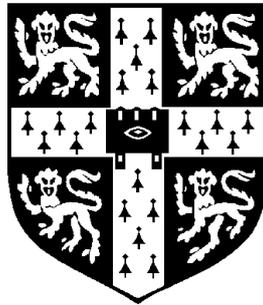


BASIC TEXTS FOR BRITTONIC HISTORY

4

De raris fabulis,
‘On Uncommon Tales’:
a Glossed Latin Colloquy-text
from a Tenth-century
Cornish Manuscript

Edited and translated by
SCOTT GWARA



DEPARTMENT OF ANGLO-SAXON, NORSE, AND CELTIC

UNIVERSITY OF CAMBRIDGE

The Department of Anglo-Saxon, Norse & Celtic offers programmes of study, at both undergraduate and graduate level, on the post-Roman, pre-Norman cultures of Britain, Brittany, Ireland, and the Scandinavian world in their various aspects — historical, literary, linguistic, and palaeographical. The principal courses offered cover the following subjects:

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PREFACE

This series of pamphlets containing editions and translations of important texts for the study of the history of the Brittonic-speaking peoples (the Bretons, the Cornish, the Manx before about A.D. 900, the North Britons – especially the Strathclyders –, the Picts, and the Welsh) has been launched to give greater currency to materials prepared for class-use in the Department of Anglo-Saxon, Norse & Celtic of the University of Cambridge. These are intended as unpretentious editions, leaving commentary to be delivered in class. Since a high proportion of these texts is otherwise difficult of access, in editions which are out of print or out of date or without Modern English translations (or suffering from all these defects), it is hoped that this series will prove serviceable also to a wider scholarly community. The series-editor would be grateful to receive any suggestions for improvement of the editions or for additions to the series.

David N. Dumville
Summer 2002

FOREWORD

This edition was produced at the instance of David Dumville after I gave the Fourth Kathleen Hughes Memorial Lecture on Mediaeval Welsh History in 2003. I am obliged to him for repeatedly re-collating my text against the manuscript to ensure the greatest possible accuracy. I must also record my grateful thanks to Rosalind Love and Paul Russell for their comments – given at very short notice – on both text and translation.

Scott Gwara

INTRODUCTION

The colloquy conventionally known as *De raris fabulis* is preserved in a single manuscript, although there are textual relatives in the colloquy-tradition. I have offered a full discussion of the text and its transmission in my Kathleen Hughes Memorial Lecture, also available from the Department of Anglo-Saxon, Norse & Celtic, to which students of *De raris fabulis* are referred.¹ Here I merely prefix a brief notice of the unique manuscript and of the other Cornish manuscripts with which it is now bound.

Oxford, Bodleian Library, MS. Bodley 572 (S.C. 2026), folios 1-50, known also to celticists as *Codex Oxoniensis Posterior*, preserves multiple texts in four independent manuscripts written in the first half or middle of the tenth century.² David Dumville has suggested a Cornish origin for all four manuscripts. Folio 1 (alone) contains a mass for St Germanus, almost certainly copied at St Germans – or Lanalet³ (Lannaled), its native appellation. The second manuscript, folios 2-25, bearing an *expositio missae* beginning *Dominus uobiscum* and the Book of Tobit, are written in a ‘late Celtic minuscule’ and a ‘hybrid Insular-Caroline’;⁴ this portion has three Old-Cornish (or,

¹ Scott Gwara, *Education in Wales and Cornwall in the Ninth and Tenth Centuries: Understanding De raris fabulis* (Cambridge 2004).

² David Dumville has described MS. Bodley 572, folios 1-50, as a ‘tenth-century Brittonic miscellany’, later declaring it ‘problematic’ for reasons discussed momentarily: *English Caroline Script and Monastic History: Studies in Benedictinism, A.D. 950-1030* (Woodbridge 1993), pp. 97, n. 74, and 142, n. 8. *Codex Oxoniensis Prior* is Oxford, Bodleian Library, MS. Auct. F.4.32 (S.C. 2176) or ‘St Dunstan’s Classbook’: *Saint Dunstan’s Classbook from Glastonbury*, facs. ed. R. W. Hunt (Amsterdam 1961).

³ W. M. Lindsay, *Early Welsh Script* (Oxford 1912), pp. 27-8, cited the explicit references to St Germanus and Lanalet in the fragmentary prayers of the mass, since fully edited by H. Jenner, ‘The Lannaled Mass of St. Germanus in Bodl. MS. 572’, *Journal of the Royal Institution of Cornwall* 23 (1929-32) 477-92, with further commentary by C. A. R. Radford, ‘The Church of Saint Germans’, *ibid.*, new series, 7 (1973-7) 190-6, at pp. 190-1; cf. Lynette Olson, *Early Monasteries in Cornwall* (Woodbridge 1989), pp. 60-2, 65-6.

⁴ For the quotations and for remarks on the Exposition of the Mass, consult David N. Dumville, *Liturgy and the Ecclesiastical History of Late Anglo-Saxon England* (Woodbridge 1992), p. 116, especially n. 148. Dumville has noted that *Dominus uobiscum* was only one of two *expositiones* known to have circulated in Insular circles (*ibid.*). Craster averred – *apud* R.W. Hunt *et al.*, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford* (7 vols in 8, Oxford 1895-1953; rev. imp., München 1980), II, pt 1, p. 174 – that the portion now represented by this manuscript had been included in ‘no. 129 in the 15th cent. catalogue of St. Augustine’s, Canterbury ... with the press-mark d. 1. G. 3’; cf. *Ancient Libraries of Canterbury and Dover*, ed. Montague Rhodes James (Cambridge 1903), p. 204 (no. 129). On the Tobit, consult Richard Marsden, ‘The survival of Ceolfrið’s Tobit in a tenth-century Insular manuscript’, *Journal of Theological Studies*, new series, 45 (1994), 1-23, and *The Text of the Old Testament in Anglo-Saxon England* (Cambridge 1995), pp. 179-81 and 232-5, especially p. 181 (connecting this text of Tobit with ‘Offa’s Bible’ and Worcester).

hypothetically, Old-Breton) glosses.⁵ Dumville has suggested a Cornish origin of the scribe responsible for the third section, folios 26–40, containing an epistle of St Augustine and one of Caesarius of Arles.⁶ Both were written by a *notarius* ‘Bledian’, whose name means ‘Little Wolf’.⁷ *De raris fabulis* is the fourth, and its heritage is contested, being either Welsh or Cornish depending on one’s views of the glosses which it preserves.

St Augustine’s Abbey, Canterbury, is a later provenance for the manuscript containing *De raris fabulis*, a view providentially upheld by the connexion with Ælfric Bata which I maintain.⁸ Yet there is likewise a curious association to Winchester through a paschal table⁹ and two cryptograms also found in London, British Library, MS. Cotton Vitellius E.xviii, a Psalter from Winchester.¹⁰ The cryptographic notation employed here – using dots to represent vowels – was employed in probably epexegetical glosses to Ælfric Bata’s colloquies.¹¹ More generally, cryptograms were of interest to someone at one time in possession of *De raris fabulis*, to judge from the ‘þrǣdeilur fuþpark’ alphabet and as yet undeciphered runes which he has penned on folio 41r.¹²

⁵ Dumville, *Liturgy*, pp. 116-17; but, as he noted, ‘it would be surprising to find Insular script used in a Breton context at this date’ (p. 117, n. 151). Cf. *Old-Breton Glosses*, ed. Whitley Stokes (Calcutta 1879), p. 21 (‘the Old Cornish ms. Bodl. 572’); Lindsay, *Early Welsh Script*, pp. 26-32, at p. 28. The three glosses have been called Cornish (or lately Breton) on the evidence of Old English *wynn* representing <gu> in *dowomisuram(i)* (‘I shall measure’); cf. B. L. Olson & O. J. Padel, ‘A tenth-century list of Cornish parochial saints’, *Cambridge Medieval Celtic Studies* 12 (1986) 33-71, at p. 39.

⁶ Augustinus, *Ad Probam*, in *S. Aureli Augustini Hipponiensis Episcopi Epistulae*, ed. Alois Goldbacher (5 vols, Wien 1885-1923), III.40-77 (no. CXXX); Caesarius, *De igne purgatorio*, in *Sancti Caesarii Arelatensis Sermones*, ed. Germain Morin (2nd edn, 2 vols, Turnhout 1953), II.723-9 (no. 189).

⁷ Dumville, *Liturgy*, p. 117. This Brittonic name itself is not discernibly Cornish, Welsh, or Breton. On other ‘Wolf’-names, cf. H. Jenner, ‘The manumissions in the Bodmin Gospels’, *Journal of the Royal Institution of Cornwall* 21 (1922-5) 235-60, at p. 260. Dumville has remarked that Bledian wrote ‘in Insular script very similar in type to that used in parts of fos 2-25’ (*Liturgy*, p. 117, n. 152).

⁸ Gwara, *Education*, pp. 5-11. H. H. E. Craster, *apud* Hunt *et al.*, *A Summary Catalogue*, II, pt 1, p. 171: ‘Following the subscription come a (fol. 39^v) five 4-line rhymed antiphons in honour of st. Benedict ... st. Laurence, the Virgin, st. Augustine, and st. Mildred, written in various hands early in the 12th cent. at Canterbury’; *ibid.*, p. 173, ‘On fol. 49^v are entries in various hands, probably all made at Canterbury in the late 11th – early 12th cent.’; N. R. Ker, *Catalogue of Manuscripts containing Anglo-Saxon* (Oxford 1957), p. 377.

⁹ Cf. Edward Williams Byron Nicholson, *Introduction to the Study of Some of the Oldest Latin Musical Manuscripts in the Bodleian Library*, Oxford (London 1913), pp. xxiv-xxviii and pl. XV; his attempts to date the movement of Bodley 572 to Winchester by *ca* 980/1 on the basis of a ‘stroke’ in the great paschal table are tempting (cf. Olson, *Early Monasteries*, p. 66, n. 65), but the faint mark referred to is very possibly accidental.

¹⁰ Ker, *Catalogue*, pp. 301 (‘Written probably at Winchester’), 377. The cryptograms were printed by M. Förster, ‘Nochmals ae. *fregen* “Frage”’, *Archiv für das Studium der neueren Sprachen und Literaturen* 135 [new series, 35] (1916) 399-401, at p. 400. The Psalter-glosses were published in *The Vitellius Psalter*, ed. James L. Rosier (Ithaca, NY 1962). On the manuscript additions see also R. M. Liuzza, ‘Anglo-Saxon prognostics in context: a survey and handlist of manuscripts’, *Anglo-Saxon England* 30 (2001) 181-230, at p. 222; P. Pulsiano, ‘The prefatory matter of London, British Library, Cotton Vitellius E.xviii’, in *Anglo-Saxon Manuscripts and their Heritage*, edd. Phillip Pulsiano & E. M. Treharne (Aldershot 1998), pp. 85-116 & pl. 11-12.

¹¹ In the so-called *Colloquia difficiliora*: cf. *Latin Colloquia from Pre-Conquest Britain*, ed. Scott Gwara (Toronto 1996), pp. 20, 92-9, 118-24. For epexegetis, see Anthony Grafton, *Joseph Scaliger. A Study in the History of Classical Scholarship* (2 vols, Oxford 1983/93), II.182-3.

¹² These runes have escaped serious scrutiny; cf. R. Derolez, *Runica Manuscripta. The English Tradition* (Brugge 1954), pp. 165-9.

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DE RARIS FABULIS, ‘ON UNCOMMON TALES’
THE TEXT

The following text depends on a new collation of the unique manuscript. An ultraviolet photograph of folio 41v has been used.

In editing, I have employed the following normal conventions:

- < > indicate editorial conjectural emendation of the manuscript-text;
- [] indicate editorial supply of physical loss;
- () indicate editorial deletion of manuscript-text.

Punctuation and capitalisation are editorial. I have, however, retained the acute accents used in the manuscript. The embedded glosses have been typographically emboldened. The interlinear glosses have been reported in the apparatus.

I have divided the text into twenty-four numbered chapters, most of which are colloquies (§6 could be held to comprise two colloquies). A translation has been supplied to assist the reader.

<ON UNCOMMON TALES>

1

Rise, friend, from your bed. If you're going to get up today, now's the time for you to do it.

I shall certainly get up. Give me my clothes, and then I'll get up.

Show me where your clothes are.

They're here on the footlocker which is at my feet or I put them next to you or they are nearby.

Give me my shift, so that I may wrap it around me. Give me my shoes, so that they may be sheathed about my feet. Give me my staff, by which I may be upheld on my journey, so that it may be in my hand.

2

Listen, boys or students! Go to the river, spring, or well and bring back clear water so that I may wash my hands, eyes, and my whole face with it, because I have not yet washed a single one of my limbs today.

3

Listen, boy! Go and guard my or your horses in the ..., field, meadow, or paddock, lest thieves come and rustle and [steal] them deliberately.

<DE RARIS FABVLIS>

Oxford, Bodleian Library, MS. Bodley 572 (S. C. 2026), folios 41v-47r

1

<41v> Surge, amice, de tuo lectulo. *Tempus est tibi*, si hodie surgis.*Surgam etiam. Da mihi meum uestimentum, et postea surgam.**Ostende mihi, ubi est uestimentum tuum.**Est <hic>¹ super pedaneum, qu<i>² est ad pædes meos uel iuxta té posui uel iuxta habetur.**Dá mihi meum c`o`lobeum, ut induam circa mé. Dá mihi ficones meos, ut sint in ambulatione circa pedes meos. Dá mihi baculum meum, quo sustenda<m>³ in itinere, ut fiat in manu mea.*

§1

1 *autem* MS.2 *quod* MS.3 *sustendar* MS., attended by a scratched gloss *-tor* (i.e., read *sustentor*) in Insular script.

2

Audite, pueri uel scolastici! Ite ad flumen siue ad fontem uel ad puteum¹ et deportate² aquam limpidam, ut ea lau<e>m³ manus meas et oculos meos et ⁴totam faciem meam,⁴ quia non lauauí unum membrum de membris méis (hoc) adhuc hodie.

§2

1 glossed *.i. peteu*2 glossed *uel aferu[?g]e* MS.3 *lauam* MS.4...4 glossed *ham hol enep*

3

Audi, puer! Vade et custodi equos meos uel tuos uel in campo uel in prato¹ uel in crouitorio,² né fures uenient³ et deripiant eos et eos diligenter.

§3

1 glossed *.i. guertland*2 glossed *.i. edol*3 glossed *fore* (?)

Where is the shepherd of the sheep? Let him go out and guard his sheep. Let the swineherd do likewise for his pigs, lest wolves come and snatch them. Where is the herdsman who watches my herds? Let him beware, lest strangers come and slaughter [them].

4

Listen, boy!

What do you want, my lord?

I want you to go out to my horses; and bring back two horses for us, one for me and the other for you, so that we can ride to the next settlement, in which there's beer.

Look, I brought back the horses just as you ordered, said, or commanded.

That's good. 'Bind their jaws with bridles', and put bits in their mouths, and cover them with two saddles. (*Sella* pertains to a man, *sambulla*, however, to a woman.)

5

Listen, son! Sit in my cell until 'we return in peace', God willing, and guard my clothes, gold, silver, brass, bronze, incense, iron, tin, lead, and all my money, and especially the school and its chests of books, until I come home again from my errand.

I shall do so, my lord, just as you have ordered me, and I shall diligently keep watch with all my heart until you come back again.

Vbi est pastor ouium? Exeat et custodiat oues. Similiter et subulcus faci<a>t suibus suis, ne lupi uen<i>erint et diripient eos. Vbi est pastor qui⁴ custodit peccora mea? Caueat, né extranei uen<i>erint et iugulauerint.

4 quod, altered to *qui*

4

Audi, puer!

Quid uís, domine mí?

Volo ut (ut) exeas ad `e`quos meos; et defer nobís duos equos, unum *mihi* et alterum *tibi*, ut equitamus in *proximam uillam*, in *qua* habetur celea.¹

Ecce, eduxi equos sicut iusisti *uel* dixisti *uel* imperasti.

Bonum est. ‘Constringe <42r> maxillas eorum frenis’,² et pone saliuaria in ore eorum, et sterne eos duabus sellis. Sella³ <uiro>,⁴ sambulla autem mulieri, pertinet.

§4

1 glossed .i. *ceruisa*

2 Cf. Psalm 31:9, ‘et freno maxillas eorum constringe’.

3 *sef**]/]lla MS.; glossed .i. *struduguar*

4 W. H. Stevenson’s conjectural supply

5

Audi, fili(i)! Sede in meum conclauium¹ ‘donec reuertamur in pace’,² sí *Deus* uoluerit, et custodi uestimenta mea et aurum et argentum et auricalcum³ et aes <et> tus et ferrum et stagnum⁴ et plumbum et totam peccuniam meam, et precipue scolam et bibliothicas librorum, usque dum perueniam iterum de mea ne<ce>ssitate.

Faciam, domine mí, sicut precipisti *mihi*, et custodiam diligenter secundum potestatem meam usque⁵ dum reuerteris iterum.

§5

1 glossed .i. *spatula*

2 Cf. I Maccabees 5:54, ‘donec reuerterentur in pace’.

3 glossed *orubimnit*

4 + scratched gloss *tin*

5 corrected in MS. from *ut tue*

6

Where is the abbot of this church or the abbot of this place?

He went to a feast, banquet, meal, or dinner which was prepared for him in the house of a man among the leaders of this place.

How many were there who went with him?

Easy. The whole community of this monastery, senior monks and bishops and priests and the small boys with all [its] dependants, except a cook or a baker with a porter, and except the shepherds who watch the flocks of sheep, goats, swine, and horses, and all the other herds.

Be joyful now in our arrival. Prepare food for us to eat, and put it on the table and set [it] before us, and fill the tables with all kinds of dishes, so that they may be groaning before us.

What are the edibles which you desire? Tell me only the names [of those] which are most pleasing to you.

Easy. Give us wheat-bread and barley-bread, darnel-bread, rye-bread, spelt-bread, millet-bread, butter, lard or fat, and milk and cabbage, and – again – leek, curds, sausage, black pudding, boiled greens, gruel, thin milk, cheese, whipped cream, colostrum, broth. Listen, butler! Give us a drink of beer, wine, ale, mead, honey-water or honey-spirits.

6

Vbi est abbas huius podi¹ uel princeps huius loci?

Ad epulam perrexit siue ad conuiuium aut ad prandium uel ad cœnam, que preparat[a] est ei in domo unius uiri de senioribus loci illius.

Quot sunt qui perrexerunt cum eo?

Non difficile.² Tota familia monasterii illius, seniores et sacerdotes et prespiteri et minimi pueri com omnibus subiectis, excepto uno coco uel pistore cum portatorio, et exceptis pastoribus qui custodiunt greges ouium, capra(ra)rum, suium equorumque et omnium armentorum.

Lætificate nunc in aduentu nostro. Preparete nobis cibum ad manducandum, et ponite super mensam ³e`t` date³ ante nos, et implete mensas de omnibus dapibus, ut sint plenę ante nós.

Quæ sunt cibaria que cubis? Díc tantum nomina, que tibi sunt placida.

Non difficile. Date nobis panem triticum et ordinatum, loleum, secalium,⁴ sp<el>ticum,⁵ millicum,⁶ butirum, lardum uel larda<m>, atque lác et colomaticu<m>,⁷ et iterum cipu<m>,⁸ galmula<m>,⁹ lucani<c>a<m>,¹⁰ spumaticum,¹¹ fordalium,¹² pultum,¹³ lacticula<m>,¹⁴ caseum,¹⁵ babtuta<m>,¹⁶ colestrum,¹⁷ ius.¹⁸ Audi, pincerna! Da¹⁹ nobis potum de celea,²⁰ uinum, sic`c`era, medu<m>,²¹ mulsum²² uel melligratum.²³

§6

- 1 + scratched gloss *lo*
- 2 glossed *heuei*
- 3...3 corrected in MS. from *etate*
- 4 + scratched gloss *gili*
- 5 *spleticum* MS.
- 6 attended by an illegible scratched gloss
- 7 *colomaticus* MS.; glossed *.i. barr*; attended also by an illegible scratched gloss
- 8 *cipus* MS.; glossed *.i. cennin*
- 9 according to Craster, this word is attended by a partially legible scratched gloss ...*molc*
- 10 glossed *.i. se`l`sic*; attended also by two scratched glosses, (1) *uel c*, (2) *wæne*
- 11 glossed *.i. bloteit*
- 12 glossed *.i. lefet*
- 13 glossed *iot*
- 14 glossed *laiðwer*
- 15 + scratched gloss *ces*
- 16 glossed *.i. emmeni*
- 17 attended by a partially legible scratched gloss *.g..*
- 18 glossed *.i. iotum*
- 19 + scratched gloss *gif us*
- 20 glossed *.i. ceruisa*
- 21 *medus* MS.
- 22 glossed *.i. bracaüt*
- 23 attended by an illegible scratched gloss

Listen, abbot, bishop, or doctor of the church!

I hear you. What do you want today? What is your errand? For what reason have you come here?

This is my errand: I want to read a book with you.

What book do you want to read?

I want to read a canonical book, gospel-book, or grammar-book (a 'Donatus').

Friend, you will have that with me, and I shall teach you to the best of my abilities, and we shall leave nothing doubtful or obscure in it.

What you say is good, should you fulfil it, because what you can do suffices for me. But I ask one thing from you on account of your kindness, that you not confuse me with obscure passages and in doubtful, difficult words, because I know the power, strength, and sagacity of your intellect in reading, because my stupidity does not permit it, because I am ignorant and still a child in the law of Latin.

Dear boy, I shall do so. I shall say nothing to you but what you have learned and understood.

I thank you, dear teacher, because you treat me with kindness and love. May God reward you here and in the future. And I shall be a faithful pupil and humble son with all my heart, God willing. My father, how is this passage arranged, and what is its meaning?

Bring it here to me, so that I may show you thoroughly, because nothing obscure will remain in the book, God willing, if it should come before my face, because the face of a wise man reveals the unknown or the obscure.

7

A<u>di, princeps <42v> uel episcopo uel doctor æclesiæ!

Audio te. Quid tu uis hodie? Quæ est tua ne`c`esitas?¹ Pro qua causa huc uenisti?

Hæc est necessitas mea: cupio librum legere tecum.

Quem librum² uís legere?

Volo legere canonicum librum uel eua<n>gelium uel librum gramaticum id est donaticum.

Amice, habebis illum mecum, et docebo tibi secundum meam potestatem, et nihil dubium uel obscurum in illo relinquamus.

Bonum est quod tú dicis, sí impleueris, quia sufficit mihi quod potes. Sed unam rem quero á te et propter clementiam tuam, né mé oprimes in ob<s>c`u`ris locís uel in dubiís difficillimís uerbis, quia scio potentiam tuam et fortitudinem et sagacitatem intellectus tui in lectione, quia non sustinet inbicillitas mea, qu`i`a³ rudis sum et infantulus adhuc in lege latinitatis.

<Care puer, faciam ita. Non dico ad te aliquid>⁴ nisi quod dediceris et intelle<x>eris.⁵

Gratulor tibi, carissim<e>⁶ lector, quia⁷ cum benignitate et caritate salutas mé. Retribuet tibi Deus hic et in futuro. Et ego fidus discipulus et humilis filius ero secundum potestatem meam, sí Deus uoluerit. Pater mí, quomodo disponitur hóc testimonium, et quis est sensus eius?

Deduc mihi huc, ut ostendam tibi diligenter, quia nil obscurum erit in illo libro, Deo adiuuante, sí ante faciem meam peruenerit, quia facies sapientis manifestat ignota uel obscura.

§7

1 *neseitas* MS., corrected by underpointing the first *s* and interlining *c*

2 Insular **r** has resulted from correction of an original **u**.

3 **i** supplied below the line

4 supplied from *Colloquia retractata* (*Latin Colloquies*, ed. Gwara, p. 31, §7, line 18)

5 *intellegeris* MS.

6 *carissimi* MS.

7 The Insular abbreviation used here for *quia* has been altered in the MS. to that for *quam*.

8

Here begins a list of boons [which one might ask for]: hatchet (*bahell*), wood-cutter, scabbard, *capsus*, blade (that is, an axe), shovel, hoe/needle, stone-cutter or zax, spade (that is, *onnpresen*), spike (that is, a claw or nail), mattock, tool (or *cloiumn*), anvil, hammer, cutter, rose, sickle, tool, plough-blade, coulter, plough, ploughshare, rake, yoke, plough-beam, bung, spit, goad, tablet (that is, *celleell*),

8

De beneficiis incipit: securis *bahell*, lign<ic>ismus¹, secularia,² capsus,³ pipinnis⁴ *id est* ascia,⁵ fosarium,⁶ sartum,⁷ lapidaria⁸ scapa⁹ uel rostrum,¹⁰ foratorium¹¹ *id est onnpresen*, ungulum¹² *id est* rostrum¹³ uel clauum, dolabra,¹⁴ metallum¹⁵ uel *cloiumn*, incudo,¹⁶ malleus,¹⁷ seta,¹⁸ rosarium,¹⁹ baxus,²⁰ fer`r`um, uoscera,²¹ cultrum,²² uomer,²³ aratrum,²⁴ raster,²⁵ iugum,²⁶ buris,²⁷ stipa,²⁸ <ui>r<ia>e,²⁹ stimulus,³⁰ art<a>uum³¹ *id est cellell*,³²

§8

- 1 glossed .i. *uiddimm*; attended also by a scratched gloss, *bil*
- 2 glossed .i. *laubael*; attended also by a scratched gloss *eg*
- 3 glossed .i. *ochcul*
- 4 glossed *dinaut*
- 5 glossed .i. *nedim*
- 6 glossed .i. *cep*
- 7 glossed .i. *rascl*; attended also by a scratched gloss *næ*
- 8 glossed .i. *cemecid*
- 9 glossed .i. *tarater*; attended also by an illegible scratched gloss
- 10 glossed .i. *foratorium*; attended also by a scratched gloss *tung <???*
- 11 glossed .i. *gilb*
- 12 glossed .i. *rump*; attended also by an illegible scratched gloss
- 13 glossed .i. *epill*
- 14 glossed .i. *gebel*; attended also by two partially legible scratched glosses, (1) *pe...* and (2) *te...t (?)*
- 15 glossed .i. *mas*; attended also by a scratched gloss *wec* (*wecg*, Craster)
- 16 glossed .i. *ennian*; attended also by a scratched gloss *hiwan*
- 17 glossed .i. *ord*; attended also by a scratched gloss *bytel*
- 18 glossed .i. *morthol*
- 19 glossed .i. *louhi*
- 20 glossed .i. *creman*; attended also by a scratched gloss *sic*
- 21 glossed .i. *serr*; attended also by a scratched gloss *ar*
- 22 glossed uel *cultir*
- 23 glossed *suh* (or *sub?*); attended also by a scratched gloss *scær*
- 24 glossed .i. *ara*; attended also by a scratched gloss *sul*
- 25 glossed .i. *ocet*
- 26 glossed .i. *iou*
- 27 glossed .i. *ciluin*
- 28 glossed .i. *edil*
- 29 *iure* MS.; glossed *gerthi*
- 30 glossed .i. *sumpl*
- 31 glossed .i. *cultel*
- 32 glossed *culter*

razor, tong (that is, a grater), grater, frying-pan, needle, boot, whetstone (that is, *ocoluin*), comb, spur, basin, handle and handle (that is, *iehnlinn*), awl.

9

Listen, brother; come here.
Show me what you want, dearest.
I want to greet you!

10

Listen, abbot, give me a drink of the water which is in your hand. Listen, baker or cook. Give me food from your kitchen. Listen, dearest brother, come [here] next to me and sit in peace.

11

Listen, most beautiful wife, come here quickly and kiss me, and put your hands around my neck. O cherished girl, give me a kiss. O little girl, wash my clothes today. Wash my head and face and beard.

nouacula,³³ forceps³⁴ *id est* geptio,³⁵ graticula,³⁶ sartago,³⁷ acus,³⁸ <43r>
 calligaris,³⁹ *cos id est ocoluin*, pecten, calcar, laueta,⁴⁰ uisa et ansa⁴¹ <id est>
iehnlinn, cuspis.⁴²

- 33 glossed .i. *elinn*
 34 glossed .i. *guillihim*
 35 glossed .i. *orat*
 36 glossed .i. *gratell*
 37 glossed .i. *lann*
 38 glossed .i. *notuid*
 39 remains of a letter above the second *a*
 40 remains of a letter above *-a*
 41 attended by a partially illegible scratched gloss, ...*g*
 42 glossed .i. *arstud*

9

A`u`di, *frater*; ueni húc.
 Quid uís, carissime, indica mihi.
 Ego uolo té salutare!

10

Audi, princeps, da mihi potum de liquore qui in manu tua est. Audi, pistor
uel cocus. Dá *mihi cibum* ¹ex colina tua.¹ Audi, *frater* carissime, ueni iuxta me
 et sede in pace.

§10
 1...1 glossed *uel ex cella tua*

11

Audi, uxor pulcherrima, ueni huc cito et osculare mé, et pone manus¹
 tua<s> circa collum meum. Ó puella optima, dá *mihi osculum*. Ó iuuenula, laua
 uestimenta mea hodie. Laua caput meum et faciem simul cum barba.

§11
 1 -s altered, perhaps from *-m*

12

O brother, come with me on my errand.

I shall not go, brother, because it isn't easy for me, since another chore has engaged me. Listen, friend, don't stand between me and the light.

13

Where is the caretaker of the horses?

Behold, here I am.

Go to the horses, and bring my horse, my bay (that is, *melin*), and put a halter on his head and likewise a saddle on his back and a bridle, collar, martingale, basket, rein (that is, *partuncul*), rod (that is, *bronnced*), bit, breast-collar, cushion, buckle (that is, *fual*), rein (that is, *corruui*), blanket, saddle (which is for a woman), and crop, hobble, prod, cautery-iron, fetter made from iron.

12

Ó frater, ueni mecum ad meam ne(s)cessitatem.

Non ibo, frater, quia non facile est mihi, quia aliud opus ocupauit mé.

Audi, amice, noli stare inter mé et lucem.

13

Vbi est custos equorum?

Ecce, híc ego sum.

Vade ad equos, et defer equum meum, meum gil(i)uum¹ id est **melin**, et pone frenum² super caput eius et sellam similiter super dorsum eius et paglum,³ camum,⁴ antella<m>,⁵ corbum,⁶ femorale <id est> **partuncul**, bull<am>⁷ id est **bronnced**, appetitorium,⁸ uentris lora<m>,⁹ puluilu<m>,¹⁰ fibula<m> id est **fual**,¹¹ corigium id est **corruui**, sudar,¹² sambuca<m>¹³ quę pertinet mulieri,¹⁴ et ultia<m>,¹⁴ armella<m>,¹⁵ glomerarium,¹⁶ cauterium,¹⁷ compe<dem>¹⁸ de ferro¹⁹ fact<a>m.²⁰

§13

- 1 + scratched gloss *b*
- 2 glossed .i. *fruin*
- 3 glossed .i. *fruin* (sic!)
- 4 glossed .i. *cepister*; attended also by a scratched gloss *hl*
- 5 glossed .i. *postoloin*
- 6 glossed .i. *corbum* (sic!)
- 7 *bullo* MS.
- 8 glossed .i. *gurtharet*
- 9...9 glossed .i. *torcigel*
- 10 *puluilus* MS.
- 11 glossed *facto*
- 12 *sudaris* MS.; glossed .i. *guapeli*; attended also by a scratched gloss *gr*
- 13 glossed .i. *stotur gurehic*. Between *sambuca* and *et ultia* (see n. 14) is a point, followed by blank space of some 15 mm.
- 14...14 glossed *guopell*; attended also by an illegible scratched gloss; this phrase precedes *quę pertinet mulieri* MS.
- 15 glossed .i. *armel*
- 16 glossed .i. *hloimol* (-l- altered from ?-c-)
- 17 + scratched gloss *gi`r`d*
- 18 *compes* MS.; glossed .i. *fual*
- 19 + scratched gloss *scele*
- 20 *factum* MS.

14

Listen, bishop or priest. Ring the bell, because the hour [called] 'midnight' is here, or dawn or cockcrow or dusk or matins or prime or terce or midday or nones or twilight or vespers. Let us go to the church, because it behoves us deacons or clergy to pray there always and to beseech God.

15

O brother!

What do you want? What do you seek? What are you looking for? What do you desire? What do you hope for? What do you wish? What are you thinking?

He says: I want to tell you [my] need. I seek to receive a boon (that is, *benefic*) from you. I see men strolling, horses galloping, dogs running and barking, boys playing. And now I want to accept a drink from you, because I am hurrying to reach the next settlement. I expect to do good all the days of my life and always to pray to God during the day and at the appropriate hours.

16

O illustrious abbot, hear us!

I shall hear. Tell [me] what you need.

Our or my need is great, because I am a pilgrim in this province, land, region, or island.

14

A<u>di, sacerdos *uel* prespiter. Tinge cimbalum, quia hora ‘medium noctis’ adest, *uel* gall<ic>inium¹ *uel* gallicantum <uel>² cont<ic>inium³ *uel* mat<u>t<i>na⁴ *uel* prima hora *uel* tertia *uel* meridies *uel* nona *uel* crepusculum *uel* uesperum. Eamus ad ec̄letiam, quia oportet nós leuitic<os>⁵ *uel* cleric<os>⁶ orare in ea *Deum* semper et deprecare.

§14

- 1 + scratched gloss *ge*
- 2 *reliqua* MS.
- 3 + scratched gloss *eg*
- 4 *matituna* MS.
- 5 *leuitici* MS.
- 6 *clerici* MS.

15

O frater!
 Quid uís? Quicquid¹ queris? Quid aspicias? Quid cupis? Quid optas?
 Qui d’ <s>peras?² <43v> Quid cogitas?

Ait ille: Volo necessitate[m] loqui ad té. Quero beneficium *id est binfic* accipere a té. Aspicio homines ambulantes, equites e(t)quitantes, canes currentes atque latrantes, iuuenes ludentes. Et pocula(s)³ nunc cupio accipere a te, *quia propero* ire in aliam uillam. Cogito bonum facere omnibus diebus uitæ m<e>æ et *Deum* orare semper diebus ac rati(bu)s horis.⁴

§15

- 1 altered from (?)*quid quid* in MS.
- 2 *properas* MS.
- 3 glossed *poculum pro po*
- 4 After the concluding punctuation-triangle, the remainder of 43v7 (some 23 mm) is blank.

16

O clarissime princeps, audi nós.
 Audiam. Dicite quid uobis necesse est.
 Magna est nesesitas nostra *uel* mea, *quia perigrinus sum* in <i>sta prouincia *uel* ‘in’ ista patria *uel* in <i>sta regione *uel* in ista insola.

The abbot says: Where were you before?

Beforehand I was – or I had been nourished or raised – in Ireland or Britain or Francia; and I abandoned, deserted, or forsook my whole livelihood and my family and my dependants (that is, *casgoord*) and all that I owned, father, mother, grandfather, grandmother, my brothers, sisters, my wife, my daughter, my sons, my maternal aunts (that is, *modreped*), all my friends, and my or our whole people, and [now] I am left a wretch in this land or region.

17

Listen now, bishops! Make us a gift for the sake of your souls. Give us food, drink, clothing, and shoes. And afterwards show us the direct way which leads us to another city or settlement or to the holy church of St Peter. After you show us the way, however, return in peace to your home.

And I beg you, dearest brothers, because I ask [only] a single thing from you, if you should come safe to the church of St Peter (that is, to Rome), that you chant a prayer in memory of me, and I shall likewise chant [for you].

And they came to the church of St Peter, and the abbot said: Lord priest, open the church for me because I wish to pray there.

And the priest says: Come, and I shall open the church for you, because it's easy to open it over the hatchway (that is, *dor*), since it isn't bolted (that is, *delehid*).

And the abbot says to the priest: Let's make a trade, you and I, for food and drink.

Ait princeps: Vbi fuisti ante?

Fui ante (ea) in Iberniam uel in Britanniam uel in Franciam nutritus uel fatus fui; et reliqui uel deserui uel dimisi totam substantiam meam et familiam meam et satellites meos *id est casgoord* et omne quod habui, et patrem et matrem et auum¹ et habitam² et fratres meos³ et sorores et uxorem⁴ meam et filiam⁵ meam et filios⁶ meos⁵ et materteram⁶ *mæ<as> id est modreped* et totos amicos meos et omne genus meum uel nostrum, et miser factus in ista patria uel regione.

§16

- 1 auus MS.; glossed .i. hendat
 2 -m possibly erased (space of some 6 mm. after *habita*); glossed .i. henmam
 3 mei MS.
 4 filii MS.
 5 mei MS.
 6 matertere MS.

17

Audite nunc, pontifices! Facite nobis elemosinam pro anima uestra. Date nobis cibum, potum et uestimentum et calciamentum. Et postea ostendite¹ nobis uiam rectam que nos ducit ad aliam ciuitatem uel aliam uillam aut ad sanctam æclesiam Sancti Petri. Tú autem, postquam ostenderitis nobis uiam, reuerte in pace ad tuam domum.

Et obsecro uos, fratres carissimos², quia unam rem peto uobis, si perrexeritis sani ad podum Sancti Petri *id est* ad Romam, ut decantatis uestram orationem in meam commemorationem, et ego similiter canam.

Et perrexerunt <44r> ad æclesiam Sancti Petri, et dixit princeps: Domne prespiter, aperi æclesiam ante m'æ' quia uolo orare illuc.

Et ait prespiter: Veni, et ego (et ego) aperiam tibi æclesiam, quia facile est illam aperire – quia non est sera *id est delehid* – super ualuam *id est dor*.

Et ait princeps prespitero: Faciamus commercium, (et)³ ego et <t>u, de cibo et de potu.

§17

- 1 estendite MS.
 2 carissimi MS.
 3 et subpuncted and superpuncted in MS. for deletion

What do you want from me?

Please (that is, ‘if you will’) give me food, bread, meat, and broth (that is, *iotum*), and I shall give you bullion (that is, silver), gold, brass, and everything which will be necessary for you.

And the priest says: May God reward you, this pleases me. And for this I shall give you drinks (that is, cups, wine, *guin*), ale (that is, *med*), honey-spirits (*brachaut*), butter, and milk.

And he says to the priest: Give me a blessing!

May God the Father, who has blessed all, bless you [too].

18

O boy, make up my bed in the dormitory and put on it a blanket (that is, *cilcet*), pillow (that is, *plumauc*), bolster, bedroll (that is, *gueli liein*, blanket, or *lenn*), rug (that is, *tiís*), [or] covering (that is, *cilcet*). Shake, fluff, or plump the straw. Help [make up] my or our bed carefully, so that I may sleep in it tonight, or on whatever night in fact, should God wish and permit me. Men, be quiet and sleep, and rest, because it’s time to sleep, and don’t wake or rouse us from sleep.

19

And the priest says: Where is the abbot?

And the baker (that is, *coc*) says: He went to his bed, and he is sleeping now at this time. Wait in the meantime until he will have woken up or roused [himself] from sleep.

Quid uis a mé?

Da *mihi* cibum, panem et pulpa<m> et ius *id est iotum*, *sís id est sí* uís, et ego dabo *tibi* solum *id est* argentum et aurum et aes et omnia *que tibi* neccessaria erint.

Et ait presbiter: *Deus `tibi`* reddet, et *hóc mihi* placet. Et ego dabo *tibi* propter hoc pocula *id est* potu(u)s, *id est* uinum, *id est* **guin**, sicera *id est* **med**, melligratum **brachaut** et oleum et lác.

Et ait prespitero: *Dá mihi* benedictionem!

Benedicat *tibi* *Deus Pater*, *qui benedixit* omnia.

18

Ó puer, construe lectum meum in dormitatorio et pone super illum tapiseta<m> *id est cilcet*, puluinare *id est plumauc*, ceruical,¹ cubile *id est gueli liein* *id est* saga *id est lenn*, staptum *id est tiís*, stratorium *id est cilcet*. Concute fenum uel ecute uel quasa. Adiuua lectum meum uel nostrum diligenter, ut in eo dormiam in hac nocte, etiam *qua`c`unque*² nocte, *sí* *Deus* uoluerit et *sí* conseserit *mihi*. Ó uiri, silete et dormite omnes, et requiescite, *quia* tempus adest³ dormiendi,⁴ et nolite excitare nós uel euigilare de somno.

§18

1 glossed .i. *gubennid*

2 *quaunque* MS., with *c* above the second *q*

3 *ad.est* MS.

4 *dormiendi* MS., with Insular or majuscule *r*, altered from *donmiendi*

19

Et ait prespiter: *Vbi est* abbas?

Et *díc<it>* pistor(i) *id est coc*: In suo lectulo perrexit, et *nunc* dormit in tali hora. Expectate interim usque excitauerit uel euigilauerit de somno.

20

Listen, boy. Rise, and make and prepare us a bath or wash, and take an axe so that you may cut or chop wood with it. Light a fire or blaze for us, and build [it] quickly, because I am tired or exhausted from the labour of my journey or walk, from the very long and filthy route – both swamps (that is, *lichou*) and excrement (that is, *halou*) abound on it –, and [it is] the most irritating and the direst route, but for one thing: whoever comes to the house of St Peter and lives well ‘will not die forever’.

What does it mean for someone to live well?

That is ‘to pray without ceasing’, and not in loquacity, and to give alms. And let each person who undertakes this journey understand that it does not profit him much to go there and to live badly again, but he is like [that man] in the gospel, ‘as a dog returning to its own vomit’.

Come, lord, to your bath or washing, which has been prepared for you.

But he says: Indeed I shall go, or certainly I shall go. Come, friend, and shave or scrape my face with a razor or knife, and tonsure my head with scissors, because the hair, locks, or my curls on my head are long.

I am going or I shall go, lord.

Sharpen the razor on the whetstone for me, because it’s not sharp. O young man, girl, young woman, or woman, come quickly. Wash my head with soap, and leave (that is, *hác diglniuhit*) the water (that is, *lissiu*) for when I shall be in the bath, and afterwards give us fire and a brand or punk (a ‘brand’ is a *scirenn* or punk) so that we can get warm. And meanwhile light a lamp (that is, *cannuill*), candle, torch, or wick, so that the house or room may be bright, until the fire mounts or burns. Give warm, clear water for our feet, lest we sleep with unwashed feet. Make a fire from a firestone or from a flint, and let some men go out to carry back wood. Let them put a faggot (that is, *munutolau*) on the flame or on the fire, and at least let them gather grain from neighbouring places.

Audi, puer. Surge, et fac nobis et accinge (*id est*) ballenum *uel* lauacrum, et accipe securim ut ligna¹ secab(il)is *uel* abscidas de illa. Accende nobis ignem <uel> focum, et construe uelociter, quia fesus *uel* fatigatus sum de labore itineris <44v> *uel* ambulationis, de itinere longissimo et inmundissimo – et palu<de>s *id est l(a)ichou*² et stercora *id est halou* in eo habunda<n>t –, et molestissimum et pæssimum iter, nisi propter unam rem: ³qui(a)cumque perrexit³ ad domum Sancti Petri et bene uiuat ‘non morietur in æternum’.⁴

Quid est illi bene uiuere?

Id est ‘orare <sine> intermissione’,⁵ et non in multiloquio, et elemosinam dare. Et sciat unusquisque qui pergit ad istam uiam, quia non ualde prodest ei illic ire et iterum male⁶ uiuere, sed similis est in euangelio, ‘quasi canis reuertens ad uomitum suum’.⁷

Veni, domine, ad ballneum *uel* lauacrum, quod tibi preparatum est.

At ille ait: Ibo et(er)iam, *uel* utique eam. Veni, amice, et tonde *uel* rade faciem meam de rasurio *uel* de nouacula, et caput meum tonde de forfice, quia prolixi sunt cappilli capitis mei, filamina *uel* crines mei.

Eo *uel* ibo, domine.

Acu<e>⁸ mihi nouaculam super cotem, quia non est acuta. Ó iuuenis *uel* iu`u`encula *uel* puella *uel* mulier, ueni cito. Laua caput meum de sapuna, <et> <r>eli<n>que *id est hác diglniuhit* lixam *id est lissiu*, quandiu fuero in ballen(i)o, et postea date nobis ignem et stellam *uel* plectrum – stella ‘*id est scirenn* *uel* plectrum – ut calefaciamus. Et interim incendite lichinum⁹ i<d est> *cannuill*⁹ *uel* cantela<m> *uel* teda<m> *uel* paperium, ut sit lucida domus *uel* edis, donec ignis consurget *uel* arserit. Date aquam calidam limpidam pedibus nostris, né illotis pe(de)dibus dormiamus. Ignem ex ignifero lapide *uel* ex silice <facite>, et exeant alii ut deportent ligna. Super foco *uel* super ignem ponant forniliium *id est munutolau*, et g<ran>um¹⁰ saltim de uicinis locis

§20

1 *utigna* altered to *utligna* MS.

2 -a- subpuncted for deletion in the MS.

3...3 *quia cumqueperrexit* MS. The q-abbreviation used is that for *qu(a)e*.

4 Gospel of St John 11:26

5 Cf. I Thessalonians 5:17, ‘sine intermissione orate’

6 altered from *mare* or *mate* MS.

7 Cf. II Peter 2:22, ‘canis reuersus ad suum uomitem’

8 *acua* MS.

9...9 *lichinum. icannuill* MS.

10 *griremium* MS.

Let them light a lamp so that the shadows may be driven off and the whole house may be filled with light. Now it's time for eating. Rise, server, and divide the food (that is, food or ford).

And the server says: I shall certainly divide it, God willing, and not one of them will be lacking (that is, without a share), but each one will have his serving or share (that is, a portion).

Let the server rise and serve us drinks (a drink, that is, a cup or mug).

I shall do so, God willing.

And the bishop says: My brothers, now we are full (that is, with food and drink), and now let us give thanks for our food.

And they began to give thanks to God.

And the priest says: Lord, command the blessing.

And the bishop says: Jesus Christ, our Omnipotent Lord, 'who blessed us in all spiritual benediction in the heavens', may he himself bless you. May God bless this community, and the abbot of this house, who fed us kindly with such an abundance of foods; may his 'days be prolonged' in prosperity; may he feel no loss of life; may he find all good fortune.

And they all say: Amen.

Blessed be the server who diligently attended to us, because he was pleasant (that is, *guilat*), gentle, and meek. May God reward him here and in the future.

And all say: Amen.

And the abbot says to his prior: 'Collect the fragments, so that nothing is lost' through carelessness. You should keep all the vessels which were assigned to you by the servers. Let the youths rise, spread the beds, soften the bedding, and let rough blankets or bedrolls be placed on the pallets. For it's now time to sleep.

col<45r>ligent. Lampadam accendant, ut fugantur tenebre et ut tota domus repleatur lumine. Nunc reficiendi tempus adest.¹¹ Surge, diuisor, et diuide escas id est cibum uel uictum.

Et ait diuisor: Et diuidam et(er)iam, sí Deus uoluerit, neque ullus eis erit expers¹² id est sine parte, sed habebit unusquisque suam predam uel climam id est partem.

Surgat pincerna et pocula nobís ministrat – poculum, id est potum uel cupanum.

Faciam, sí Deus uoluerit.

Et dicit episcopus: Fratres mei, nunc saturati id est de cibo et de potu, et nunc gratulamur propter nostrum cibum.

Et inceperunt gratias agere Deo.

Et ait prespiter: Domine, iube benedicere.

Et ait episcopus: Omnipotens Dominus noster Iesus Christus, ‘qui benedixit nos in omni benedic`t`ione¹³ spiritali in caelestibus’,¹⁴ ipse benedicat tibi. Benedicat Deus hanc familiam et pri<n>c<ipem>¹⁵ istius domu<s>,¹⁶ qui nos tanta aescarum habundantia clementer paut, ‘prolong<entur>¹⁷ dies’¹⁸ eius in prosperis;¹⁹ uitae nullum dampnum sent(ent)iat; prospera omnia reperiat.

Et hí omnes dic<u>nt:²⁰ Amen.

Benedictus sit minister qui diligent<e>r²¹ ministrauit nobis, quia hilaris id est *guilat* et mittis et lenis fuit. Reddet illi Deus híc et in futuro.

Et dicunt omnes: Amen.

Et dicit princeps ad suum prepositum:²² ‘Colligite fracmenta, ne qui<d> pereat’²³ per incuriam. Omnia uassa seruare²⁴ debetis, que²⁴ a ministrís adsignata uobis sunt. Surgant iuuenes, sternant lectula, mollificant stramina, sagaque uilosa uel `dor`mi`ta`toria superponant lectulis. Nunc enim tempus adest²⁵ dormiendi.

11 ad.est MS.

12 glossed .i. didaul

13 `x` above c, MS.

14 Ephesians 1:3

15 priceps MS.

16 domui MS.

17 Stevenson; prolongatus MS.

18 Cf. Deuteronomy 6:2, ‘prolongentur dies tui’.

19 p- altered from (?)s-, MS.

20 dicant MS.

21 diligentur MS.

22 glossed .i. mair

23 Stevenson; nequitiam MS. Cf. Gospel of St John 6:12, ‘colligite quae superauerunt fragmenta ne pereant’.

24...24 debetisque MS., with the abbreviation q;

25 ad.est MS.

21

Rise, wake up, and pray to the Lord God of Heaven, because he is the Lord our God. Rise, friends, and let us stir from [our] accustomed sleep. Put on your belts, and let us proceed on our route at dawn. For the path is long and the day short. Let one of you ask by which route we may proceed.

And someone says: I am knowledgable. Come after me, because I know a shortcut. It’s not necessary to ask anyone. This is your path. Nevertheless, ask if you may find a shorter or more direct route.

O brother, if you are knowledgable, show us the route by which we should set out.

The knowledgable fellow says: In what region do you wish to go?

We want to go to the palace of the king or to the city or to the church of St Martin or where it leads to Rome.

And the knowledgable fellow says: Go on this side, and turn down the right path or the left. It does not deceive you, but it will lead you directly to the city in peace.

Have you heard if there are felons or thieves on our route, by which we shall go?

And the knowledgable fellow said: There aren’t.

And they arrived at the church in peace.

22

And the abbot of this church says: Friend, your arrival is welcome.

Peace be with you, friend, and may it be for you – or may you live – likewise.

At what time did you come to this province, land, people, or region? What stories have you heard which we don’t know, or what calamities do you know which are narrated by those who have heard?

21

Surgite, <45v> uigilate, et orate *Dominum Deum* cæli, quia ipse est *Dominus Deus noster*. Surgite, amici, et *expergescemini* de somno solito. Vos succingite cingula, et a mane exeamus *uiam*. Via enim *prolixa* et *dies est breuis*. Interrogat aliquis *uestrum*, *per quam uiam ingrediamur*.

Et dicit aliquis: Ego sum *peritus*. Venite *post mé*, quia ego scio *uiam* in *compendio*. *Non est nécesse*¹ ut aliquis *interrogetur*. Hæc est *uia uestra*. *Tamen* interrogate *sí compendio*<*sio*>*rem atque rectiorem* inuenietis *uiam*.

Ó *frater*, *sí peritus és*, ostende nobis *uiam per quam pergere debemus*.

Et dicit *peritus*: *In quanam parte uultis ire?*

Volumus ad regis palatium *uel* ad *ciuitatem uel* ad *podum* Beati Martini *uel qua ducit Romam*.

Et ait *peritus*: *Ite per hanc partem*, et declinate ad *dexteram uiam uel* ad *sinistram*. Non fallit uos, sed ducet uos *usque* ad *ciuitatem* in pace.

Numquid audistis *sí sunt* malificatores s<*iue*>² *latrones* in *nostra uia*, *per quam ibimus?*

Et ille *peritus* dixit: *Non sunt*.

Et *perrexerunt* ad *podum* in pace.

§21

1 *néc esse* MS.

2 Stevenson; *sum* MS. This scribal error resulted from misunderstanding of an Insular abbreviation.

22

Et dicit *princeps* istius *podii*: *Amice*, bonus tuus *aduentus est*.

Pax tibi, *amice*, et *tibi simili* <*modo*> *fiat uel uiuas*.

Quo tempore *peruenisti* ad *istam prouinciam uel patriam uel* ad *istam genelo`g`iam uel* ad *istam regionem*? Quas *fabulas a`u`distis qu<as>*¹ nos *ignoremus*, *uel quedam* *aduersa* nostis *quæ* ab *auditoribus* *relatu nuntiantur?*

§22

1 *que* MS., followed by a space of some 5 mm.

And he said: We know that there will be no malice, nor does [any] affect us. We have heard no tales today. Nevertheless, so that you will not have said that we are ignorant clerics, we did hear some men telling us truthfully that there had been a great battle between the king of the Britons and the king of the English, and God gave victory to the Britons because they are humble as well as poor, and they trusted in God and confessed and received the body of Christ before they entered the skirmish or conflict. The English, however, are proud, and because of their pride God humbled them, for God did as it was said, 'God opposes the proud but he gives mercy or victory to the humble'. A great combat (that is, *hair*) was ventured, and many of the English were struck down, but few of the Britons; nevertheless, [their] king escaped and with him [his] officer (that is, a leader of ten men) and tribune (that is, the ruler of two towns) and duke (that is, someone who rules twelve cities) and the lord who sits in the seat next to the king (that is, *hínhám*) – and whenever there are many, they are named 'lords' –; and none of his family, dependants, or commanders otherwise escaped (commander, that is, *mair*). Woe to them that they had [ever] been raised (that is, nourished), since they fell on account of pride, and in the conflict (that is, in the war) they all perished, and 'they will not be able to possess the kingdom of God'. And the Britons escaped in peace and took a captive, hostage, pledge, or prisoner with them. And secondly we have heard that great devastations, skirmishes, conflicts, fights, or battles are arising these days between Romans and Greeks, and that there were many engagements between them, in which many men are reported to have been killed, but God gave victory to the Romans. And, what is worse, we have heard that women were killed and children slain, and likewise clerics (that is, clergymen) are killed as if laymen or martyrs, and no rank is protected, even if someone had been a bishop. 'There is none who will not have seen death.' May God have pity on them. Amen.

Et ille dixit: Nullum malum fore nouimus, nec contingit nobis. Null<a>s² fabulas audiuius hodie. Sed tamen, ut non di(e)xeris³ nós esse imperit<os>⁴ leuitic<os>,⁵ audi<46r>uimus aliquos uiros enuntiantes no(n)bis ueraciter factum fuisse inter regem Britonum et regem Saxonum bellum ingens, et dedit Deus uictoriam Britonibus, ideo quia humiles sunt necnon et pauperes, et in Deo confiderunt et confessi sunt et corpus Christi acceperunt antequam metridaticum uel duell<i>um inierunt. Saxones autem superbi sunt, et propter superbiam eorum humiliavit eos Deus, quia fæcit Deus ut dictum est, ‘Deus superbis resi’s’tit, humilibus autem dat gratiam’⁶ uel uictoriam. Cladis – id est *hair* – magna facta est, et de Saxonibus percusi sunt multi, de Britonibus autem rari; tamen euassit réx et cum illo decanus – id est princeps .x. uirorum – et tribunus – id est princeps duarum uillarum – et commes – id est qui dominatur super unam ciuitatem – et dúx – id est qui dominatur super .xii. ciuitates – et patricius qui sedit iuxta regem in sede – id est *hínhám* –, et quando fiunt multi, patrici nominantur; et nullus aliter euassit de sua familia nec de suis satilitibus neque de suis prepossit<i>s⁷ – prepossitus id est *mair*. Ve illis, quia fo(r)ti fuerunt – id est nutriti –, quia per superbiam ceciderunt, et in duellio – id est in bello – omnes perierunt, et ‘regnum Dei posside<r>e⁸ non ualebunt’.⁹ Et Britones euassærun in pace et dedus uel absid¹⁰ uel arra<m> uel pignus illiscum deduxerunt. Et iterum audiuius uastationes magna<s> et metridatica uel duellia uel pugna<s> uel bella consurgere in istis diebus inter Romanos et Grecos; et multas cong(ra)regationes(que¹¹ unius) inter eos fieri, in quibus plurimi uiri interfecti esse narrantur, sed dedit Deus uictoriam Romanis. Et, quod deterius est, audiuius mulieres iugalari et infantes necari, similique modo leuiti<ci> id est clerici sicut laici uel martyri interimuntur, et gradus nullus defendit<ur>, etiamsí episcop<us>¹² fuisset. ‘Non est qui non uiderit mortem.’¹³ Deus mi<46v>seretur illís. Amen.

2 nullus MS.

3 diexeris MS., with first -e- subpuncted and superpuncted for deletion.

4 imperiti MS.

5 leuitici MS.

6 I Peter 5:5

7 prepossitus MS.

8 Stokes; posside ite MS.

9 Cf. I Corinthians 15:50, ‘regnum Dei possidere non possunt’.

10 absidis MS.

11 congraregationesque MS.

12 episcopi MS.

13 Cf. Psalm 88:49, ‘quis est uir qui uiuat et non uident mortem’.

23

And the bishop says to him: How was this year’s crop (*fruidlonaid*) for you in your provinces?

We thank God that in this year a great crop was given to us (that is, fruit, wine, milk, butter, and honey abundantly). These things were likewise granted to all men. We do not know, nor have we heard, that anyone among the nobles of our province has died lately; but all are healthy.

And the bishop says to the leader of the priests: Do you know Latin?

Indeed or certainly. I do not know it so well, because I have not read much, but nevertheless I was among students, and I heard lectors teaching and preaching, and both contemplating and speaking Latin wondrously day and night, and performing mass. Hence, from them, although I am poor in wit, I discern somewhat – a few words (that is, words or words) – by deliberate thought, but I cannot convey even these grammatically. For I am ignorant of the grammarians’ rules, nor do I know the examples of the poets.

And that cleric said to the bishop: Teacher, greetings (that is, *ánbúic guell*).

Observe that canonical speech obeys neither the rules of the grammarians nor the examples of the poets. Friend, now I shall pour out Latin abundantly (that is, profusely) for you, because – just as an infant learned its speech from [its] mother – so I too learned the discourse of canonical speech.

HERE IT ENDS, AMEN; CONCERNING SOME OTHER UNCOMMON
TALES.

Et dicit episcopus ad illum:¹ Quomodo fertilit<a>s² – <id est>
fruidlonaid – istius anni habetur uobiscum in uestrís³ prouincís?

Gratulamur Deo: in isto anno data est nobis fertilitas magna *id est* frumentum et uinum et lác et oleum et mel habundanter. Concessa sunt uniuersis hominibus simili modo. Sí de uiris insignibus prouincię nostrę nuper aliq<uem>⁴ mortuum n<e>scimus⁵ nec audiuius; sed sani sunt omnes.

Et episcopus dicit ad principem sacerdotum: (an) Habes latinam linguam?

Etiam uel utique. Non tam bene sapio, quia non multum legi, sed tamen fui inter scolasticos, et audiui lectores docentes(que)⁶ predicantesque atque illam mirabiliter die et nocte meditantes atque dicentes, et obsonium facientes. Vnde et ego ex illis aliquid, qua`n`quam sum paruus ingenio, <longa>⁷ tamen meditatione pauca fona – *id est* uoces uel uerba – recognosco, sed etiam hæc regulariter respondere non possum. Ignoro enim regulas gramaticorum, nec <scio> exempla poetarum.

Et dixit ille clericus ad episcopum: Magister, aue – *id est ánbúic guell*.

Et animaduerte quod canonicus sermo regulis gramaticorum non seruit neque exemplís poetarum. Amice, nunc illam tibi habunde – *id est* habundanter – effundam, quia, sicut infans dedit suam linguam a matre, ita `et` ego dedici canonici <sermonis> historiam.

FINIT, AMEN; DE ALIQVIBVS RARIS FABVL`I`S.

§23

- 1 After the punctuation-triangle, the rest of the line (46v1) – some 35–40 mm – is blank.
- 2 *fertilitis* MS.
- 3 *u-* altered from *si-*, MS.
- 4 *aliquis* MS.
- 5 *non scimus* MS.
- 6 *docentes que* MS. (the abbreviation for *quae*, not *-que*, used)
- 7 Stevenson; *lingua* MS.

24

It's now time for us to go from this place, in which we have been, and to visit the local dwellings in which we take up – or will ask for – food and clothing. Let us go, friend, and visit the local abodes so that in them we may demand a meal and lodging or room. Beg food for us; press the owners attentively, boys. Have you found food for us?

But they said: Indeed or certainly we found [some].

And that priest says: May this community to which we have come prosper, because it has given us sufficiently and warmly and abundantly all good things (that is, food) and all [our] requests. May the deacons (that is, clergy; a deacon is a clergyman) of this church, monastery, or place prosper. May the priests prosper. As they will say vehemently to us, be servants [and] subjects and go quickly to your work, and do that (that is, it) determinedly or carefully.

And one of the servants or captives says to his fellow servants: Help me, fellow-servants, with my work.

And they say: Do it yourself, because you will receive the reward for your labour, and we shall be without [one] ('without', that is, *didaul*).

Listen, illustrious lector (says one of the students). Come and show me my assignment (that is, my reading), because I cannot understand [it] without a teacher, because I am weak in [my] reading.

Bring over your book, so that I may see how much confusion (that is, obscurity) you have in it, and I shall teach you about all the vocables (that is, obscure words), so that [you may] readily ...

Tempus est nobis ire de hoc loco, in quo fuimus, et uicina habitacula uisitare in quibus uictum et uestimentum assumi^{<m>}us uel postula^{}imus.¹ Eamus, amice, et uicina loca uisitemus ut in ipsis epul^{<u>}m² et sedem³ uel mantionem queramus. Petite nobis escas; curios^{<e>}⁴ possessores pulsate, ó pueri. Vtrum inuenistis nobis uictum?

At hí aierunt: Inuenimus etiam uel utique.

At ille prespiter ait: Bene (habene) habeat hæc familia, ad qu^{<a>}m⁵ exiistis, quia satis et benigne habundeque tribuit **<47r>** nobis omnia bona – id est uictum – et omnia beneficia. Bene habeant leuitici – id est clerici, leuiticus id est clericus – istius podi uel monasterii uel loci. Bene habeant prespiteri. Vt nobis ualde dicent, serui subiecti estote et ite propere ad opus uestrum, et facite illud – id est eum – assidue uel seduliter.

Et dicit unus de seruís uel captiuis ad conseruos suos: Adiuuate mé, conserui mei, de meo opere.

Et hí dicunt: Tú solus fac, quia mercedem accipies pro tuo labore, et nós expertes erimus – expers id est *didaul*.

Audi, clarissim^{<e>}⁶ lector, dicit unus ex discipulís. Veni et ostende mihi meum accepturium, id est meam lectionem, quia ego non possum intelligere sine doctore, quia infirmus sum in lectione.

Ad^{<d>}uc⁷ tuum librum, ut uideam quantam fuscationem – id est obscuritatem – habes in illo, et docebo té de omnibus gliphis – id est obscuris –, ut pla^{<ne>}⁸

§24

1 *postulauimus* MS.

2 *epulonem* MS.

3 *-d-* altered from (?)*-q-* MS.

4 *curiosa* MS.

5 *quem* MS.

6 *clarissimus* MS.

7 *adhuc* MS.

8 Text breaks off at line-end (47r15) in mid-word.

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