a Troy-Book, mixed up with some copies of Lydgate's Troy-Book; and, 2, nearly 40,000 lines of Lives of Saints. Should no other Society print these before our own is ready to undertake them, they will be issued among the Early English Text Society's publications in due course. The Anglo-Saxon Book of Martyrs that Mr. Cockayne has just claimed as King Alfred's, is to be printed by that gentleman in his Shrine.

Turning now to the Society's special work—the issue of Texts—the Committee note that in its first class, Romances, during the last year four books have been issued, two of which are printed from unique MSS. for the first time: Merlin, Part II., Kyng Horn, part of Floris and Blanche flour, and Partenay. The Gawaine Poems were kept back by their editor's other engagements; but they are now ready for press, and will be sent to it forthwith.

In the Society's second class—Dialectal works—the event of the year has been the issue of the first great monument of the Kentish dialect, in 1340 A.D., the Ayenbite of Invyt, not mutilated, as in the former edition, but complete, and with an almost exhaustive glossary and a treatise on the dialect by Mr. Richard Morris. The same dialect has received further illustration from the early treatises edited by Mr. Cockayne, the latter of which—Hali Meidenhad—has also brought into bright relief a passage in the life of English girls in 1220-30 A.D., unequalled in interest by any known publication of the time. The Northern dialect has been illustrated not only by the continuation of the works of Schir David Lyndesay of the Mont, Lord Lyone Kyng of Armes, with his eloquent denunciation of the wrongs of his time, but by the first treatises of the Society's complete edition of Hampole's works, accompanied by the unique and much-desired Life of the
Hermit*, edited by Mr. Perry, whom we thank for thus re-creating for us this old English worthy.

Into the third, or Religious class of the Society's Texts, fall as well the Ayenbite, Seinte Marherete, Hali Meidenhad, and Hampole tracts, already alluded to, as the Assumption of the Virgin, edited by Mr. Lumby, and the Religious Poems, edited by Mr. Furnivall. By these the superstitions and faith of our forefathers have been illustrated; and of one Poem, carefully annotated by Mr. Wm. Rossetti, The Stacions of Rome, a second, and earlier text—discovered after the issue of the first—will be published.

Though the fourth and Miscellaneous class received last year no such accession as the Wright's Chaste Wife brought to it in the year before, yet the printing of the Political Poems from the Lambeth MS. 306 has at least proved the wisdom of having gleaners after Government labourers in the field; and The Boke of Quintessence has exhibited some of the oddities in the rise of that science which, as modern Chemistray, commands the admiration and respect of men. The Piers Plowman extracts have cleared the way for Mr. Skeat's complete edition of the poem, and are a guarantee to members and the public that all care will be used in securing the best texts, and in collating them with the others next in value.

On the whole, while the Committee look back with some satisfaction to the results of the past year, they cannot but feel how much more might have been effected if the generality of members had exerted themselves to procure new subscribers in the way that a few of their body have done. Among these, the Committee desire publicly to thank the Local Secretary in Manchester, Mr. John Leigh, who, although he had in the first half of the year obtained twelve new subscribers, on the issue of Mr. Furnivall's Circular in June promised at once to obtain twelve more subscribers: and did so. Our Publisher, too, has been very zealous in the Society's behalf; and his list numbers 33 subscribers. Now this is working for editors, as editors work for members; and when once this spirit animates the whole of our subscribers, a real beginning will be made to the work the Society has set itself—the bringing to light the whole of the hidden springs of the noble Literature that England calls its own. The Society's is the first resolute attempt at this colossal work, as a whole, and it rests simply in the hands of our members whether the work shall be done or not. The present year should see the Society's income of last year at least doubled, for the revenue from the sale of past years' Texts is now exhausted, and then the way will be clear†.

The Texts that can be produced this year, if funds enough are supplied, are no less than thirty-two in number. Of these, three have already left the press‡, and are issued to members with this Report.

* A revised impression of the Vita et Legenda will be issued to members forthwith.
† We want also Editors in Oxford and Edinburgh.
‡ Immediate payment of the present year's subscriptions is required, in
Seven more are in the press, and thirteen more are ready to go to press at less than a month’s notice: so that the work is well forward. The whole list of thirty-two is as follows, and the subscriptions received will determine how many of them will be sent out within the year:—

The Stacions of Rome, and the Pilgrims’ Sea-Voyage and Sea-Sickness, with Clene Maydenhod. Edited from the Vernon and Porkington MSS. &c. by F. J. Furnivall, Esq., M.A. 1s.

Hymns to the Virgin and Christ; the Parliament of Devils; and other Religious Poems. Edited from the Lambeth MS. 853, by F. J. Furnivall, Esq., M.A. 3s.

Dan Jon Gaytregg’s Sermon; The Abbaye of S. Spirit; Sayne Jon, and other pieces in the Northern Dialect. Edited from Robert of Thornton’s MS. (ab. 1460 A.D.) by the Rev. G. Perry, M.A. 2s.

Levins’s Manipulus, 1570; the earliest Rhyming Dictionary. To be edited by Henry B. Wheatley, Esq. [In the Press.]

Piers Plowman’s Vision; the earliest Version from the earliest MS. Collated throughout with three other MSS. of the same (or earliest) type. To be edited by the Rev. W. W. Skeat, M.A. [In the Press.]

Piers Plowman’s Crede. To be edited from the MSS. by the Rev. W. W. Skeat, M.A.

Various Poems relating to Sir Gawaine. To be edited from the MSS. by R. Morris, Esq. [In the Press.]

Mirk’s Duties of a Parish Priest, in verse. To be edited for the first time from the MSS. in the British Museum and Bodleian Libraries (ab. 1420 A.D.) by E. Peacock, Esq. [In the Press.]

The Babees Boke, the Children’s Book, Urbanitatis, The Bokes of Nurture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Cortasye, and Demeanour, &c., with some French and Latin Poems on like subjects. To be edited from Harleian and other MSS. by F. J. Furnivall, Esq. M.A. [In the Press.]

The Knight de la Tour Landry, 1372. A Father’s Book for his Daughters. To be edited from the Harleian MS. 1764 by Thomas Wright, Esq. M.A., and Mr. William Rossiter. [In the Press.]

Palladius on Husbandrie; the earliest English Poem on Husbandry. To be edited from the unique MS. in Colchester Castle (ab. 1425 A.D.) by the Rev. Barton Lodge, A.M. Part I. [In the Press.]

Cursor Mundi, or Cursor o Worlde, in the Northern Dialect. To be edited from the MSS. in the British Museum and Trinity College, Cambridge, by Richard Morris, Esq. Part I. [Copied.]

Merlin, Part III. To be edited by H. B. Wheatley, Esq. [Copied.

Sir David Lyndesay’s Works, Part III. To be edited by F. Hall, Esq., D.C.L. Mayster Jon Gardener, and other early pieces on Herbs, &c. To be edited from the MSS. by W. Aldis Wright, Esq., M.A. [Copied.]

Early English Homilies (ab. 1320–80 A.D.) from unique MSS. in Lambeth and Trinity College, Cambridge, Libraries. To be edited by R. Morris, Esq. [Copied.]

Catholicon Anglicum. An English-Latin Dictionary (A.D. 1480). To be edited from Lord Monson’s MS. by H. B. Wheatley, Esq. [Copied.]

Chaucer. The Household Accounts of Elizabeth, wife of Prince Lionel, in which Chaucer is mentioned; with the other Documents relating to the Poet. To be edited by E. A. Bond, Esq., Keeper of the MSS. in the British Museum.
English Guilds, their Statutes and Customs, with an Introduction and an Appendix of translated Statutes. To be edited from the MSS. 1389 A.D., by Toumlin Smith, Esq. [Copied.]


Poems on Manners and Morals in the Northern Dialect, from a unique MS. in the Cambridge University Library. To be edited by the Rev. J. R. Lumby, M.A. [Copied.]

The Alliterative Romance of the Destruction of Troy, translated from Joseph of Exeter. To be edited from the unique MS. in the Hunterian Museum, Glasgow, by the Rev. G. A. Panton. [Copied.]

The Lay-Folks Mass-Book, and other Poems. To be edited from a Royal MS. &c., by the Rev. Frederick Simmons. [Copied.]

Lives of St. Julian and St. Katherine, and other early pieces before 1250 A.D. To be edited from the MSS. (with a translation) by the Rev. O. Cockayne, M.A. [Copied.]


The Romance of Sir Generides in Ballad Metre, from the unique MS. in Trin. Col. Library, Cambridge. To be edited by W. Aldis Wright, Esq., M.A. Cato, Great and Little, with Proverbs, &c., from the Vernon and other MSS. To be edited by Mr. Edmund Brock. [Copied.]

The Rewle of Saint Benet, in Anglo-Saxon and Early English, &c., also in Northern verse of the 15th century. To be edited from early MSS. and the Cotton MS. Vesp. A. xxxv. by R. Morris, Esq. An Old English Bestiary of ab. 1250 A.D. To be edited from an Arundel MS. by R. Morris, Esq. [Copied.]

The Harrowing of Hell. To be edited from MSS, in the Bodleian Library, &c., by R. F. Weymouth, Esq., M.A. [Copied.]

Hamполe's Translation of, and Commentary on, the Psalms, from the Northern MSS. in Sidney Sussex Coll. Cambridge, and No. 10 in Eton College Library, &c. To be edited by R. Morris, Esq. Le Venery de Twety and of Mayster, John Giffarde, and the Mayster of Game. From MSS. Cott. Vesp. B. xii., Harl. 5806, &c. To be edited by Alfred Sadler, Esq. [Copied.]

A glance at the List above will show what important and interesting contributions will be made to our Literature if only the first twenty of these books can be produced this year: a new Romance, the continuation of a second; the first collection of the Statutes of our Guilds, and the fullest collection yet made of tracts on the Meals and Manners of our early times, illustrating the social condition of our ancestors; the duties of the Parish Priest; the labours of the Husbandman; the work of the Gardener; the warnings of the Divine; a Father's Counsel to his Daughters, enforced by quaintest tales; traces of CHAUCER (with a discussion of his dialect and pronunciation); the rise of our great Piers Plowman; the story of the World; — surely, these, with much most valuable material for the historian of our language (among it, evidence of a new stage in the development of our tongue), are worth an effort to produce during the year; and each member must settle with himself whether he will make it.
List of Texts for Publication in future years:—

I. ARTHUR AND OTHER ROMANCES.

The Romance of Arthour and Merlin. From the Auchinleek MS. (ab. 1320-30 A.D.), and the Lincoln's Inn and Douce MSS.
The History of the Saint Graal or Sank Ryal. By Henry Lonelich, Skenner (ab. 1440 A.D.) To be re-edited from the unique MS. in the Library of Corpus Christi Coll., Cambridge, by F. J. Furnivall, Esq., M.A.
The Arthur Ballads.
The Romance of Sir Tristrem. To be edited from the Auchinleek MS.
The English Charlemagne Romances, from the Auchinleek MS., Lansd. 388, &c.

A Charlemagne Romance in Southern verse (ab. 1377 A.D.) : from MS. Ashmole 53. To be edited by the Rev. J. Hoskyns Abraham, M.A.
The Romance or Legend of Sir Yeptis. From the Vernon and other MSS. [Copied.]

The Early English Version of the Gesta Romanorum. To be edited from the MSS. in the British Museum and other Libraries.

II. DIALECTAL WORKS AND DICTIONARIES.

Barbour's Lives of Saints (in the Northern Dialect). From the MS. in the Cambridge University Library.
A Series of Early English Dictionaries.

A little Dictionary for Children (W. de Worde), or a shorte Dicstorarie for yonge beginners (1554), by J. Withals. (The earliest edition, to be collated with the succeeding editions.) To be edited by Joseph Payne, Esq. Abecedarium Anglico-latinum, pro Tyrunculis, Richardo Hulco to exscriptore. Londini, 1552. To be edited by Danby P. Fry, Esq.

An Alvearie, or Quadruple Dicstorarie in Englishe, Latin, Greeke, and French, by John Baret. (The edition of 1580 collated with that of 1573.)

Also, Latin-English,—

Horman's Vulgaria, 1510, 1530. To be edited by Toulmin Smith, Esq.

III. MISCELLANEOUS.


Lydgate's Tragedies of Bochas, or Falles of Princes. From the fine Harleian MS. 1766.

Lydgate and Burgh’s Secreta Secretorum. From the Sloane MS. 2464.

Lydgate's Translation of Boethius, A.D. 1410; Pilgrim, 1426; Siege of Thebes, 1448-50, and other Poems.

Hugh Campden’s Sidrackle. From MS. Laud, o. 57; Harl. 4204, &c.

Ocelve’s Unprinted Works.

Ocelve’s De Regimine Principum, from Arundel MS. 38.
Gawain Douglas's Æneis. To be edited by F. Hall, Esq., D.C.L.
Barbour's Brus, to be edited from the MSS. by J. Peile, Esq., M.A., and the
Barbour's Troy-Book. The Fragments in the MSS. of the Cambridge
University Library, and the Douce Collection.
The Siege of Jerusalem, the Nightingale, and other Poems, from MS. Cot.
Calig. A. ii., Addit. MS. 10,038, &c.
Lauder's remaining Poems. To be edited by F. Hall, Esq., D.C.L.
Early Lawes and Ordinances of Warre. To be edited by the Rev. F. Simmons.
George Ashby's Active Policy of a Prince, from MS. mun. iv. 42, in Camb.
Univ. Library.
Peter Idle's Poems, from the MS. es. iv. 37, in Camb. Univ. Library.
Adam Davie's Poems, from MS. Land. i. 74, and Hale's MS. 150.
A Collection of Early Tracts on Grammar. To be edited (chiefly from MSS.
for the first time) by H. B. Wheatley, Esq. [Part copied.
Some of Francis Thynne's Works. To be edited from the MSS. by G. H.
Kingsley, Esq., M.D.
Froissart's Chronicles, translated out of Frenche into our maternall Englyshe
Tonge, by Johan Bourechier, Knight, Lord Berners. To be edited by
Henry B. Wheatley, Esq.
Skelton's Translation of Diodorus Sicius, cute of freshe Latin, that is, of
Poggius Florentinus, containing six books. To be edited for the first
time from the unique MS. in the Library of Corpus Christi Coll., Cam-
bridge.
William Harrison's Description of England, from Holinshead.
The English Works of Sir Thomas More.

IV. BIBLICAL AND RELIGIOUS.
The Psalms called Schorham's. To be edited from the unique MS. (ab. 1340
A.D.) in the British Museum, by R. Morris, Esq. [Copied.
Roberd of Brunne's Handlyng Synne; a treatise on the sins, and sketches of
the manners, of English men and women in A.D. 1303. To be re-edited
from the MSS. in the British Museum and Bodleian Libraries, by F. J.
Furnivall, Esq., M.A.
Amon and Mardocheus, or Haman and Mordecai. From the Vernon MS.
The Old and New Testament in Verse. To be edited from the Vernon MS.
by R. Morris, Esq. [Copied.
The Stories of Lazarus, Susanna and the Elders, &c. From the Vernon MS.
To be edited by J. W. Hales, Esq., M.A. [Copied.
The History of Adam and Eve. From MS. Harl. 1704. Edited by S. W.
Kershaw, Esq.
Trevisa's Translation of Fitzrall's Sermon. From MS. Harl. 1900.
Medytacions of the Soper of our Lorde Ihesu, &c., perhaps by Robert of
Brunne. To be edited from the Harl. MS. 1701 (ab. 1360 A.D.), &c., by
F. J. Furnivall, Esq.
Hampole's remaining Works.
Guillaume de Deguileville's Pilgrimage of the Sowle, translated. From MS.
Cott. Vitel. c. xiii.
Lydgate's Life of St. Edmund. From the presentation MS. to Henry VI.
Harl. 2278.
William of Nassyngton's Treatise on Sins, &c.
John de Taysteke's Poem on the Decalogue, 1357 A.D. From MS. Harl. 1022.

** All Complaints as to the Non-delivery of Texts should be made
to the Publishers.

The Committee invite offers of voluntary assistance from those who may
be willing to edit or copy Texts, or to lend them books for re-printing or for
re-reading with the original MSS.
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