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
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*De raris fabulis: Text and Translation* 1
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 Since a high proportion of these texts is otherwise difficult of access, in editions which are out of print or out of date or without Modern English translations (or suffering from all these defects), it is hoped that this series will prove serviceable also to a wider scholarly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. 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. 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 Lanalet (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’; this portion has three Old-Cornish (or,

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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 table\(^9\) 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 exephegetical 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 ‘prideilur fuþark’ alphabet and as yet undeciphered runes which he has penned on folio 41r.\(^12\)

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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.


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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.
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.
Surge, amice, de tuo lectulo. Tempus est tibi, si hodie surgis.

Ostende mihi, ubi est uestimentum tuum.
Est <hic> super pedaneum, qu<ie> est ad pædes meos uel iuxta té posui
<vel iuxta habe>u.

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 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.

Audite, pueri uel scolastici! Ite ad flumen siue ad fontem uel ad puteum
et deportate aquam limpidam, ut ea lau<e>m manus meas et oculos meos et
totam faciem meam, quia non lauau unum membro de membris méis (hoc)
adhuc hodie.

§2
1 glossed .i. peteu
2 glossed uel aferal[e] MS.
3 lauam MS.
4…4 glossed ham hol enep

Audi, puer! Vade et custodi equos meos uel tuos ....... uel in campo uel in prato
vel in crouitorio, né fures uenient 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.
A Glossed Latin Colloquy-text from a Tenth-century Cornish Manuscript

Vbi est pastor ouium? Exeat et custodiat oues. Similiter et subulcus faci\textsuperscript{a}t suibus suis, ne lupi uen\textsuperscript{i}erint et diripi\textsuperscript{e}nt eos. Vbi est pastor qui\textsuperscript{d} custodit peccora mea? Caueat, né extranei uen\textsuperscript{i}erint et iugulauerint.

\textsuperscript{4} quod, altered to qui

4

\textbf{Audi, puer!}
\textbf{Quid uís, domine mí?}
\textit{Volo ut ut) exes\textsuperscript{a}d quos meos; et defer nobis duos equos, unum mihi et alterum tibi, ut equitamus in proximam uillam, in qua habetur celea.}\textsuperscript{1}

\textbf{Ecce, eduxi equos sicut iusisti uel dixisti uel imperasti.}
\textbf{Bonum est. ‘Constringe\textsuperscript{<42r>} maxillas eorum frenis’,\textsuperscript{2} et pone saliuaria in ore eorum, et sterne eos duabus sellis. Sělla\textsuperscript{3} uiro,\textsuperscript{4} sambulla autem mulieri, pertinet.}

§\textsuperscript{4} glossed \textit{i. ceruisa}
1 Cf. Psalm 31:9, ‘et freno maxillas eorum constringe’.
3 sěll\textsuperscript{*} MS.; glossed \textit{i. struduguar}
4 W. H. Stevenson’s conjectural supply

5

\textbf{Audi, fili(i)! Sede in meum conclauium\textsuperscript{1} donec reuertamur in pace’,\textsuperscript{2} sí Deus uoluerit, et custodi uestimenta mea et aurum et argentum et auricalcum\textsuperscript{3} et aes <et> tus et ferrum et stagnum\textsuperscript{4} et plumbum et totam peccuniam meam, et precipue scolam et bibliothicas librorum, usque dum perueniam iterum de mea ne<ce>ssitate.}

\textit{Faciam, domine mí, sicut precipisti mihi, et custodiam diligenter secundum potestatem meam usque\textsuperscript{5} dum reuertisy iterum.}

§\textsuperscript{5} glossed \textit{i. spatula}
1 Cf. 1 Maccabees 5:54, ‘donec reuererentur in pace’.
3 glossed \textit{orubimnit}
4 + scratched gloss \textit{tin}
5 corrected in MS. from \textit{ut tue}
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.
Vbi est abbas huius podi\textsuperscript{1} uel princeps huius loci?

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

Quot sunt qui perrexerunt cum eo?

Non difficile.\textsuperscript{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 adventu nostro. Preparate nobís cibum ad manducandum, et ponite super mensam \textsuperscript{3}e`t` date\textsuperscript{3} 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 nobís panem triticum et ordinatum, loleum, secalium,\textsuperscript{4} sp<el>ticum,\textsuperscript{5} millicum,\textsuperscript{6} butirum, lardum uel larda\textless m\textgreater, atque láce et colomaticu\textless m\textgreater,\textsuperscript{7} et iterum cipu\textless m\textgreater,\textsuperscript{8} galmula\textless m\textgreater,\textsuperscript{9} lucani\textless c\textless a\textgreater,\textsuperscript{10} spumaticu\textsuperscript{11} fordaliu,\textsuperscript{12} pultum,\textsuperscript{13} lacticula\textless m\textgreater,\textsuperscript{14} caseu\textless m\textgreater,\textsuperscript{15} babtuta\textless m\textgreater,\textsuperscript{16} colestrum,\textsuperscript{17} ius.\textsuperscript{18} Audi, pincerna! Da\textsuperscript{19} nobis potum de celea,\textsuperscript{20} uinum, sic`c`era, medu\textless m\textgreater,\textsuperscript{21} mulsum\textsuperscript{22} uel melligratum.\textsuperscript{23}

\textsuperscript{§6}

\begin{itemize}
\item [+ scratched gloss lo]
\item glossed heuei
\item corrected in MS. from etate
\item + scratched gloss gili
\item spleticum MS.
\item attended by an illegible scratched gloss
\item colomaticus MS.; glossed \textit{i. barr}; attended also by an illegible scratched gloss
\item cipus MS.; glossed \textit{i. cennin}
\item according to Craster, this word is attended by a partially legible scratched gloss …\textit{molc}
\item glossed \textit{i. se`l`sic}; attended also by two scratched glosses, (1) \textit{uel c}, (2) \textit{weene}
\item glossed \textit{i. blotit}
\item glossed \textit{i. lefet}
\item glossed \textit{iot}
\item glossed \textit{laiðwer}
\item + scratched gloss ces
\item glossed \textit{i. emmeni}
\item attended by a partially legible scratched gloss .\textit{g.}
\item glossed \textit{i. iotum}
\item + scratched gloss gif \textit{us}
\item glossed \textit{i. ceruisa}
\item medus MS.
\item glossed \textit{i. bracaut}
\item attended by an illegible scratched gloss
\end{itemize}
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.
A<di>di, pr<nceps <42v> uel episc<pe uel doctor æclesiae!

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 uis legere?

Volo legere canon<nicum librum uel euα<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 reliquam<us>

Bonum est quod tu dicis, si 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 dubfís 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<xe>ris.

Gratulor tibi, carissimi 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, qu<omodo 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  nesesitas 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 intelleges MS.
6 carissimi MS.
7 The Insular abbreviation used here for quia has been altered in the MS. to that for quam.
Here begins a list of boons [which one might ask for]: hatchet \textit{(bahell)}, wood-cutter, scabbard, \textit{capsus}, blade (that is, an axe), shovel, hoe/needle, stone-cutter or zax, spade (that is, \textit{onnpresen}), spike (that is, a claw or nail), mattock, tool (or \textit{cloiumn}), anvil, hammer, cutter, rose, sickle, tool, plough-blade, coulter, plough, ploughshare, rake, yoke, plough-beam, bung, spit, goad, tablet (that is, \textit{celleell}),
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 rostrum*¹³ *uel clauum*, dolabra,¹⁴ metallum¹⁵ *uel cloiumm*, incudo,¹⁶ malleus,¹⁷ seta,¹⁸ rosarium,¹⁹ baxus,²⁰ fer’r’um, uoscerÃ¡,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 celleell*,³²

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¹ glossed *i. uiidimm*; attended also by a scratched gloss, *bil*
² glossed *i. laubael*; attended also by a scratched gloss *eg*
³ glossed *i. ochcul*
⁴ glossed *i. 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. enniann*; 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. cremann*; 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. ciluun*
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.
A`u´di, frater; ueni húc.
Quid uís, carissime, indica mihi.
Ego uolo té salutare!

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

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

§11
1 -s altered, perhaps from -m
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.

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.
Ó frater, ueni mecum ad meam ne(s)cessitatem.
Non ibo, frater, quia non facile est mihi, quia alium opus occupauit mé.
Audi, amice, noli stare inter mé et lucem.

Vbi est custos equorum?
Ecce, híc ego sum.
Vade ad equos, et defer equum meum, meum gil(i)uum id est melin, et pone frenum super caput eius et sellam similiter super dorsum eius et paglum, camum, antella<em>, corbum, femorale <id est> partuncul, bull<em> id est bronnced, appetitorium, uentris lora<em>, pululu<em>, fibula<em> id est fual, corigium id est corruui, sudar<em>, sambuca<em> quem pertinet mulieri, et ultia<em>, armella<em>, glomerarium, caut<em>, co<em> de ferro<em> fact<em> de ferro<em> falc<em> a<em>.

§13
1 + scratched gloss &
2 glossed &.i. fruinn
3 glossed &.i. fruinn (sic!)
4 glossed &.i. cepister; attended also by a scratched gloss &l
5 glossed &.i. postoloin
6 glossed &.i. corbum (sic!)
7 bullo MS.
8 glossed &.i. gurtharet
9 glossed &.i. torcigel
10 pululus MS.
11 glossed &.facto
12 sudaris MS.; glossed &.i. guapeli; attended also by a scratched gloss &r
13 glossed &.i. strotur 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 quem pertinet mulieri
15 glossed &.i. armel
16 glossed &.i. hloimol (-l- altered from -c-)
17 + scratched gloss gi´r´d
18 comper MS.; glossed &.i. fual
19 + scratched gloss &cele
20 factum MS.
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.

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, binfic) 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.

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.
A glossed Latin colloquy-text from a Tenth-century Cornish manuscript

14

Adi, sacerdos uel prespiter. Tinge cimbalum, quia hora ‘medium noctis’ adest, uel gall<ic>inium<sup>1</sup> uel gallicantum <u>vel</u><sup>2</sup> cont<ic>inium<sup>3</sup> uel mat<u>vel</u><sup>4</sup> prima hora uel tertia uel meridies uel nona uel crepusculum uel uesperum. Eamus ad ęcletiam, quia oportet nós leuitic<os><sup>5</sup> uel cleric<os><sup>6</sup> orare in ea Deum semper et deprecare.

§14
1 + scratched gloss ge
2 reliqu<ic>am MS.
3 + scratched gloss eg
4 matituna MS.
5 leuitici MS.
6 clerici MS.

15

O frater!
Quid uís? Quicquid<sup>1</sup> queris? Quid aspicis? Quid cupis? Quid optas?
Qui d’<sup>2</sup> <s>peras</s> Quid cogitas?

Ait ille: Volo necesitate[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)<sup>3</sup> nunc cupio accipere a té, quia propero ire in aliam uillam. Cogito bonum facere omnibus diebus uite m<e>æ et Deum orare semper diebus ac rati(bu)s horis.<sup>4</sup>

§15
1 altered from (?)quid quid in MS.
2 properas MS.
3 glossed pociulum 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 ubis nescesse est.
Magna est nesetas 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.

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 Ibernia uel in Britannia uel in Francia nutritus uel fotus fui; et reliqui uel deserui uel dimisi totam substantiam meam et familiam meam et satilites meos id est casgoord et omne quod habui, et patrem et matrem et auu<m> et habita<m> et fratres meos et sorores et uxor mea et filia mea et fili(os) mei et mat<er>ter<as> mea et mat<er>ter<as> mea et modreped et `t’otos amicos meos et omne genus meum uel nostrum, et miser factus in ista patria uel regione.

§16
1 aauus MS.; glossed i. hendat
2 -m possibly erased (space of some 6 mm. after habita); glossed i. henam
3 mei MS.
4 filii MS.
5 mei MS.
6 matetere MS.

17

Audite nunc, pontifices! Facite nobis elimosinam pro anima uestra. Date nobis cibum, potum et uestimentum et calciamentum. Et postea <o>stendite nobis uiam rectam que nos ducit ad aliam ciuitatem uel aliam uillam aut ad sanctam æclesiam Sancti Petri. Tú autem, postquam ostenderis nobis uiam, reuerte in pace ad tua<44r> domum.

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

Et perrexerunt ad æclesiam Sancti Petri, et dixit princeps: Domne prespiter, aperi æclesiam ante m’ae 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 ualum 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.
Qui d uis a mé?
Da mihi cibum, panem et pulpa<\textit{m}> et ius \textit{id est iotum}, sí s \textit{id est sí uís}, et ego dabo \textit{tibi} solatum \textit{id est argentum} et aurum et omnia \textit{que tibi} neccessaria erint.

Et ait \textit{presbiter:} Deus `\textit{tibi}´ reddet, et hóc \	extit{mihi} placet. Et ego dabo \textit{tibi} propter hoc pocula \textit{id est potu(u)s}, \textit{id est uinum}, \textit{id est guin}, sícera \textit{id est med}, melligratum \textit{brachaut} et oleum et lác.

Et ait \textit{prespitero:} Dá \textit{mihi} benedictionem!
Benedicat \textit{tibi} Deus Pater, qui benedixit omnia.

18

Ó puer, construe lectum \textit{meum} in dormitatorio et pone super illum tapiseta<\textit{m}> \textit{id est cilcet}, puluinare \textit{id est plumauc}, ceruical,\textsuperscript{1} cubile \textit{id est gueli liein} \textit{id est saga id est lenn}, staptum \textit{id est tiís}, stratorium \textit{id est cilcet}. Concute fenum \textit{uel} ecute \textit{uel} quasa. Adiuua lectum \textit{meum} \textit{uel nostrum} diligenter, ut in eo dormiam in hac nocte, etiam \textit{qua} `c´ únque\textsuperscript{2} nocte, sí Deus uoluerit et sí conseserit \textit{mihi}. Ó uiri, silete et dormite omnes, et requiescite, \textit{quia tempus} adest\textsuperscript{3} dormiendi,\textsuperscript{4} et nolite excitare nós \textit{uel} euigilare de somno.

\section*{§18}
\begin{itemize}
\item \textit{glossed}. \textit{i. gubennid}
\item \textit{quaunque MS.}, with \textit{c} above the second \textit{q}
\item \textit{ad.es} \textit{MS.}
\item \textit{dormiendi} \textit{MS.}, with Insular or majuscule \textit{r}, altered from \textit{dommiendi}
\end{itemize}

19

Et ait \textit{prespiter:} Vbi \textit{est} abbas?
Et díc\textit{it} \textit{pistor(i) id est coc}: In suo lectulo \textit{perrexit}, et \textit{nunc} dormit in tali hora. Expectate \textit{interim usque} excitauerit \textit{uel} euigilauerit de somno.
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 digliuhihit) 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 abscedas de illa. Accende nobis ignem <uel> focum, et construe uelociter, quia fesus uel fatigatus sum de labore iteroris <44v> uel ambulationis, de iterere longissimo et inmundissimo – et palu<de>s id est l(a)ichou2 et stercora id est halou in eo habunda<n>t –, et molestissimum et pessimum iter, nisi propter unam rem: 3qui(a)cumque perrexit3 ad domum Sancti Petri et bene uiuat ‘non morietur in aeternum’.4

Quid est illi bene uiuere?

Id est ‘orare <sine> intermissione’,5 et non in multiloquio, et elimosinam dare. Et sciat unusque 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 suum uoimento’.7

Veni, domine, ad ballneu uel lauacrum, quod tibi preparatum est. At ille ait: Ibo et(i)am, uel utique eam. Veni, amice, et tonde uel rade faciem mean 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 coter, quia non est acuta. Ó iuuenis uel puella uel mulier, ueni cito. Laua caput meum de sapuna, <et> <r>el in que id est hác diglniuhit lixi id est liissiu, quandiu fuero in ballen(i)o, et postea date nobis ignem et stellam uel plectrum – stella ‘id est’ seirenn uel plectrum – ut calefaciamus. Et interim incendite lichinu9i<d est> cannuii10 uel cantela<m> uel teda<m> uel paperium, ut sit lucida domus uel edis, donec ignis consurget uel arserit. Date aquam calidam limpam pedibus nostris, né illitos pe(de)bus dormiamus. Ignem ex ignifero lapide uel ex silice <facite>, et exeant alii ut deportent ligna. Super foco uel super ignem ponant fornilium id est munutolau, et g<ran>um10 saltim de uicinis locis

§20
1 utigna altered to utigna 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. icannaill MS.
10 griremIAM MS.
De raris fabulis, ‘On Uncommon Tales’:

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.
A Glossed Latin Colloquy-text from a Tenth-century Cornish Manuscript

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

Et ait diuisor: Et diuidam et(eri)iam, sí Deus uoluerit, neque ullus eis erit expers\textsuperscript{12} \textit{id est} sine parte, sed habebit unusquisque suam predam uel climam \textit{id est} partem.

Surgat pincerna et pocula nobís ministrat – poculum, \textit{id est} potum uel cupanum.

Faciam, sí Deus uoluerit.
Et dicit episcopus: Fratres mei, nunc saturati \textit{id est} de cibo et de potu, et nunc gratulamur propter nostrum cibum.

Et incep\textit{erunt gratias agere Deo.}
Et ait prespiter: Domine, iube benedicere.
Et ait episcopus: Omnipotens Dominus noster Iesus Christus, ‘qui benedixit nos in omni benedic’t’ione\textsuperscript{13} spiritali in cælestibus’,\textsuperscript{14} ipse benedicit tibi. Benedicat Deus hanc familiam et pri\textless class=s>\textgreater c\textless class=ipem>\textless class=i\textgreater \textless class=p\textgreater \textless class=e\textgreater \textless class=i\textgreater \textless class=m\textgreater \textless class=u\textgreater \textless class=n\textgreater \textless class=s\textgreater domu\textless class=s>\textless class>\textless class>s\textgreater,\textsuperscript{16} qui nos tanta æscarum habundantia clementer pauit, ‘pro\textless class=l\textgreater o\textless class=n\textless class=long\textgreater <\textless class=u\textgreater nt\textless class=t\textgreater>\textless class=n\textgreater dies\textsuperscript{18} eius in prosperis;\textsuperscript{19} uitæ nullum dampnum sent(enti)at; prospera omnia reperiat.

Et hí om\textit{nes dic} <u>nt:\textsuperscript{20} Amen. Benedictus sit minister qui diligent\textless class=e\textgreater r\textsuperscript{21} ministr\textit{auit nobis, quia} hilaris \textit{id est} guilat et mittis et lenis fuit. Reddet illi Deus hic et in futuro.

Et dicit omn\textit{es: Amen.}
Et dicit princeps ad suum prepositum:\textsuperscript{22} ‘Colligite fra\textless class=mc>\textgreater m\textless class=a\textgreater nta, ne qui<\textless class=d\textgreater perceat’\textsuperscript{23} per incuriam. Omnia uassa seruare \textit{debetis}, que\textsuperscript{24} a ministr\textit{is adsignata uobis sunt. Surgant iuuenes, sternant lectula, mollificant stramina, sagaque uilosa uel ’dor’mi’toria superponant lectulis. Nunc enim tempus adest\textsuperscript{25} dormiendi.

\textsuperscript{11} \textit{ad.est} MS.
\textsuperscript{12} glossed \textit{i. didaul}
\textsuperscript{13} ‘x’ above c, MS.
\textsuperscript{14} Ephesians 1:3
\textsuperscript{15} princeps MS.
\textsuperscript{16} domui MS.
\textsuperscript{17} Stevenson; \textit{prolongatus} MS.
\textsuperscript{18} Cf. Deuteronomy 6:2, ‘prolongentur dies tui’.
\textsuperscript{19} p- altered from (?)<s>-<s>, MS.
\textsuperscript{20} dicant MS.
\textsuperscript{21} diligentur MS.
\textsuperscript{22} glossed \textit{i. mair}
\textsuperscript{23} Stevenson; \textit{nequitätiam} MS. Cf. Gospel of St John 6:12, ‘colligite quae superauerunt fragmenta ne pereant’.
\textsuperscript{24}…24 \textit{debitisque} MS., with the abbreviation \textit{g};
\textsuperscript{25} \textit{ad.est} MS.
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.

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


Et dicit peritus: *In quanam parté 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<ius>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


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.
Nullum malum fore nouimus, nec contingit nobis. Nullūs defendit, eti plurimi uiri int Grecos; et multas cong(u)illiscum Britones euassærunt in pace et deduxerunt in bello neque. Ve illis, quia fo(r)ti fuerunt – id est nutriti –, quia per superbiæ ceciderunt, et in duellio – id est in bello – omnes perierunt, et ‘regnun Dei posside(<r>)e non ualebunt’. Et Britones euassærunt in pace et deduxerunt uel absid<em> 10 uel arra<m> uel pignus illiscum deduxerunt. Et iterum audiuimus uastationes magna<es> et metridatica uel duellia uel pugna<ss> uel bella consurgere in istis diebus inter Romanos et Grecos; et multas cong(ra)regationes(que) inter eos fieri, in quibus plurimi uiri interfecti esse narrantur, sed dedit Deus victoriam Romanis. Et, quad detersus est, audiuimus mulieres iugalari et infantes necari, similique modo uel duelli<i> id est clerici sicut laici uel martyri interimuntur, et gradus nullus defendit<ur>, etiam si episcop<us> fuisset. ‘Non est qui non uiderit mortem.’

Deus mi<sereatur illís. Amen.

nullus MS.
dixeris MS., with first -e- subpuncted and superpuncted for deletion.
impe<ti> MS.
leuitici MS.
I Peter 5:5
prepossitus MS.
Stokes; posside ite MS.
Cf. I Corinthians 15:50, ‘regnun Dei possidere non possunt’.
absidis MS.
congræregationesque MS.
egesepoi MS.
Cf. Psalm 88:49, ‘quis est uir qui uiuat et non uident mortem’.
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 fertilitas fruidlonaid – istius anni habetur uobiscum in uestrís pro incís?

Gratulamur Deo: in isto anno data est nobis fertilitas magna id est frumentum et unum et lac et oleum et mel habundanter. Concessa sunt uniuersis hominibus simili modo. Si de uiris insignibus pro incís mortalüm nescimus nec audiuimus; 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 audui lectores docentes quae predicantes atque illam mirabiliter die et nocte meditantes atque dicentes, et obsonium facientes. Vnde et ego ex illis aliquid, qua `quam sum paruus ingenio, <longa> 7 tamen meditatione paucá fona – id est uoces uel uerba – recognosco, sed etiam haec regulariter respondere non possum. Ignoro enim regulas gramaticorum, nec exempla poetarum.

Et dixit ille clericus ad episcopum: Magister, aue – id est ánbíc 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 dedicit 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 (46vl) – 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.
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 ut postula postulauimus. Eamus, amice, et uicina loca uisitemus ut in ipsis epulum et sedem uel mantionem queramus. Petite nobis escas; curios possesores pulsate, ó pueri. Utrum inuenitis nobis uictum?

At hí aierunt: Inuenimus etiam uel utique.


Et dicit unus de seruis uel captiuis ad conservos suos: Adiuuate mé, conservi 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, clarissimus lector, dicit unus ex discipulis. Veni et ostende mihi meum accepturium, id est meam lectionem, quia ego non possum intelligere sine doctore, quia infirmus sum in lectione.

Ad tuum librum, ut uideam quantam fuscationem – id est obscuritatem – habes in illo, et docebo té de omnibus gliphis – id est obscuris –, ut pla ... .

§ 24
1 postulauius 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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