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The Stations of Rome,  
Pilgrims Sea-Voyage,  
and  
Glene Maydenhod.

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The  
Stations 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.)*

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A SUPPLEMENT TO "POLITICAL, RELIGIOUS, AND LOVE POEMS,"

AND "HALI MEIDENHAD,"

*(Early English Text Society, 1886.)*

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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.

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MDCCCLXVII.





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- 989s.

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## PREFACE.

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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<sup>o</sup> β. ; 128, *Short Religious Poems*, fol. 319, r<sup>o</sup> 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<sup>o</sup> γ, to fol. 315 r<sup>o</sup> 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,

St Anthony's, l. 473	St Adrian's, l. 701
St Martin's in the Mount, l. 563	St Clement's, l. 704
St Marcelle's, l. 609	St Stephen's, l. 705
St Grisogon's, l. 680	The Virgin's Chapel, where
St Tyre and St John's, l. 681	Thomas à Becket kept
St Angelo's, l. 693	school, l. 717
	St Urban's, l. 720

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 ii<sup>e</sup> paresche churchs." 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  $7\frac{1}{2}$  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 wuste . grete and smale  
 þe pardoun þat is . at grete Rome.

þei wolde tellen . In heore dome.  
 Hit were no neod . to mon in cristiante  
 To passe in to þe holy lond . ouer þe séé.  
 To Jerusalem . ne to kateryne.

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 *Reliquiæ Antiquæ*, vol. 1, p. 2, 3, and to which the present Keeper of the Printed Books in the British Museum, Mr Thomas Watts—encyclopædic 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 *w* (*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 *crassa 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 Hampole's *Short Prose Treatises* is written in the right and gentleman-like spirit.



## NOTES ON THE STACIONS OF ROME,

By W. M. ROSSETTI.

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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 þat eizteþe 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 Petur & 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 Celi*. Compare this from "God speed the Plough,"

Then commeth prestis that goth to rome.

For to haue siluer to singe at Scala celi.

*Lansdowne MS., 762, fol. 6.*

Line 126. "In tyme of *Tibian þe Emperour*." 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, "Tyberye"—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

"þe cloþ þat crist 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 þe cloþis þat cristen was wonden In  
Wher he schulde 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., 456-9,

"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 Seynt veuian" (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 aforementioned 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 Lents 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 S<sup>a</sup> 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 S<sup>a</sup> 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 548. 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 Saluator" 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 Placidus 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 Placidus, 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 Mawdene" 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 Cœlian 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 18th July and 29th September.

Line 701. *The Church of St Adrian* is in the Forum, and is said to be the ancient *Ærarium* 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 archæology; 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 Steuene" is probably the Church of *santo stefano Rotondo*, on the Cœlian 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 saluatour"; see l. 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 ere 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.'"

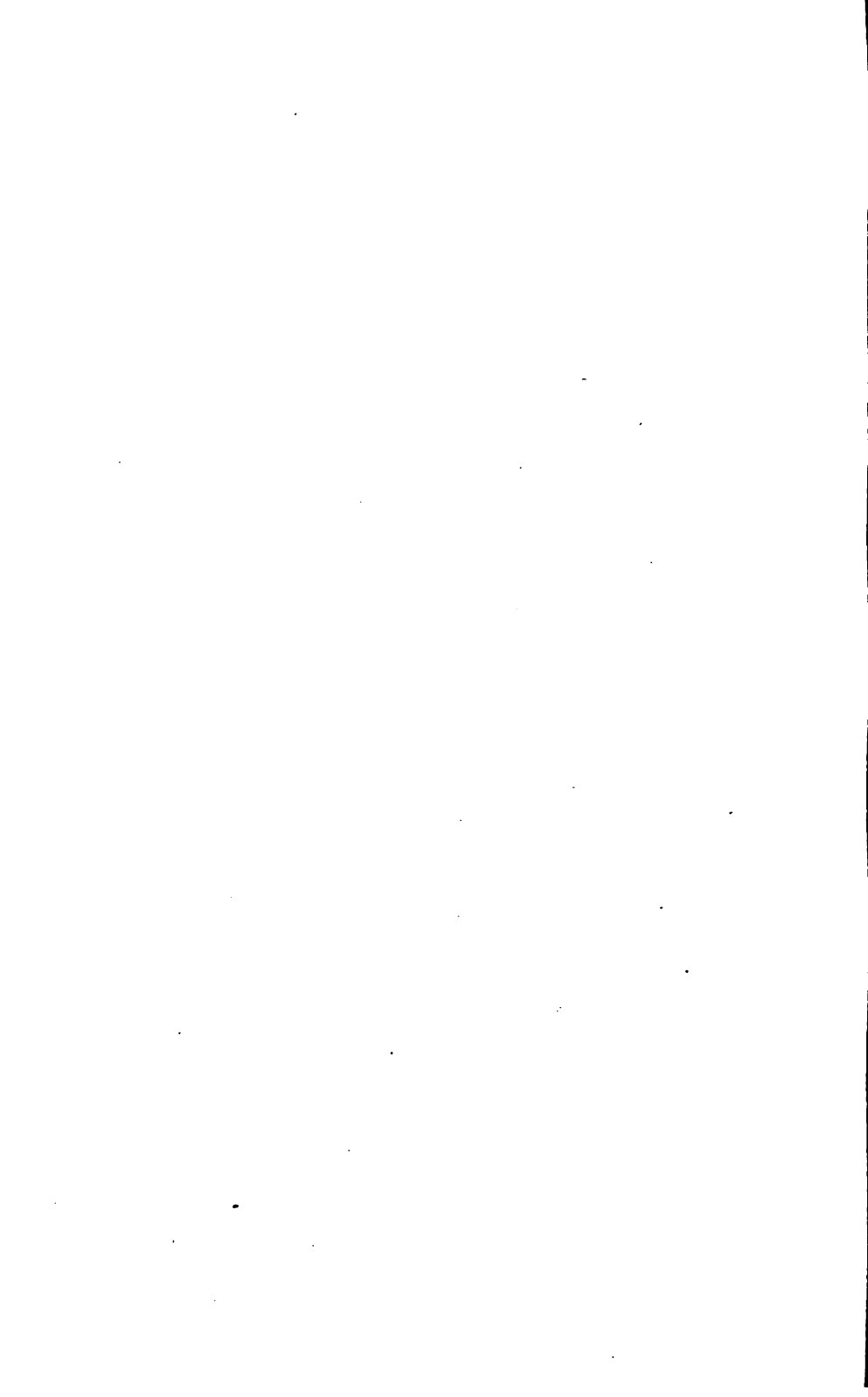
Lines 720 to 726. *The Church of St Urban*, here mentioned, does not appear in my authorities.

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 Romæ; 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 Stacyns 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.]

**H**Ose wole . his soule leche.

Lustne to me .I. wol him teche

Pardoun . Is pi soule bote.

4 At grete Rome . þer is þe Roote.

Pardoun, a word in frensch hit is.

Forziuenesse . of þi synnes i-wis.

¶ he Duchesse of troye . þat sum tyme was.

8 To Rome com . wiþ gret pres.

Of hire com Romilous . and Romilon.

Of whom . Rome furst bi-gon.

Hepene hit was . and cristned nouȝt.

12 Til petur . and poul . hit hedde I.-bouzt.

Wip Gold . ne seluer . ne wip no goode.

Bot wiþ heore flesch . and *with* heore blode.

For þei soffrede þoþe deda.

16 Heore soule te saue . fro þe quede !

**At Rome is the  
root of Pardon.**

**Romilous and  
Romilon  
founded Rome.**

**Peter and Paul**  
bought it with

**their blood.**

\* The Cotton MS. inserts here lines 17-24, which the Lambeth MS. 306 follows the Vernon in omitting.

At St Peter's

**A**t seint peter . we schul bi-ginne.  
to telle of pardoun . þat slakeþ sinne.

are 29 steps,

A feir Munstre . men mai þer se.  
20 Niȝene and twenti greces þer be.  
As ofte . as þou gost vp . Or down.  
Bi cause of deuocioun .

at each of which

þou schalt haue . at vche gre .  
24 Mon . or Wommon . wheþer þou be.  
Seuene ȝer . to pardoun  
And þer-to godes benisoun.

you get 7 years' pardon.

¶ Pope Alisaundre hit graunted at Rome

28 To alle men . þat pider come.<sup>1</sup>

In þat Munstre . men may fynde.

When the 100  
Altars are blessed,

An hondred Auteres . bi-foren and be-hynde.  
And whon þe Auters .I.-halewed wore.

you get 28 years' pardon and Lente,

32 xxviiij<sup>2</sup> . ȝer . and so mony lentones more.  
He ȝaf . and graunted . to pardoun.  
And þer-to . godes benysoun.

There are 7 chief  
Altars, those of

¶ Among þe Auters . seuene þer be.

36 More of grace . and dignite.

I. the Vernicle,

¶ þe Auter of þe vernicle is on.

Vp-on þe riht hond . as þou schalt gon .

II. Our Lady,

¶ þe secunde . in þe honour of vr ladi is.

III. St Simon

40 ¶ þe pridde . of seint Symon and Jude I.-wis.

and Jude,

IV. St Andrew,

¶ þe Feorþe . of seint Andreuȝ . þou schalt haue.

V. St Gregory,

¶ þe Fifþe of seint gregori . þer he lyth in graue.

VI. St Leo,

¶ þe Sixte . of seint leon þe pope.

44 þer he song masse . in his Cope.

VII. Holy Cross.

¶ Of seint Crois . þat seueneþe is.

In wȝuche, no wommon schal comen I.-wis.<sup>3</sup>

At St. Peter's  
Altar

**A**t þe Auter . þer peter is don.

48 þe pope Gregori . ȝaf gret pardon.

<sup>1</sup> l. 37-44 inserted.

<sup>2</sup> xxiiij Cotton MS., xvij Lambeth.

<sup>3</sup> l. 63-6 inserted.



Of sunnes forȝeten . and oþes also.

xxviij . ȝer . he ȝaf þer to.

From holy þursday . In to lammasse

52 Eueriche day . more and lasse.

¶ þenne is xiiij þousend ȝer.

To alle þat come . to þat Munster.

Of seint Martin . þat eizteþe day.<sup>1</sup>

56 þat Munstre was halwed . as Lou say.

þenne is xiiijM ȝer . and lentones þer-to.

þe þridde part . of þi penaunce vndo.

**W**hon þe vernicle schewed is.

60 Gret pardoun . forsoþe þer is .I.-wis

þreo þousend ȝer . as I. ow telle

To Men þat in . þe Cite dwelle.

And men þat dwelle be sydeward.

64 Nyne þousend ȝer . schal ben heore part.

¶ And þou þat passest ouer þe séé.

Twelue þousend ȝer . is graunted to þe.

And þerto . þow schalt winne more.

68 þe þridde part for-ȝiuenes . of al þi sore.

In lentone is . an holy grace.

Vche pardon is doubled . in þat place.<sup>2</sup>

**T**O seint poul . as I. wene.

72 Foure Myle is . holde bi-twene.

In þat wey . Is gret pardoun. -

And of mony sunnes . Remissioun.

Saul was his name . be-foren.

76 Siþen the tyme . þat he was born.

Heþene he was . and cristnet nouȝt.

Til crist put hit . in his þouȝt.

¶ þat holy Mon . Ananias.

80 Him cristnet . þorw godes gras.

And cleped him Poul . petres broþer.

For þe ton schulde . cumforte þe toþer.

is 28 years' pardon,  
and dally from  
Holy Thursday to  
Lammas

14,000 years.

On the anni-  
versary of the  
consecration of  
the Munster,  
14,000 years, &c.

When the  
Vernicle is  
showed.

[Fol. 314 b. col. 1.  
3000 years to  
dwellers in the  
City,  
9000 to dwellers  
near,

12,000 to those  
who cross the  
sea.

In Lent all  
pardons are  
doubled.

On the road to  
St Paul's is

great pardon.

(Saul was his  
name

till Ananias  
christened him

Paul.)

<sup>1</sup> l. 75-7 instead of this.

<sup>2</sup> l. 93-102 inserted.

On St Paul's Con-  
version 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 Anas-  
tasia'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  
prung

that heal the sick.

In þat ilke . conuercioun.

- 84 He 3af an hondred 3er . to pardoun.  
And at þe feste . of his day.  
A þousend 3er . haue þou may.

- ¶ On childermasse day . In cristemasse  
88 Is foure þousend 3er . to more and lassa.<sup>1</sup>

- And 3if þou beo þere . al þe 3er.  
Vche sunday . in þat munster  
þou shalt haue . as muche pardoun.  
92 As þou to seint Jame . went and com.

**H**Er may we . not longe be  
To seint Anastace . moste we.  
Two Myle . is holde be-twene.

- 96 Of feir wey . and of grene.  
Vche day . 3if þou wolt craue.  
Seuen þousent 3er . þer may þou haue<sup>2</sup>  
Pope Vrban . þat holy syre.

- 100 So rewardede . men heore huyre  
Men þat ben schriuen . and verrey contrit.  
Of alle heore synnes . god<sup>3</sup> makeþ heom quit.

- ¶ Pope Siluestre . to pilgrimes.  
104 þat þider comeþ . diuerse tymes.  
Penance broken . and opes also.  
His oune helpe . he putte þerto.  
Wrapping of Fader . or Moder . 3if hit be

- 108 In godes nome . he forziueþ þe.<sup>4</sup>  
Bi-fore þe dore . stont a ston.  
Seynt poules hed . was leyd þeron.  
A traitur . smot of his heued.

- 112 Wiþ a swerd . þer hit was leued.  
þer aftur spronge welles þre.  
Hose is þere . wel may he se.  
Of water . boþe feir and gode

- 116 Men . and Wimmen . han had heore bote

<sup>1</sup> l. 121-4 inserted.

<sup>3</sup> Cott. he [Pope Urban]

<sup>2</sup> l. 135-6 inserted.

<sup>4</sup> l. 147-8 inserted.

**I**N þat place . a Chapel is.

Scala celi . clepet hit is.

Laddere of heuene men clepeþ hitte.

120 In þe honour of vr ladi . be my witte

þat is þe secounde chapel . of here.

þat men in Roome . tellen þere.

Mony is . þat holy bone.

124 þat vnder þe heiȝe Auter is done.

Ten þousend Martyres . with honour.

In tyme of Tibian<sup>1</sup> . þe Emperour.

þei suffrede deþ . alle in Rome.

128 Heore soules in heuene for to come.

þer men may helpe . quike . and dede

As þe clerkes . in bokes rede<sup>2</sup>

Foure and fourti popes . granted þan.

132 þat liggen . at seint Sebastian.

Pope Vrban . Siluestre . and Benet.

Leon . Clement . confermede hit.

**N**ou passe we forþ . in vre gate

136 To seinte Marie . þe Nunciate

Two Mile is bitwene .I. vnder-stonde.

But þi aren . sumdel longe.

þer is writen . as I. ow say.

140 Of vre ladi . in þat way.

A-doun heo com wiþ Angeles.

To a Frere of þat hous.

And seide to þat ilke mon.

144 þat out of dedly synne . þider com.<sup>1</sup>

Fro þe fuir of helle . heo wolde him schilde.

As heo was Mayden . and moder Mylde<sup>2</sup>.

**T**O Fabian and Bastian . passe we

148 þider we haue . Myles þre

An Angel from heuene . a-doun com.

To seint Gregor . þat holy mon.

*Scala Coeli* 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* 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* is 3  
miles.

An Angel told

St Gregory

<sup>1</sup> ? For Tiberian      <sup>2</sup> l. 171-9 inserted.      <sup>3</sup> l. 195-8 inserted.

- As he song masse . atte heize Auter.  
 152 Of seint Sebastian . þat holy Marteer.  
 And seide here . in þis place.  
 Is lizt of heuene . bi godes grace  
 þer is . of mony sunnes . remissioun  
 þat remission of  
 sins was there.  
 156 And Fourti 3er . to pardoun  
 And also monye lentes mo.  
 Pope Gelasius  
 gave 40 years  
 pardon too.  
 Pope Gelasius . 3af þer to.  
 As muche pardoun . is þere.  
 160 So is . in seint peteres Munstere.  
 Be þe enchesun . of þe holy bones.  
 þat þere . weore buried at ones.  
 þat þere . weore buried at ones.  
 And þere lay . <sup>1</sup> vnder grounde  
 This Church has  
 as much pardon  
 as St Peter's  
 on account of the  
 holy bones that  
 lay under-ground  
 100 years.  
 164 An hundred 3er . er þei weore founde  
 Afturward . þorw godes grace  
 þei weore founden . In þat place  
 And worschuped . with gret Solempnite<sup>2</sup>  
 168 As þei ouȝte for to be.  
 Each of six Popes  
**O**F sixe popes . tellen I.wile<sup>3</sup>  
 On aftur oþur . as hit is skile.  
 Pope Pelagius .I. telle þe.  
 172 Gregor . and Siluester . þer beoþ þre.  
 Alisaundre . and Nichole . þer beoþ fyue.  
 Honorius þe sixte . while he was on lyue  
 Vche of hem . 3af his grace.  
 176 A þousend 3er . in that place  
 To alle þat euere . þat þer beone.  
 And of dedly sunnes be clene.  
 For elles may þi soule . not lyue.  
 180 Bot of dedly sunnes . þou be schriue.  
 gave 1000 years'  
 pardon to all  
 there shriven  
 clean of mortal  
 sin.

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

<sup>2</sup> This line is omitted in the Cotton MS.

<sup>3</sup> This line is erased by a later hand in the Vernon MS. C. puts l. 171 here before l. 169.

- A** lutel be-hynde . þou maiȝt go.  
 þer stont a Chapel . in a wro. .  
 Foure and fourti popes . sum time were.
- 184 verrey Martirs . þat liueden þere.  
 vche of hem . ȝaf his benisoun.  
 For þer is plener remissioun<sup>1</sup>.  
 Of alle þe sunnes . þou hast I.-don.
- 188 Sin þou in þis world . coom.  
 Al is . for-ȝeuen þe.  
 So I . herde of clerkes . þat þer han be.  
 And ȝif þow dye . þiderward.
- 192 Heuene blisse . schal ben þi part.  
 But þou most take . Candel liht<sup>2</sup>.  
 Elles þou gost . Merk as niht<sup>2</sup>.  
 For vnder þe eorþe . most þou wende.
- 196 þow maiȝt not seo . bi-fore ne bi-hynde.  
 For þider fledde Mony men.  
 For drede of deþ . to sauē hem.  
 And suffrede peynes . harde and sore.
- 200 In heuene to dwelle . for euer more
- N**ou wende we . to þe palmalle.  
 domine quo uadis . men hit calle  
 þer Peter mette with Ihesu.
- 204 And seide lord . whoder woltou.  
 Crist onswerde . to peter þo  
 In to Rome . he seide I. go.  
 Eft to dye . on Rode for þe
- 208 þou dredest to dye . petér for me.  
 Lord he seide . Merci I. crie.  
 To take my deþ . I. am redie.  
 þer is a signe . of his foot.
- 212 On Marbel ston . þer he stod.  
 Vche day . two þousent ȝer  
 Of pardoun . þou mai haue þer.

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.

Martyrs fled there  
for refuge.)

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 3000 years'  
pardon,

<sup>1</sup> C. omits this line.

<sup>2-2</sup> 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  
216 per is of alle sunes . Remissioun<sup>1</sup>.  
**A**t seint thomas þe Apostel of Inde.  
a chirche i-wis . þou mai per fynde  
put þin hond . with almes dede  
220 And þou schalt haue . per gret mede  
To helpe hem . þat ben þere.  
In þe holi lond . or elles where.  
Niht and day . to preye for þe.  
224 For help of þi charite.  
Of moni popes . þat per han bene.  
þis pardoun to þe . is graunted clene.  
Fourtene þousend ȝer . and sum del more  
228 þe þridde part forȝiuenesse . of þi sore.  
And pardon in Rome . þat is grete.  
þe Stacions . per men hit clepe  
Pope Bonefas . confermed alle.  
232 For euer more . lasten hit schalle.  
**T**o seint Ion lateran . moste we.  
A while þere . for to be.  
To telle of pardoun . þat is þore.  
236 For in al Rome . ne is no more.  
þen per is graunted . of Ihesu crist.  
þorw preyer of seint Ion þe Ewangelist.  
And seint Ion Baptist also.  
240 To alle . þat þider wol go.  
¶ For sum tyme was . an Emperour.  
þat liuede in Rome . with gret honour.  
Kyng Costantyn . men dude him calle  
244 Boþe in boure . and eke in halle.  
In Mahoun . was al his þouht.  
For in crist . ne leeuede he nouht.  
A . Mesel forsoþe . we fynde he was.  
248 Til crist sende him . of his gras.

<sup>1</sup> C. l. 268-77 inserted, about St John of the Latin gate.

- ¶ Pope Siluestre . gon him precha. till Pope Silvester  
 Cristes lawes . forte teche.  
 So leeuede he wel . In godes sone. converted and
- 252 And cristene mon . wolde he bi-come.  
 He dude him cristne . as I. ou telle christened him.  
 In þis Miracle . þus hit bi-felle  
 þat þe water wesch . a-wey his sinne  
 256 And al þe fulþe . þat he was Inne. The water washed  
 away his sins and  
 disease,  
 ¶ þenne spak þe Emperour. and he  
 To pope siluestre with gret honour.  
 Siluestre he seide . godes clerke. acknowledged
- 260 I. mai seo nou . þat er was derke.  
 Mi misbileue . haþ blyndet me. his misbelief,  
 þat I . mihte . þe [sope<sup>1</sup>] not se.  
 Of godes mihtes . ne of his werkes.
- 264 I. wol bi-comen . on of his clerkes.  
 Mi paleys I ȝiue hit . to þin honde.  
 Of me þou schalt hit vnderfonge  
 And mak þer-of . godes hous. God's House,
- 268 For I. wole . þat hit beo þous.  
 I. wol him loue . with al mihtes.  
 And preie him to ben . on of his knihtes.  
 And whon þou hast . so I.-do.
- 272 Ȝif þi benyson . þer-to.  
 To alle hem . þat þider come.  
 To honoure . godes sone.  
 And seint Jon . þe Ewangelyst.
- 276 Peter and poul . and seint Jon þe Baptist.  
 Pope siluestre . þenne seide he. Silvester  
 Of peter and poul . and of me promised them  
 þei schal be clene . of synne and pyn.
- 280 As crist clanset . þe of þyn.  
 And as þe fulþe . fel fro þe.  
 So clene of sunne . schal þei be.

<sup>1</sup> C. inserts *mote*, and L. *soothe*.

cleansing from  
all sin.

If men did but  
know the  
pardon to be had  
at Rome,

they'd not go

to the Holy  
Land or St  
Catherine's;

for in Rome is  
pardon without  
end: and

Relics too—

I. A Saviour, not  
painted by man;

[Fol. 315, col. 1.]

II. The Table of  
the Last Supper;

Of alle maner clansyng of synne.

284 þat non schal dwellen . heore soule with-inne

¶ Pope Bonefas . telleþ pis tale

<sup>1</sup> ʒif men wuste . grete and smale

þe pardoun þat is . at grete Rome.

288 þei wolde tellen . In heore dome.<sup>1</sup>

Hit were no need . to mon in cristiante

To passe in to þe holy lond . ouer þe séé.<sup>2</sup>

To Jerusalem . ne to kateryne.

292 To bringe monnes soule . out of pyne

For pardoun þer is . with-outen ende.

Wel is him . þat pider may wende<sup>3</sup>

Rerikes þer beo . monyon

296 In worschupe of crist . and seynt Ion.

In þe Rof . ouer þe popes se.

A saluatour . 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.

¶ <sup>4</sup> Anoper chapel is . in þat hous.

304 þer-Inne beoþ Relikes . precious.<sup>4</sup>

þe Table . þer men may se.

þat crist made . on his maunde

On scherþorsday . whon he brak bred.

308 Bi-fore þe tyme . þat he was ded.

Eteþ of þis . hit doþ ʒow good.

Hit is my flesch . and my blod.

Whon ʒe schul me . here not fynde.

312 Hit schal ʒow kepen . from þe feende.

<sup>1-1</sup> For these three lines C. has one, l. 349, 'And y tell ythe forth with-outene fayle.'

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

<sup>3</sup> l. 356-71 inserted.

<sup>4-4</sup> Omitted by C., see l. 380: L. has them.



- ¶ <sup>1</sup> A-bouen an Auter . is maked of tre.  
Is a table I. telle þe  
Vnder þat auter . In a whucche is done.
- 316 Wiþ holy Relikes . monione.<sup>1</sup>  
¶ Two tables þer is .I. vnderstonde.  
þat crist wrott on . with his honde.  
And tok þe lawe . to Moyses.
- 320 His folk to kepen . in godes pes.  
¶ þe 3erde of AAaron . þat was good.  
Hit turned watur . in-to blod.  
And from blod . to water a-3en
- 324 To schewe . þat þei weore gode men.  
¶ Angel mete . men seiþ þer is.  
And of the bones . and þe fisch.  
þat crist fedde . fwe þousend men.
- 328 And Relef lafte . aftur hem.<sup>2</sup>  
¶ þer beoþ cloþes . of Ihesu crist.  
And askes . of seint Ion þe Babbist.  
And þe cloþ . þat crist gon wiþ him lede
- 332 On scherþorsday . his disciples with to fede.  
¶ <sup>3</sup> And þe cloþ . þat crist was wounden Inne  
Whon he was child . for monnes sinne.<sup>3</sup>  
¶ Of Blod . and Watur . þer is also.
- 336 þat out of cristes sydes . gan go.<sup>4</sup>  
¶ And of his Flesch . þat circuncise  
Men hit holden . in gret a prise.<sup>5</sup>  
And oþer Relikes moni on.
- 340 In worschupe of crist . and seint Ion.  
**H**ere mai we . no lengore be.  
In to þe popes halle . moste we.  
In þat halle . þre dores þer be.
- 344 Vche day open . 3e may hem se
- III. In a hutch
- the Two Tables  
of the Law given  
to Moses;
- IV. Aaron's rod;
- V. Angels' food  
(Manna);  
VI. Parts of the(?)  
Loaves and Fishes  
that fed 6000 men,  
and of the  
Fragments;  
VII. Christ's  
clothes;  
VIII. John the  
Baptist's ashes;  
IX. The table-  
cloth of the Last  
Supper;
- X. Christ's awad-  
dling cloth;
- XI. Blood and  
Water from  
Christ's side;
- XII. Christ's fore-  
skin, &c., &c.
- In the Pope's Hall  
are three doors;

<sup>1-1</sup> Omitted by C.—see l. 388—not by L.<sup>2</sup> 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.<sup>3</sup> C. alters these; see l. 426-7.<sup>4</sup> C. inserts l. 424-5.<sup>5</sup> C. inserts l. 430-7.

- passing through  
them gives      As often as þou passest . þorw eny of hem.  
And entrest . þorw a-noþer þen.  
And passest þorw a-noþer . of hem þre.
- 40 years' pardon.      348      Fourti 3er . is graunted to þe.<sup>1</sup>
- In *Sancta Sancto-*  
*torum* is a figure      **N**ou passe we . to *sancta sanctorum*.  
þat is þe Chapel . of Clericorum.<sup>2</sup>
- of the Saviour      þer Inne is . þe saluatur.
- 352      To whom men doþ . gret honour.  
þe whuche was sent . to vre ladi.  
Whon heo was . in eorþe vs bi.  
From hire sone . þat is a-boue.
- sent to Our Lady  
from heaven      356      After þe tyme . of his Assencione.<sup>3</sup>
- by Christ;      ¶ Of Peter . and Poul . heore hedes ben þere.  
Wel L-closed . vnder þe hei3e Autere.  
And oþer Relikes . mony on.
- and the heads of  
Peter and Paul      360      þer ben closed in a ston.
- locked in a stone,  
of which the  
Pope keeps the  
keys.      ¶ Hose is þer . pope of Rome  
þe keyes with him . he haþ I.-nome  
þat no mon may hem þer I.-seo.
- 364      Bot he him self . present beo.  
In þat chapel . 3if þou wolt craue  
Plener remissioun . þou mai3t haue.
- Full remission is  
to be had there.
- At *Holy Rood*  
*Church* is a Chapel      **A**t þe chirche . of þe holy Roode.
- 368      Is a chapel . feir and gode.<sup>4</sup>  
Constance . þat holi wommon.  
Of kyng Constantyn . heo com.  
His dou3ter heo was . and þat is seene.
- that Constance  
bullit.      372      For þorw preyer . of seynt Elene .  
þat holy place . heo made þus.  
In þe honour . of þat holy crois.  
Pope Siluestre . hit halewed þo
- Silvester granted      376      And gret pardoun . he 3af þer-to

<sup>1</sup> C. inserts l. 448—461.<sup>2</sup> C. has 'In þat chapelle shall no womon come,' l. 463, p. 130.<sup>3</sup> C. alters the next eight lines; see l. 470-6, p. 130.<sup>4</sup> C. inserts l. 480-1, p. 130-1.

- Vche Sonenday . in þe 3er.  
 And Wednesday . 3if þou beo þer.  
 Of pardoun two hundred . and fifti<sup>1</sup> 3er.
- 380 And eueri day . an hundred is þer.  
 And a sponge of galle . and Eysel.  
 Of þat venym . is þer gret del.<sup>2</sup>  
 þat Jewes profred him . to drinke þo
- 384 Whon he seide . Ciscio.  
 And a nayl . whon Crist Ihesu was.  
 Don on Rode tre . for vre trespas.
- ¶ In þat Chirche . is also
- 388 Of þe Croys . he was on do.  
 þat heng on Rode . him by.<sup>3</sup>  
 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 þolede 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.  
**O**f more pardoun .I. wol 3ou say.  
 At saint Laurence . vche a day.  
 Seuen þousend 3er . with lentons þer-to.
- 404 And þridde part . of þi penaunce vndo.  
 Pope pelagius . þat holy mon.  
 þat chirche . halewen he bi-gon.  
 And graunted al þat pardoun.
- 408 And þer-to . his Benisoun.<sup>4</sup>

it 250 years'  
 pardon every  
 Sunday and  
 Wednesday,

and 100 every  
 other day.  
 Its Relics are—  
 I. The Sponge of  
 Gall and Vinegar

offered to Christ  
 on the Cross;

II. A nail he was  
 crucified with;

III. A piece of  
 the Penitent  
 Thief's Cross;

IV. Pilate's  
 Writing,

"This is Jesus  
 the King of the  
 Jews."

At St Lawrence's  
 daily is 7000 years'  
 pardon, &c.,

<sup>1</sup> C. two thousand and fyfe.

<sup>2</sup> C. substitutes 'Relykes þer be mony & fele,' l. 494, p. 131,  
 for this, and puts it before l. 401 here.

<sup>3</sup> C. makes it Christ's cross and the Thief's: l. 501-3, p. 132.

<sup>4</sup> C. inserts l. 522-31, p. 132-3.

and, for a year of  
Wednesdays,  
power to free a  
soul from  
Purgatory.

And 3if þow be þere . al þe 3er.  
Vche Wednesday . in þat munster.  
þenne hastou . of crist pouweer.

412 A. soule to drawe . from purgatori fer.

*At St Simplicius'  
Fawstine and  
Beatrice*

**A**t seint symple faustin . and beatrix.  
þat were verray Martirs . of pris.  
Seint symple . pope of Rome he was.

416 God him sente . a wel feir gras.

are 7000 holy  
bones,

Vij þousende<sup>1</sup> 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 all men  
shriven there get

And 3af pardoun . to alle þo.  
þat ben schriuen . and pider wol go.  
Seus<sup>2</sup> þousend 3er of pardoun . and more.

7000 years' pardon  
and more.

424 In þe honour of hem . þat liggen þore.<sup>3</sup>  
Whon he was ded . þer was he graue  
Crist his soule . mote saue.

*At St Vivian's*

**A**t þe chirche . of seynt veuian.

428 Hit is writen . on a ston.

are 3000 martyrs  
buried,

þat þre þousend Martirs ben bured þare.  
Crist leue here soules . wel to fare.  
Honorius . þat holy pope.

432 þat chirche he halewed . in his cope.

and the pardon is  
7000 years.

Seue þousend 3er . of pardoun.  
He 3af . <sup>4</sup>at þat processyoun.  
To laste for euere more.<sup>4</sup>

436 To hem þat come þore.

¶ In þat church . is an holy prest.

þat deore is . wiþ Ihesu Crist.

*At St Eusebius's*

Eusebius . was his name

440 To tellen of him . hit is no blame

<sup>1</sup> C. Seuen hondred, l. 540.

<sup>2</sup> C. Fyfe.

<sup>3</sup> C. omits the two next lines, and puts Iulyan for veuian, in l. 447.

<sup>4</sup> C. omits, and ends at l. 456 here; l. 553, p. 134, *Pol., Rel., & Love Poems.*

Hit is writen . in a ston.

I. wol þou 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 tella.

448- Forte Abate . þe peynes of helle.

**A**t þ<sup>e</sup> churche . *þer* saint Iulian lith.

þer is his chin . *with* his teth.

And oþer Relikes . mony and dere

452 To hem is graunted . Eizte þousend 3ere

**A**nopur churche . 3it þer is.

Of saint Matheu . men seyn hit is.

In þe wei . as þou schalt gon.

456 To þe Churche . of saint Ion.

þer is an holy Arm . wel I-dihrt.

Of saint 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 . *with*outen mo.

464 And as mony lentones þer to.

**I**N þe Churche . of Viti . and Modesti

þer mowe 3e sitte and resti.

þer is for-geuen . þe þridde 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 Emperour . Antony.

472 Hit is writen þer apertely<sup>1</sup>.

**I**N þe Churche . of saint Anton<sup>1</sup>

Is seueþe part . þi penaunce vndon.

is 100 years and  
60 days' pardon,

and 3 years more  
to abate hell's  
pains.

At *St Julian's*

is 8000 years'  
pardon.

At *St Matthew's*

(where *St Chris-*  
*topher's* arm is,  
that *Christ* stood

on) is 1000 years'  
pardon, &c.

At *St Vitus and*  
*Modestus*

a third of your  
sins are forgiven,

7000 Martyrs are  
buried there.

At *St Anthony's*,  
one-seventh of  
your penance  
excused.

<sup>11</sup> For these lines L. has one, l. 589, 'that tyrant was, and paynyme.'

At *St Mary the Major*

**A**t seinte Marie . þe maiour.  
476 þer is a chirche . of gret honour.

He *St Matthew*  
and *St Jerome*,

At þe heiȝe Auter . hit is seid.  
þat þe bodi of seint Matheu . is leid.  
And the bodi . of seint Jerom<sup>1</sup>.

before a chapel  
called  
Presepe (boards  
from the Manger  
of the Nativity).

480 An holy doctor . he was on<sup>1</sup>.  
From þe Cite . of Damas.  
He was brouȝt . in to þat plas.  
Bi-foren a chapel . he was pit.

484 Presepe . men clepeþ hit.  
Vppon his graue . lith a ston.  
And a Crois . is graue þer on.  
Aboue þe ston . a gredyl is.

Its Relics are—

488 Of Iren strong .I. wot hit is.  
And Relikes þer ben . mony one<sup>2</sup>.  
In honour . of vr ladi . and hire sone<sup>3</sup>.

I. The Cloth  
Christ was put in  
when He was  
born;

¶ A luytel clop . þer is þer-to.  
492 In whuche cristes bodi . was furst in i-do  
Of his Moder . whon he was born  
To saue þe world . þat was for-lorn<sup>3</sup>.

II. The Hay He  
lay on before the  
Ass;

¶ And of þat heiȝ . more and lasse.  
496 þat crist lay on . bi-fore þe Asse.

III. An Arm of  
*St Thomas a*  
*Becket*;

¶ And an Arm . men seyn is þer.  
Of seint Thomas þe holy Marter.

IV. Part of his  
brain;

And a parti of þe brayn.  
500 At Canterburi . he was slayn.

V. His Rochet;

¶ And a Rochet þat is good.  
Al be-spreint . with his blod.  
Wheche he hedde on . whon he was take.

504 For al holi church sake.

VI. An Image of  
Our Lady,

¶ And an ymage . sikerly.  
Wonder feir . of vre ladi.

<sup>1-1</sup> L. varies; see l. 595-6, p. 135.

<sup>2-2</sup> For these lines L. has l. 605-8, p. 136.

<sup>3</sup> L. inserts l. 613-14 (about Christ's foreskin).

- ¶ Seint Luik . while he lyuede in londe.  
 508 Wolde haue peynted hit . *with* his honde  
 And whon he hedde . ordeyned so.  
 Alle colours . þat schulde þer to.  
 He fond an ymage . al a-pert.  
 512 Non such þer was . middelert.  
 Mad *with* Angel hond . and not *with* his.  
 As men in Rome . witnessen þis.  
 And writen hit is al þere  
 516 On a table . atte heiȝe Autere  
 Pardoun þer is . þat men may se.  
 Graunted of popes . þat þer han be.  
 Vppon eueri chirche haly day  
 520 A þousend ȝer . þer haue þou may.  
 And þer to . þou schalt haue more.  
 Forȝiuenesse . of al þi sore.<sup>1</sup>  
 And eigte<sup>2</sup> hundred ȝer þer to.  
 524 Wel is him . þat þider may go.  
 In eueri feste . of vre ladi.  
 þerto graunted . seint Gregori.  
 An hundred ȝer . to pardoun.  
 528 And þerto godes Benysoun.  
 ¶ In vre lauedi . þe Assumpcion,  
 þenne is þere . gret pardoun.  
 In to þe day . þat heo<sup>3</sup> was born.  
 532 Neuer a day . schal beo for-lorn.  
 In þat tyme . þer is fourtene þousend ȝer.  
 To alle þat come . to þat Munster.  
**A** Chirche . ȝit þer is.  
 536 Prudencian . clepet hit is.<sup>4</sup>  
 Forȝiuenesse . of al þi synne  
 At þat place . þer may þou winne.  
 Seint Gregori . telleþ þus.  
 540 In þat place . and in þat hous.

which St. Luke  
meant to have  
painted,

but one done by  
Angels' hands was  
put in its place.

On every Church  
Holy Day is 1000  
years' pardon,

forgiveness of  
sorrows, and 800  
years' more  
pardon.

At every Feast of  
Our Lady

100 years' pardon.

From the As-  
sumption of the  
Virgin

to her Birthday

is 14000 years'  
pardon.

At St Pru-  
dencian's

<sup>1</sup> Altered in L. l. 624, p. 137.    <sup>2</sup> vii L.    <sup>3</sup> L. *tylle Ihesu*.

<sup>4</sup> 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.

- [Fol. 315 b. col. 1.]  
are buried  
4000 people:  
and for every  
body mentioned  
by
- 544 Ben buried *per* .I. vnderstonde.  
Fourti<sup>1</sup> þousend . of diuerse londa.  
For eueri bodi . þow wolt of spelle  
Hit is writen . as I. ow telle.  
þorw preyere of hem . þat þer be.  
þis pardoun . is graunted to þe  
For Peter and poul . þat sum tyme were
- 548 Boþe þei weoren . hostelled þere  
þerfore alle pilgrimes . þat come þore.<sup>2</sup>  
Hem is graunted a þousend 3er . to hele her sore.<sup>3</sup>
- At St Praxed's
- 552 **A**t seint praxede . þat holy wommon.  
riht þe soþe . tellen I. con.  
A þousend bodies . with-outen mo.  
And þreo hundred . 3it þerto.  
In þat place . buried þei be.
- 1300 martyrs
- are buried.
- 556 Heore soules with god . in dignite  
þer suffrede deþ . in his tyme.  
Emperour . seint Antonine.  
Pope Innocent . after þan.  
þer be graunted . to eueri man.
- Pope Innocent  
granted every  
man  
1000 years'  
pardon, &c.
- 560 A þousend 3er<sup>3</sup> . to pardoun.  
And þridde part . þi sinnes remissioun.
- At St Martin's in  
the Mount
- 564 **A**t seint Martin . in þe mount.  
þer stont a chirche . is not round.  
Vnder þ<sup>e</sup> heie Auter . liþ seluester . and . leone  
þat weore popes . boþe in Rome  
With opere seyntes . monye I.-fere
- He Popes Sil-  
vester and Leo,  
and 800 saints,  
800 years' pardon.
- 568 Eizte hundred at ones . and as fele 3ere.
- At St Saviour's
- 1000 years'  
pardon.
- I**N þat wei . a Chirche þer is.  
Of seint Saluatur .I. wot hit is.  
Whon þou comest *per* . þou maiȝt haue
- 572 A þousend 3er . 3if þou wolt craue

<sup>1</sup> L. *thre*, and alters the two next lines.<sup>2</sup> L. omits these lines, but inserts l. 673-84, on *Titulus Pastoris*.<sup>3</sup> L. 'O yere and xl dayes.'<sup>4</sup> For the ten next lines L. has l. 697—702, p. 138.



- A** Nother day in þe 3er.  
 Of Seint peter . þe holy Marter.  
 A vincula . in þat londe
- 576 Lammasse day .I. vnderstonde.<sup>1</sup>  
 For in þat day . is gret pardoun.  
 For þer is plener . remissioun.  
 And eueri day . 3if þou wolt craue
- 580 Fyfe hundred 3er . þer mai3t þou haue  
 And as mony lentones mo  
 Pope gelasius . 3af þer to.  
<sup>2</sup> þe Cheynes þere . men may se.
- 584 Sikerliche .I. telle þe  
 þer peter was bounden . sikerly.  
 While he was . in eorþe vs by.
- T** O a noþer . moste we go.  
 588 þere Apostles . liggen two  
 Crist vs kepe alle from wo  
 preyeþ alle . þat hit beo so.<sup>3</sup>  
 Furst *with* Costantyn . hit was set.
- 592 And sipen *with* heretykes . doun I.-bet  
 Pelagius . and pope Ion.  
 þei duden hit maken vp anon.  
 And 3af þer to . pardoun gret.
- 596 To alle þat þider comeþ . be stret.<sup>4</sup>  
 For þer is . mony a noble seinte  
 þer þei liggen . and not beon peynte<sup>5</sup>
- ¶ Seint Jacob . *and* seint philip liþ in schrine
- 600 And mony a noþer<sup>5</sup> . holy virgine  
 And seint Sabyne . writen we fynde  
 And a Tabart . of seint Thomas of Inde<sup>6</sup>  
 Two þousend 3er . þer may þou haue
- 604 þi soule hit mai . from helle saue
- On the day of St  
 Peter ad  
 Vincula ;
- (Lammas Day,)
- is full remission,
- and 500 years'  
 pardon,  
 and Lents.
- The Church of  
 The Holy  
 Apostles*
- was first built by  
 Constantine.
- Many Saints lie  
 there ;
- St James,  
 St Philip, and
- St Sabyne ; also  
 St Thomas's  
 Tabard.
- The pardon is  
 2000 years,

<sup>1</sup> L. inserts l. 707-8, p. 139.<sup>2</sup> For the next five lines L. has l. 715-23, on the Relics.<sup>3</sup> L. omits this line.<sup>4</sup> L. omits these lines.<sup>5</sup> L. Sent Eugenie þe.<sup>6</sup> L. inserts l. 736-7, p. 139.

- And vche day . whon þou comest þare.  
 þou maiȝt deliuere . a soule from care.  
 And on vche apostles . day.  
 608 þis pardoun is doubled . as I. ow say.  
<sup>1</sup>A þousend ȝer . þou maiȝt telle  
 At þe chirche . of saint Marcelle  
 þat was sum tyme . pope of Rome  
 612 For holi chirche . he soffrede Martirdome.<sup>1</sup>
- At seinte Marie . þe Rounde  
 þer stont a chirche . on þe grounde  
 þer is writen . as I. ow say.  
 616 þat . at . þe þretteneþe day . of may.<sup>2</sup>  
 At al halewe day . whon hit i-come <sup>2</sup>  
 þer is plener . Remissione <sup>3</sup>  
 A.-Grippa . dude hit make.  
 620 For Sibyl . and Neptanes . sake.  
 Modres þei weren of corsede men.  
 False fendes . ladden heom.  
 He ȝaf 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 . aftur his a-vys.  
 He leeuede þer on . he was not wys<sup>4</sup>  
 Vppon 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.
- doubled every  
Apostle's Day.
- At St Marcelle's  
is 1000 years'  
pardon.
- At St Mary the  
Round,
- on May 13, All  
Saints Day,
- is full remission.  
Agrippa built it  
for Sibyl's and  
Neptane's sake,  
[Fol. 315 b. col. 2.]
- and called it  
*Pantheon*,
- made an image of  
gold,
- called it Neptan,
- put a cover of  
brass on its  
head, which was  
blown to St  
Peter's,

<sup>1-1</sup> L. has l. 742-5, p. 140, about St. Bartholomew's, given l. 711-12, p. 22, here.

<sup>2</sup> L. alters these lines.

<sup>3</sup> L. inserts 752-3.

<sup>4</sup> L. puts l. 649 before l. 648, and inserts two (l. 766-7, p. 140) after the latter.

- 636 3if þou go pider . þou may hit se.<sup>1</sup>  
**Þ**At holy pope . Bonefas.  
 Was folfuld . of Godes gras<sup>2</sup>  
 To þe Emperour . soone he cam.
- 640 Julius . A wel good man.  
 þat Temple he seide . þou ȝeue hit me  
 I. preye hit þe . for Charite.<sup>3</sup>  
 I. ȝeue hit þe . he seide . for euermore
- 644 In Amendement . of my sore.  
 þe Furste day . of Nouembre.  
 Pope Bonefas . with herte tendre.  
 þe folk of Rome . he gan to calle
- 648 And made hem semble . in þat halle  
 He gedered hem to-gedere . alle in-same  
 For þei wolde chaunge . þe halles name  
 In þe honour . of vre ladi.
- 652 And alle þe seintes . þat sit hire bi.  
<sup>4</sup> þis halle schal hette . seinte Mari rounde  
 He chaunged þe nome . in þat stounde  
**A**t seint Eustas . lihþ a good kniht.
- 656 Placidas . sum tyme he heiht.  
 He *and* his wif . *and* his twei sones I-fere  
 liggen buried . vnder þe heiȝe Autere.  
 Vche day . two þousend ȝer.
- 660 Pope Siluestre graunted þer.  
<sup>5</sup> **A**t seint saluatour . is writen openly.  
 A. þousend ȝer . and þritti<sup>5</sup>.  
 At seint Celcy . is an hundred ȝer.
- 664 A. fot of Marie Magdaleyn . is þer<sup>6</sup>.
- and there you may see it.  
 P'ope Boniface
- asked the Emperour Julian for the *Pantheon*,
- got it,
- and on November 1
- changed its name to
- St Mary the Round.
- At *St Eustace's*,  
 Placidas, his wife,  
 and sons, lie.
- Pardon daily,  
 2000 years.
- At *St Salvadore*,  
 1030 years' pardon.
- At *St Cecilia's*  
 is a foot of Mary Magdalene.

<sup>1</sup> L. inserts l. 773-4, p. 140-1.    <sup>2</sup> L. inserts l. 778-9, p. 141.

<sup>3</sup> L. inserts l. 784-5, and alters the two next lines here.

<sup>4</sup> 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. 685-8, p. 22.

<sup>5-6</sup> L. has l. 856-63, p. 143.

<sup>6</sup> L. has first, l. 832-3, p. 142, and secondly, l. 864-7, p. 143.

At *St Mary*  
*Transpontine*,  
800 years'  
pardon.

<sup>1</sup> And þre hundred 3er . atte chirche faste bi.  
þe nome is seint Marie transpedi.  
þer is þe piler þat peter and poul . was to bounde

668 And scourget . a swiþe gret stounde<sup>1</sup>

At *San Spirito*,

<sup>2</sup> At þe chirche . of seynt spirit.  
In þe weie . to trismere ful riht.

daily, 800 years'  
pardon.

Vche dai þer is . eizte hundred 3er to pardoun

672 And pridde part of þi sunnes . remissioun<sup>2</sup>.

At *St Mary*  
*Trastevere*

<sup>3</sup> At seinte Marie In trismere . þat ilke niht.  
þat crist was boren . most of miht.  
Sprong oyle . of a welle

676 As I. herde clerkes . in Rome telle

daily 2000 years'  
pardon.

Vche day . two þousend 3er.

Of pardoun þou may haue þer<sup>3</sup>.

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

At seint Gregories chirche þre hundred 3er.<sup>4</sup>

680 And at seint grisogoni . four hundred is þer.<sup>7</sup>

In þ<sup>e</sup> chirche of seint tyre . and seint Ion.<sup>7</sup>

þer is Eizte hundred 3er . to pardon.

And pridde part of þi sunnes . Remission.

684 To alle men . þat þider wol cum.

þat graunted þere . pope vrbā.

To alle þat þere . þider cam.

þat weoren out of dedly synne.

688 þat pardon þere . may he wynne.

At *St Lawrence's*

At seint laurence in Damas.<sup>5</sup>

500 years.

fyf hundred 3er . is in þat plas.

At *St Bartholo-*  
*meu's* 2000 years.

At seint bartelmeu3 . þat holi Marter.<sup>6</sup>

692 þer is of pardoun . two þousend 3er.

At *St Angelo's*

<sup>7</sup> At seint Angel . as I. þe say

<sup>1-1</sup> L. gives this, altered, at l. 810-17, p. 141-2.

<sup>2-2</sup> L. gives this, altered, at l. 818-21, p. 141. The Vernon MS. omits the L. St James, l. 822-5.

<sup>3-3</sup> L. gives this, altered at l. 826-31, p. 142.

<sup>4</sup> See L. l. 874-5, p. 143.

<sup>5</sup> L. l. 878-81, p. 143.

<sup>6</sup> L. l. 742-5, p. 140.

<sup>7-7</sup> New. Not in L.

- A pousend 3er . þer haue þou may.  
Graunted of holi fadres . her bi-forn.
- 696 To saue soules . þat weore for-lorn<sup>7</sup>.  
<sup>1</sup> **A**t seint Marie rochel 3if þou wolt craue  
two pousend 3er . þer may þou haue<sup>1</sup>.  
<sup>2</sup> At seint petres prisoun.
- 700 Two pousend 3er . of pardoun<sup>2</sup>.  
And an hundred 3er . at seint Adrian<sup>7</sup>.  
<sup>3</sup> And as monye . at Cosma and Damian<sup>3</sup>.  
A pousend 3er . at seint Marie þe newe verrement,<sup>4</sup>
- 704 And two pounsend 3er . at seint Clement<sup>8</sup>.  
**A** M<sup>l</sup>. 3er at seint Steuene certeynly<sup>8</sup>.  
And at seint Andreuzes . 3eres þritti<sup>5</sup>.  
<sup>6</sup> At seint saluatour . to pardoun . M<sup>l</sup>. 3er.
- 708 Vche day in Bethleem . is granted þer.  
Of Popus . þat per han bene  
To alle Men . þat ben clene  
And to þat place . doþ eny good dede
- 712 He schal hit haue . to his mede.  
<sup>7</sup> At seint Alexto . 3if þou wolt gon.  
þer þou maiȝt haue . to pardon.  
Elleuene hundred 3ere
- 716 Vche day . þou maiȝt haue þere.  
<sup>8</sup> **A**t a Chapel . of vre ladi.  
þer held scole seint Thomas of Canturburi.  
viij .C. 3er . is graunted þore.
- 720 And at seint vrbans chirche . iiij pousend more.  
Eueriche day . to pardoun.  
And þridde part . þi sinnes remission.  
And 3it þer is . more ouere.
- 724 þre hundred 3ere . foure score and and foure.

1000 years'  
pardon.

At St Mary  
Rochelle's  
2000 years.  
At St Peter's  
Prison 2000  
years.  
[Fol. 315 b. col.  
3.]  
At St Adrian's,  
and Sts Cosmo  
and Damian's,  
100 years each.  
At St Mary the  
New 1000 years.  
At St Clement's  
2000.  
At St Stephen's  
1000.  
At St Andrew's  
30.  
At St Saviour's  
1000 years.

At St Alexto's  
(Alexis)

1100 years'  
pardon.

At Our Lady's  
Chapel, where  
Thomas a Becket  
kept school,  
800 years.

At St Urban's,  
daily, 4384 years'  
pardon.

<sup>1-1</sup> L. l. 882-91, p. 144.

<sup>2-2</sup> L. l. 834-41, p. 142.

<sup>3</sup> L. l. 848-9, p. 143.

<sup>4</sup> L. l. 842-3, p. 142.

<sup>5</sup> L. l. 896-906, p. 144.

<sup>6</sup> L. l. 856-63, and see l. 3 above here.

<sup>7</sup> L. l. 844-7, p. 142-3.

<sup>8-8</sup> New. Not in L.

þat pardoun . popes þer han graunt.  
 To hem þat ben verrey repentaunt<sup>1</sup>.

So much pardon  
 is there in Rome

<sup>1</sup> **I**N Rome . is muche pardoun more  
 728 þen I. haue told . here bifore

that I can't tell it.

Or telle schulde . wiþ al my miht.  
 þouh I. weore her . boþe day . and niht.  
 Nou God . þat was . in Bedlem bore.

God grant us some  
 of it,

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

and His blessing !

And þer to . his Benisoun . Amen.

<sup>1</sup> The end is slightly altered in L. l. 907-14, p. 144.

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[The references preceded by **C.** refer to the Cotton Text, by **L.** to the Lambeth Text, as printed in *Political, Religious, and Love Poems*, E. E. T. Soc., 1866, 113—144. The other References are to this Vernon Text.]

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 Urban's, St, p. 23, l. 720.
- Vernicle, Altar of, p. 2, l. 37 ;  
 pardon when V. showed, p. 3,  
 l. 59 ; C. p. 116, l. 81 ; C. p.  
 128, l. 435.
- Vevian's, St, p. 14, l. 427 ; L. p.  
 134, note 3.
- Virgin Mary, second Chapel of,  
 p. 5, l. 120-1 ; two chapels of,  
 C. p. 118, l. 161 ; p. 5, l. 140 ;  
 day of her Assumption, C. p.  
 115, l. 75 ; her milk, C. p. 128, l.  
 424 ; her image, p. 16, l. 505 ;  
 L. p. 136, l. 625 ; her chapel  
 where Thomas à Becket kept  
 school, p. 23, l. 717.
- Vitus's, St, p. 15, l. 465 ; L. p.  
 135, l. 582.
- Wells, the Three, from St Paul's  
 blood, p. 4, l. 113 ; C. p. 118,  
 l. 153.

*St Katerine*, 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 Cyclopædia* 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 Maximinius (by others), is said to have tortured her, and put her to death. No contemporary writer mentions her (Morton, p. xi.).

## Here bethe the statouns of Rome.

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

**I**N rome bethe ij<sup>c</sup> paresche churchs, & vij & x<sup>c</sup> chapellis and v. The Cytty his about þ<sup>e</sup> wallys xliij myllys, and ouer them byn ij<sup>c</sup> & lx tourris.

In þ<sup>e</sup> Cetty byn xiiij prynsepalles gattis. ¶ Before þ<sup>e</sup> mynstur of sent pettur ys A steyre of xxviij greys. Pope Alysaundure granttyd vij 3ere of pardon at euery grece as hofte as anny mañ gothe hem witt<sup>1</sup> good dewocyon; & aboufe þ<sup>e</sup> grece-ys ys a chappelle alone, þat sente pettur sanng in his furst mase. There ys vij M<sup>i</sup> 3ere of pardon, & so many lenthis, as oft as hit ys vesete witt deuosyon. ¶ In þ<sup>e</sup> mynstur byn a C autorris, & at euery autur ys xxviij 3ere of pardon, and so mony lenthis graunt at þ<sup>e</sup> havallowynge by þ<sup>e</sup> sayde pope. <sup>2</sup>But vij byn moche & most of dygnyte, þat is to say, furst on þ<sup>e</sup> ryzt hond ys þ<sup>e</sup> autur of þ<sup>e</sup> varnaculle. ¶ The ij of þ<sup>e</sup> honoure of oure lady: The þred of sent symon & Iude: The iiij of cent androw: The v of sent gregorye, and þer he lythe: The vj of sent leoo þ<sup>e</sup> pope: The vij of þ<sup>e</sup> holly cros, & þerin commythe no woman. And Euery autur ys euery day vij<sup>c</sup> 3ere, & so mony lenthis, of pardon. ¶ And at þ<sup>e</sup> hy hautur ys fore-3eyfnys of synnys þat be fore-

*St Peter's.*  
There are 100  
stepe,

[<sup>1</sup> MS. wtt all  
through]

and 100 altars,

[<sup>2</sup> Fol. 132 b.]  
whereof 7 are  
Chief Altars,

at each of which  
is great pardon,  
but more at the  
High Altar.

gettyn, & fowys<sup>1</sup>, & xxviiij zere of pardon granttyde of [1 P MS. P = faults]  
 gregory þ<sup>e</sup> pope: from holly-roode daye to lammas ys  
 euery day xiiij M<sup>1</sup> zere of pardon. ¶ On our lady On the Assump-  
tion of Our Lady,  
1000 years'  
pardon.  
 day þ<sup>e</sup> somayon ys a M<sup>1</sup> [3]zere of pardon ¶ On sent  
 pettur and paullis day ys ij M<sup>1</sup> zer of pardon ¶ On  
 sent marttayn þ<sup>e</sup> vij day was þat place hallowyd. Then  
 ys xxviiij M<sup>1</sup> zere of pardon, & so mony lenttis, &  
 þ<sup>e</sup> þrede part & of pennance vndo ¶ When they  
 schowe þ<sup>e</sup> warnakoll, ys iiij M<sup>1</sup> zere of pardon; to  
 pepule of oþer placys ix M<sup>1</sup>; & zefe he pase þ<sup>e</sup> see  
 xiiij M<sup>1</sup>, & þ<sup>e</sup> þrede part of synnys fore<sup>2</sup>geyve ¶ [2 Fol. 133.]  
 And in Lent euery pardon ys dovbullyd<sup>3</sup> ¶ And þer [3 Il crossed, as  
for e]  
Bones of Sta  
Peter, Paul,  
Pernelle, &c.  
 byñ holly bonnys of seynt pettur, & poulle,<sup>3</sup> & symond,  
 & iude, gregorye, lyoñ, pernell, & oþer mo: þ<sup>e</sup> pardon  
 can no mañ tell þat þer is ¶ Frow sent pettur vn-to  
 poulles is iij myle: to þat pardouñ þe pardoun fulle St Paul's.  
 gret ¶ And in þ<sup>e</sup> conuercyoun of paulle is ij M<sup>1</sup>  
 zere, & in his daye I M<sup>1</sup> zere, & at chyldormas day in  
 crystynmas ij M<sup>1</sup> zere. On sent mertayn þ<sup>e</sup> Xiiij day  
 þat mynsteyre was hallowyd: Then ys xxviiij M<sup>1</sup>  
 zere of pardoun, & þ<sup>e</sup> þrede part of pennance vndo; & he  
 þat is þer euery sondaye in þ<sup>e</sup> zere hape as moche par-  
 don as zeyf he went to seint Iamis ¶ Frow sent [4 Il crossed, as  
for e]  
St Austin's.  
 paullis<sup>3</sup> to sente austens is ij myle of feyre waye: þer is  
 euery day viij M<sup>1</sup> zere of pardoun, & þ<sup>e</sup> þred part of  
 paynance vndo, granttyd by pope vrban; & sylvester  
 grant for-geyfnis of wrathe-þinge of fadore & modore, so  
 he layde no vyolent honde on hem ¶ Be-fore þ<sup>e</sup> dore The Stone that  
St Paul's head  
lay on.  
 ys þ<sup>e</sup> ston þat sent paullis hede lay on; & þer be iij  
 wellis<sup>3</sup> of gret vertu ¶ And þer ys <sup>4</sup>A chappelle þat [4 Fol. 133 b.]  
 men calle schalla cely, þat ys of oure lady, & fele holly  
 bonnys byñ vndur þ<sup>e</sup> autur, x M<sup>1</sup> merturis in þ<sup>e</sup> tyme  
 of tybure-rya þ<sup>e</sup> emparoure. he þat saythe a mase þer  
 witt good deuossyōñ may brynge a soule out of pul-  
 catorry to hevyvñ, & gretly helpe his frende þat is  
 alvue. & iij M<sup>1</sup> zere of pardon ys granttyde by popys A mass said there  
brings a soul  
from Purgatory.

- [<sup>1</sup> MS. faded] xlviij þat liue at sent sebestyañde<sup>1</sup>. Conformyde be vrbane, seluester, bennet, leon, & clement ¶ Frowe sent austens to oure lady þ<sup>e</sup> anuncyat ys ij loñge myle : þer ys v C 3ere of pardon. A meraculle of oure lady was þer schewyde ¶ Fro sent marye anuncyant to fabyan & bestyan þer aperyde a nangelle to seint gregory at þ<sup>e</sup> hy3he autur at mase, & sayde þer was reymyssion granttyde of gode, xl M<sup>1</sup> 3ere of pardon ; & so mony lenthis pope pallagys 3affe þerto ¶ There lay pettur & paule ij C 3ere ore they were fonde : þer is more pardon þen is at seint petturus 3efe of dyueris popis, for þat place is hallowyd witt þ<sup>e</sup> bonnis <sup>2</sup>of monny seynttis. A lyttlyle be syde ys a chappelle, & þer lyne xxviij popis marturis, & þer is playñ reymyssion, & he þat dyithe þ<sup>e</sup>der-warde schall be sawyde fore his good entent. ¶ Thus chappell ys vnder þ<sup>e</sup> ground, & men most go to hit witt candyl ly3te ; fore sum tyme men þat wer holly, hyde þem þerin to do gret pennaunce
- [<sup>2</sup> Fol. 134.] *The Martyr-Popes' Chapel* under-ground. fore þ<sup>e</sup> love of gode ¶ Frowe fabyañ & bestyañ to sent Iohn þ<sup>e</sup> lattron : þer is pardon granttyd be þ<sup>e</sup> prayere of sent Iohn þ<sup>e</sup> vangelyst, þer is not more pardon in alle rome, & be þ<sup>e</sup> preyere of sent Iohn þ<sup>e</sup> Babtyste ¶ The Emparoure Costantyñ was conuertyd by pope sylvestur ; he 3aufe hym his palles to make hit þ<sup>e</sup> hous of gode, & þ<sup>e</sup> holly pope syluestur 3aufe þerto pardon to hem þat is cleyne confessyde, & reypentaunce of his synne, & vesettythe þat place devoutly ; as cleyne as þ<sup>e</sup> soule parttythe frow þ<sup>e</sup> flesche, so cleyne he be of alle his synnys ; & as sent bonyface wytnyssythe, he þat wyll truly fette pardoun, <sup>3</sup>they nedythe not to go to þ<sup>e</sup> holly land. ¶ There is þ<sup>e</sup> tabulle þat cryst made on his maunday, & ij tabulleis þat he made witt his one hond, & wrōt his lawis þat he toke to moysses ; & þ<sup>e</sup> clothis of señ Iohn, & þ<sup>e</sup> scherte þat cryst weryde, þat oure lady mad ; & þ<sup>e</sup> syrcumsyse of crystys flesche.
- [<sup>3</sup> Fol. 134 b.] *Christ's Table, and Moses's Tables of stone.* ¶ There ys a chappell of sent scuatore<sup>4</sup> : euery day
- St Saviour's.*  
[<sup>4</sup> MS. senatoure.]

ix M<sup>i</sup> 3ere of pardon ys at þat place ¶ There ys a saluatur þat was sent to oure lady froo heyvyñ. And sent syluestur clossyd þ<sup>o</sup> heddīs of pettur & poull in [1 MS. þe þel] þ<sup>o</sup> hy autur on sent Iohānys day y<sup>o</sup> 3ere of oure lorde a M<sup>i</sup> CCC & iij 3ere, & hit fell on a þorsday, & in þ<sup>o</sup> rofe ouer þ<sup>o</sup> popys see ys a fayre saluatur þat neuer vas peynt witt mans honde ¶ And at þ<sup>o</sup> chappell of þ<sup>o</sup> holly rood ys euery sonday & wennisday ij C & l 3ere, & euery daye a C 3ere to pardon ¶ At sent lavrence ys St Laurence's. euery day vij M<sup>i</sup> 3ere of pardon, & so mony lenttis, & fore-3eyfnys of pennance vndo: & who-so be euery Wennysday þer in þ<sup>o</sup> 3ere, he hathe þ<sup>o</sup> grace of gode to 2be in cleyn lyue. þat place hallowyd sent gregorye [2 Fol. 136.] ¶ At sent Benyan þat lythe [neer] sent gellyañ, þer is St Benyan's. a C 3ere of pardon ¶ At sent vytte & modesce ys for- (Vivian's?) St Vtus and geyfnys of þ<sup>o</sup> iiij part of youre synnys ¶ At sent Modestus's. antony ys fore-3efnys of þ<sup>o</sup> viij parte of synnys. ¶ At St Antony's. sent praxsede þ<sup>o</sup> iiij parte of synnys ys fore-geyf ¶ St Prazed's. At sent mary þ<sup>o</sup> maioure, at þ<sup>o</sup> hy autur ys þ<sup>o</sup> body of St Mary the sent mapewe & Ierone þ<sup>o</sup> holly doctur, & a nare of sent Greater. Thomas þ<sup>o</sup> merttur, & his breyn, & a rocket þat was Thomas à spronge witt his blod þat he werryd at his takynge, & Becket's relics. of þ<sup>o</sup> hey þat cryst lay in be-fore þ<sup>o</sup> asse: & þer is a ymage of oure lady, of angellis werke ¶ At sent prudencian byn hyriud v M<sup>i</sup> marturis. þer is fore-geyfnys of þ<sup>o</sup> iij parte of synne, & fore euery body of þem is a C 3ere & xl dayis pardon ¶ At þ<sup>o</sup> mount of St Martin's sent marttayñ ys vij<sup>o</sup> 3ere to pardon ¶ At sent Mount. pettur þ<sup>o</sup> ad vncula euery day iij<sup>o</sup> 3ere to pardon, & at St Peter ad lammas fulle reymyssoñ ¶ At alle þ<sup>o</sup> paleis, at euery Vincula. apos<sup>3</sup>tyllys day ys iij M<sup>i</sup> 3ere of pardon ¶ At sent [3 Fol. 136, back] mary þ<sup>o</sup> rounde ys a churche vndure þ<sup>o</sup> vrthe; & þer St Mary the þ<sup>o</sup> xiiij day of may & alle haulowyn day, is fulle reymyssoñ, & euery day I M<sup>i</sup> 3ere of pardon. ¶ At St Mary the sent austens lythe placydas þat was callyd, & nowe he St Austins. ys sent Eusstas, & his wyfe, & his iij sonnys vndure

p<sup>o</sup> hy autur ; pope pylagius grauntide iij M<sup>i</sup> 3ere of  
 [1 sent dotted out] pardon ¶ At 'p<sup>o</sup> blacke saluator be iij M<sup>i</sup> ij C  
*The Black*  
*Saluator.*  
*St Cecilia's.*  
*St Mary's in*  
*Trasponi.*  
 & xl 3ere of pardon. ¶ At sent Celce ys I C 3ere of  
 pardon : þer is a foott of mary mavdelen ¶ At sent  
 mary in trasponti is ij C 3ere of pardon, Et C.

Explicyt tractus de indulgencia romana siue  
 apostolica. .



# The Pilgrims Sea-Voyage.

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

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A SUPPLEMENT TO  
"THE STACIONS 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<sup>1</sup>,
- 4        When they begyn to sayle.  
Ffor 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<sup>2</sup>.
- A boy or tweyn Anone up styen,  
And ouerthwart the sayle-yerde lyen ;—  
"Y how ! taylia !" the remenaunt cryen,
- 20       And pulle with alle theyr myght.
- You leave all fun  
behind you when  
you sail to St  
James's !
- Directly you get  
on board
- your heart faile,
- the shipmen make  
ready,
- hollow,  
order you out  
of their way,
- and haul at the  
sails.

<sup>1</sup> A.S. *gram*, troublesome ; *gramian*, to anger.

<sup>2</sup> to boast, hector.

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

"Bestowe<sup>1</sup> the boote, Bote-swayne, anoñ,  
That our pylgryms may play theron ;  
For som ar lyke to cowgh and grone  
24 Or hit be full mydnyght.

"Haul up the  
bowline!

Poor Pilgrims,  
can't eat!

"Hale the bowelyne<sup>2</sup>! now, vere the shete<sup>3</sup>!—  
Cooke, make redy anoon our mete,  
Our pylgryms haue no lust to ete,  
28 I pray god yeue hem rest!"

Steward, a pot of  
beer!

"Go to the helm! what, howe! no nere<sup>4</sup>!  
Steward, fellow! A pot of bere!"  
"Ye shalle have, sir, with good chere,  
32 Anoñ alle of the best."

"Y howe! trussa! hale in the brayles<sup>5</sup>!  
Thow halyst nat, be god, thow fayles!

<sup>1</sup> I suppose that *Bestowe* has not here its present provincial meaning of *Stow away*.

<sup>2</sup> *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 slaak. Phillips.

<sup>3</sup> 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.

<sup>4</sup> no nearer, that is, don't go closer to the wind. G. M. Hantler.

<sup>5</sup> *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 well owre good shyp sayles !”  
 36 And thus they say among.  
 “Hale in the wartake !” “hit shal be done.”  
 “Steward ! couer the boorde anone,  
 And set bred and salt therone,  
 40 And tary nat to long.”
- Then cometh oone and seyth, “be mery ;  
 Ye shall haue a storme or a pery.”  
 “Holde thow thy pese ! thow canst na whery,  
 44 Thow medlyst wondyr sore.”  
 Thys mene whyle the pylgryms ly,  
 And haue theyr bowlys fast theym by,  
 And cry aftyr hote maluesy,  
 48 “Thow helpe for 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,  
 52 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 !”  
 56 Thus seyth another certayne.

How well she  
sails !

Steward, lay the  
cloth ;

give 'em bread  
and salt for  
dinner.”

“Storm's com-  
ing.”

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 thre,”  
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.

<sup>1</sup> 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.

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 well.  
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 ;

No sack of straw  
even for you !

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 oure beddes hede,  
A man were as good to be dede  
72 As smell therof the stynek !

And the pump,  
my goodnesse,  
stinks enough to  
kill you !

EXPLICIT.

# Olene Maydenhod.

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

A SUPPLEMENT TO  
“HALI MEIDENHAD,”

(Early English Text Society, 1866.)

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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.

- O**F A trewe loue . clene *and* derne.  
Ichaue I-write þe A Ron.  
How þou maizt . 3if þow wolt lerne.  
4 For to loue . þi lemmon.  
þat trewest is . of alle berne.  
And most of loue . chacche con.  
Beo war . for he is sumdel steorne.  
8 His e3e is euere . þe vppon.  
þou art wrouht . of such a kynde.  
Wiþ-outen loue . maizt þou not be.  
And neuer more . schalt þou fynde.  
12 þat is so swete . and feir as he.  
3if þou miht hym . to þe bynde.  
Wiþ trewe loue . bondes þre.  
Wiþ al þin herte . wille . *and* mynde  
16 From þe . wol he neuer fle  
¶ Heddest þou founden . such a feere.  
þat weore so feir . as Absolon.  
And þer-to . so strong to tere  
20 As in his tyme . was Sampson.
- I tell you how  
to love your  
Love.
- None is so sweet  
and fair as He.
- He is fairer  
than Absalom,  
stronger than  
[Fol. 299 b. col. 1.]  
Samson.
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.
- Man's love is
- fickle and false.
- Man's love
- is never constant;
- blows off as leaf  
on bough.  
Put then a way  
man's love,
- bind Christ in  
thy heart.
- He is meek,
- lovely of face,
- 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 lemmon.  
¶ For monnes loue . ȝif þou beo holde.  
Hit lasteþ . but a luytel res.  
And wiþ gyle . is al bi-folde.  
28 Hit is Fikel . Fals and les.  
Whon þou wenest . hit best to holde.  
Hit wendeþ a-wey . as wyndes bles.  
And bi-comeþ . wrest and colde.  
32 For trewe loue . hit neuer nes.  
¶ Loue þat wol not . wiþ þe a-byde.  
And þou hit desyre . þou hast wouh.  
Ar þou beo war . hit wol to-glyde.  
36 Hit is fikel . Fals . and Frouȝ.  
Hit is a-weyward . In vche <sup>1</sup> a syde  
Whiles hit lasteþ . vnwrest *and* wouh.  
Beo war . and seo . what wol be-tyde  
40 Hit wol to-dryue . as lef on bouh.  
¶ þe loue þat wole . 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 ȝif þou heddest . al to þe ende.  
Heuene *and* eorþe . 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-wylde.  
52 Of lousesum leore . and Eijen briht.

<sup>1</sup> MS. adds in vch.

l. 26, res; A.S. *raze*, course, race. l. 28, les; A.S. *leas*,  
counterfeit, loose. l. 31, wrest; ? A.S. *wrast*, delicate, gentle.  
l. 36, Frouȝ, frough, loose, spongy, brittle. (Halliwell.)

- 3if þou wolt do þe . in his mylde  
 And him al-one . loue ariht.  
 With-Inne þin herte . wol he bylde  
 56 And wone wiþ þe . boþe day and niht. ever constant.  
 ¶ Wel more murþe . is in his steuen.  
 þen herte may þenke . or tonge neme.  
 As be þe swan . þe blake Rauen.  
 60 Also be him . þe sonne gleme. He is brighter  
than the sun;  
 No more is no þing . to him I-lyche.  
 þen Galle is . to þe hony streme.  
 Of him is al þe Loye . of heuene-riche He is the joy of  
heaven.  
 64 þat with his grace . alle þing wol leme.  
 ¶ 3if Mon be ded . and he him Ryne. He raises the  
dead to life.  
 He reiseþ him . to lyue anone  
 For wele and wyenne . serwe and pyne.  
 68 Al is Buxom . to him one  
 3if þow him wole . in herte wel tyne.  
 And kepe þat he . not from þe gon  
 Holde him . wiþ loue lyne. Love's bonds  
alone hold Him.  
 72 For oþer bond . holdeþ him non.  
 ¶ Is non founden . here in londe. None is so rich  
as He:  
 þat is so Riche Mon . of Fee  
 For more good . he haþ in honde.  
 76 þen herte may þenke . or eiþe mai se.  
 Nis kyng . kniht . sweyn . ne bonde.  
 þat heo to him . mote Boxum be  
 He haþ I-send . a derne sonde  
 80 And desyreþ to haue þe loue of þe.  
 ¶ He askeþ wiþ þe . nouþer lond ne leode. He desires thy  
love;  
 Gold ne seluer . ne precious stone.  
 To such þinges . haþ he no neode He asks no dower  
with thee ;  
 84 Al þat is good . is wiþ hym one

l. 63, mylde; A.S. *milde*, mercy, pity.

l. 68, neme; A.S. *nemnan*, name. l. 64, leme; A.S. *leoman*,  
enlighten. l. 65, Ryne; A.S. *rynan*, whisper.

l. 67, wyenne; A.S. *wym*, pleasure. l. 68, buxom; A.S. *buxom*,  
obedient. l. 69, tyne; A.S. *tynan*, to hedge in, enclose.

- 3if þou with him . þi lyf wolt lede  
 And graunte to ben . his owne lemmon.  
 I . wot ful wel . what worþ þi meede.  
 88 Forsope . þe heuene riche won.  
 ¶ þe weyes ben alle . þere I-bete.  
 Wiþ Riche gold . þat schyneþ briht.  
 þe Ioyful song . in vche a strete  
 92 þer is day . and neuer more niht.  
 To synge . wol þei neuer lete.  
 To worschupe god . with al heore miht.  
 þat Blisse forsope . schal be þe mete.  
 96 3if þou Ihesu crist . loue ariht.  
 ¶ 3if þou wolt . þi lemmon qweme.  
 And to his brihte boure be brouzt.  
 In Chastite . kep þou þe clene.  
 100 þat þou ne be . I-wemmed nouht.  
 Non hony Com . þat renneþ on streme  
 Was neuer 3ut . so swete wrouht.  
 Ne neuere so briht . sonne gleme.  
 104 þen Mayden . þat is clene of þouzt.  
 ¶ While þou art clene . vnder gore  
 Bi-fore God . þou art ful hei3e  
 þer is no þing . he loueþ more  
 108 þen Maidenhod . to wonen him nei3e  
 Ne lerne þou neuere . þat ilke lore  
 Wher þorw þou leose . Mayden Bei3e.  
 þe þing þat mon . may fynde no more.<sup>1</sup>  
 112 Bot he hit kepe . he is vn-sle3e.  
 ¶ þau3 al þe gold . of Arabye.  
 Riche Rynges . and 3ymmes stone.
- He gives thee  
 Heaven,  
 paved with gold,  
 where no night is,  
 if thou wilt love  
 Him, Christ,  
 For this,  
 [Fol. 299 b. col. 2.]  
 keep thyself  
 chaste,  
 pure under  
 petticoat.  
 Nothing does  
 God love more  
 than Maiden-  
 hood,  
 which once lost,  
 can never be  
 found again.  
 All the gold of  
 Arabye

<sup>1</sup> See the Burlesque Recipe to restore Maidenhood in *Reliquiae Antiquae*, vol. i. p. 250-1, A.D. 1520

l. 87, worþ, shall be. l. 93, lete; A.S. *letan*, leave.

l. 97, qweme; A.S. *cweman*, please. l. 100, Iwemmed; A.S. *wem*, a spot; *wemme*, stained. l. 110, Bei3e; A.S. *bedh*, ring, crown.

l. 112, vnsle3e, unsly, foolish. l. 114, 3ymmes stone, gem stones. See l. 121.

- And all þe tresour . of Asye. and Asye
- 116 Of oþer londes . euerichone.  
Weore bi-taken . in þi Baylye  
To welden and hauen . in þi wone  
Hit neore nouȝt . to þe druwerie are nothing worth  
by the side of  
Maidenhood.
- 120 Of clene Maidenhod . al one. Whoever pre-  
serves this
- ¶ Hose . þis ȝeem ston miht.  
Louken . in a swete loue ryng.  
He schulde schyne . also briht.
- 124 As sonne doþ . wiþ-uten endyng.  
And beo holden . a ful swete wiht.  
Bi-fore god . [and] al Monkynde.  
þat wolde . in a Mayden liht. is held full sweet  
by Christ.
- 128 Ful swete hit is . of hire þe Muynde.  
¶ Lord ȝif us . miht and grace.  
Chaste lyf . þat we ne spille.  
Verrey compuncion . and space. Lord, give us  
grace to live  
chaste liues,
- 132 Repentaunce . of dedes ille  
And ȝif vs miht . to folwe þi trace.  
Euer more . boþe loude *and* stille. and follow Thy  
footsteps !
- þat to þe siht . of þi swete face.
- 136 On domes day . we may come tille.

l. 119, druwerie; O. Fr. *druerie*, *drurie*, amitié, attachement,  
amour, passion; de l' ahal (Old High German), *trât*, *drât*, aujourd'  
hui *traut*, dilectus. Burguy.

l. 121, hose, whoso. l. 128, Muynde; A.S. *myne*, thought,  
memory.

# Early English Poetry, Folk-lore, &c.

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A

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EDITOR OF "REMAINS OF THE EARLY POPULAR POETRY OF ENGLAND,"  
&c. &c. &c.

\*.\* 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.

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JOHN RUSSELL SMITH, SOHO SQUARE.

(BY WHOM SUBSCRIBERS' NAMES WILL BE RECEIVED.)

# Early English Text Society.

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*Third Annual Report of the Committee. January, 1867.*

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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 (152*l.* to 681*l.*); 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 Aenbite of Innoyt*. 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 120*l.* to reprint (of which 30*l.* may be looked on as already provided), and the Texts of 1865 about 300*l.* 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'Connr.  
Michael Burke.

*Examiners.*

Rev. Prof. Bosworth, Oxford.

Prof. Ingram, Trinity Coll., Dublin.  
„ Brewer, King's Coll., London.  
„ Morley, Univ. 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*l.* 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 Blancheflour*, 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 Inwyrt*, 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 Chemistry, 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 Stations 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 Gaytrigg'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.
- Levin'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 Nourture 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. 1220–30 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.

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order that the printers' bills for these Texts may be discharged; and the Committee again request each Member to direct his Banker to pay his subscription on every first of January to the Society's account, at the Regent Street Branch of the Union Bank.

- 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 Toulmin Smith, Esq. [Copied.]
- Chaucer's Prose Works. To be edited from the MSS., with an Essay on the Dialect of Chaucer, by R. Morris, Esq.; and a Treatise on the Poet's Pronunciation, by Alexander J. Ellis, Esq., F.R.S. [Preparing.]
- 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. Juliane 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 William and the Werwolf. To be edited from the unique MS. in King's Coll. Library, Cambridge, by the Rev. W. W. Skeat, M.A. [Ready for Press.]
- The Romance of Sir Gengerides 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. xxv. 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.]
- Hampole'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.

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.

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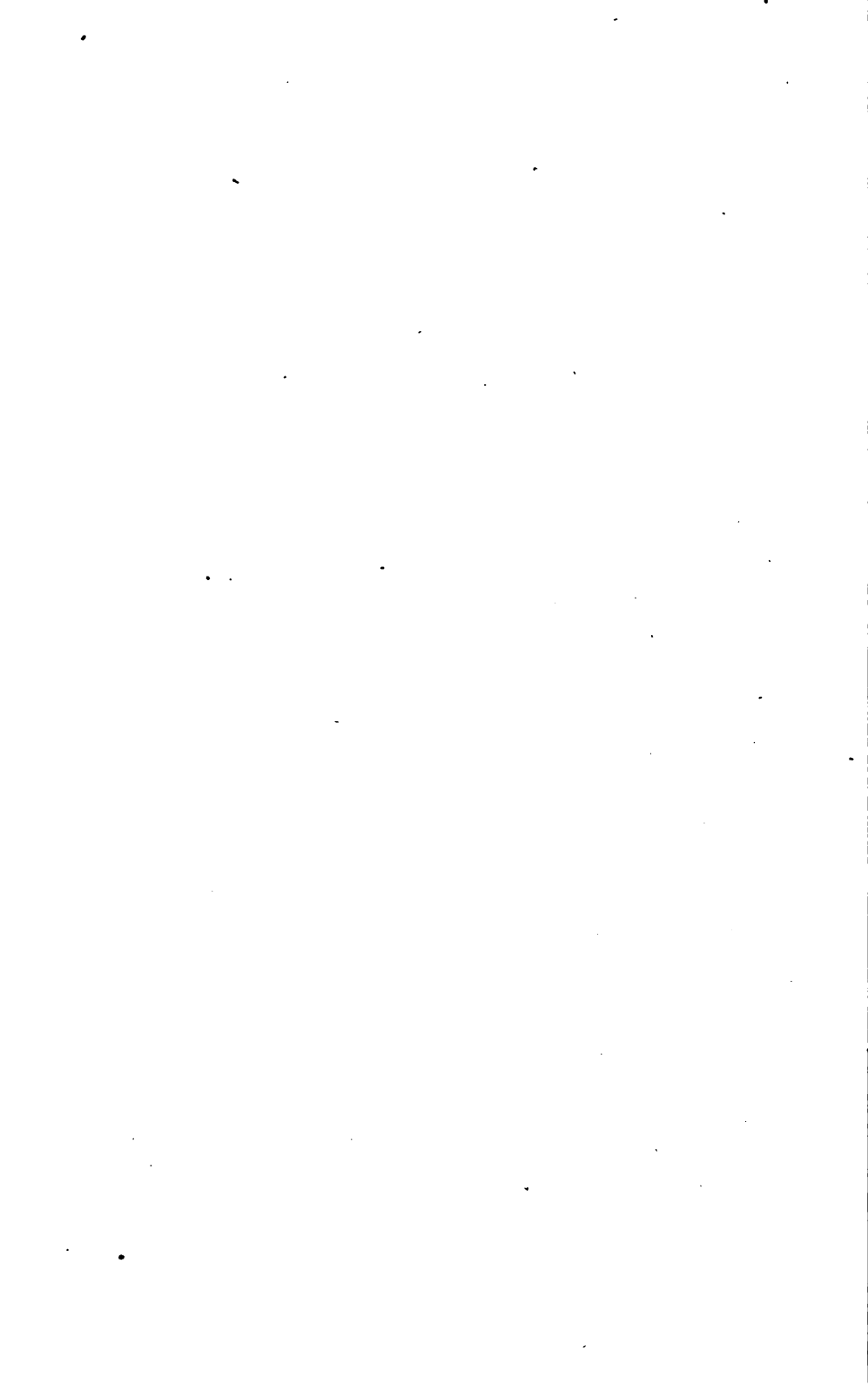
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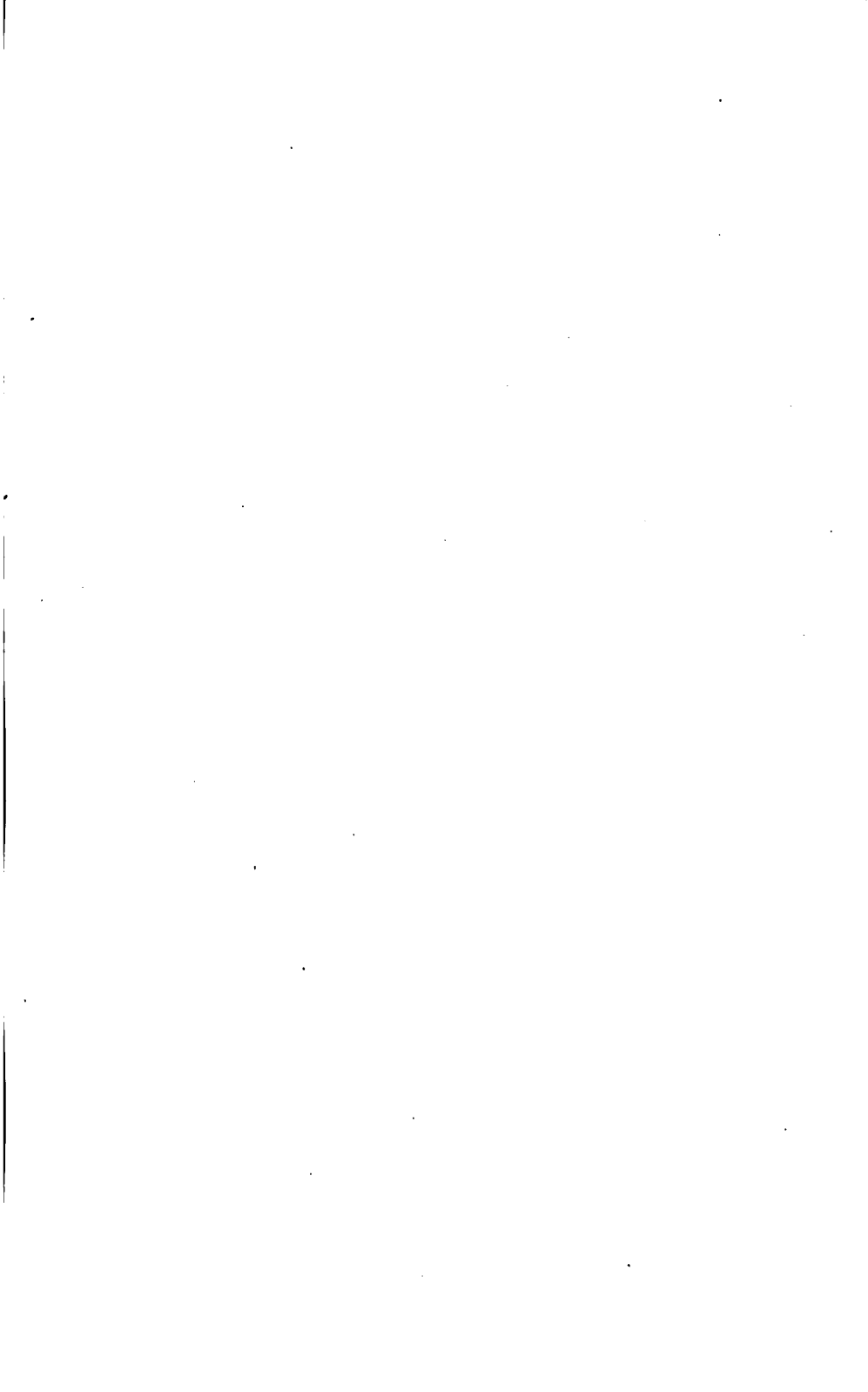
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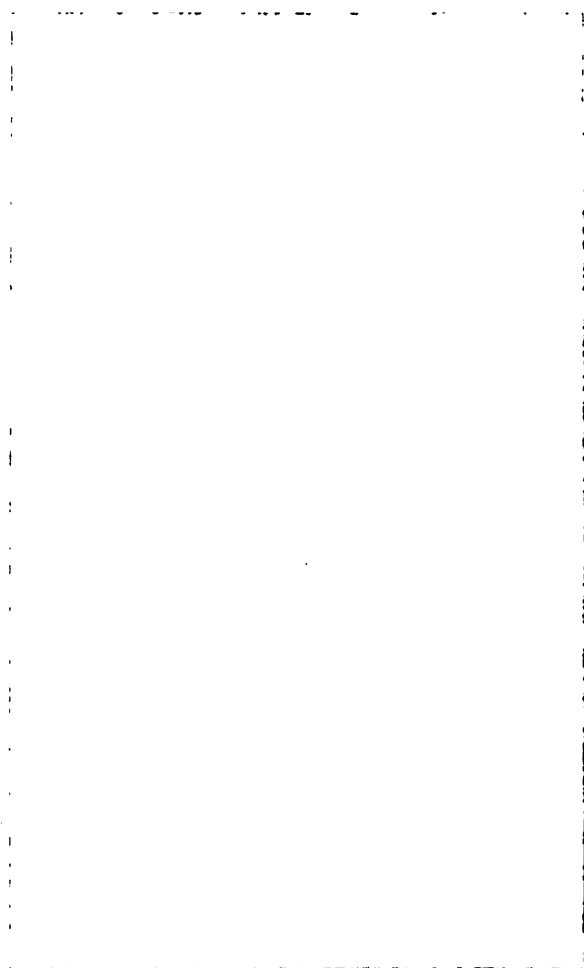
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